

STATISTICS
OF
PHRENOLOGY:

BEING A SKETCH OF
THE PROGRESS AND PRESENT STATE
OF THAT SCIENCE

IN
THE BRITISH ISLANDS.

BY
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TO
T. S. SCHOLES, ESQ.,

OF HIGH BANK, PRESTWICH,

THIS VOLUME

IS DEDICATED

BY HIS ATTACHED FRIEND,

THE AUTHOR.

P R E F A C E.

IN publishing this sketch of the progress hitherto made by Phrenology, in public estimation, I am actuated by the hope of lending some small assistance towards accelerating its future advances. The open adherents of the science have hitherto been like so many isolated individuals scattered throughout Britain, unaware of their own collective strength, and exerting little encouraging influence upon each other. They have been accustomed to meet with opponents more frequently than with friends. The cautious, the approbative, and the politic have thus been deterred, in too many instances, from the energetic support of doctrines which required strenuous and uncompromising efforts for effecting their diffusion, and general reception by the community ; while the enemies of these doctrines, profiting by the backwardness of phrenologists, still continue to reiterate their assertions that the whole system is fast hastening into oblivion. In consequence, many persons have been prevented from giving an atten-

tive consideration to the subject, and still are so. But the present volume will show that the aggregate strength of phrenologists is now by no means inconsiderable; and, what is much more important, it will prove beyond all possibility of doubt or dispute, that the numbers and influential consequence of the adherents to Phrenology have gone on steadily increasing up to the present moment; an increase that bids fair to proceed at a much greater rate in future. This fact should cast down all the fears and scruples of phrenologists, and incite them to more vigorous efforts for accelerating the final triumph of their science, with all its concomitant advantages to themselves and their race. If phrenologists be aroused and encouraged by the prospect of a speedy and complete triumph, an opposite effect must be produced on their opponents; to the more shrewd and prudential of whom this small volume will supply cogent hints, that it is likely to prove a much safer and more politic course, to avoid bringing themselves again into collision with Phrenology and its adherents, and will also admonish them to invoke a forgiveness and speedy oblivion of past transgressions.

In addition to lending some aid to the defenders of Phrenology, it has been wished to make the volume useful to persons interested in the science, by presenting an epitome of what has been done towards facilitating and extending the knowledge of it, in the way of books, lectures, the formation of

societies, and other measures. In this I have necessarily trusted much to the evidence of others, for matters not falling directly under my own observation. The Phrenological Journal has supplied a considerable part of the controversial history of the science, and also the titles of a few works, which I have not had the opportunity of seeing. The local notices are usually accompanied by the name of the person to whom I am indebted for them. An individual resident in the country, often out of reach of public libraries, when most required, is necessarily obliged to rely on the correctness of intermediate authorities, which retail or repeat the information required by him. Should this circumstance have caused any erroneous statements, the correction of which may be deemed important, I shall feel obliged by having such pointed out to me by individuals who may detect them.

Something may be considered due as an apology to phrenologists, for the sketchy and unpolished language in which the book is written. Irregularity was unavoidable in the different sections; and my cerebral development renders me much more sensitive to logical consistency than to elegance of expression; more prone to attend to the precision of ideas than to the sound or selection of words. As to the matter, it is mainly a simple statement of facts; singly of small importance, but in the aggregate of much consequence to phrenologists and to others. I am not without hope, however, that even some phrenologists

may find a few useful hints scattered through the volume, although it is very possible that differences of opinion may occur with respect to some of the suggestions or allusions made.

Thames Ditton,
July, 1836.

CORRECTION.

By the misprint of a single letter in the second line of the note on page 29. an opinion has been rather awkwardly transferred from the author to another person. Readers are requested to erase the final letter of "uses" in the note referred to.

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STATISTICS OF PHRENOLOGY.

SECTION I.

SKETCH OF THE PROGRESS OF PHRENOLOGY.

“ In the intellectual, as in the physical, men grasp you firmly and tenaciously by the hand, creeping close at your side, step for step, while you lead them into darkness; but when you conduct them into sudden light, they start and quit you.” — W. S. LANDOR.

SCIENCE, from the Latin word *Scientia*, literally signifies KNOWLEDGE; but common acceptation limits the application of the term to a knowledge of the facts and laws of nature. In speaking of the progress of science, we mean nothing more than the progress of human knowledge concerning natural objects and events. This involves two distinct considerations, according as we look at individuals or at the race of man. The human race collectively may possess much knowledge on a given subject, while that knowledge is limited to very few individuals; or, on the other hand, the sum of knowledge possessed by the race may be small, yet that small amount of knowledge may be familiar to many persons. The object of this notice is not to show the progressive knowledge of the race, but the reception of that knowledge by individuals. Though the advance of phrenological science has been extremely rapid, taking the British nation collectively, its reception by individuals has proceeded at a much more gradual pace;

so gradually, indeed, has the science spread, that for one person who now possesses a competent knowledge of phrenology hundreds or thousands have never heard it mentioned, and tens of thousands know it by name only. The very rapidity with which the science has advanced in the hands of a few individuals may be regarded as one of the main drawbacks to its diffusion; the discoveries of phrenologists, and their attempted applications of those discoveries, having been made at a much quicker pace than the slowly moving mind of the public could at all keep up with. Phrenology has been taught in Britain scarcely more than twenty years; and already its supporters talk about entire changes and reforms in the moral world, to be founded on its principles, and to be built up by its diffusion. At the same time their opponents are asserting the whole system to be downright infatuation, and reasonably enough — the truth of their assertion being admitted — are predicting its speedy dissolution. To this prophecy the phrenologists retort, that their science, being an exposition of the facts of nature, cannot dissolve and die; and that so far from exhibiting any symptoms of fatal disease or superannuation, it is now spreading rapidly and widely through civilised nations. The correctness of this vaunt will be in some measure tested by the present historical sketch and the statistical details intended to follow.

About the year 1796, Gall began openly to teach his discoveries, upon which the science of phrenology has been since founded; but their first rudimentary existence dates back thirty years previous. At this time the whole discoveries were little more than the coincidences of particular local protuberances of the cranium with particular dispositions or talents. It was several years later that the united abilities of Gall and Spurzheim — more especially the latter — systematised their discoveries into a connected outline of the science as now known. Dr. Bostock has

published (*Physiology*, iii. 263.) a very different and utterly erroneous statement respecting the discovery of phrenology, which Dr. Elliotson has easily refuted (*Phrenological Journal*, v. 96.).

In Britain, a few unimportant notices of Gall's labours appeared very early in the present century; amongst which the attempted refutation in the *Edinburgh Review*, in the year 1803, may be particularly instanced. This early condemnation of Gall's observations is attributed to the late Dr. Thomas Brown, of metaphysical celebrity; and we need not see much ground for surprise that a metaphysician should reject the mental philosophy of Gall, then so exceedingly incomplete, and which Dr. Brown had learned only second-hand through an imperfect channel. Indeed, it is stated that he afterwards orally expressed a much more favourable opinion.

In the year 1806, as appears by the *Christian Pioneer*, the *Edinburgh Medical and Surgical Journal* contained an unflattering notice of Gall; and in the year 1809 the disingenuous report of the French Institute, delivered a few months previously, was translated and printed in the same journal. It does not fall under the purpose of this volume to enter into any consideration of a report made by a foreign body; but having been copied into an English journal of science, it may be observed that the report is now generally admitted to have been extremely unjust towards Gall and Spurzheim as anatomists and physiologists, and to have been dictated by the fear of incurring Napoleon's displeasure; that despot having "rated the wise men of his land for allowing themselves to be taught chemistry by an Englishman*, and anatomy by a German."

By these and other unfavourable notices, the public press of Britain created an unfriendly feeling towards the founders of phrenology, and prepared the public to condemn the doctrines as unsound, and to ridicule them as

* Sir Humphry Davy.

absurd. The very few individuals who were more favourably disposed towards Gall could effect little in opposition to the current setting against him ; nor were they, perhaps, sufficiently acquainted with his store of facts to give themselves that steady reliance upon the doctrines, indispensable to persons who should openly defend them.

Though a small work on Gall's "Theory of Physiognomy, with Hufeland's Critical Remarks," was published in London so early as 1807, it was not until Spurzheim's first visit to England, in 1814, and the publication of the "Physiognomical System," in the following year, that the claims and merits of phrenology were fairly and fully laid before the British public. The Edinburgh Review was at this time the mouth-piece of a grand tribunal for trying the merit of all works, literary and scientific, and pronouncing judgment upon all systems and doctrines, fanciful and philosophical. This formidable name, and the editorial we, sheltered a number of able and anonymous writers, who were at once the plaintiffs, witnesses, counsel, jury and judges in the trial of every defendant-writer appearing before the bar—not the bar of the public, for the public then enacted the part of spectator only—but before the bar of this assemblage of goose-quill potentates ; to one or more of whom was assigned the easy and irresponsible duty of filling all the aforesaid offices of plaintiff, witness, counsel, jury and judge upon each trial. The Physiognomical System was summoned to the bar ; was tried and condemned ; its author pronounced to be a knave, mountebank, hypocrite, impostor, ignoramus, and madman ; the whole of his doctrines, "anatomical, physiological, and physiognomical," being declared "a thorough piece of quackery from beginning to end,"—a collection of mere absurdities, without truth, connection, or consistency."

Such was the courteous language and philosophical refutation applied by an Edinburgh reviewer, twenty years

ago, to the most important scientific discovery ever made, and to a man whose honesty of purpose, candour in argument, and philosophical acumen have been since freely admitted by the most determined opponents of his doctrines ! So low was then the state of public morality and science, so submissive was public opinion, that the mere declamation of an anonymous reviewer could deter hundreds, perhaps thousands, from giving any attention to doctrines professing to rest on positive facts, open to the senses of careful observers ; and which the reviewer did not disprove by counter-facts or by argument, but dogmatically condemned in language so disgustingly abusive, that it now appears little short of the marvellous how honest and discriminating minds could have been misled by a writer who ventured to pen the tirade, even anonymously.

A cudgel, in the hands of the coarsest brute that wears the human form, may give a temporary check to the moral and intellectual progress of the race, by the destruction of some master-spirit that leads it on ; and it cannot be denied that the club of the reviewer, though not quite so fatal and effective, did most materially retard the diffusion of phrenology. Meantime, however, Spurzheim had not sat down idly to wait the reception of his work by the public or by reviewers. Immediately after arriving in England he dissected a brain, before an assembly of professional men, at the Medico-Chirurgical Society's Hall, and at once made indisputably evident to their astonished eyes the correctness of his alleged discoveries respecting the structure of the brain. Subsequently, Spurzheim delivered two courses of anatomico-physiological lectures in London, but to audiences of very limited numbers. He also lectured in Bath, Bristol, Liverpool, Manchester, Dublin, and Cork, still attracting very few auditors.

The courteous writer in the *Edinburgh Review*, not having yet seen Spurzheim's dissections, and not having

made the discoveries himself, had pronounced the "anatomical doctrines" to be "a thorough piece of quackery." By some strange mistake, Spurzheim seems on this occasion to have forgotten his quackery, and to have underestimated the risk of encountering a mighty great man of science who had seen through it so thoroughly. Instead of shrinking from exposure, as such an egregious imposter—witness the Edinburgh reviewer—ought to have done, he boldly marched to Edinburgh, and there met, helm to helm, tongue to tongue, brain to brain, the reputed author of the attack upon his science and his honour;—there, in the defamer's own lecture-room, "with the Edinburgh Review in one hand," to quote the words of a talented defender of the science, "and a brain in the other, he opposed fact to assertion. The writer of the article still believed the Edinburgh Review, but the public believed the anatomist, and that day won over five hundred witnesses to the fibrous structure of the white substance of the brain, while it drew off a large number of admiring pupils from the antagonist lecturer." The non-professional reader may be reminded that the fibrous structure of the brain was one of the anatomical discoveries at first so strenuously denied. Lectures on the anatomy and functions of the brain speedily followed up this triumph; and Spurzheim remained above half a year in this the grand capital of his foes, — for *personal* foes some of them truly were. He sowed the seed: it was lost to sight; but the harvest followed in due course.

Despite the condemnation of the Edinburgh Review, despite the frowns of University-professors, despite the deliberate falsehoods, the misrepresentations, the abuse, the dull jokes, and the clumsy ridicule, freely circulated against all aiders and abettors of phrenology, honourable and talented men now began to turn their attention seriously and perseveringly towards the science. Observ-

ations soon multiplied facts ; the accumulated facts were acknowledged and generalised ; both facts and conclusions tallied with the doctrines taught by Spurzheim ; and the evidences of his science, in Britain, soon ceased to rest on the word of the teacher alone, or on foreign records, a greater authority being found in the page of nature at home.

Spurzheim remained a few years in England, and his presence very materially contributed to fix phrenology in the minds of those who came into personal communication with him. One defender after another appeared on the stage ; and the science was pushed forward by almost imperceptible degrees, until it became so far diffused that society began to feel, if still backward to acknowledge, its force and consequence. Slowly, very slowly, however, did any palpable proofs of change in the public mind become apparent ; and the few individuals, whose intellectual penetration and moral courage urged them to study, and to avow their confidence in the new doctrines, were for some years almost buried under the shadows of authority and the incubus of opposing numbers. Still the science advanced and spread ; and its steady progress cheered and increased its supporters, even while the public was refusing to receive it, and men in authority were resisting its diffusion to the utmost of their power.

In addition to the Physiognomical System, Spurzheim had published a smaller work, or abridgement of the greater, entitled " *Outlines of the Physiognomical System.*" In 1817 he published an " *Examination of the Objections made in Britain against the Doctrines of Gall and Spurzheim,*" induced to this by the attacks of Doctor Gordon and others. His " *Observations on Insanity*" were also published in 1817. The same year Sir G. S. Mackenzie published " *Essays on some Subjects connected with Taste,*" in which phrenology was brought to bear against the views previously advanced by imaginative or

inventive writers on taste. In the preceding year Sir George had openly avowed himself a convert to the new doctrines, to the astonishment of his compeers and scientific friends; and, as they doubtless then believed, to the certain injury of his scientific reputation. Dr. Parry of Bath, a physician and author of much repute, also gave his testimony of the value of Gall and Spurzheim's discoveries. And Mr. Lawrence, who takes such high rank in the surgical profession, spoke very favourably of the system in 1819; but honestly admitted himself to be not sufficiently acquainted with its facts to give a decided opinion.

Yet these gentlemen had been anticipated by men of established name in science; for a work in explanation and defence of phrenology, under the title of a "Sketch of the New Anatomy and Physiology of the Nervous System of Drs. Gall and Spurzheim," was published in 1815, by Thomas Forster, F.L.S., author of several works on Natural History; and the work contained also a very decided approval both of the anatomy and physiology of Gall and Spurzheim, in a letter from Dr. Leach, one of the most scientific naturalists of the present century. This Sketch was an enlarged reprint of an essay previously published in the Pamphleteer.

While a large portion of the periodical press was opposing its influence to the diffusion of phrenology, and not a few writers were guilty of the most unjustifiable attempts to injure the personal reputation of phrenologists, the Medico-Chirurgical Journal and Review lent its support to the cause of truth, so early as 1817, by publishing a statement and defence of Spurzheim's proceedings in Edinburgh, on the occasion of meeting Dr. Gordon, his detractor in the Edinburgh Review. The defence in question is stated to be from a correspondent, whose character "is beyond suspicion of misrepresentation," and who was present at the time. This was followed up, in

the next volume, by a review of the controversy between Spurzheim and Dr. Gordon, in which the conduct of the latter was denounced as "most illiberal," and the anatomical discoveries of Gall and Spurzheim were fully admitted as established truths in science. At this time the reviewer still withheld his assent from the physiological portion of the discoveries, "not from any want of respect to Drs. Gall and Spurzheim's talents, or veracity as observers of nature, but until inductions are multiplied *by others*, so as to produce greater probability, if indeed this can ever be the case." This early countenance of a philosopher, then so cruelly persecuted by leaders in the medical profession, was a noble act on the part of reviewers depending on the patronage of the medical profession for their continuance as journalists. Medical phrenologists owe a debt of gratitude to them for this independent proceeding. It is pleasurable to add that their efforts did not rest here, but have been repeated at various times since; and that the same journal now decidedly supports phrenology in all, or almost all, its leading principles and details. This Review, taking rank with the first medical journals in the world, its cordial support is of more worth than that of all the merely literary reviews and magazines put together, when the subject is a science involving anatomy, physiology, and moral philosophy, in close and inseparable connexion.

In 1819 appeared the "Essays on Phrenology" by Mr. George Combe, since so distinguished as a phrenologist; and to whose hands the sceptre of Spurzheim has descended undisputed, — "*Phrenologorum facile princeps*," if we may so apply, to the leader of an immensely superior science, the botanical compliment from Humboldt to our countryman, Dr. Robert Browne. In 1820 we find Sir George Mackenzie again in the field, with his "Illustrations of Phrenology," and Dr. Elliotson giving the sanction of his name and the aid of his pen to the support and diffusion

of phrenological doctrines. Mr. Abernethy, — no slight authority in matters connected with medical science, — immediately afterwards wrote in recommendation of the philosophy of mind, naturally flowing out of the physiological discoveries of Gall and Spurzheim ; but, strangely enough, he declined to examine the evidences and physiological details.

It must be kept in mind that the Edinburgh reviewer had pronounced the “anatomical, physiological, and physiognomical” doctrines to be “a thorough piece of quackery from beginning to end.” Nevertheless, we find Forster, Leach, Mackenzie, Parry, Lawrence, Elliotson, and Abernethy, — all authors and men of science, and the major part of them belonging to the medical profession, — giving testimony in support of the physiology or philosophy of the new system, each according to the extent of his knowledge. Let us then pause here to ask who will be hardy enough to affirm that these persons were likely to be imposed upon by quackery in the subjects of their own particular pursuits or professions ? Naturalists, surgeons, and physicians, are surely amongst those least likely to be imposed upon by quackery !

Meanwhile, the anatomical discoveries of Gall and Spurzheim had become pretty generally admitted by the medical profession and the scientific part of the public. That their anatomical views should have been early received by many of those withholding assent to the physiology and philosophy, is readily explicable from the fact of a single brain, well dissected, sufficing to prove the anatomical department of phrenology ; while numerous and long-continued observations, impartially carried on by men of ability and knowledge, were required to establish the physiological and philosophical conclusions. Yet the anatomical discoveries, easily verified as they might be by others when once announced, had to struggle against contradictions, and were received unwillingly by many per-

sons. Indeed, they were positively denied by some individuals for years after they had been demonstrated to large and intelligent audiences. No wonder that the physiology and philosophy should have been so much longer resisted! It was far easier to deny than to examine.

The formation of the PHRENOLOGICAL SOCIETY in Edinburgh, early in 1820, may be looked upon as the most memorable event in the history of phrenology, that had occurred since Spurzheim's visit to England and publication of the Physiognomical System. This Society concentrated the strength of phrenologists into a citadel, as it were, within the very city where phrenology had been so hostilely opposed and so virulently abused. It is worthy of note that the institution of this Society should have been first suggested by a minister of the Church of Scotland, the Rev. David Welsh; a sufficient refutation of the charge of irreligion volunteered against phrenologists by several of their opponents; the orthodoxy of this minister being pretty well witnessed by his subsequent election to a clerical professorship in the University of Edinburgh.

From this period the science advanced with accelerated progress, and in 1824 the Society published an octavo volume of Transactions, extending to 448 pages, and containing a series of papers illustrative of phrenology, both as a pure science and as one capable of the most important practical applications. The Transactions appear to have had a limited circulation, and no second volume was ever published, partly, perhaps, from the circumstance of the Phrenological Journal offering a vehicle for communicating to the public the most interesting or valuable papers read before the Society. For some time this Society proceeded vigorously enough, and the accession of new members was rather numerous and frequent; but an illiberal spirit was afterwards manifested in refusing to allow strangers to participate in the discussions; the younger members began to complain of intolerance and rudeness

from some of their seniors ; and religious bickerings — one of the greatest curses of social intercourse in Edinburgh — joined with other circumstances, soon darkened the flourishing prospects, and within ten years from its first institution, the Society ceased to muster more than ten persons at its ordinary meetings, and sometimes barely half that number were visible in a hall capable of containing hundreds.

The enemies of phrenology chuckled over the declining strength of the Phrenological Society ; believing, or pretending to believe, that Phrenology itself would share the same fate, and that both science and Society would speedily become extinct. If any of them really believed this, time has since shown them to have been egregiously mistaken. The Phrenological Society materially tended to advance and diffuse phrenological doctrines ; and its valuable museum yet continues to prove a most powerful auxiliary to the persevering labours of the true phrenologists of Edinburgh.

Meanwhile the science was continuing to advance in public favour every where outside the walls of the Phrenological Society's Hall ; and was fast recovering from the check given to its early career by hostile reviewers. It is stated by Mr. Combe in the *Phrenological Journal*, that the sale of Spurzheim's works " completely stopped after " the appearance of the 49th number of the *Edinburgh " Review*, and did not revive till 1819, after which it " went on rapidly, and it still proceeds " (1826).*

* One of the first natural philosophers of the age, M. Arago, read a biographical notice of the late Dr. Thomas Young, to the *Academie des Sciences*, in 1832. In this notice he gives a remarkable instance of the injuries inflicted on science and scientific discoverers by unjust abuse and denials in reviews. The two following sentences are extracted from Arago's notice, as it appears in the *Edinburgh New Philosophical Journal*, April, 1836 ; No. XL., p. 238. : — " The scientific journals, when they are conducted by men of known merit, thus acquire, in certain matters, an influence which often becomes highly injurious. It is thus, I think, we must qualify that which the *Edin-*

Two years after this revival, the "Elementary Principles of Education" appeared from the pen of Spurzheim, the first avowedly phrenological work on education, though this application of the science had been previously pointed out. Dr. Poole had anticipated Spurzheim by a treatise on the same subject, in the *Encyclopædia Edinensis*, about the year 1819. The treatise of Dr. Poole was virtually a phrenological essay, although it was then judged expedient to avoid the use of phrenological names and terms, lest these should excite prejudice against the essay. It is said that several anti-phrenologists, editors of periodicals, spoke highly of this work; thus giving a decided, although unintentional, testimony in recommendation of the science they were wont to vilify and condemn on other occasions. Perhaps in this one instance, and at this time, a veiled introduction of phrenology was allowable, particularly as the treatise was not ushered before the public on the individual responsibility of its author. But unless under very peculiar circumstances, such creeping in at the back door, and submissive prostration before public prejudice, is surely unworthy an independent mind, conscious of integrity and firmly relying upon the strength and certain supremacy of truth.

In here making an individual protest against such secretive use of phrenology, in somewhat strong terms, it is not wished to make disrespectful allusion to any particular phrenologist who may hold an opposite opinion, and act upon such opinion; but it does appear to the writer of these pages to be a proceeding totally irreconcilable with truth and honesty. It is an avowed attempt to impose upon the public; and it is as completely a robbery of

burgh Review has sometimes exercised." ... "The *Edinburgh Review* attacked the scholar, the writer, the geometrician, the experimentalist, with a vehemence and asperity of expression, almost without example in scientific discussion. The public is generally thrown upon its guard when it hears such impassioned language; but on this occasion, it adopted, on the moment, the opinion of the reviewer," &c.

phrenologists, as it is a robbery for one author to steal the ideas of another, and put them forth without acknowledgement. It is idle to argue that such a course is taken for the benefit of the public. All such prostration of truth for a temporary advantage, is just setting up the lower feelings in supremacy over Conscientiousness ; and if the ultimate effect of this be not injurious, then farewell to all theories which assume the moral government of the world to be based on immutable laws. Phrenologists have freely censured other persons for neglecting their science, while writing on physiology or on ethical subjects, but what can be said of phrenologists themselves, who are ashamed to acknowledge the sources of their borrowed ideas, and prefer the double fault of taking from one party to impose upon another ! The writer here speaks only to the principle, and as an individual ; fully admitting that Dr. Poole's case has peculiarities which would prevent its strict application ; and that he would not be justified in casting censures upon others who hold a contrary opinion, even while he maintains such opinion to be a moral blunder.

In 1823 appeared the first number of the *Phrenological Journal*, a quarterly periodical, which has been regularly published from that time, and still continues to be so. It forms an useful record of the progress of phrenology, now extending to nine volumes, and including several most valuable essays, with a considerable number of elementary papers, cases, and remarkable facts. It has never been very popular, even among the phrenologists, and has been much complained of as representing the feelings and ideas of its conductors rather than those of the phrenological public ; but it seems to be now meeting with a more cordial reception. If not always satisfying individual minds, its readers should remember that such a journal, started in support of an unpopular science, must have entailed on its conductors much personal trouble and pecuniary loss ; in

return for which they could have only a very remote prospect of remuneration in any way, except what arises from the consciousness of labouring for the diffusion of truth and the good of their fellow-beings. The conductors, however, call upon phrenologists to support their journal ; and they complain that it is not done sufficiently. Surely this is unreasonable. The public will support a journal adapted to its wants ; and if the editors of the Phrenological Journal do not adapt theirs to the public, the fault rests with themselves, and so also should its consequences.

It would be easy to specify particular objections to the plan and mode of conducting this journal ; but whatever objections may be urged against it, we should not forget to look to the opposite side of the scales. Though not perfect, there is much to approve ; and the three following propositions may be unhesitatingly advanced in defence of the journal : — First, that it has been highly serviceable to the cause of phrenology ; secondly, that every phrenologist will find advantage from reading it ; and, thirdly, that in philosophical spirit and moral excellence, a single volume of it vastly outweighs the united value of every page and paragraph written *against* phrenology. *

In 1824, Mr. Combe published his “ Elements of Phrenology,” and a second edition was called for the following year, the whole impression of 1500 copies having been sold off in ten months ; a convincing proof that the science was still attracting the attention of the public, notwithstanding the strenuous efforts to put it down. Nor

* I have many times felt called upon to defend this periodical from the censures of others, sometimes made with small consideration and scarcely in the spirit of justice ; but I have also occasionally been disposed to join in the disapprobation. This induces me to take the liberty of here suggesting to the editors a fair experimental test of their labours. Let them call on the regular subscribers to their journal to send such objections and suggestions as seem called for, free of expense, legibly written, and limited to the compass of a common letter-sheet. Let these be compared, and let due attention be paid to the opinions most numerously supported. Several of the objectors are not subscribers, nor even regular readers.

were other proofs at all wanting. Mr. Combe had commenced to lecture on phrenology in 1822, and afterwards continued to give a yearly course in Edinburgh, never failing of auditors. Dr. Willis lectured this year in London; and phrenologists became publicly active in provincial towns, by lectures, by essays read before literary and scientific societies, or by other steps, for extending and diffusing phrenological knowledge. The formation of the London Phrenological Society was also an important step onwards in the year 1824; although its results in after years proved trifling.

The following year, a third edition of the *Physiognomical System* was called for; and its author, now returned to England, judiciously divided it into separate works, enlarging and improving the divided portions. Two of these were published under the titles of "*Phrenology, or the Doctrine of the Mind*," and "*The Philosophical Principles of Phrenology*." The title-page of his "*Sketch of the Natural Laws of Man*" also bears the date of 1825, being printed in this year, though not actually published before 1828. But the most important literary contribution to phrenology, in 1825, was the second edition of Combe's *Essays*, now introduced to the public under the more appropriate title of "*A System of Phrenology*." By its intrinsic merits, and the important consequences resulting from its publication, this work had a very great influence on the after advances of the science. But previous to following up our notices of the subsequent progress of phrenology, at length too firmly fixed in the public mind to be uprooted by any effort, let us take a brief retrospect at the proceedings of the anti-phrenologists, who were little disposed to let the wheels of phrenology roll over an unimpeded road; and some of these gentlemen were even so devotedly heroic as to prostrate themselves before the advancing wheels, and suffer martyrdom in attempting thus to arrest their progress.

We have seen that the public had been already prepared to regard phrenology with an unfavourable eye, before the grand attack upon it in the Edinburgh Review. The decided condemnation in the 49th Number of that periodical, then so powerful and influential, not only prevented inquiring and superior minds from paying any attention to a subject set before them in such a distorted and partial manner, but gave the signal for every petty witling and self-sufficient railer to join in the hue-and-cry raised against the doctrines of Gall and Spurzheim. Men skilled in other sciences, as well as the ignorant, strove to hunt down phrenology (then called *Craniology*), grinning, barking, and howling at every one who ventured to raise a voice in its defence, or to ask for a candid examination of its claims to notice. The Quarterly Review, Blackwood's Magazine, Literary Gazette, and other periodicals, entered the lists against this persecuted science ; and the second, in particular, was for several years distinguished by its coarse abuse, as well as by the puerility of its arguments and recklessness of its assertions on the subject. While these periodicals thus showed the state of public feeling, at the same time they continually aided to feed and fan the flame which then seemed destined to burn until the very last speck of phrenology should be consumed and extinguished along with it. The Christian Pioneer for April, 1835, (in some measure copying from Carmichael's Memoir of Spurzheim,) alludes to these early attacks in the following words :—"The Quarterly, the Eclectic, the British, the Critical, and the Monthly Reviews, with the London Medical Repository, and the British Critic, all exerted their powers of ridicule, argument, and abuse ; but the most virulent attack of all was that of the late Dr. John Gordon, in the 49th Number of the Edinburgh Review."

It may appear extraordinary to some persons, in the present day, that literary periodicals should have so

virulently and so successfully opposed the progress of a natural science; but however we are to account for their excessive hostility, the almost complete success of this opposition for a time, needs not excite much surprise, if we call to mind that the fiat of the Edinburgh and Quarterly Reviews was held decisive by a large portion of the public, fifteen or twenty years ago, even when weighed against a science professing to be an exposition of the facts of nature, concerning which any one of average abilities might inform himself sufficiently to judge whether the science ought to be totally rejected. Fortunately the day is now past when people will take for granted whatever a writer in a review or magazine may be pleased to assert; and the literary periodicals have quite lost their weight in respect to questions of science.

But this hostility towards phrenology was by no means exclusively confined to literary periodicals. Editors and authors of works avowedly scientific followed the example of their literary cousins; some of them attacking phrenology with the same intemperate virulence, and substituting assertion for fact, abuse for argument, and ridicule for reason; others dragging phrenology into their works, whether really concerned with it or not, apparently for no more worthy purpose than that of venting their spleen upon something they disliked, or of courting a temporary popularity by chiming in with public prejudices on the subject.

How much soever these attempts and attacks might tend to foster public prejudice, and to add to the temporary barrier raised against the diffusion of phrenological doctrines, they had little effect on the science itself, and are now almost forgotten. It has been well remarked, that the conduct of later adversaries has abundantly shown the utter failure of all earlier attempts at overturning the science; each successive anti-phrenological writer conceiving the task of refutation reserved for himself to

accomplish, and by his renewed endeavours virtually admitting that his predecessors had failed in theirs. Nevertheless, a few examples of the predictions and opinions put forth between the publication of the *Physiognomical System*, in 1815, and of the *System of Phrenology*, in 1825, will be amusing in the present day, and not quite devoid of historical interest and instruction.

In 1817, *Blackwood's Magazine* gave a most sagacious proof of foresight, or second-sight, or, it may be, of some other sight, by the following prophecy, preserved to history in the pages of the *Phrenological Journal*: — “Craniology has almost lived its little hour. In this city, *we are certain*, that with the absence of Dr. Spurzheim, and the introduction of some other novelty, as a French dance or a new beauty, it will very soon be forgotten.” This wonderful prediction is stated to be copied from the “very *first* number” of the oracle; and it affords an indisputable example of “Maga's” foresight in scientific matters being scarcely outdone by its foresight in political affairs.

To the preceding we may join a notable instance of petty periodicals seeking to “ape their betters,” by reference to the *Literary Gazette*. In 1823, this periodical was pleased to apply to phrenologists (*see Phren. Journal*, vol. i. p. xxiv.) the elegant and peculiarly appropriate designations of “crazy sciolists” and “visionary abortions.” If these expressions were applicable to the phrenologists of 1823, they are still applicable to the phrenologists of 1836, and it is for the latter to consider what gratitude they owe for the flattering titles. That the *Literary Gazette* really injured phrenology by such unmeaning abuse, however desirous to do so, is exceedingly improbable; since it can scarcely be supposed that persons likely to study phrenology could be found among the habitual readers of this *Gazette*; and still less likely is it, that any moral or philosophical mind could be influ-

enced by the absurd lucubrations on the subject to be found there. To avoid any occasion for again alluding to this publication, it may be noticed here that a disgraceful misrepresentation, connected with phrenology, is said to have been perpetrated in its pages so lately as the autumn of 1831 ; the particulars of which may be seen in the seventh volume of the Phrenological Journal.

In "Remarks on Scepticism," by the Rev. Thomas Rennell, Christian Advocate in the University of Cambridge, we find the author saying of phrenology, "It must certainly be allowed, that this system does not, of logical necessity, terminate in materialism." The editors of the Phrenological Journal coincide with the remark ; and they pointedly add, that in such case "phrenology clearly lay out of the path of Mr. Rennell." Nevertheless, it would appear that Mr. Rennell could not resist the desire to abuse the science, and boldly to state, that however ingenious and amusing in theory, it was annihilated by the commonest references to fact. As if these commonest references had not been made thousands of times by phrenologists before venturing to adopt, and while defending their science from opponents like Mr. Rennell ! But in applying to phrenology such expressions as "master-piece of empiricism," in the year 1821, he was retrograding from the science and tolerance of the day, even down to the lecture-room of Dr. Gordon before it was visited by Spurzheim. If Mr. Rennell be still living, let him look around and see how this master-piece of empiricism is received in 1836.

Under the head of "Cranioscopy," in the *Encyclopædia Britannica*, phrenology is represented as being easily held up to ridicule by partial or exaggerated statements ; — a fact which anti-phrenological writers had abundantly proved ; — and with a wonderful stretch of generosity and justice, the cranioscopical writer declined to employ such weapons against it. He only undertook to expose the

“sandy foundations” on which the system was built, and the “flimsy materials” of which it was constructed. The success of this attempt to expose could not have been held by his employers as very complete, the treatise being omitted in a subsequent edition of the *Encyclopædia*, although the increasing diffusion of phrenological doctrines calls more loudly for resistance, if they be fallacious. This article was the production of Dr. Roget.

An attack on phrenology adorned Dr. Milligan’s *Translation of Majendie’s Compendium of Physiology*. A few examples of this attack may be seen in pages 490—492. of the first volume of the *Phrenological Journal*; and they are really remarkable, by betraying such an extent of ignorance respecting the science attacked, as could scarcely exist in any one after reading a single work on the subject, — even the smallest and most elementary. Dr. Milligan has reiterated his attacks in later years; a circumstance that we can attribute only to continued misconception of the doctrines, and consequent disinclination now to be set right. We recommend him to expend sixpence or a shilling upon an elementary work, or to send a few hundred yards to the library of the Medical Society, in Edinburgh, for *any* work on phrenology.

Perhaps it is scarcely proper to class the talented author of “*The Philosophy of Apparitions*” amongst the anti-phrenologists; nor do we suppose he would much desire to be thus associated. The work mentioned was noticed in the *Phrenological Journal*, and the physiological explanation of apparitions particularly mentioned. A second edition of Dr. Hibbert’s work was published in 1825. In this edition, the author does not attempt to refute the correction of his views, and the exposition given in the *Phrenological Journal*; but he contents himself by saying, “Those droll philosophers, the phrenologists, account for all this by supposing that Nicolai possessed the ORGAN OF WONDER.” The editors of the journal take this as an

admission that the Doctor could not meet their objections and criticisms.

The experiments of Sir Charles Bell have effected much for physiological science; but the literary records of his labours have unfortunately been sullied by foolish invectives against the immeasurably more important discoveries of Gall; a blot which will not add to the weight of their authority, or to the respect entertained for their author, now or in time to come. Spurzheim has fully exposed the weakness of these attacks on phrenology, in his Appendix to the Anatomy of the Brain, published in 1830. He there states that the offensive and inaccurate assertions were first published in 1823, and that they have been reprinted so late as 1830. In this Appendix Spurzheim utterly refuted the animadversions of their author, by the very awkward evidence drawn from specified dates and published works;—awkward to the author of them, because these dates directly contradict, and unanswerably disprove, his historical comments and personal reflections upon Gall. In the opinion of this anatomical experimentalist, the system of Gall is the “most extravagant departure from all the legitimate modes of reasoning.” Not content with this vague denunciation, the author of it has made specific accusations against Gall, which are far too ridiculous to deceive any one; having even run the length of asserting that Gall was ignorant of the difference between the cerebellum and brain proper; a difference perfectly familiar to every average medical student of six months’ standing, and on which Gall had actually published remarks several years before this unfounded accusation was made. It is not unlikely that the author of the charge was really unaware of his statements being unfounded at the time they were written, and that his mistake arose from ignorance of what he attacked. In such case, it was at least injudicious to let them be reprinted in 1830. The learned accuser affords a remarkable

example of the contradictions into which men of much ability may fall, when arguing on the wrong side of a disputed question ; for we find him actually talking about the *popularity* of the doctrines so decidedly condemned by him, and about the difficulty of keeping his own pupils from attending to Gall and other continental physiologists in preference to their own countrymen. What a compliment to *his* pupils ! They prefer and would make popular this “extravagant departure from all the legitimate modes of reasoning,” notwithstanding their master’s exertions to keep them in another path !

A year later, in 1824, Mr. Rolph published a book to inform the public that “anatomy, reason, common sense, and Scripture, are not in accordance with phrenological principles.” Notwithstanding this somewhat ludicrous malposition of words, in his title-page, we must exonerate the author (in consideration of his surgical profession) of all intention to express disbelief in anatomy, whatever absence of reason and common sense some have been disposed to attribute to his book. The fact of a professional man having published a work of this nature within a dozen years of the present time, is worthy of record in the history of phrenology. The work itself we have not seen ; we have asked for it in vain at good medical libraries, and it is omitted in Bent’s London Catalogue. The Phrenological Journal is our authority for its existence and contents.

The preceding examples of anti-phrenological efforts will probably satiate readers ; and they have been purposely selected from the best adverse authorities, for the better evidencing of the determined opposition offered to phrenology. Still, we beg a little longer patience, and invite readers to return with us into Scotland ; where, in 1825, Mr. Grahame Hutchinson, a merchant in Glasgow, is said to have read one hundred facts, subversive of phrenology, to a literary society in that town. He never made them

otherwise public, so far as we can learn, though expressly offered the medium of the Phrenological Journal for the purpose, if wished.

In the same year, Sir William Hamilton read an essay against phrenology to the Royal Society of Edinburgh, which was loudly applauded in some of the Edinburgh papers ; and, like many other such attempts, pronounced to be quite conclusive against the science. Continuations of this essay were read in subsequent years, and will be again alluded to. The author of the essay intimated that it had been written because the phrenologists said, " Oh, that mine enemy would write a book ! " The phrenologists were fairly taken aback by such a politely *literal* compliance with their request, and although they did — thankless dogs ! — forthwith change their cry into " Oh, that mine enemy would *publish* his book ! " it was this time unsuccessful. The enemy did indeed advertise his book, but, as we suppose, he forgot to publish it.

It has been mentioned that the System of Phrenology, published in 1825, had an important influence on the after progress of the science. By giving a comprehensive digest of the whole science, written in very clear and explanatory language, it presented the subject in such a captivating aspect, that readers were almost irresistibly led to give serious attention to phrenology, after perusal of the work in question. This remark is made from personal experience. When the System was published, the writer of these pages knew nothing of phrenology excepting a few of the current witticisms against it, and the misrepresentations put forth in hostile periodicals. At the advice of a friend he procured the work ; and so absorbing was the interest called forth by the perusal, that every line of the 566 pages had been read ere twenty-four hours had elapsed from its first receipt. An immediate re-perusal followed. This one copy was read by several other persons, all of whom expressed themselves to have derived

much pleasure from its contents ; and some of them have since become active phrenologists. The System is now reprinting for a fourth edition, and several editions of the Elements and the Outlines, by the same author, have been published. As 14,000 copies of Mr. Combe's Phrenological Works are now in circulation, if we allow five readers to each copy, this author has 70,000 readers ;—no small number where the subject is scientific, and opposed by many leaders in science. The Constitution of Man is omitted from this estimate, as not being exclusively a phrenological work. Its circulation has exceeded 20,000.

It seems, however, that some persons could read the System with different ideas and feelings from those called forth in others ; its publication having induced a third attack on phrenology, in the Edinburgh Review, proceeding from the pen of its editor (at that time) Mr. Jeffrey, as public and uncontroverted report asserted. Thus the whole weight of this influential journal, of Mr. (now Lord Advocate) Jeffrey's name, and of Mr. Jeffrey's talents, was brought to bear against phrenology ; and this compound battering ram was moreover ballasted by a host of borrowed arguments, like so many taxes or tithes in kind, levied on the pages of its predecessors. At all events they are to be found there ; and it speaks no little in favour of phrenology, that the ability and information of a Jeffrey could adduce against the science nothing in the shape of facts or argument more potent than those invented or used by the most puny antiphrenologists.

It was not to be expected that an author so fully assured of the strength of his own position, and so capable of maintaining it against aggression, should tamely suffer a mere name, however much celebrated, to prejudice the public against his works and science, in the absence of fact, in the absence of reason, and in the absence of originality in the arguments brought against it. Our "Jupiter tonans" of phrenology, as he was not unaptly

designated, met the attack of his reviewer with that perfect coolness which springs from conscious superiority and the certainty of success. His reply was complete ;—it would have been held triumphant, had there been aught beyond a name to triumph over ;—and from that time the antiphrenological authority of the Edinburgh Review waned away. A feeble attempt at rejoinder, on one or two points, appeared in the succeeding number of the Review ; which was promptly set aside by Mr. Combe. It is unnecessary here to discuss the arguments brought against phrenology in this celebrated review of the System. Several of them will be found under the title of “Objections to Phrenology,” in the after pages of the present work ; and the Edinburgh Review (Nos. 88 and 89), and Mr. Combe’s Letter in reply, are accessible to all who may be interested in the controversial history of the science. The latter constitutes the first article in the fourth volume of the Phrenological Journal, and was also published as a separate pamphlet.*

Decisive as the reply of Mr. Combe was in the eyes of those who impartially examined both sides of the question, the reviewer had one great advantage over the author of the System. The Edinburgh Review was a periodical both powerful and popular, while the Phrenological Journal was very much inferior in the latter respect ; and this inferiority could not be at all compensated by the circulation given to a controversial pamphlet. Hence it happened, that the attack was read probably by six times as many persons as were likely to see the reply ; and there cannot be a doubt that a large proportion of these readers became prejudiced against phrenology, and that its diffusion was thus much interfered with. It is from the effect produced on those who read the System, and from the

* Readers desirous of knowing the different phrenological controversies, may find a list of references to them in the Christian Pioneer, No. 10, of the New Series — October, 1835.

opposite effect produced on many of those who read only the review, that the publication of the System has been considered the most important event in the annals of phrenology, occurring between the time of Dr. Spurzheim's first residence in England and the present day.

The reviewer prophesied that phrenology would decline of itself in "no very long time," and appeared to be imbued with the self-complacent notion of having "done something to accelerate its cessation." Yet phrenology has *not* declined; nor is there any appearance of its cessation. On the contrary, it has continued to advance with increasing strength and steadiness, and is at this moment (April, 1836) rife more than ever. The reviewer had indeed "done something" to retard its reception by minds more prone hastily to follow assumed authority, than deliberately to choose their own course; but what could the most powerful talents do towards accelerating the cessation of truth? Truth may be retarded;—it cannot be destroyed. The injury was inflicted on the community more than on phrenology or phrenologists. The community is now voluntarily removing the bandage from its eyes; and the members of it will soon neither show nor feel any gratitude for having been so long hoodwinked. The public fame, both of review and reviewer, was very great, but this unlucky tilt against phrenology pared largely from the share of each of them. The former may redeem its proper portion*, but the latter has assuredly "done something to accelerate the cessation" of his own peculiar share. Nobody will dispute the literary talent and knowledge of the reviewer; such, however, was not the kind of talent and knowledge required for a controversy in science, and the public mind, unfortunately, has not yet learned to make the necessary distinctions.

* In the 94th Number, the credit of the Review, in anatomical and physiological matters, has been advanced; but only by the sacrifice of opinions put forth in Numbers 49 and 88. The Lord Jeffrey is not the present editor of this Review.

Dr. Whately, Archbishop of Dublin, has expressed his opinion on the merits of this controversy, in the following passage, addressed to Mr. Combe : — “ That clever article in the Edinburgh Review, to which you replied, I consider you as having completely and decisively refuted.”

This was the last conflict of any moment in which phrenologists had to engage. Henceforth the course of phrenology was open ; and the after attacks upon it consisted only of futile efforts or angry declamations of antiphrenologists having much less public weight. No controversy again occurred which had more than a local or personal interest. To the present day little ebullitions of dislike or enmity have continued to issue forth in newspapers, magazines, essays read before societies, as allusions or foot-notes in different works, or orally pronounced, *ex cathedra*, by a few professors or teachers ; but these have been just as plentifully, and latterly even more plentifully, met by friendly and recommendatory notices from other sources of equal authority. Some few essays against phrenology (see the list of antiphrenological works) have been from time to time published ; but they proceeded from authors of no scientific note, and have had little public effect ; being neither so numerous nor so numerously circulated as the works of phrenologists. Like a victorious army in a country where its enemy was still strong although unfit for the open field, phrenology has marched onwards, necessarily encumbered with the “ impedimenta,” surrounded by skirmishers, and exposed to frequent small attacks ; but still it has regularly advanced, receiving continual reinforcements, while the enemy has weakened himself by each unsuccessful onset. Some of these skirmishes and skirmishers may be briefly noticed as illustrative of the enemy’s tactics and exploits.

In the year 1826, the Rev. R. W. Hamilton of Leeds published an antiphrenological pamphlet or “ Essay on Craniology,” in which the reverend author stated that not

a single proof of mental operations being connected with the head or its interior parts had ever been furnished. We could not expect much anatomical or physiological knowledge in an English clergyman *, but the amount of ignorance on these subjects, which is betrayed in the essay, was utterly inexcusable in a person professing to write in opposition to the physiology of the brain. This pamphlet was shortly afterwards answered and refuted by W. Wildsmith, Esq., a fellow-townsmen of the reverend author.

In the succeeding year, a controversy, touching the frontal sinus, &c. occurred between Mr. Combe and Sir William Hamilton, of Edinburgh, which may be seen in the fourth volume of the *Phrenological Journal*. It is of no public interest. In this year, also, Sir W. Hamilton read his second antiphrenological essay, or the second part of his yet unpublished antiphrenological "book," before the Royal Society of Edinburgh. Early in 1828 a more lengthened epistolary and newspaper warfare was carried on between Dr. Spurzheim, Mr. Combe, and Sir William Hamilton, the latter being offended by some remarks made in Spurzheim's lectures. This correspondence is printed in the 5th volume of the *Phrenological Journal*; but so insufferably tedious is it, that very few will be able to read through the series of letters with sufficient attention to comprehend Sir William Hamilton's notions and statements.

About this time a new antagonist appeared in the field, namely Mr. (now Dr.) Thomas Stone, author of "*Evidences against Phrenology*." The value of these Evidences may be learnt by reference to the *London Medical and Surgical Journal*, Nos. 2. and 5. The same author let off another pamphlet in 1829, consisting of "*Observations on the Phrenological Development of Burke, Hare, and*

* I am informed that Mr. Hamilton is "an Independent Preacher," but still uses the words "reverend" and "clergyman," considering that a person preaching in a chapel is just as much entitled to them as is one who preaches in a church.

other atrocious Murderers," &c. This pamphlet was pre-eminently distinguished by such a tissue of absurdities and blunders as would have disgraced the logic and arithmetical knowledge of any schoolboy in his teens. Nevertheless, some of the Edinburgh newspapers discovered the pamphlet to be utterly subversive of phrenology; the science having at length "got its last *quietus*;" and Mr. Combe was deemed likely abruptly to terminate his lectures, and "go into retirement for the rest of his life." The pamphlet contained "argument of the most convincing and conclusive kind;" it was "a rigid appeal to facts, to common sense, and to reason." Profound editors! Excellent critics!! Most competent judges!!! What think you of Mr. Combe's lectures and the "last *quietus*" of phrenology to-day? * Verily, Mr. Stone's merit was great. He deserved compliment, who could give a "last *quietus*" to that which Drs. Gordon, Barclay, and Milligan, Surgeons Bell and Rolph, Divines Hamilton and Rennell, Blackwood's Magazine and the Literary Gazette, John Bull and the Age, &c. &c. &c., had unsuccessfully charged; to say nothing of Mr. Stone's former pamphlet, the *Evidences*. We are only surprised that the author, who had utterly overthrown phrenology in 1828, should find it necessary again to utterly overthrow the science in 1829.

But, alas! How uncertain are all sublunary honours! Notwithstanding the double death inflicted upon phrenology, by its stalwart adversary, the author of the *Evidences and Observations*, envious mortals would not leave him to enjoy his triumph unshared by others; and phrenology was doomed, again and again, to feel the pangs

* At the time of writing this page, Mr. Combe is lecturing in Glasgow to 500 auditors of the first respectability there; and the number of avowed phrenologists has probably doubled or trebled in the few years since the pamphlets of Mr. Stone were published. — (A month has elapsed since this note was penned, and produced a still more decisive exposition of their editorial acumen, in Mr. COMBE'S TESTIMONIALS.)

of dissolution. Dr. Wayte found it necessary for himself to overthrow the science in England; and Mr. Beattie performed the same feat in Scotland, by means of a brief paper, which is published—oh! the suicidal editors—in the PHRENOLOGICAL JOURNAL.

The antiphrenology of the former author was reviewed and refuted in an essay by an anonymous writer,—“An Exposure of the unphilosophical and unchristian Expedients,” &c. We regret that this writer should have withheld his name from a work published avowedly to discuss the merits or demerits of another. Anonymous replies to anonymous attacks are fitting enough; but when an enemy attacks openly, surely phrenologists should follow an equally fearless and straightforward course. The paper of Mr. Beattie appears to have had most claim to novelty; this author having discovered important facts, which had escaped the observation of all other anatomists and physiologists; namely, “that the brain is the seat of the nerves, and these act upon the mind in various ways, so as to produce feelings, propensities, and inclinations, from which proceed certain actions.” On the whole, the anatomical and physiological knowledge indicated in Mr. Beattie’s Refutation transcends that of the Rev. R. W. Hamilton’s Essay on Craniology, and is still farther above that of the Edinburgh Review, No. 88, in its claim to be considered — *unique*.

The above notices will suffice as references to specimens of the literary efforts directed against phrenology, in the half dozen years subsequently to the publication of the System of Phrenology. Others might be added, were not the task of attending to such lucubrations so particularly irksome and unprofitable. Well intended some of them may have been, and we are willing to believe that they really were so. Our censure of the authors is not because they have written against phrenology, but because they have attacked a science with which they had not first made themselves acquainted, and passed judgment upon doc-

trines which they did not understand. These notices of antiphrenological authorship shall be closed by three recent examples from writers of some repute, who oppose or withhold assent to phrenological doctrines while writing on the brain or mind. They will illustrate three classes of opponents in the present day ; — persons attacking phrenology, — persons refusing assent to it, — and persons inexcusably neglecting it.

The first example is afforded by a new edition of *Monro's Anatomy of the Brain*, published about Christmas 1831. Dr. Monro, we think, has never himself opposed phrenology ; but in this edition there is a prefix or statement of antiphrenological results attained by Sir William Hamilton, who had been some time previously engaged in making observations and performing experiments upon the brains of animals. The experiments partly consisted of running wires and skeins of thread through the brains of chickens and young rabbits, and sticking pins and needles into the heads of the miserable animals so unfortunate as to fall into the hands of the experimentalist. One of the results appears to have been the astounding discovery, that all these acts could be done, and were done, without cruelty ! A pin and skein of thread bear about the same proportions to the heads of chickens and young rabbits, as would a common dagger and bell-rope to the heads of men. Gentle reader, and most gentle experimentalist, will either of you allow daggers to be stuck into your brains, or bell-ropes to be drawn through your heads ; the said daggers and ropes to be left there, and to be occasionally turned, in order to prevent them becoming firmly fixed when inflammation supervenes upon the wounds ? Sir William Hamilton says that his experiments were not cruel, because the animals did not seem to suffer pain at the time they were wounded, except a slight and momentary smart. We give the experimentalist credit for entire veracity on this point, to the extent of his own belief ; but

the belief of an individual will not change the laws of nature ; and belief differs from knowledge in being erroneous fully as frequently as correct. We question whether a single medical practitioner will be found to join in belief with the experimentalist, that such injuries can be inflicted on man or animals (vertebrated animals) without causing much after-suffering, when the integuments and membranes become inflamed, and are prevented from swelling freely by the unyielding bones of the skull. Inflammation is the invariable consequence of such injuries ; being sometimes slow and very slight, but usually acute ; and Sir W. Hamilton gives us proof, perhaps not knowingly, that inflammation to a considerable extent did follow the injuries inflicted by him. This result is particularly alluded to, the charge of cruelty having been indignantly repelled by Sir William Hamilton ; and he taxed the phrenologists with want of veracity because they did not join in his belief, and assure the public that the experiments were not cruel. The other results, and some comments upon them, may be found in the seventh volume of the *Phrenological Journal* ; where may also be seen the discussion touching the cruelty of the experiments.

In 1831 Dr. Alison, Professor of Physiology in the University of Edinburgh, published an elementary work, "*Outlines of Physiology*," intended chiefly for his own students. In this work the author enters somewhat into detail touching the *metaphysical* opinions of Brown, Reid, and Stewart, yet dismisses the *physiological* claims of phrenology rather unceremoniously, and in a manner scarcely reconcileable with full candour. If Dr. Alison thinks that the metaphysical opinions of speculative writers are more useful to students of medicine, than are those drawn by phrenologists directly from physical observations on the nervous system, we utterly differ from him ; and we freely tell him that a considerable number of students disregard or despise this part of his course of lectures, who much

value all the rest of the course.* Personal experience and direct inquiry among the attending students combine to authorise this assertion. In reference to the phrenological mode of observing the connexion between mental peculiarities and particular parts of the brain, Dr. Alison writes, "That observations made in this way, by different competent observers, have given, in different instances, very discordant results." He also sums up this, "On the whole, the only point ascertained is, the general appropriation of the great mass of the hemispheres of the brain proper, to the acts of thought; which is by no means peculiar to, and does not derive its chief support from, the writings of phrenologists," &c. Looking to the first of these sentences, phrenologists are entitled to ask from Dr. Alison, who are his "competent observers," and what are their "observations?" Can the author prove this direct statement? If so, phrenology is mere delusion. We surmise that Dr. Alison has mistaken either the competence of the observers or the bearing of their observations against phrenological doctrines. Turning to the second sentence, phrenologists will first ask whether the author professes an acquaintance with the facts and principles of phrenology, in a sufficient degree to authorise his opinion as to what is the "only point ascertained?" Secondly, they will suggest that the concluding portion of this very sentence gives them an indirect reply in the negative. How, we ask, could "the general appropriation of the great mass of the hemispheres of the brain proper to the acts of thought" be "peculiar to phrenologists," or "derive its chief support from the writings of phrenologists," seeing that their whole science is founded on the fact, first ascertained by Gall, of the "*general mass* of the hemispheres *not* being appropriated to the acts of

* The annual course of lectures, delivered by Dr. Alison, consisted of a more extended exposition based on the facts and opinions in the Outlines.

thought?" If Dr. Alison has ever looked at the positions of the cerebral organs, as shown on a marked bust, — and we think he would not write against phrenology without first doing this, — could he fail to see that less than one quarter of the brain is held by the phrenologists to be "appropriated" to the acts of thought; all the rest being "appropriated" to the propensities and sentiments, — to the *feelings*, not to *thought*?

It is not without some unpleasant emotion that any allusion is here made to this author's objections to phrenology. Dr. Alison is one of the very few persons for whom almost every body feels esteem and respect; and this universal respect confers so much influence upon what is written or taught by him, that phrenologists are forced in self-defence to call for some definite proof to bear out such an entire rejection of all their labours, and the more so on account of Dr. Alison's opinions being annually received by some hundreds of students. As a Professor appointed to teach physiology to students of medicine, and handsomely remunerated for so doing, by the fees of the students, — which fees they are compelled to pay, — can Dr. Alison remain neuter in justice to others? Is he not under a moral obligation to make himself well acquainted with the only physiology of the brain yet brought forward on positive data, before telling, — and in order that he may be able to tell, — his students whether they are to receive or to reject it? Suppose we assume that Dr. Alison has really given small attention to the subject. In such case, ought he not to have admitted the circumstance, instead of virtually rejecting that about which he knew so little? On the other hand, let us look at the question in the assumption that proper attention has been paid to the facts and claims of phrenology. Evidence, *pro* or *con*, must have been procured in this case. Which was obtained? Dr. Alison now stands between the anti-phrenologists and the non-phrenologists, by which latter

expression are intended all those who neglect or disregard the subject. With the former, we surmise, he will scarcely wish to join his name ; and sorry should we feel to do it for him. At the same time we respectfully suggest that he ought not to fall into the ranks of the non-phrenologists. His position as a teacher of professional students morally deprives him of the option of neutrality, which his own feelings would probably give preference to.

The last example is one of utter neglect of phrenology in a work, every page of which ought to have borne the decided and avowed impress of phrenological doctrines, if those doctrines be admitted as truths. We allude to Abercrombie's *Inquiries concerning the Intellectual Powers*, published in 1830. The author is a medical practitioner of much repute in Edinburgh, personally acquainted with phrenologists, and of course well aware of the claims of phrenology to be considered an exposition of the laws of mind and the functions of the brain. Nevertheless he disregards it, and has published an intimation that, "we do not know whether impressions made upon the nervous fabric connected with the organs of sense, are conveyed to the brain, or whether the mind perceives them directly as they are made upon the organs of sense." (*Phren. Journal*. Vol. VII., p. 49.) This and another work, by the same author, "*On the Moral Powers*," have gone through several editions. The two facts, first, of a good medical practitioner writing the above passage in the present day, and, secondly, of a work written by one entertaining such crude notions of mental philosophy, as evidently appertain to this author, being extensively read by the ladies of Edinburgh, — the city where Combe resides, writes, and lectures! — will be held quite extraordinary fifty years hence, if the circumstances be not then utterly forgotten.

Whilst some authors thus continued to write against phrenology, openly or indirectly, others resorted to mea-

asures less combative, but not a whit more tolerant. The tactics of the latter party consisted of petty efforts to frustrate the attempts of phrenologists, who were endeavouring to bring their doctrines fairly before the public. Open attacks drew attention to the subject, and the unsuccessful issues of such attempts rather benefited than opposed the diffusion of phrenological views. The rash and the self-confident still persisted to attack; but the more wary sought a practical illustration of the old saying, "out of sight, out of mind." This would have proved the most politic course if steadily adhered to. Had the self-styled "great in science and literature" limited themselves to pronouncing phrenology altogether unworthy of attention, and acted on their decision by not attending to it at all, generations might have passed away before any great public impression could have been effected by the independent few who would have studied and supported it, in defiance of such supercilious rejection. The grand error of antiphrenologists, viewed collectively, has lain in pronouncing the science unworthy of notice, and at the same time evincing a great anxiety to suppress it. Pamphlet after pamphlet, essay after essay, review upon review, has issued from the press, for this laudable purpose. Anecdotes have been repeated over and over again, until they have become familiar even in the kitchen and the nursery. Professors, doctors, divines, editors, historians, travellers, novelists, and teachers have been unable to deliver their lectures, to write their books, or to teach their pupils, without the introduction of sneers at phrenology, and terrible hits at phrenologists. Nay, even dinner-parties and supper-parties required a seasoning of antiphrenological spice and pepper; nor could quadrilles and flirtations always be carried on without a little *Adhesiveness*, *Secretiveness*, and *Love of Approbation* stealing in, verbally as well as actually. In consequence of all this, we find the recently-coined name of "Phrenology" to be

now more familiar than the name of any other older science; and, thanks to the exertions of antiphrenologists, the name now prompts hundreds to inquire into the matter, who might otherwise have neglected it. "*Nomina si nescis, perit et cognitio rerum.*"

In 1827, Sir William Hamilton delivered an antiphrenological lecture in a class-room of the University. Mr. Combe wished to follow Sir W. Hamilton, with a second lecture in reply to any objections brought forward by the first lecturer, at the same time and place. It would seem that the exposure of Sir William Hamilton's arguments and statements to the animadversions of Mr. Combe was not sufficiently desired by the heads of the College, to induce them to relax a real or nominal rule (we know not which) adverse to Mr. Combe's request. They refused to accede permission for Mr. Combe to lecture within their walls, "he not being a member of the *Senatus Academicus.*" Sir William Hamilton refused to lecture elsewhere; thus betraying no great anxiety to meet Mr. Combe on equal terms. And we are mistaken if it were not entirely optional with the *Senatus*, or heads of the College, to accede to Mr. Combe's request, there being no controlling power to prevent. It is deserving of notice that Spurzheim had been allowed to lecture in the class-room of the Professor of Botany, at Cambridge, only the preceding year.

In 1829, at the request of his friend, the late Richard Chenevix, F.R.S., Spurzheim allowed that gentleman to deliver, to the Secretary of the Royal Society of London, a paper "*On the Brain as an Aggregation of Parts.*" It was read to the Society by the secretary, who "declared that it could not be printed in the *Transactions* of the Society, because it did not contain any new matter." This was not an accurate statement, but passed as an excuse for the formal rejection, which would doubtless have followed, had not Mr. Chenevix withdrawn the paper. We regret that it should have been withdrawn. The

positive rejection of an essay by Spurzheim, so late as 1829,—and which could not fairly be rejected on the ground of wanting novelty,—would have been a memorable event in the annals of that learned body; one greatly surpassing, in future interest and importance, the circumstance so properly and decidedly condemned by Mr. Babbage, in the Economy of Machinery. It would be well in phrenologists to meet, instead of shunning the oppressions and injustice of authority. Such acts rouse a generous indignation as they become publicly known, and ultimately bring advantages to the cause which is sought to be injured by them.*

The light in which phrenology was viewed by the Royal Society of Edinburgh, about the same time, affords a tolerable match to the implied rejection of Spurzheim's paper by the Royal Society of London. In 1830, Sir George Mackenzie read an essay to that body, "on the fundamental principles of phrenology." Dr. Hope, Professor of Chemistry, occupied the chair, in the absence of the president. After returning the customary thanks of the Society to the author of the essay, his own opinion was pronounced. The professor thought that phrenologists were not in the right path, and had not advanced a

* In the Memoir of the Life and Philosophy of Spurzheim, Mr. Carmichael records an incident, showing that the Royal Irish Academy pursued pretty near the same course with another phrenological contribution; namely, his own 'Essay on Dreaming.' — "The majority of the Council of that learned body thought it savoured of materialism, to represent the brain as having any connexion with the mind — it being their opinion, that this gift of God was a superfluity, and that the mind could exist, and perceive, and operate in the empty cavern of the skull, as well *without* as *with* this 'most miraculous organ'. The essay, however, was more fortunate than Spurzheim's, and is in no danger of being lost; [when writing this sentence, Mr. Carmichael was not aware that Dr. Spurzheim's paper had been published,] for the candid and liberal Association of Fellows and Licentiates of the College of Physicians eagerly published it in their Transactions. Reviewers were lavish in their recommendations of its contents to psychologists and metaphysicians; and Tilloch republished it in the Philosophical Magazine."

single step in the physiological investigation of —. Now, what do you imagine, reader?—In the investigation of the discoveries treated of in the paper of the essayist?—No such thing. What was the paper to the professor?—“They were not in the right path. They had not advanced a single step in the physiological investigation”—recommended by the professor as a substitute for what had been done! We are lamentably ignorant, to our shame be it confessed, in what mode or degree the anatomical and physiological discoveries of Dr. Hope so far transcended those of Gall and Spurzheim, as to have entitled him to set aside their investigations, and to substitute instead his OWN RECOMMENDATIONS TO INVESTIGATE.*

In November, 1830, Spurzheim was lecturing in Liverpool during the time of a contested election. “From thence,” to borrow the words of Carmichael’s Memoir, “he went to Oxford; but spiritual pride and learned ignorance were as detrimental to the cause of truth in that seat of the muses, as passion and party feeling in commercial Liverpool. His own words are remarkable: “I intended to lecture in December at Oxford; but the “Vice-Chancellor did not seem to approve of my doing “so. I asked for his worshipful permission by letter,—“but he gave an evasive answer, not allowing or refusing, “but *advising* me not to lecture, since I might not meet “with the encouragement I might expect. I replied, that “his permission was the only encouragement I wanted; “but he did not think proper to give either a refusal or

* I have only once had the honour to speak to Dr. Hope. It was to request his signature to a petition for the abolition of capital punishment in cases of forgery. The Professor declined to give it; alleging that he “never interfered with heads wiser than his own.” The reason was both modest and judicious; but the professor appears to have forgotten this invariable rule when interfering with Sir George Mackenzie and the phrenologists. Perhaps this was only the one exception to which every rule is liable; and if the worthy professor have never departed from his rule, except in this one instance, he must have passed a singularly inoffensive life.

“ the permission ; he remained silent. How happy we are
“ that priestcraft has no more power.—Oxford does in
“ 1830 what the Jesuits did in 1822, and the Austrian
“ government in 1802. The signs of the times, however,
“ are strong ; but the clergy will be satisfied only where
“ they command.” The last sentence passes too general
a censure upon a class of men. It is too much to say that
Oxford is intolerant because it is clerical. Oxford is
intolerant in consequence of its functionaries being trained
up in respect for opinions and customs which have become
obsolete in the eyes of the multitude. It is therefore
opposed to the many. For the same reason, it is still
more opposed to phrenology, which is in advance of the
multitude, and farther removed from past notions. Clergy-
men, who add some acquaintance with the natural sciences
to their classical lore, are not more intolerant than other
men. The misfortune is that too many of them have
nothing but classical lore. They have learning, yet lack
knowledge.

In October 1832 Sir G. S. Mackenzie offered to procure
a treatise on phrenology, for the Penny Cyclopædia,
without expence, if the Committee of the Society for the
Diffusion of Useful Knowledge would admit it into that
work. The following answer was returned by Mr. Coates,
Secretary to the Society.

“ After consulting the editors of the Cyclopædia upon
the subject of your letter, I was authorised by them to
thank you very sincerely for your proposal, and to say
that the opinion which they entertain of phrenology, and
its connexion with the moral and intellectual sciences, is
not such as would justify them in adopting the offer so
kindly made by you.” The editors of the Phrenological
Journal, in which the circumstance is recorded, say, “ It
thus appears that the Society for the Diffusion of Useful
Knowledge declines to be in any degree instrumental in
spreading what every one, who has fairly studied it, finds

to be a department of 'useful knowledge' surpassed in importance by none. The fact is worthy of being recorded, and at some future time the Society may find reason to be ashamed of it. All that we think it necessary to remark is, that however long they may refuse to assist in diffusing this knowledge among the people, the people cannot be prevented from diffusing it among themselves. We are not without hope, however, that the editors of the *Cyclopædia* will yet alter their opinion."*

With one other very recent example we may close these illustrations of the controversial and resisted progress of phrenology. The British Association for the Advancement of Science held its annual meeting for 1834 in Edinburgh. About a week previous, Mr. Combe addressed a letter to Mr. Robison, one of the secretaries, offering to give a demonstration on the national skulls in the collection belonging to the Phrenological Society. Mr. Robison forwarded the letter of Mr. Combe to the Committee, and the gentlemanly courtesies of the persons officially concerned will be apparent from the following notice of the matter, borrowed from the ninth volume of the *Phrenological Journal*: "Mr. Combe was duly admitted a member of the Association, and attended meetings of several of the sections; but he was not honoured with any reply whatever to his offer of a communication. From Mr. Robison he received the most polite attention; and the reason of the silence of the Committee became apparent at the first meeting. Mr. Sedgwick, the president for last year, before resigning his office, addressed the Association, in a speech in which 'he urged most strenuously upon the Association the necessity of keeping in mind the objects of its institution, and to confine their

* The Editors of the *Phrenological Journal* contrast this refusal with the fact of "an abstract of the doctrine of phrenology, as exhibited in the most recent publications of its advocates," being published in "*Mitchell's Portable Encyclopædia*," in 1826. They should have recorded the names of the Editors of the *Penny Cyclopædia*.

‘researches to dead matter, without entering into any speculations on the relations of intellectual beings ; and he would brand as a traitor that person who would dare to overstep the prescribed boundaries of the institution. If the Society should ever be broken up, which God forbid, he would predict that it would happen by some members imprudently and daringly passing its boundaries.’—It was reported among the audience, that this anathema was directed chiefly against the Statistical Section of the Association, into which it was feared that moral or political discussion might be introduced ; but it obviously applied in an especial manner to phrenology.”

It is of small importance to any one wishing to instruct others, whether in statistics or in phrenology, that he should be “branded as a traitor,” by Mr. Sedgwick, in return for his good wishes. But we apprehend that a demonstration of the peculiarities of national skulls *was* completely within the “boundaries” of the institution. Blumenbach and other celebrated anatomists or physiologists have diligently studied and written on the national peculiarities in the form of skulls. Such peculiarities are thus recognised by indisputable authorities, as legitimate objects of scientific inquiry ; and they are as completely within the scope of physical science as are any demonstrations of the nerves and their accompanying functions. Moreover, the museum of the Phrenological Society has probably the finest collection of national crania in existence, certainly the finest collection in Britain ; so that the opportunity of observing the anatomical differences in the crania of nations was more favourable than the Association could elsewhere enjoy. And, lastly, part of the time of the Association was occupied with other subjects of very trifling importance when compared to this one. Though Mr Sedgwick is no anthropologist, it is scarcely probable he would “daringly” say, that the anatomical and physiological peculiarities of men are not matters of more real

consequence to the human race, than the history of comets or descriptions of fossil fishes,—subjects of the evening lectures ; or, that the anatomy of the human head is not of greater importance to the proprietors of such commodities, than is the circulation of tortoises or the colour of chamelions,—subjects occupying the Anatomical and Medical Section of the Association. It would be absurd to ridicule scientific men for studying comets, fossil fishes, tortoises, and chameleons. These may be studied as well as other things ; and positive benefits frequently flow from such pursuits. But greater benefits will come to the human race, if we do not at the same time neglect or prevent the study of ourselves. It is laughable enough to see a practical contradiction of an absurd invective, which the reported proceedings of the Association supply. While the ex-president of the Association commenced with an address in which he declaimed against the study of man, and advised attention only to “dead matter,” Dr. Abercrombie, as chairman of the Anatomical and Medical Section, actually delivered a closing address, recommending its members to study the philosophy of mind, on account of the ethical advantages to be derived from such investigations.

Meantime, phrenologists were by no means exclusively occupying themselves in resisting aggression, or in offering to instruct unwilling auditors. Books rapidly multiplied, and the sales of successive editions went on increasing to an amount that must have surprised booksellers, who had first declined to publish them at their own risk, in anticipation of little or no demand. It is stated in an advertisement of “Phrenology Simplified,” that 10,000 copies of the Catechism of Phrenology, by the same author, had been “given to the public ;”—*anglicé*, sold. It may be said that we cannot implicitly believe advertisements, especially those of anonymous writers ; and there is something rather suspicious in the

title of the former work. We know not who is the author of the Catechism, but are inclined to credit the statement; attributing the fact to great interest in the subject, not to the value of the book, which is rather a trifling, though pretty accurate and apparently borrowed, production. "Phrenology Simplified" is much censured by the Editors of the Phrenological Journal, who do not censure without good grounds. The sale of Mr. Combe's works has been stated at 14,000 copies, without including the most valuable and most popular one, 'The Constitution of Man;' the circulation of which has much exceeded that of all the others put together.

Nor were other proofs of activity at all wanting. Many Phrenological Societies were formed in the British Isles, as well as abroad, in the ten years following 1825; only two being in existence previously to that year, namely, those of Edinburgh and London. Lectures and lecturers also multiplied, and auditors likewise. In 1826 and 1827, Spurzheim lectured to overflowing benches at the London Institution, the number of auditors being upwards of seven hundred in the latter year. In these and the following four years he also lectured in many towns of England, Scotland, and Ireland, to audiences varying from forty to two hundred and fifty. And the lectures of several other phrenologists have been respectably, and some of them very numerous, attended; Mr. Combe, in Glasgow, and Mr. Browne, in Montrose, counting five hundred auditors each in the present year of 1836. The Statistical Summaries, in our fifth Section, will show the increased attention to the subject, and the rapidly increasing strength of phrenologists.

Some active measures are now in contemplation; but whether they will soon be carried into effect is yet very uncertain. Amongst others, an Association of Phrenologists, after the plan of the British Association, is proposed. It seems doubtful whether any such association

could succeed if devoted to a single science. A botanical, chemical, anatomical, or geological association would necessarily make a very small figure contrasted with the British Association; which embraces almost the whole circle of science. A Phrenological Association would be better supported than one devoted to any other single science, but it may be feared whether sufficiently so for annual meetings. An association, to meet once in three years, might succeed; especially if the capitals should be fixed on as places of meeting. Reference must be made to the latter part of the fourth Section, "Literature of Phrenology," for the notice of a very important pamphlet just published by Mr. Combe, containing such a number of weighty testimonials to the truth and value of phrenology as cannot fail to have a very great public effect.

Thus we see that phrenology has increased, and is increasing still, in defiance of an opposition more complete and strenuous than has been offered to the progress of any science in this country. The determined opposition and the continued increase are undeniable facts, abundantly proved by the statements in this volume, and familiar to all readers. Forty years ago, the elements of phrenology were first taught to the public. Ten years later, they were scarcely known in England, even by report; and not a dozen Englishmen believed the alleged facts. Ten years later, again, Dr. Spurzheim had just commenced to teach the facts and principles of his science to the British public; but he then stood almost alone, opposed by the whole force of the public press, and feebly aided by a small band of yet undisciplined recruits. Ten years later still, we find phrenologists become numerous, phrenological societies formed, books teaching the principles of the science in wide circulation, and Britain already exporting the knowledge it had so recently acquired and increased. Another period of ten years has elapsed, and what is the state of phrenology to-day? The course of its founders

is run ; in what strength have they left their followers in this country ? Is phrenology now, as twenty years ago, feebly struggling to keep a recently acquired and imperfect footing on British ground ? No ! How different is its present state ! How cheering to its supporters are its future prospects ! We now see so great a change, that even phrenologists, hitherto accustomed to speak and think of themselves as a small body almost borne down by opposition, can scarcely credit the fact.

The public mind is slow to move, but once in motion its course is irresistible, and will bear down all individual opposition. Phrenologists have unquestionably put it in motion ; and neither they nor their opponents can now arrest the movement. Phrenologists may guide and accelerate, and antiphrenologists may slightly retard, the progress of public opinion ; but none may stand still where all else is in motion. The retarders of a mighty movement are swept off its course or swallowed up in the current, while the guides are borne safely forward with it. It is full time that the opponents of phrenology should open their eyes to their true position, ere the flood shall sweep *them* off. Whether they have been induced to resist the progress of phrenology through sheer lack of knowledge without dishonesty, through ignorance and self-sufficiency, or through interested motives, — equally it behoves them now to pause. The honest, who err only from want of knowledge of the science, we advise to learn ; and we ask them, whether it is at all probable that a system of delusion, open to the most direct tests of its soundness, should have spread over Britain, half the kingdoms of Europe, and North America ; and that it should have gained its supporters, not amongst the ignorant, the vicious, or the prejudiced, but from the best educated, most moral, and most intellectual part of the community ?

The class of persons, who have rejected phrenology from ignorance of what they rejected, combined with too much

self-sufficiency to permit inquiry, is the most impracticable portion of the antiphrenological body ; and it is by no means a small portion. These persons verify the old saying of "None so deaf as those that will not hear." We need not trouble ourselves about such individuals. They may be left to their prejudices, and be allowed to seek in their own self-complacency such compensation as it may afford them, in return for the pity and contempt which their conduct must excite in the minds of others.

To the interested opponents of phrenology we offer the advice and warning, that expediency should now dictate,—which honesty ought to have done long ago,—not only the cessation of their open hostility, but also the prompt discovery that phrenology has become divested of all that made it ridiculous in their eyes, and is no longer deserving of their reprobation.

In so far as the progress made by phrenology in public estimation is concerned, we cannot mistake the signs of the times. It is undeniable, we repeat, that phrenology has been strongly opposed by men in power, both the great and the small, from the rulers of kingdoms down to village schoolmasters, from men of science down to the humblest scribes of the public press.* Yet it has made way steadily against the efforts both of power and of numbers. Every individual effort to refute the facts, or to overturn the principles of the science, has signally failed. Many individuals of decided talent are now found amongst its firmest advocates. Hundreds have enrolled themselves members of phrenological societies. The public obviously begins to lean to it. Its very terms are found so convenient, so true to nature, that they have crept into general use both in books and in common conversation. So strong is the interest excited,—and it cannot now be that of novelty,—that few lecturers indeed can draw such numerous

* Napoleon, Beattie, Bell, Stone, may represent the four extremes.

audiences as do the phrenologists. And so decided is the demand for instruction on the subject, that the elementary works of phrenologists are bought to a greater extent than are those treating of any other science, which does not form a compulsory part of professional education.

In the future prospects of the science we find nothing to darken its brightened aspects. Indeed, the onward glance shows every thing more bright and hopeful. The men of note, who held professorships and other influential positions when phrenology was first brought into public notice, and whose authority and power were instantly opposed to it, these men are running the common lot of their race, and dying off; while the disciples of phrenology are becoming their successors, and will assuredly train the rising, and raise up the next, generation in the full and unprejudiced adoption of phrenological views. In ten years from this time the public laugh or the public pity will be freely bestowed upon *anti-phrenologists*. — In another ten years, *anti-phrenology* will exist only in the last decrepitude of age. — And in ten years more, it will be a subject for the historians of things that have ceased to be. So true is the trite description of Truth: "*Magna est veritas, et prævalebit.*" *

* Strong is truth, and it *will* prevail.

SECTION II.

SKETCH OF PHRENOLOGY CONSIDERED AS A BRANCH
OF PHILOSOPHY.

“If Phrenology be founded in truth, it must be worthy the serious attention of every reflecting mind.” — DR. BARLOW.

THE present volume is not written for the purpose of teaching phrenology ; but it appears advisable to introduce a brief sketch of what the science *now* professes to be, if regarded as a branch of philosophy. The chief inducement to this course originates in the intention of placing the volume in the hands of some of the author's friends, who are yet very little informed with respect to the real scope and pretensions of phrenology. What may be useful to them, may also be useful to others. It is not sought to explain a science in a few pages ; such being an impossibility. It is only wished to point out the leading objects and claims of phrenology. Illustrations, proofs, and secondary principles, can enter very sparingly into such a sketch ; and the want of these may interfere with the intelligibility of precise definitions and explanations, sought to be conveyed in common language. Should a reader feel disposed to question the correctness, or not immediately see the bearings, of some of the propositions presently to be stated, he is requested to consider whether his own want of physiological knowledge, or habitual inattention to moral investigations, may not interfere with his judgment on the points in question. A few years ago, the writer of this page doubted the accuracy of several of

the propositions, to which he is now about to allude as established truths. Increased knowledge of these, or of analogous truths, was necessary as a preliminary to belief. Others may find themselves similarly circumstanced.

The necessity of reiterating the most elementary principles of phrenology will scarcely be questioned, when we find such a passage as the following, in the *Cabinet Cyclopædia* (title-page dated 1832), and from the pen of Herschel:—“There is no accounting for the difference of “minds or inclinations, which leads one man to observe “with interest the developments of phenomena, another to “speculate on their causes.” As an astronomer, Herschel would pronounce any man very foolish for saying, “There is no accounting for the difference between day and night;” yet his own passage, here quoted, is scarcely less absurd in the eyes of an instructed phrenologist.

The subsections 7, 8, 9., included under this head, may appear to be misplaced here. Suggestions for studying, diffusing, or checking opposition to, phrenology, certainly form no part of its *Philosophy*, strictly speaking; but so much controversy being yet mixed up with popular ideas of the science, any measures considered useful for extending and defending it become intimately blended with the science itself. Discarding these, we might also discard any notice of the “Objections to Phrenology,” for assuredly several of them have no claim to the title of “Philosophy.” Yet may the notice of these objections be found useful here; and the public expects them to be still attended to by phrenologists.

1. DEFINITION OF PHRENOLOGY.

PHRENOLOGY signifies the *Science of Mind*; but the name is particularly applied to the study of Mind in connection with the Body. It is in this more limited acceptation that Phrenology differs from *Metaphysics*; a term

also used to indicate the science of mind. Metaphysicians failed of success in their studies by overlooking the dependence of Mind upon Body.

As the science of mind, Phrenology combines metaphysical reasoning with physical observation ; but a considerable amount of knowledge on the subject may be attained by the simple observation of physical facts, (shapes of heads, &c.) viewed in connection with the actions of animated beings.

In metaphysical reasoning, Mind is discussing the workings and qualities of Mind. Hence all expositions of phrenology, in which metaphysical reasoning is introduced, are tinted with the peculiar hues of the mind from whence they proceed. Allowance must always be made for this by readers ; both writer and reader being apt to mistake their own individual peculiarities for general rules or truths.*

Phrenologists do not yet inquire into the *nature* of Mind ; their science being too little advanced. They limit themselves to observing the manner or laws of its communication with the external world. Some phrenologists state that we cannot know the nature of Mind. This is true only in part. We may know the nature of Mind just as much as we know the nature of other things, analogically, not absolutely.

2. METAPHYSICAL IDEAS OF MIND.

Under the general term of Mind, or Mental Manifestations, are included the *Instincts*, *Feelings*, and *Intellectual Capacities* of animals,—brutes as well as human beings. These instincts, feelings, and intellectual capacities are called *Faculties* of the Mind.

* It is the more necessary to allude to this circumstance here, in consequence of the plural *we* being used through this volume, except in the notes ; though other phrenologists cannot be answerable for my own ideas or assertions.

Some persons regard Mind as a single and independent existence, considering the faculties to be either states of mind, or else the powers with which the mind is endowed.

Others look upon Mind as nothing more than an aggregate or united whole, composed of the different faculties ; much in the same way that the body is a whole composed of many different parts, such as the nerves, muscles, bones, and vessels, or the eyes, ears, arms, heart, lungs, stomach, &c.

In the former view, Mind becomes almost synonymous with *Soul* ; but we cannot admit their identity, or we shall be driven to allow the existence of a soul in brutes, since they are unquestionably endowed with mental faculties, and perform mental actions.

If the latter view be correct, man and brutes resemble each other in their minds, almost as closely as they do in the structure of their bodies ; and *Soul* must be held utterly distinct from, and dissimilar to, Mind.

Neither of these two opinions appears to admit of full demonstration. Whichever is adopted as affording the better explanation of observed phenomena, the *connection* between Mind and Body is still left a distinct and unsettled question.

This question about the connection between Mind and Body has excited much foolish disputation, in consequence of persons endeavouring to explain it by reasonings founded on mere conjectures, instead of generalising the facts cognisable through the senses. Two widely different views have prevailed, and each has had supporters.

The one regards Mind as a being or essence, connected with the body, though capable of having a distinct existence. In this view, Mind is said to *use* the material organs composing the body, as so many instruments for fulfilling its wishes or commands.

The other view regards Mind as having no distinct ex-

istence, but as being the mere condition or manifestation of functional activity in the brain, and therefore inseparable from it. In the same manner, sensation may be called a condition or manifestation of functional activity in the nerves, and motion may be said to bear the same relation to the muscles.

Neither phrenologists nor others, taken collectively, adopt any of the preceding views. They are always individual opinions. There are phrenologists who regard Mind as a mere aggregate of faculties, which faculties are the functions, or proceed from the functional activity, of the brain. And there are other phrenologists (more numerous) who believe Mind to be a distinct and individual existence, communicating with the material world through medium of the brain and nerves, as so many instruments for manifestation. The same diversity of opinion exists amongst those who have not studied phrenology.

Consequently, the preceding definitions are to be taken as metaphysical and opinionative, and such as can in no wise be allowed to interfere with the observed facts of phrenology. Nevertheless, it is a very important point to determine whether Mind *is*, or merely *has*, the Faculties ; and whether it is a *being* or a *function*.

3. LEADING PRINCIPLES OF PHRENOLOGY.

Phrenologists are quite agreed that *all* manifestations of mind directly depend upon the brain, and this whether the brain be regarded as the origin or the instrument of mind. Hence, the brain is said to be the *Organ of Mind*, and the manifestation of mind is said to be the *Function of the Brain*.

This is the *first* proposition of phrenology, according to the usual acceptation of their science by phrenologists. It is a proposition not at all peculiar to phrenology; almost all physiologists concurring with them on this point.

The *second* proposition of phrenology is, that the faculties of the mind are manifested by different parts of the brain, and that each particular faculty depends upon its own particular part of the brain. Thus, the feelings of *Hope* and *Benevolence*, the capacity for perceiving *Time*, and the capacity for perceiving *Forms*, being distinct faculties, are each connected with a particular and different part of the brain.

As the whole brain is called the Organ of Mind, so the particular parts of the brain (on which depend the manifestations of the particular faculties) are called the Organs of such Faculties. Thus, we have an Organ of Benevolence, an Organ of Hope, an Organ of Time, an Organ of Form, &c.

Several physiologists of celebrity still dispute this division of the brain into distinct organs ; but there is evidently an increasing tendency to adopt it as correct. Every one who does assent to it becomes virtually a believer in phrenology ; though no one is entitled to be called a "phrenologist" until he has acquired a knowledge of, as well as a belief in, the science.

The *third* phrenological proposition is, that when health and other circumstances are alike, the faculties are powerful or feeble in manifestation according to the sizes of their organs, — size being a measure of functional power. Some few physiologists yet refuse to admit this ; but a close correspondence between size of organ and power of functional manifestation being found to pervade the whole organic frame, analogy decidedly supports the phrenologists and those other physiologists who agree with them in regarding this to be a law of nature, — a rule without exception.

Moreover, say phrenologists, these three fundamental principles of our science are proved by an overwhelming host of facts, as well as supported by analogies ; while no facts have been found adverse to them when fully under-

stood ; although at a partial view some few may have appeared to be so.

It is a familiar fact that the heads of brutes differ much from the heads of men. Similar differences of shape or proportions exist also in their brains. Such differences are observed not only between the different species of animals, but also between individuals of the same species or race. Thus the forehead and fore part of the brain are always proportionally smaller in the brute creation than they are in human beings ; and amongst men, some have the greatest bulk in the front, and others have it in the back part of the head.

And it has been stated above, that the power of manifesting each particular faculty corresponds with the size of the particular part of the brain constituting the organ of that faculty. From this it must follow, that the differently proportioned brains are attended with corresponding differences in the power of manifesting the faculties. While reason infers it, thousands of observed facts also prove this to be so.

Hence it is, that different dispositions and talents are exhibited by animals, and by individuals, having differently proportioned brains. This explains the curious circumstance (inexplicable before the discoveries of Gall) that the talents and dispositions of individuals differ so widely, even from earliest childhood ; — why one child evinces a decided talent for music, but is a dunce in learning languages ; while a second is a capital linguist, yet has no talent for drawing or music ; — why one is rough, and another is gentle, &c. &c.

These differences of disposition and talent, depending on the size or proportions of the different parts of the brain, — that is, on the phrenological organs, — we obtain an easy key to the real dispositions and talents of individuals, *provided we can ascertain the shape of the brain during life.*

But the brain is enclosed within a covering of bone, called the skull or cranium, and the skull is again enclosed within a thin covering of flesh (chiefly skin) called the scalp, or the integuments of the head. The brain is thus quite shut up from view, and we are unable to decide upon its shape without first ascertaining how far this may be trusted to correspond with the outward shape of the head.

On examination, we find that in human beings there is a very close resemblance between the shape of the brain and that of the skull. The skull, in its turn, closely corresponds in shape with the outside of the head; phrenologists, consequently, have little difficulty in estimating the shape or proportions of the brain in living heads.

But the correspondence between the brain and external shape of the head not being quite perfect, there is *some* difficulty in the way of correctly ascertaining the natural dispositions and talents of individuals by looking at the external shapes of their heads. The want of exact correspondence is chiefly (not solely) occasioned by an increased thickness of the skull or integuments in particular places.

It behoves phrenologists to make themselves acquainted with the places or parts of the head where such differences usually occur, and also with the usual extent of such differences. Possessed of this knowledge, they can easily make the requisite allowances when looking upon a living head; and serious mistakes will seldom occur to them, excepting with respect to that part of the brain situate immediately behind the lower part of the forehead.

It is not by looking at the little prominences on the surface of the skull or integuments, that phrenologists judge of the size of the organs. Their dimensions are estimated by the proportions or comparative size of different parts of the brain, such different parts of the brain being the organs of the different faculties, as before mentioned.

Development, or cerebral development, signifies the absolute or comparative size of the brain and its parts. Development differs, more or less, in every individual head. In extreme cases the differences of development amount to inches, and they are then seen at a glance by persons at all accustomed to observe them. But in many instances it is difficult to say which of any two given organs is the larger.

The functional manifestations have been ascertained by careful observation of the extreme cases, and the intermediate cases of more equal development corroborate and explain the conclusions drawn from extreme cases.

The metaphysical analysis of the different faculties is yet very imperfect; but the general influence of each organ, in forming the character and genius of individuals, is pretty well ascertained.

The introductory works on phrenology enumerate the different organs, explain what is known of their functions, give directions for estimating the size of each, and state the evidences in proof of them. Reference must be made to those works for particulars; but a brief enumeration of the organs will be appended to this sub-section.

Thus the mental faculties absolutely depend upon material organs for their manifestation. These, like all the other material organs of our frames, do not admit of entire change at will. Hence, dispositions and talents are innate, and will defy all attempts at change, *excepting within the limits allowed by the material organs which manifest them.*

In addition to differences depending upon the size of the brain, and the proportions of its different parts, the natural dispositions and talents of men seem to be greatly influenced by the quality of the brain, and probably by that of the whole frame.

We have yet no fixed rules for judging of the quality of the brain, but take certain empirical signs which are

supposed to indicate the quality of the body or organic frame in general. This quality we then call the *temperament* or constitution of the individual. Members of the medical profession, as well as phrenologists, recognise the constitutional differences of individuals, but they cannot explain them. The comparative or proportionate development of the different parts of the frame, elementary constituents as well as compound organs, seems the most probable cause of temperament.

Moreover, the temporary state of the brain and body materially modifies the manifestations of the faculties. And the influence of external circumstances is very great; particularly when the size of the organs is nearly balanced.

Exercise of the faculties consists of (or, at least, causes) functional activity of the organs. It improves their power and energy; but it does not otherwise change them. For instance, no exercise can convert a memory for words into a memory for tunes, for colours, or for the practical business of life. Thus is it a great and serious error to fancy, that we are exercising a child's memory for any thing else than for mere words, by making him recite Greek and Latin verses, or even English compositions, when he is incapable of entering into the proper meaning of the sentences.

When the faculties are too little exercised, their organs become weaker; when they are too much exercised, their organs become irritable and unhealthy; as happens with the nerves and muscles of our frames. The constitution of the whole body is then injured by the unhealthy state of the brain. Precocious children usually die, or lose their talents through being encouraged to overstrain their brains. And dull children are often seriously injured by being forced to do so.

The organs are stimulated into activity by external circumstances; but often they become involuntarily

active from an internal cause, as an increased flow of blood to the part. This is a most important fact, and ought to be known to all. Moralists, divines, parents, teachers, and physicians ought never to lose sight of it.

It is probable that exercise or activity of the organs increases their size ; but whether so much so as to alter the external configuration of the skull, after puberty, seems yet very doubtful.

It appears quite certain that particular forms and qualities of brain are hereditary ; but the laws of hereditary descent are yet unascertained. There is a presumption that the organs predominantly active in the parents will be most developed in the children.

List of the Cerebral Organs.

CLASS 1. Intellectual Organs, which form ideas, observe, and remember.

Individuality.	Ideas of objects.
Form.	Ideas of shape.
Size.	Ideas of dimension.
Colour.	Ideas of colour.
Locality.	Ideas of place or position.
Order.	Ideas of arrangement.
Number.	Ideas of numbers.
Language.	Ideas of words or speech.
Eventuality.	Ideas of events or occurrences.
Time.	Ideas of time.
Tune.	Ideas of musical sounds (or, perhaps, of <i>any</i> sounds).
Comparison.	Ideas of — ? (Persons in whom it is large are prone to use analogies and similes. The exact nature of its simple ideas is scarcely settled.)
Causality.	Ideas of dependence or connexion.

Wit. Ideas of — ? (It is largely developed in persons disposed to the kind of wit which distinguished Sterne and Voltaire. Phrenologists usually class it with the feelings, and consider it to give a feeling of the ludicrous, or a disposition to mirthfulness.)

CLASS 2. Affective Organs, which form feelings or dispositions.

Ideality.	Disposition to improve ?
Imitation.	Disposition to imitate.
Benevolence.	Disposition to confer pleasure.
Veneration.	Disposition to respect.
Wonder.	Disposition to — ? (It is large in persons disposed to belief in supernatural things.)
Hope.	Disposition to hope.
Conscientiousness.	Disposition to the discharge of duties, or the dictates of conscience.
Cautiousness.	Disposition to carefulness or circumspection.
Love of Approbation.	Disposition to seek admiration.
Self-Esteem.	Disposition to self-estimation.
Firmness.	Disposition to fixedness or perseverance.
Concentrativeness.	Disposition to — ? (It has been considered to give the disposition to dwelling-places, to concentration of thought or feeling, and to constancy.)
Philoprogenitiveness.	Disposition to parental attachment, or to protect and foster.
Adhesiveness.	Disposition to friendship.

Combativeness.	Disposition to attack or oppose.
Destructiveness.	Disposition to destroy or injure.
Secretiveness.	Disposition to conceal.
Acquisitiveness.	Disposition to hoard or acquire.
Constructiveness.	Disposition to build or construct?
Alimentiveness.	Disposition to food.
Amativeness.	Disposition to physical love.

In looking at the above enumeration, readers must bear in mind, that words usually express ideas, emotions, actions, desires, &c. which result from the combined activity of several organs, or from different degrees of energy in the same organ. Hence it happens, that neither the names, nor any brief definitions of the organs, can fully explain their respective functions. Indeed we have yet much to learn regarding the functions of the cerebral organs, both in man and the lower animals. The preceding enumeration coincides nearly with the views taught by Spurzheim and Combe. But the attempted distinction between Intellectual and Affective Organs is scarcely to be found in nature; and both classes of organs seem to be in some degree perceptive as well as propensitive.

4. MORAL AND PRACTICAL APPLICATIONS OF PHRENOLOGY.

From what has been said touching the leading principles of phrenology, many of its uses, or practical applications, will occur to minds at all prone to moral reflection. They may be found amply set forth and explained in the works of Spurzheim and the two Combes, and are illustrated in the writings of several other phrenologists. These practical applications are of extreme importance to the human race; and very few of the phrenologists themselves yet appear to appreciate fully the vast influence which their science must eventually have in the social

intercourse of human beings, through all its branches, private, public, or national. We shall select a few examples only, to illustrate the bearings of phrenology on the interests of the human race.

It will scarcely be deemed necessary to begin with the advice of "Know thyself;" more frequently suggested than followed. The reader doubtless esteems himself already a very intimate acquaintance of that important personage, without the aid of phrenology. Nevertheless, we venture to affirm that phrenology will increase the intimacy, and give a practical value to it which is not otherwise attainable.

Education consists in the exercise and training of the faculties and corporeal organs. Hence, the principles of phrenology are applicable in our earliest years; and all who profess to educate others, whether as parents or masters, ought to know the different faculties, to understand fully their dependence upon the material organs, to be able to estimate their comparative power, and to determine the amount of exercise which they require for maintaining due vigour, and which they can bear without injury. Not one person in a thousand yet possesses more than the faintest glimmering of this kind of knowledge, and tens of thousands of children are injured in their health and capacities, — corporeal, moral, and intellectual, — in consequence of the want of such knowledge in those who have charge of them. Children of mediocre genius are perhaps not unfrequently converted into dunces *by their schoolmasters*.*

It is acknowledged to be a great practical blunder to

* The pernicious influences exerted on the brains of children begin in their very earliest years. Rocking in cradles and violent swinging are resorted to by nurses in order to *lull* children, as they term it. The frequent effect is to stupify; and by repetition, this can hardly fail to stultify the luckless infants. Though schoolmasters do not swing and cradle their pupils, they often resort to management still less rational and more injurious.

bring up a child to a profession or calling for which nature has rendered him unfit. The unfortunate individual follows his profession as a painful duty, is frequently outstripped in it by his competitors, who happen to be better adapted to such profession, or is forced to relinquish it in disgust, after loss of money, time, and labour in endeavouring to acquire a competent knowledge and dexterity.* Individuals brought up to occupations, for which their organization is adapted, experience pleasure in those occupations, and soon acquire skill, celebrity, and profit from their exertions. Phrenology would afford very material assistance in regulating the choice of a profession, through the definite index to dispositions and talents which is supplied by it, and the analytical self-knowledge which it affords. Phrenology also points out the necessity of making school-education such as would try and prove what department in society each individual is adapted for. Lexicons and Latin grammars, the deities of Greece and the battles of Rome, are but indifferent means of trying the probability of a boy's fitness for commerce, for healing the sick, for making laws, or for teaching the religion of Christ.

In our selection of acquaintances, partners in business,

* Insufficient talent may be the more frequent cause of failure, although a very moderate amount of ability will suffice for following the mere routine either of a trade or a profession. But too much of genius and knowledge renders some men unfit for the routine of practical business. I have already adverted to Arago's *Biographical Memoir of Young*, and again resort to it for the following passages: — "In spite of all his knowledge, and perhaps even on account of its immensity, Dr. Young had no confidence at the bedside of a patient. At that moment the troublesome effects which might eventually result from the action of the medicine, which was most clearly indicated, would crowd upon his mind, — would equal the favourable effects which might be anticipated from it, and would overwhelm him with indecision, perhaps not unnatural, but which the public interprets greatly to the prejudice of him who exhibits it." Again; — "The public regarded him as over-wise! We must even state that his lectures in medicine, those, for example, which he gave at St. George's Hospital, were never popular."

matrimonial partners, servants, and agents, a good key to the natural dispositions and talents of individuals is of no small value ; and such a key would often prove the means of preserving us from much discomfort and pecuniary loss. Nations should avail themselves of this phrenological key in choosing their governors, law-makers, and others upon whose intellectual and moral competence their welfare depends.

A perfect conviction that talent is partial, and that an individual endowed with a great talent for one department of knowledge or business may yet be altogether unfit for another department, should prevent us being injured or disappointed by trusting to a man's acts and opinions in one matter, merely because he has shown a talent for another and different kind of business or pursuit. Although this conviction is now partially acted upon, it is very much too partially acted upon in practical life. The progress of human improvement has been woefully retarded by the multitude shutting their eyes to a fact so very obvious, though hitherto unexplained. In explaining the fact phrenology should also teach a steady reliance upon it, and dictate actions in accordance.

Government and legislation involve the art of guiding the minds of individuals, as members of a social body. Until governors and legislators understand that which they profess to guide,—namely, the human mind,—their efforts can be nothing but a series of experiments made in the dark ; sometimes erroneous, sometimes successful ; one while inflicting much injury, at another time proving highly beneficial. The continual changes in our laws and institutions, our multitude of “ Acts to amend,” and “ Acts to repeal,” other Acts, are incontrovertible proofs of such enactments being only random experiments, founded upon mere guesses, instead of emanating from actual knowledge of human nature as shown by physiology and phrenology. How many of our legislators have any definite knowledge

of human nature, such as is capable of successful applications in practice?

In sane persons, crime usually proceeds from excessive development of the organs of the animal instincts, or from excessive temptations being presented to persons of ordinary development. The criminal cannot help the development he has received; neither does he create the temptation himself. Yet the development and temptation co-existing, the acts are uncontrollable, so far as we can see. Retributive punishment, by society, for unavoidable acts, is a sheer absurdity; and it cannot restrain others from crime, or crime would have long since ceased. Society must withhold the temptation, or, by education and other means, render the individual capable of resisting it. But where these ends cannot be accomplished—and there are cases in which it is impossible to accomplish them—society may then justly protect itself by destroying, or by keeping in constant confinement, all such individuals as cannot resist their propensity to crime. Benevolence dictates restraint in preference to destruction of offenders. In these extreme cases the confinement must be the coercion of beings held as non-responsible. Phrenology explains and proves the fact of some individuals being naturally more prone to crime than others. It also greatly assists in distinguishing those who are so; and it dictates the best means for strengthening their moral powers of resistance. But whilst phrenologists hold it a moral duty to prevent future crime without destroying the present criminals, it must be allowed that only the joint consent of society can accomplish such an end; and hence it becomes a serious question in what way individuals are to act for self-protection from the thief or the assassin. The community enacts laws on the plan of vengeance, taking no adequate steps for prevention of crime. Whilst this absurd system is tolerated, individuals can preserve themselves and their property only by

seeking to destroy or expatriate every offender a painful alternative even to look at, and one that very many must feel unwilling to act up to. Were a dozen enlightened phrenologists now allowed to revise our criminal laws, ere one generation should pass away, crime would be diminished at least fifty per cent. Phrenology has good representatives in Parliament; will they not raise their voices there?

As a last illustration of the uses or applications of phrenological science, the subject of insanity may be alluded to. Since all manifestations of mind depend upon the state of the brain, all deranged manifestations must depend on some derangement of the brain; and it is the duty of physicians and others to know that every form of insanity arises from corporeal disease, just as completely as the delirium of fever arises from corporeal disease. In the abstract this is admitted; in practice it is too often neglected. Though it is equally useless and cruel to threaten, flog, or otherwise maltreat the insane, as it would be useless and cruel to threaten, flog, and maltreat patients ill of fever or indigestion; yet this has been the regular practice of ignorant physicians and keepers,—a practice from which a throne has failed to save their miserable victims. A mere glimmering of phrenology would have restrained the hands of such insane practitioners; but a good knowledge of the science is indispensable to a correct treatment of deranged patients.

5. OBJECTIONS TO PHRENOLOGY.

In the preceding subsections phrenology has been spoken of as established truth, for the simple reason that its leading principles *are* truths established beyond distrust. Yet many persons still advance objections, which they deem sufficiently strong to overturn the system. These are received by others ignorant of the science,

and of the degree in which such objections bear upon it. It is therefore necessary to notice some few of the weightiest and most frequently adduced objections. Mere conjectures about the organs being too many or too few, the science being too old or too new for truth, and such like, may be omitted ; a general reference to the Edinburgh Review and other literary periodicals being given for them. For sake of brevity, the spirit of the several objections is stated, without attending to the exact words of individual objectors, though a reference is made to some work advancing the same objection virtually. For this purpose, the more weighty and popular authorities have usually been preferred.

Objection — That phrenology is a mere tissue of deception and quackery on the part of Gall, Spurzheim, and others, deliberately imposing on the credulity of mankind. (Edinburgh Review. No. 49.)

This assertion is scarcely ventured as an objection by any, the most ignorant or malicious, writer of the present day. Yet twenty or thirty years ago, it really was urged by persons of some eminence, and in standard periodical works. It is a very curious circumstance, however, that phrenology should have been just the kind of quackery swallowed most greedily, and believed most implicitly, by those persons who most carefully examined its pretensions and evidences ; and which was most decidedly rejected by those who had least examined such evidences, and who had least knowledge about what it professed to be. This remarkable peculiarity has always distinguished phrenological quackery from all other quackeries whatsoever, and entitled it to be classed apart as a quackery *sui generis*.

Objection — That phrenology is an amusing novelty, which will soon die away. (Edinburgh Review, No. 88.)

This has been repeated from year to year for thirty years and upwards ; one while, with the assumed indifference of

conscious superiority ; at another, with all the solemnity of prophecy. Three several times, at intervals of about a dozen years (1802, 1815, 1826), different writers in the Edinburgh Review consigned phrenology to oblivion ; and in 1817 we were assured by an infallible oracle, that Craniology had then “ almost lived its little hour.” This little hour proves to be a surprising portion of time ; for the longer it runs on so much the larger and more interminable does it appear to become. While phrenology is spreading over the world, additional societies for its cultivation are springing up every year, numerous men of talent devoting themselves to its study, and the books of the leading phrenologists are selling by thousands, we may safely assume that the last gasp of phrenology has not yet been breathed, — that “ its little hour ” is not yet completed.

Objection — That the proselytes to the phrenological doctrines are merely dupes or visionary enthusiasts, possessed of small ability and almost unknown in science.

Gall and Spurzheim advanced the anatomy of the brain more than all their cotemporaries put together. Add to which, the names of phrenologists mentioned in this volume alone will show that the writers of phrenological works, in sobriety of judgment and intellectual competency, are at least equal to those who have put forth antiphrenological works. Indeed, considering the small number of persons giving serious attention to phrenology, until quite recently, it may be affirmed with truth, that there has been a *greater* than average proportion of men of ability amongst them. Leach, Lawrence, Parry, and Abernethy, though not strictly phrenologists, long since expressed very favourable opinions on the subject, founded either on direct observation or on the conclusive reasoning of phrenological authors. But we need not go so far back for a refutation of this absurd, though often repeated, objection. The mere list of persons giving testimonials in

support of the science, to Sir George Mackenzie and Mr. Combe, amply quash the objection. (See *Literature of Phrenology*.) It is, however, quite true, in a general sense, that phrenologists are not men of high rank in other sciences; but how can this militate against their science in particular? Are chemists men of high rank in other sciences? Are botanists men of high rank in other sciences? Are geologists? Are zoologists? Very few persons, in fact, become leaders, or even much skilled, in more than one department of science. Yet who would reject their knowledge on such grounds? Who would despise geology, because Lyell and Sedgwick are not eminent as botanists? Who would dream of overturning all chemical science, because Faraday and Thompson have not become leaders in geology? Who would dispute against botanical views, because Hooker and Browne make no figure in moral philosophy?*

Objection — That medical men, who are most competent to judge of matters relating to the brain, are unfavourable to phrenology.

Two points are assumed in this objection, the first is a fallacy, and the second a falsehood. If the medical body be the most competent to judge of the merits of phrenology, this by no means proves the members of it to be *sufficiently* competent. The routine professional education assists, indeed, but without giving full competency. Medical men ignorant of phrenology know very little about the brain, and cannot speak to its functions. Secondly, it is false to say, that medical men are averse to phrenology. Phrenological Societies contain a much greater

* "A geometrical truth is not true because it was the dictum of Euclid or Archimedes, of Newton or of Euler. A geometrical truth carries with it its own evidence. It furnishes its own proofs." — "It would be no recommendation to mathematical truths, to make them rest on the strength or splendour of any individual name. No name can in itself constitute evidence; and how can it furnish proof?" — FELLOWS, *Religion of the Universe*.

proportion of medical members, than does the community at large, or the educated portion of the community. A still higher proportion of medical men will be found amongst authors on phrenology; in fact, more than the one half of them being medical men. We refer to our Section V. for proofs of this.

Objection — That phrenology leads to materialism, to fatalism, to scepticism, to deism, or to atheism. (Ryan's Manual of Medical Jurisprudence, &c.)

The first question for consideration is not what phrenology leads to, but what it is, and whether true. If a natural truth, it cannot be destroyed; and we must leave the makers of this objection to reconcile truth, as they best can, with materialism, fatalism, scepticism, deism, atheism, or any other *ism* their wisdom may suggest. The present Archbishop of Dublin, a theological authority somewhat more weighty than Dr. Ryan, says, — "That the religious and moral objections against the phrenological theory are utterly futile, I have from the first been fully convinced."

Objection — That there is no sufficient reason for regarding the brain to be the organ of the mind. (Edinburgh Review. No. 88.)

Very few have hazarded this objection. The Review referred to and Hamilton's Essay on Craniology have almost the exclusive merit of resorting to this powerful antiphrenological argument. Mr. Hamilton has proposed to locate the mind within the spleen; but he has forgotten to adduce any evidence in support of this felicitous idea; which is not a novelty.

Objection — That many severe injuries have occurred to the brain, and large portions of it have been actually lost, without (as it is affirmed) any corresponding loss of mental power. (Alison's Outlines of Physiology.)

This appears to be a formidable objection, and would go to the extent of dissevering mind and brain entirely.

But when the reports of the alleged cases come to be examined with due attention, they are found to be so very vague as to be worth nothing. Usually, the only adduced proof of unimpaired mind consists in the patient having been able to answer the common questions of his medical attendant ; as though this exertion called forth the full extent of mental power, displayed by the same person when in complete health ! Perhaps in none of these instances, brought against phrenology, has the manifestation of the particular function, depending on the lost or injured part, been properly tried. Neither have the makers of this objection sufficiently kept in mind that the brain is double, — two united brains within one head, — and that all the organs are also doubled, just as the eyes and ears are doubled. This being the case, it is quite possible that the organ on one side might remain sound enough for a small manifestation of its function, even though its fellow were quite destroyed ; as one eye still suffices for vision after the other has been destroyed. The objection, indeed, applies more forcibly against those physiologists who deny that the brain is made up of particular organs, that is, against the antiphrenologists themselves. But, in truth, it has little real weight in any way, other organs of our frame having frequently suffered much visible injury with small loss of functional power, and *vice versa*.*

Objection — That the brain, or each hemisphere of it, is only a single organ ; not being a congeries of organs, as held by phrenologists. (Alison's Outlines of Physiology.)

* Every individual organ of our bodies is compound in structure, part serving for support or union, part for nutrition, part for manifestation of its particular function, &c. &c. To speak figuratively, therefore, one out of the several ingredients of the brain may be healthy and another diseased, as a cup of tea may be rendered bad from defective quality in the water, or cream, or sugar, or tea-leaves. When the diseased action is chiefly or solely in the parts devoted to nutrition, physical disorganization may be much more apparent, than when it is limited to the parts manifesting the given function of the organ.

The phrenologists bring forward an immense number of facts to prove the brain not a single organ, and authors who publicly reject these facts, *in toto*, are bound to show wherein they err, — at least in some instances. Moreover, phrenologists call on those who regard the brain as a single organ, to account for the common facts of dreaming, partial insanity, partial idiocy, partial genius, and other mental peculiarities, on such a supposition.

Objection — That the supposed organs, or different parts of the brain, run so closely together, and are so completely continued into each other, that they cannot be separated or distinguished by anatomists. (Edinburgh Review, No. 88.)

This only proves the fine gradations of nature, and the imperfection of our own eyes and knowledge. As an argument it is absolutely of no weight, since many nerves known to have entirely distinct functions (voluntary motion and sensation, for example) are so intimately connected, and so closely alike, that neither eye nor hand can distinguish them from each other.

Objection — That the size of any organ is not the measure of its functional power, in other parts of the animal frame; and even if it were so, the brain might still be an exception. (Edinburgh Review, No. 88.)

The reply of phrenologists to this negative argument is, ‘Can you show a single fact to prove the assumption? We have thousands in corroboration.’ Moreover, the principle is admitted by the most celebrated physiologists of the day, and the exception must be proved by the objectors.

Objection — That phrenologists cannot estimate the size or proportions of the brain by looking at the outside of the skull or of the living head; inequalities in the thickness of the skull or integuments, the temporal muscles, and especially the frontal sinus, being utterly subversive of phrenology; or so far vitiating the conclusions drawn from observations on heads, as to take away all confidence in them. (Alison's Outlines of Physiology.)

It has already been stated that phrenologists have some difficulties of this kind to contend with ; but a phrenologist can seldom be deceived by difficulties which are well known to him, and which rarely apply to more than very few organs in the same head. He is compelled to speak with less confidence concerning the development of organs thus liable to be mistaken ; yet in these he can arrive at truth by taking averages instead of individual cases. In other sciences, there are observations and experiments attended with difficulty or uncertainty, and who is shallow enough to reject a whole science on account of partial uncertainties or difficulties ? In regard to this objection, however, it must be admitted, that while the opponents of phrenology have been over-stating the difficulties, many of its disciples have greatly under-estimated the degree of uncertainty and the liability to errors ; particularly those arising from the want of full agreement between the proportions of the brain and the external configuration of the head. As an instance, we may refer to the scale of terms for expressing development, brought into use by the Scottish phrenologists. It is decidedly objectionable on anatomical grounds ; and it fails in practice, otherwise such a fine blunder for the antiphrenologists, as that made by Mr. Scott, in piecing the character and genius of Raphael to the skull of another man, could not have occurred. Of course, this mistake would not have happened to any phrenologist, if the general bent of mind of the two parties had not been closely alike. The fault mainly rests in the Edinburgh scale, assuming the possibility of deciding on very small grades of cerebral development, and consequently on very trifling shades of character. Spurzheim never attempted to specify such fine gradations ; being too intimate with the anatomy of the head and brain to place any confidence in them. Perhaps some phrenological friends will blame this free condemnation of their practice. If so, let them refer the scale to their anatomical acquaint-

ances, and inquire whether such scale, applied to the outside of the head, will correctly indicate the development of brain, when its parts are considered in detail. *

Objection — That facts disprove the conclusions of phrenologists in regard to the functions of the organs. (Unpublished MSS. of Sir William Hamilton and Mr. Graham Hutchison.)

“ Let us see them,” reply the phrenologists. Many dull anecdotes have been circulated as *anti-phrenological* facts ; but they have invariably turned out to be mere falsehoods or distorted narratives of real circumstances. Some years ago, Sir William Hamilton advertised that “ The Facts of Nature, and Fictions of Phrenology ” should be “ speedily published ; ” but to this day they remain unpublished. A gentleman of Glasgow, the Mr. Hutchison above mentioned, read a notice of one hundred antiphrenological facts to a literary society in that city, but neither did he venture to publish them. (See Phren. Journal, Vol. iii. p. 125.) Mr. Stone went one step farther, and published his facts, as they were called ; but these were speedily found

* In addition to the faults of the scale, I dissent from several points in Mr. Scott’s analysis of the character of Raphael ; and take his other phrenological essays with similar reservations. Mr. Scott’s bent of mind is to literature, not to science ; as a writer he is prone to *assume* what he thinks ought to be, instead of looking at nature to ascertain what is. For example, in analysing the cerebral functions, Mr. Scott seldom compares manifestation with development, but quotes descriptions and opinions from poets and other writers, as evidences to generalise from, although the development which produced them be altogether unknown. Such a proceeding would be allowable if the functions had been already precisely ascertained, but it cannot possibly be admitted as a mode for ascertaining them. In fact, it is worse than useless thus to generalise from unproved details. With regard to the cast from the supposed skull of Raphael, it has been used by Gall, Spurzheim, and Combe, chiefly as an example of large Amativeness and Constructiveness with moderate Colour ; a concomitance just as likely to exist in the head of an amateur, as in that of a working artist ; and the skull is now said to have belonged to Don Desiderio de Adintorlo, an amateur and patron of the pictorial art. I should anticipate a lower proportional development of the reflecting organs in the real skull of Raphael.

foreign to phrenology, and to be altogether useless in questions of science. Reader, can *you* show an antiphrenological fact?

Objections — That phrenologists cannot prove, or have not yet proved, their views by the evidence of fact. (Hamilton's Essay on Craniology.)

The present and preceding objections properly embrace the whole dispute. Phrenologists lay down certain doctrines, and make certain assertions, stating them to be the laws of nature learned by observation. *They* are bound to adduce the evidence; and if they can bring forward a large number of facts in confirmation of their doctrines, which the opponents are unable to meet with contradictory facts, the whole dispute is to be held as settled. Some examples, showing the extent to which phrenologists accumulate facts, are given under the head of "Evidences."

Objection — That, in the words of the Edinburgh Review, "we have ourselves known some, and heard from "good authority of many cases of flagrant and ridiculous blunders committed by phrenologists, which they had "neither the candour to acknowledge, nor the confidence to "deny." (Edinburgh Review, No. 88.)

To this Mr. Combe replied: — "There are several answers to this allegation. *First*, by far the greater number of the alleged blunders of the phrenologists are gratuitous fictions of the opponents, destitute of all foundation in fact. The following will serve as examples: — It was recorded in Blackwood's Magazine, and reprinted in most of the newspapers of Britain and America, that I had drawn a phrenological character from the cast of a turnip, supposing it to be taken from a real skull; — when the very opposite was the fact, namely, that I instantly detected the imposition, and returned the cast to the person who sent it, with a doggrei parody of the Man of Thessaly pasted on its surface.

“ Farther, in a large company an individual stated, that the
“ editor of a certain newspaper, in Glasgow, had invited
“ me to examine the heads of his printers, and make ob-
“ servations on their talents and dispositions ; that I had
“ done so, and blundered in the completest manner in
“ every instance, from the foreman down to the youngest
“ *devil*. The narrator gave authority for his statement ;
“ and was, withal, so minute and circumstantial in his ac-
“ count, that not a shadow of doubt remained on the
“ minds of his audience of its literal correctness. It pos-
“ sessed, however, precisely the same degree of truth that
“ characterizes your representation of my doctrine about
“ the Welshman’s organ of language, cited in page 69 of
“ this letter ; — that is to say, it was purely fictitious. Up
“ to this hour I have never seen the editor of the news-
“ paper alluded to, do not know in what street his printing
“ office is situated, and in point of fact have never ex-
“ amined a head in a printing office of any kind in my life.
“ Again, a ‘ *Lady* ’ in Edinburgh, who had procured a
“ sketch of her natural dispositions, inferred from the de-
“ velopment of her brain, by a phrenologist quite unac-
“ quainted with her individually, was pleased to commit
“ the original manuscript to the flames ; — to substitute a
“ sketch of her own ; — to get this lithographed, and to
“ circulate it among her friends as a phrenological pro-
“ duction, and as a specimen of the infallible accuracy of
“ that science ! ” Mr. Combe proceeds with his reply by
saying that errors are committed by the votaries of other
sciences, and that the reviewer had committed ten times
as many blunders in sixty-six pages as could be found in all
the works of Gall or Spurzheim.

6. EVIDENCES OF PHRENOLOGY.

It is utterly impossible to give any full statement of the
immense mass of evidence now accumulated by phrenolo-

gists, individually and collectively. The observations of Gall and Spurzheim must have embraced thousands upon thousands of facts in order to establish the cerebral organs and functions, which their extensive tours, connected with phrenological pursuits, most materially contributed to. Other phrenologists, before completely assenting to disputed doctrines, required to satisfy themselves by many observations upon different individuals known to them respectively, in addition to facts and illustrations published by phrenological writers. At the moderate rate of thirty facts for each organ *, an individual phrenologist has seen one thousand facts ; and if there be one thousand persons assenting to phrenology from actual study of the heads and minds of others, we have thus a million of facts. In truth the number of facts open to phrenologists is beyond calculation ; accumulating just in proportion to the skill and diligence of the observer. Every individual man and animal will furnish some facts to a watchful eye and attentive mind.

But in speaking of the evidences of phrenology, we should refer to the public or published facts and statements within the reach of all interested. Some examples of these can be mentioned. Gall published several volumes teeming with facts to a great amount. The works of Spurzheim evince a much greater tendency to generalise, than to detail the particular facts from which his inductions are drawn. Still, they do refer to a considerable number of specified instances. His "Phrenology in connection with the study of Physiognomy," for example,

* For some of the smaller organs, as Size and Weight, I could not adduce thirty *decided* facts, in addition to published evidences, but for others it would be easy to specify ten times this number ; and for some of the larger organs, as Self-Esteem and Benevolence, my observations embrace almost thousands of cases. Now, seeing that I cannot boast to have exercised my faculties in this department of the science to anything like the extent that many others have done, one thousand facts to an individual phrenologist would appear far from an excessive average.

includes portraits of fifty celebrated persons, whose characters are there compared with the configuration of their heads ; so that any one may judge of the general accuracy of such a phrenological analysis. Mr. Crook states (Dewhurst's Guide), that he made one thousand observations in confirmation of the organ of Alimentiveness ; yet is this organ still held non-established. The Phrenological Journal, in the first nine volumes, has numerous references to the heads, skulls, casts, or models of remarkable persons and savage tribes, chiefly by way of illustration or argument. These comprehend 500 persons, including many of the most celebrated philosophers, poets, painters, and men of science. In the Phrenological Transactions is an essay on the phrenology of India, founded on an examination of 3000 heads.

So early as the year 1805, when phrenology was in its veriest infancy, Gall examined the heads of 200 prisoners, in Berlin, and successfully predicated the leading propensities and talents of the most remarkable characters amongst them, in presence of the heads of the establishment, counsellors, and other official persons in the employment of the Prussian Government. Gall was then a stranger in Berlin, and knew nothing of the prisoners beyond what was indicated by the proportions of their heads. A few days afterwards, he visited the house of correction, and fortress of Spandau, in presence of equally respectable witnesses. Here 470 heads were submitted to his examination, with the like successful result. On these two occasions Gall had the opportunity of examining the heads of nearly 500 thieves ; thus confirming his previous conclusions as to the form of head characterizing such persons.

When lecturing in different towns in Britain, it was quite usual for Spurzheim to be asked to visit prisons, schools, and charitable institutions ; where the practical proofs of the science and of his skill were largely made, in the inferences drawn from the heads of criminals, chil-

dren and others. The writer of these pages has accompanied him on such occasions, and testifies to his success and accuracy. The following extract affords one example out of scores that could be adduced. "They among
" us who have had the good fortune to see Dr. Spurzheim
" exercise his art in a numerous assembly of subjects, to
" witness the promptness as well as the certainty of his
" judgments, would be inclined to attribute it to super-
" natural agency. The writer of this article lately saw
" him in a school of fifty-eight boys, not one of whom he
" had ever beheld till that moment, run his eye rapidly
" over every head, touch some which appeared to possess
" eminently any defect or quality, and in less than an hour,
" deliver his opinions upon the most remarkable subjects—
" for good or for bad, without committing a single mis-
" take; for all his opinions coincided most accurately with
" the testimony of the masters, to whom the scholars were
" well known. The same trial was made, the same day,
" and with the same success, in a school of thirty-four
" girls." (*Chenevix, in the Foreign Quarterly, No III.*)

In the spring of 1829, Mr. Combe visited the Penitentiary in Dublin, in presence of the governor, the chaplain, physicians, and others. Mr. Combe pointed out to the gentlemen present, the general deficiency of the moral organs in the heads of the inmates; and he also noted down in pencil the most largely developed and most deficient organs in the heads of each, and the general disposition to be inferred from the proportions of the whole head. The notes were read after quitting the convicts, and the governor and chaplain delivered an instant opinion respecting their accuracy in each case. The notes were afterwards transcribed and sent to the Governor, in whose reply to Mr. Combe it is observed, "it will probably be satisfactory to those who are impressed with your opinions on the subject of phrenology, to find that *my experience* corroborates, in almost every instance, *what it*

appears what phrenology would predicate of the individuals in question."

In the year 1826, Mr. Wardrop suggested an examination of the heads of 148 convicts then on board the ship *England*, which was about to sail for New South Wales. Mr. De Ville, an excellent practical manipulator *, undertook the task, and furnished Dr. Thomson, the gentleman in charge of the convicts, with a distinct memorandum of the character of each convict, as indicated by the form of his head. The worst and most dangerous characters were all particularly pointed out. During the voyage a conspiracy was formed amongst the convicts, for taking possession of the ship, and destroying all on board who should refuse to join them. This gave opportunity to the convicts to exhibit their dispositions, and the conduct of all of them, with one exception, corresponded with Mr. De Ville's notes. There were circumstances to explain the exception. Dr. Thomson was not a phrenologist, but on arriving at Sydney, he wrote to Mr. Wardrop expressing great gratitude to him and Mr. De Ville, and attributing the preservation of the vessel and of his own life to Mr. De Ville's accurate report, which enabled him to distinguish the most dangerous characters, who were separated from the others and confined when the danger became apparent.

The preceding are instances mentioned to show that phrenology is capable of practical proof in the hands of competent manipulators ; and they also convey some slight idea of the extent to which phrenologists multiply

* Mr. De Ville is a respectable tradesman in the Strand, London, an expert manipulator, but not a scientific phrenologist, as we may gather from the defects of his *Outlines of Phrenology*. Mr. De Ville manipulates the heads of the curious in self-knowledge, at a moderate fee. I have seen only one of his sketches of character. On the whole, it was good and true, except in being something overdrawn on the complimentary side. It was the portrait by a very flattering artist, — a likeness beautified.

their evidences. The exertions of M. Vimont, of Paris, may be cited as a further illustration of the latter. This celebrated anatomist commenced his labours for the purpose of refuting Gall and Spurzheim. After immense exertions he was obliged to declare himself a phrenologist, through force of the very facts he had collected in the expectation of subverting the science. It is stated that he had 2000 facts, more than 1200 skulls sawn open, wax-casts of 50 brains, and 300 designs drawn with the utmost accuracy. M. Vimont worked indefatigably during six years, and expended upwards of 12,000 francs in procuring the specimens. When phrenologists exert themselves thus, when they multiply their evidences to such an extent, what are we to think of the candour of an opponent, who says that phrenologists have no facts in support of their doctrines! The collections of British societies and phrenologists will be particularly noticed in our after pages. They afford no insignificant amount of evidence.

7. SUGGESTIONS FOR THE STUDY OF PHRENOLOGY.

Every one may learn something of phrenology, though few persons will thoroughly understand, and always correctly apply, its principles. Among the cultivators of other sciences, only a small number can bring the time and ability requisite for attaining to complete knowledge of their respective subjects; nor is phrenology at all an exception to this ostensible fact. It has decidedly the most extensive range and application of any science, and calls for the most varied and powerful talents. There is one great advantage in phrenological science, however, which is less apparent in most others, namely, that almost every item of acquired knowledge may be immediately rendered of practical value to its possessor; and the farther we advance in the study, so much the more plea-

surable and beneficial do the successive acquisitions of knowledge become.

Some acquaintance with anatomy and physiology, and attendance on a course of phrenological lectures, would form the best groundwork on which to commence the study of phrenology. But many persons are inconveniently circumstanced for attaining these preliminaries, being out of reach of lectures and practical demonstrations. To such persons it may be advised to read an elementary work on physiology; and Dr. Combe's may be recommended as one very well adapted to the purpose. This may be followed by perusal of Combe's *Elements of Phrenology*; from which the student will obtain a good insight into the subject, preparatory to more extended knowledge, and will be to some extent guarded against drawing too hasty inferences from first impressions. Combe's *System of Phrenology* can next be read by minds more prone to reflection than to observation; otherwise the reading of the *System* may be postponed a short time. It is the most complete introductory work on the science. Along with elementary reading, let the student keep a marked bust frequently before his eyes, so as to become quite familiar with the relative position and superficial extent of each organ; as also with its general shape and direction, whether rounded or elongated, transverse or longitudinal. When conversant with the superficial forms and places of the organs, as marked on the busts, the student will proceed to contrast together the published casts referred to in phrenological works, as examples of excessive or deficient development of particular organs. The intermediate degrees will be within daily observation, either in casts or living heads.

When a student has acquired a tolerable knowledge of the functions attributed to the organs, and has become sufficiently exercised to perceive readily the different degrees of development in different heads, he may next

take the casts and models of the heads of celebrated or notorious individuals, whose developments and characters are explained in phrenological works ; such as the Phrenological Journal. The analysis of their characters should be attentively weighed, and compared with their developments. This will tend to give a student practical dexterity in estimating cerebral development ; at the same time training him to understand and appreciate the mutual influence of the organs. Now, if not already done, he may read the System of Phrenology ; following up this by perusal of the works of Spurzheim, and selected articles from the Phrenological Journal and Transactions. Comparisons of living heads with the dispositions and talents of their owners may then be entered upon, and the student will henceforward follow the bent of his own mind.

Both observation and personal experience have strongly intimated to the writer of these suggestions, that students of phrenology should avoid too early attempts at manipulating the heads, or pronouncing on the dispositions and talents, of their friends or strangers. In attempting this, before sufficient knowledge of phrenology and sufficient practical dexterity have been acquired, many errors will be committed, previous bias and false estimates of others cannot be guarded against, and personal offence may be given by hasty conclusions or injudicious remarks. Students of phrenology are continually asked their opinions respecting the talents and dispositions of others, and it requires some firmness always to resist solicitations to this effect, and some degree of candour to confess the want of sufficient skill or knowledge. It is well to acquire an early habit of observing the different forms of head met with in society ; but let every student of phrenology limit himself to *silent* observation until he is assured of his acquired knowledge and dexterity rendering him quite competent to speak out in cases where it may be useful to do so ; — but only in such cases. Let him remember that very few

persons, even phrenologists who have not attained to a steady practical reliance on phrenological indications, can bear to see their dispositions set forth in unvarnished reality.*

A phrenologist, who has profited by the information contained in the works before recommended to his perusal, who fully appreciates the influence of organization, and who has the capacity for analysing the mental tendencies of others, may then freely enter upon a consideration of the practical conclusions to be drawn from phrenological science, and its applications to social life in every department, public or private. Dexterity, as a manipulator, is not absolutely essential to such applications; but it will be found highly advantageous in private relations to others; besides giving steady reliance on the force of organization. It is scarcely necessary to warn a student that he will meet with persons who have acquired much skill as manipulators, yet are very little acquainted with phrenology, considered as a science or branch of philosophy. Others there are understanding scientific phrenology to a considerable extent, in whom it never becomes a system of practical philosophy. And there are philosophical phrenologists very little able to manipulate, or estimate development.

The following course of reading may be suggested:—

Combe's (Andrew) Principles of Physiology.

Combe's Elements of Phrenology.

Combe's System of Phrenology.

* Let young phrenologists not only be cautious of speaking of non-phrenologists, but also of professed phrenologists. One of the prevailing organs, in the heads of the most decided phrenologists, is Self-Esteem; probably because only persons with a good share of self-confidence would stand forth in open support of a resisted science. Hence are phrenologists a most "touchy" set of beings, and very prone to take offence at each other. As the science becomes more popular, Love of Approbation will draw men to it. As yet, the latter feeling makes the sneaking phrenologists, who boast of being phrenologists whilst with phrenologists; but who are ashamed to own it in other society.

The Phrenological Journal — *Characters and Developments.*

Spurzheim's Phrenology in connexion with Physiognomy.

Combe's Essay on the Constitution of Man.

Spurzheim's Phrenology, and other works.

Phrenological Journal — *Miscellaneous articles.*

Simpson on the Necessity of Popular Education; Andrew Combe on Mental Derangement, and on Digestion; the works of Macnish, Caldwell, and other phrenologists, might be added; but a good knowledge of the principles and applications of the science may be acquired from those enumerated above; and which are to be regarded as proceeding from the fountain heads. The article on Phrenology, by Chenevix, in No. 3. of the Foreign Quarterly Review, is amply worth perusal. No *anti-phrenological* work has been recommended, for two reasons. *First*, because all their arguments and objections may be seen discussed in the phrenological works mentioned; and, *secondly*, because all those works are so miserably weak and ridiculous, that it should be regarded as a waste of time to read them, and a particular waste of money to buy them. Perhaps one exception should be made. The article on Phrenology, in the 88th Number of the Edinburgh Review, being a well-written and an amusing essay against the science, although the arguments of the reviewer be weak and inconclusive. It seems to be the opinion of several phrenologists that this is the *best* essay against the science. Messieurs Holm and Brown refer to it in reply to direct queries for the best essay. The Rev. Mr. Clarke names Lord's Physiology. Dr. Conolly refers to Prichard's Treatise on Insanity as the most deserving of reply. Mr. Macnish says of antiphrenological works, with some pungency, "they are all so bad, that I cannot say which is the best or worst. A good work against Phrenology I hold to be an impossibility. A clever man, who knows

the subject, will not write against it ; and a dull man, who possesses similar knowledge, cannot produce a good book on this or anything else." Mr. Sandwith writes, "I have not met with an essay against Phrenology, that was not beneath criticism." If we take the article in the Edinburgh Review, on its scientific merits, it certainly cannot form an exception to these general condemnations. Viewed merely as a literary effort, however, it has not been surpassed by the pen of any phrenologist, except that of Chenevix ; whose article on phrenology, in the third Number of the Foreign Quarterly Review, is probably the best production on the subject ; emanating as it did from a mind stored with knowledge, and able to communicate that knowledge in an easy and accurate manner.

The works of Spurzheim may appear to be placed too low in the above list. The propriety of thus postponing them to others, arises from their language, allusions, and illustrations being more adapted to medical men, moral philosophers, and others presumed to have made considerable progress in the sciences, and particularly in those allied to phrenology. The works of the two Combes, assuming less knowledge in their readers, are written in a more explanatory style. Along with elementary papers, the Phrenological Journal contain others which would be uninteresting or unintelligible to beginners. It is well adapted to advanced phrenologists, all of whom should read it as published.

It should be urged on every student of phrenology to seize the first opportunity of attending one or two courses of lectures by a practical phrenologist, and the great advantage to be derived from visiting phrenological museums, schools, prisons, and all institutions where the heads of various or remarkable characters can be observed ; particularly where many can be seen at once. A phrenologist, it may be added, ought to have some acquaintance with several other sciences. He should possess much more

knowledge of the natural sciences, relating to living beings, than the average run of educated persons can boast. Anatomy and physiology are highly useful in every stage of phrenological study. Political economy, jurisprudence, the theories of education, and all branches of ethical philosophy, become necessary in the applications of phrenology. History, geography, natural history, and philology, are good adjuvants, though of less direct importance. But so wide is the sphere of phrenological science, that almost all kinds of knowledge may be made subservient to its elucidation and applications ; and, in turn, the principles of phrenology apply to, and elucidate, almost every department of knowledge.

8. SUGGESTIONS FOR DIFFUSING THE KNOWLEDGE OF PHRENOLOGY.

The acquisition of phrenological knowledge bears with it its own reward to individuals, as phrenologists will abundantly testify ; though it cannot be expected that others should be able to appreciate what they have never experienced and do not understand. While phrenologists really derive much advantage and pleasure from their knowledge, they are still tantalised with the distant prospects of far higher gratifications, which cannot be fairly gained or fully enjoyed until other persons, upon whom their interests and enjoyments partially depend, shall become amenable to phrenological rules. This circumstance alone creates a strong personal inducement for phrenologists to persevere in their efforts to disseminate a knowledge of the science and a practical adoption of its principles as quickly as possible. In addition, we see countless evils and disquietudes amongst those around us ; which phrenology explains, and would go far towards removing or alleviating, could any proper understanding of its value be forced upon the sufferers. Thus, self-interest

and benevolence both loudly call on phrenologists to use their utmost exertions for removing public prejudices, and rousing public apathy, on the subject of their science. Such exertion should be regarded as a moral duty to the community, and as a duty especially incumbent on those who are enjoying the comforts and conveniences of life without the necessity of personal exertion for procuring them. There are many phrenologists among this class, yet they have not proved the most useful advocates; being excelled by others engaged in professions.

It is an important problem for solution by phrenologists, what are the best means for spreading wide a knowledge of phrenological principles, and of their applications to the practical affairs of life. Books and lectures are within the efforts of single individuals; and the more they become multiplied by competent persons, the greater will be the chance of drawing public attention to the science of which they treat. Of elementary works we have now quite a sufficient number for the present demand and utility; but the diffusion of them through public libraries and book-clubs might be much increased by the exertions of phrenologists. Demonstrative lectures are now much more required than new books, and provided individual lecturers will not pretend to more knowledge than they really possess, taking care to keep strictly within the compass of their own powers, the delivery of lectures on the subject may safely be pronounced *very* conducive to the end desired. It is further in the power of individual phrenologists to effect much within their own sphere and society, without writing books or reading lectures. During the ordinary inter-communication of friends and acquaintances, opportunities must constantly arise for pointing out striking illustrations of the truths of phrenology, and of the value of phrenological knowledge. Such ought never to be neglected. One altogether ignorant on the subject may laugh the first, the second, and the third

times. But let such illustrations multiply upon him. He soon ceases to laugh, and begins to talk about "curious coincidences," "something in it, but carried too far," and such like half-admissions, half-negations, which phrenologists are pretty well accustomed to hear. By and by, he will begin to observe his neighbours, and to speak of their "Self-Esteem," their "Acquisitiveness," their "Love of Approbation," &c. &c.; and if his time be not fully occupied with other matters, or his brain unadapted to such a study, he will borrow "your copy" of Combe's Elements of Phrenology, "just to look what Combe has to say about it."

Various are the excuses made by phrenologists, for neglecting their opportunities. We have scarcely heard one which was not to a great extent depending on the phrenologist's own indifference or sensitive vanity. On the other hand, abrupt attempts to coax or to force others into adopting phrenological views are injudicious, and usually fail. It is the phrenologist's duty to kindle the desire for a knowledge of his science, not to beseech attention to it. He should be active and watchful, indifferent to the laugh of the moment, and neither seek to push nor attempt to persuade. By unobtrusively pointing out the path, and quietly and gradually removing all obstructions, he has performed his part; and he may then leave his friends to walk along the road, of their own free impulse, and at their own time and pace. If not otherwise too busy, or too old, they will soon do so.

Phrenologists also need the sympathy of each other, the beneficial results of mutual instruction, and to test their own opinions by a friendly collision of ideas. Books may avail much for these purposes, but association has great auxiliary advantages. Moreover, the united exertions of phrenologists can effect much more than the labours of isolated individuals, in the local diffusion of phrenological knowledge. In places where there are many persons dis-

posed to study the science, but who have yet only a moderate knowledge of it, the formation of a Phrenological Society may be useful on the score of meetings and discussions; but unless a regular accession of young and active members can be reckoned upon, attendance at the meetings of the Society may be expected to fall off. When the main object of a society is to be directed to its meetings, scarcely any science can maintain a provincial society exclusively devoted to it; and very few of the sciences can boast even of metropolitan societies carried on with vigour. The great usefulness of such associations for advancing science will be found in their libraries and museums; and those societies best flourish, which devote their funds to this purpose. A full set of phrenological works is already becoming too expensive for many persons, and a good phrenological museum occupies too much space for small private houses, besides being rather costly.* The establishment of phrenological societies, for the purpose of forming joint libraries and museums, with only occasional meetings, will probably be found to answer best in the larger towns; and in the smaller places, this might enter into the plan and scope of a Natural History Society, or of one instituted for general science. Where phrenologists are too few to support a library and museum of their own, it appears better to form a private club rather than a public society. But every phrenologist should endeavour to form some sort of museum and library in his own town, let its beginning be ever so small. A collection of visible facts tends to silence opposition; it excites interest and inquiry; and it makes practical phrenologists where there might otherwise be none. With access to a good museum, a person may learn phrenology

* About twenty-five pounds will purchase one edition of each of the English works on Phrenology. The same sum would provide a collection of casts, skulls, and models, adequate to teach the subject. A good museum is worth many hundred pounds.

three times more rapidly than he could do so from books, aided only by his own unguided observations, and too often blundering guesses. In all places where any society or club is formed, the members should have at least one public day each year for a popular lecture and illustrations. The returns to a circular that will be mentioned under the head of "Local Diffusion of Phrenology," show that access to books and collections, lectures, and popular demonstrations, are now the main requisites for spreading the science.

9. SUGGESTIONS FOR CHECKING UNCANDID OPPOSITION TO PHRENOLOGY.

In urging others to the study of phrenology, and in striving to make the public receive and adopt phrenological views, we have to overcome the inert weight of their own ignorance and the active opposition engendered by antiphrenological writers, labouring might and main to keep them in darkness. So soon as the efforts of these antiphrenologists are arrested,—and speedily now they will be arrested,—phrenology will be received by the community much in the same way that we see chemistry or medicine received: some few will study and guide, while the multitude adopt and profit by their labours, howsoever little they may understand them.* Not many years ago it was said that phrenology ought to be "put down" by the arm of authority; but phrenologists are themselves now waxing strong enough to put down antiphrenology without aid of any authority whatsoever save their own weight and power. Retributive justice is meted

* "It is little more than ten years since I heard a celebrated poetical baronet play off more bad jokes against an ingenious gentleman, who asserted the possibility of lighting London with gas, than he has uttered even against phrenology itself; and yet London is now lighted in the way then ridiculed;—aye, and the baronet's house, too, shines in all the splendour of gas-illumination;" — *Phren. Journal*, 1824.

out upon those who seek to inflict injury on the community ; and he is held to be both foolish and criminal, who supplies arms to be wielded against himself and his race. The defamers of phrenology have inflicted serious injury on the community by retarding the moral progress of the public mind. Is it wise, or is it well, in phrenologists to contribute to their enemies means of doing this? Assuredly not ! Yet every phrenologist continuing his support to any editor or author, guilty of misleading the public on the merits of phrenology, is actually supplying means for injuring himself and others. Phrenologists have not merely an individual interest in opposing these calumniators of their science. They are the champions of principles that must ere long have a thousand times more influence over the welfare of the human race, than any political measures now in progress can possibly have. Will they not exert themselves for the promulgation of those principles, as much as political parties labour for the triumph of their views? Phrenologists must combine. They must put forth their united strength to silence the voice of antiphrenology, and then raise their own voices to ensure the public reception of their doctrines. The result is certain ; but energy and activity are necessary to hasten the final triumph and complete success. There must be an ASSOCIATION OF PHRENOLOGISTS. Whether a peripatetic or a central Association will best answer, may be doubtful. A large portion of the best supporters of phrenology are professional men, who could materially aid a fixed central body, yet cannot leave home to attend meetings. On this account, one general Association, divided into three national bodies in the three capitals, would seem most advantageous. A general gathering of all members able to attend might take place at each capital once in three years. The objects of the Association would be,—to destroy opposition,—to extend the knowledge of the science,—to bring its moral benefits into immediate appli-

cation,—and generally to improve the condition of the human race.

It would be an easy matter to check opposition. Honest and well-intentioned efforts against phrenology will be no detriment to phrenologists or to the public. Temperate and candid discussion would benefit both parties, *pro* and *con*. It is the dishonesty of so many opponents that causes injury. Of course no misrepresentation can anywise injure the fabric of phrenology ; but it does very greatly injure individuals, by averting their attention from the science, and thus causing them ignorantly to refuse that which they would find most beneficial. However deaf to the appeals of justice, the most dishonest opponent would listen to those of self-interest ; and should a recommendation once go forth, under the sanction of an Association, urging all well-wishers of phrenology to withdraw support from every periodical guilty of attempts to impede the progress of the science and to mislead the public, such a recommendation would of itself silence false tongues. Meanwhile, let individual phrenologists not be slow to exert themselves. Let them consider the propriety,—the morality—of giving strength to the enemies of truth, of themselves, and of the community. Let them keep ever on the watch to contradict any falsehoods, to refute any hostile arguments, and to correct any erroneous statements that may appear before the public. And, above all, let them never stoop to conceal their belief and adoption of phrenological doctrines, either in private or in public, in word or in work, through timidity or through courtesy.

Indignant as phrenologists must inevitably feel, at the want of generosity and justice in the attacks made upon them, they are too familiar with the physical causes of moral obliquity, not to look with pity on their enemies, even while they feel called upon to weaken the power that is used for evil. Revenge for the past is a moral absurdity to which phrenologists will not resort. Their retribution

will extend only to the prevention of future injury ; but to such prevention it ought to extend firmly and unflinchingly. They may pardon the past, to those who “mend their manners” in future ; but they ought to refuse the support of purse, of pen, of voice, to all authors and editors calumniating their science in time to come.

Some persons may feel disposed to question whether immediate self-interest is the main inducement which creates the essays of antiphrenological writers. The fear of loss and the desire of gain,—whether of money, or fame, or other source of power and pleasure,—necessarily influence all men ; and we do not usually find the majority honest enough to lend their aid to anything which may either inflict loss or diminish gain. Many persons suppose that such would be the consequences to themselves individually, were phrenology to become generally and popularly received. This notion is doubtless erroneous with respect to the greater number ; but in their firm conviction to the contrary, what are we to expect ? Certainly no great zeal for the diffusion of the science. Again, while the public continued strongly prejudiced against phrenology, authors attacking the science found more of profit and repute, than did those who defended it ; for defence was not only devoid of gain, but attended with positive loss. Was it then wonderful that phrenology should meet more opponents than friends ? The public offered payment for being deceived ; and it was deceived. Times are changing now, it is true ; but many persons do not or will not see this fact, so important to their interests. *They will feel it ere long.*

How far can this explanation of motives be supported by evidence ? Men of reputation who cannot be suspected of pecuniary bias, and others secure in public estimation, have shown dislike to phrenology ; and they have not feared publicly to intimate such dislike. But these are not the persons who have put their names to works and

essays avowedly antiphrenological. Some few men of celebrity or ability have written essays against phrenology ; but they have done so anonymously, under shelter of reviews and journals. How far these covert attacks indicate disinterested regard for science and truth, let readers decide for themselves. On the other hand, turn we now to those who have blazoned forth their names on antiphrenological title-pages. Are they men of high and established fame as scientific inquirers ? or, are they more like the men who are eagerly grasping at a little temporary reputation, in the eyes of a prejudiced multitude ? Their very title-pages read like puffs and professions *ad captandum*. Reader, look to the list of antiphrenological works ! In what respect have the scientific labours of Tupper, Rolph, Wayte, Hamilton, and Stone conferred distinction upon them ? How are they known, unless by unsuccessful and ridiculous attacks on phrenology ? These gentlemen may be respectable enough in their own sphere and private conduct, — in this view we do not insinuate aught against them, — but what are they in the world of science ? Are *they* the “Great in science and literature,” about whom we have heard so much of canting folly ? Are *their* works and discoveries leading, or even lending any aid to, the moral and intellectual progress of their race ? No ! The men who can thus advance the interests of their kind, waste not their time and talents in writing antiphrenological pamphlets.

But what can induce persons to attack phrenology covertly ? Anonymous essays in the pages of periodicals have been the grand fireships of antiphrenology ; and who will question the influence of pecuniary considerations here ? Remuneration for honourable and useful exertions is due to every writer who is willing to receive it, and such could be no disgrace to the highest magnates of the land. Can we say this of writers who prostitute their pens for profit, and who forge falsehoods to delude, because

the public will pay to be deluded? Let any one who feels disposed to doubt that such is the case with at least some of the antiphrenological writers or editors,—that the demand for deception, by the public, actually produces it,—let such one read the following extracts ; to which it is unnecessary to add more :—

“ We have for a considerable time past been astonished
 “ at the pertinacious obstinacy with which the conductors
 “ even of respectable periodicals have got up trashy arti-
 “ cles against Phrenology, composed of flimsy arguments
 “ nineteen times refuted, and positive falsehoods as often
 “ exposed ; but we have at last obtained an explanation of
 “ the cause. The truth of the following anecdote may be
 “ implicitly relied on, and it represents a system :—A
 “ literary gentleman was applied to, to write an article on
 “ phrenology for a periodical work about to be published,
 “ and the question, whether it should be *for* or *against*
 “ the science was finally decided, not by an examination
 “ of the truth or falsehood of the doctrines, which it would
 “ have required some knowledge, at least, of the subject
 “ to have determined, but by an appeal to the *publisher*
 “ of the work ; who having decided that an article *against*
 “ phrenology would sell better than one in favour of it,
 “ the point was carried accordingly.” “ We do not
 “ greatly blame publishers for this proceeding. The argu-
 “ ment that they must sell their books has much to palliate
 “ its immorality. They plausibly maintain that if the public
 “ desire to be deceived, it is not their duty to sacrifice
 “ their interest by telling them the truth. The blame lies
 “ chiefly with the public, whose strong prejudices offer a
 “ premium to deceit, of which they are at once the cause
 “ and the victim. The remedy which we respectfully
 “ propose for this evil is, to proclaim, as extensively as
 “ possible, the principle on which these attacks on phreno-
 “ logy are got up, so as to warn honest and reflecting men
 “ (no small part of the public, we believe), that they are

“ perusing not a conscientious statement of facts and arguments regarding a momentous question, but a piece of premeditated special pleading, addressed to their worst passions ; that they are devouring a sop cooked up for their prejudices ; and that the only inquiry which has preceded its preparation is,—in what form it will yield most money to the author and bookseller.”—*Phrenological Journal*, vol. vi. pp. 222—224.

The above observations were called forth by an anti-phrenological article in the *Foreign Review*, compiled from such *English* authorities as Rennel, Milligan, and Stone. In additional confirmation of their explanations, the editors of the *Phrenological Journal* quote the following passage from the same number of this Review ; stating, however, that *the periodical*, particularly alluded to in the anecdote narrated, was not the *Foreign Review* :—

“ Among the most remarkable changes which literary pursuits have undergone of late, one is, that writing for the public has ceased to be, in general, the best manner of disseminating truths useful to our fellow creatures, and tending to the common good, for which an honest and honourable remuneration was to be expected. Now-a-days, the *remuneration* is the sole end in view. Truth is not spoken out fearlessly and honestly, lest the book should not sell : the prejudices and passions of the public are flattered ; and that is the best book which sells the best.” *

* I am disposed to limit this want of honesty chiefly to periodicals and “popular” works. A good *selling* work must require two qualities in particular ; first, that the subject of it shall be one of general interest ; and, secondly, that it shall be only just beyond the knowledge or ability of the average run of readers. If much above ordinary capabilities, a work is either not understood, and therefore uninteresting, or it excites prejudice by being misunderstood. Many of the *Alphabets, Catechisms, Introductions, Libraries, &c.*, are written by persons so little in advance of their readers, that they necessarily partake of the same prejudices, and make the same misrepresentations, without dishonest intentions. On the other hand, there certainly are

10. COMMENTS ON SOME OPINIONS EXPRESSED BY CORRESPONDENTS SUPPLYING INFORMATION FOR THE PRESENT VOLUME.

A printed circular having been dispatched to several persons, to solicit communications respecting the attention given to phrenology in their own vicinities, some of the addressed gentlemen added particular remarks or suggestions, upon which it appears desirable to make a few comments, as the feelings or ideas are likely to be shared by other persons also. The circular, as will be explained in the third section, was sent to some few individuals not professing to be phrenologists.

“As to antiphrenologists, it appears certain that were the study to become general the mass of mankind would belong to this class. At least, it is certain that, supposing phrenology to be true, it must denote the mass of mankind to be mediocre, or, in some instances, inferior; and few will countenance a science which consigns themselves to either of these classes.” Thus writes a scientific correspondent; but not a phrenologist. Though some present facts do tend to support this idea, the generalisation of its future influence is probably inaccurate; and in nine out of ten cases the present influence would not exist except through erroneous notions. A leading

not a few men of talent paid to write such elementary or popular works, who do both conceal truth and propagate what they believe to be false. But exceptions will occur to every one. Some of the elementary works are written by men of high talent and integrity, who stoop from loftier scenes to illuminate others below them. As to periodicals, they are necessarily adapted to the notions of the day, good or bad. Works of that kind cannot possibly succeed, if more than a short step in advance of the age, that is, in advance of the generality of readers. Where would be the wide circulation of Blackwood's Magazine, the Athenæum, the Literary Gazette, or the Times, if they suddenly advanced fifty years a-head of their readers, and refused to employ writers on the level of their age?

medical practitioner in Edinburgh admitted, in presence of the writer of these pages, that he had become unfriendly to phrenology in consequence of a verbal report upon his own abilities, given to him by a phrenologist who inspected a cast of his head. This practitioner's development exactly accords with his professional skill, which is great ; but by attending to the mere names of the organs, without any proper notion of their practical manifestations, he altogether misconceived a report conveyed in somewhat technical language not familiarly understood by him. It is by such errors that many individuals become hostile to phrenology from personal considerations. Nine hundred and ninety-nine persons in the thousand instinctively pride themselves on the powers which they do possess, and entertain indifference, or even contempt, for talents and acquirements not in their power. Here is the grand panacea for reconciling men to partial ability. The vulgar pugilist entertains no wish to exchange his combative powers for the eloquence of a Chalmers ; nor does a Chalmers wish to sink into a pugilist. Newton had no ambition to write poems like Milton ; nor is it at all probable that Milton would have yielded up his own mental bias and power, in order to become a Davy or a Linnæus. But it may be said, although a man be satisfied with his own partial share of genius, yet he will not bear to be proved "mediocre or inferior" in all respects. The man of medium ability, however, naturally rejoices in his taste and judgment, not in his genius ; and if aware at how great sacrifice the gifts of genius are usually purchased, very few indeed would desire to give up an average supply of taste and judgment in exchange for the high genius of a Newton, Locke, Voltaire, Rousseau, or Kant. Moreover, the great bulk of mankind are well aware, without the aid of phrenology, that extremely few individuals amongst them are leaders ; and they will not quarrel with phrenology for explaining a fact which they already know

and admit. Nay, phrenology absolutely furnishes the only legitimate excuse for mediocrity or inferiority ; while the assumption that all men are born with like capabilities is the heaviest possible censure on moral or intellectual deficiency. Even admitting that individuals will not always *prefer* mediocrity, the fact cannot be disputed by them, and they must learn to submit to bearing an external sign of the fact. Society creates artificial degrees of rank, and these are marked to a great extent by external emblems. So nature stamps natural differences of rank, and gives also the signs of them. Individuals will yield more willing obedience in the latter case than they do in the former ; and for the simple reason, that they are unable to extricate themselves from the necessity of doing so. We cannot, therefore, entertain any fear that the mediocre minds will resist phrenology when generally received by those of superior power. If they do so, the superior will soon bear down the opposition of these mediocre minds. And, in point of fact, many earnest phrenologists are men of only moderate mental calibre. For example, the writer of this very page is not the less disposed to phrenology because his cranium indicates no extraordinary powers of mind to dwell within it.

“ In the present infant state of the science,” writes another gentleman, “ may I ask, in my ignorance, whether “ phrenologists are not attempting to travel too fast, and “ hereby bringing the whole subject into disrepute, or at “ least retarding its progress ?” This extract is taken from the letter of a well-known naturalist, and one whom we should be glad to see applying his talents to the elucidation of phrenology. There is much of truth in the remark ; and we refer to the next succeeding extract for comments upon the necessity of still accumulating and sifting the data or details. It must be conceded that phrenologists have excited hostility to their science by

hurrying to its applications; and in this way they have slightly retarded its diffusion. But granting the fact, with whom is the *fault* of the hostility? Assuredly with the public, not with phrenologists. When the patient disregards the advice of his physician, do we blame the latter? Phrenologists have studied their subject; not so the public. If the applications be correctly made from correct *data*—and viewed in the aggregate, they are so—the public ought instantly to receive them, and be very thankful to the phrenologists for their labours. Unfortunately, the public will always refuse new lights, and will always resist sudden change. Hence it might have given greater immediate success to phrenologists, if they had attended merely to the dissemination of unapplied facts,—to the barren knowledge, such as characterises the first steps of most sciences. Yet hard, very hard is it, for individuals to restrain their onward impulse, when they see before them, bright and distinct, a vast and unbounded prospect of increasing happiness to themselves and fellow beings. When such a result appears to be a consequence naturally flowing from the discoveries of Gall, if applied to practical life, can phrenologists sit down in listless indifference, thus to wait till the *whole* community has become able to appreciate their doctrines? If this read like enthusiasm, it is that enthusiasm for the future which can spring only from presently ascertained facts.

“ My own opinion is, that the best way of aiding phre-
“ nology is to go on making steady observations, dispers-
“ ing able lecturers, if possible, throughout the country,
“ who should endeavour particularly to show the reason-
“ ableness of its doctrines by striking references to the
“ brains of animals, idiots, &c., up to the highest in-
“ tellects.” . . . “ It must be confirmed by numerous
“ examples, and supported philosophically. Enthusiastic
“ efforts, in the face of obstinate incredulity, have now

“and then, I think, done phrenology harm.” These extracts are from the letter of a physician of much ability, author of valuable professional writings. Few will feel disposed to disagree with him about the necessity of still accumulating observations. Undoubtedly there are facts enough to establish the leading principles of phrenology; but there are not a tenth of the number of *scientifically observed* facts on record, which will be necessary to the full elucidation of these principles, and of their applications. It is a misfortune to phrenology, viewed as a branch of natural science, that it has been advanced chiefly by persons not trained to scientific investigations; at least this is the case in Britain. Scientific men are thus repelled from phrenology, by finding objections left on its threshold, such as they have been accustomed to regard as almost fatal in any other department of science. But this circumstance, injurious enough when phrenology is regarded only in the light of an abstract science, has brought with it a counterpoise, in the impulse given towards rendering the doctrines practically valuable to the community. Touching enthusiasm, it may be remarked, that while the personal enthusiasm of half-informed phrenologists is often injurious, there has not been a sufficiency of that steady zeal, based on knowledge and conviction, which induces to sustained and unflinching efforts.

“After all, it is the practical applications that will draw
“the multitude rather than the truth of science or its
“principles. So deeply have I been impressed with this,
“that I have never been forward to contend in argument,
“or anxious to make proselytes, being content to await
“the slow but certain progress that truth is sooner or
“later sure to make. The idea is so well expressed in a
“letter which I lately had from a phrenological friend
“that I am tempted to transcribe the passage. I had lent
“him some phrenological works, and in returning them

“ he thus remarks, — ‘ Combe’s work on Insanity is a
 “ ‘ masterly production, emanating from a mind educated
 “ ‘ for times that are yet to come ; it breathes throughout
 “ ‘ a moral and intellectual spirit, which can only be
 “ ‘ partially responded to in an age like the present, and
 “ ‘ is founded on a system whose progress will rather be
 “ ‘ traced in its silent effects than by popular or universal
 “ ‘ recognition. Phrenology by its very nature is ad-
 “ ‘ dressed to the thinking few, and on their exertions
 “ ‘ alone its ultimate prevalence depends. Its practical
 “ ‘ utility will, by and by, ensure its reception by minds
 “ ‘ whose assent would never have been given to its prin-
 “ ‘ ciples.’ This truth, as profound as it is happily ex-
 “ pressed, appears to me to merit attention on the
 “ part of all who take an interest in the spread of phre-
 “ nology, tending, as it does, to direct their efforts aright,
 “ and to console them under the neglects with which
 “ the science may appear to be treated.” At first glance
 this passage, emanating also from a medical author
 and a true phrenologist, may seem to contradict the
 two preceding extracts ; yet it does not in reality. The
 great body of the public is indeed content with the prac-
 tical advantages flowing from scientific inquiries, and its
 members take no care about proofs and principles ; but
 these practical applications, in moral questions, never
 can be fairly made until those who lead the public have
 adopted and understood the principles. Hence the neces-
 sity of making many minds admit and apply the principles
 of phrenology. While the leaders of public opinion
 oppose phrenology, their followers cannot see the advan-
 tages of its practical applications, and will not feel any
 desire to avail themselves of such benefits. So soon as
 a considerable number of leading minds make the prin-
 ciples of phrenology into the guides of their actions and
 the foundations of their expressed opinions, then will the
 multitude sweep round to them. This movement *has*

begun, but it has hitherto been made at a very slow rate. It is already accelerating, and will increase more and more rapidly as it rolls on.

“It is scarcely worth adding that your present correspondent is disposed to believe the more fundamental principles of phrenology, though he would venture upon no opinion regarding the details ; with which, indeed, he is not well acquainted. It is, however, evidently impossible ever to establish fully phrenological principles. In admitting it to be true—as it probably is—that the state of the brain causes and may indicate the sentiments and propensities, this *state* must depend both upon quantity and quality ; but how are you to estimate the latter of these constituents ?” We refer the writer of this passage to our preceding page 58, in proof that the phrenologists do take the quality of brain into particular consideration ; as he will find in the works of Spurzheim, the Combes, and all phrenologists of the present day. We also beg him to call to mind that principles are only groups of details resembling in some given point, or rules deduced from such. Hence, an admission of the principles is also an admission of the details of phrenology ; not altogether, certainly, but to a considerable extent. In physics, it is a principle that bodies expand with heat. This principle being admitted, the expansion of air, the expansion of water, and the expansion of iron, are just so many details admitted by implication ; although the rates of expansion of air, water, or iron, or of these in the solid, fluid, or vapourised states, might still be questionable. So, in phrenology, when we admit the plurality of cerebral organs and functions, with the influence of size as a measure of power, we necessarily admit very many details from which these general principles have been drawn ; but without yielding assent to every circumstance. In fact, there is no science into which some questionable and

questioned details do not enter, and phrenology is pretty largely supplied with such debateable ground. We disagree with our correspondent in saying that it is "impossible ever to establish fully phrenological principles." It is possible to establish the leading principles of phrenology, — for example, the two just mentioned, — as fully as the principles of other sciences are established; although we never attain perfect precision in application. Such precision, indeed, has no existence in any science, except theoretically. The principle of bodies gravitating towards each other is established, in all ordinary acceptation of the term; yet neither the masses nor the distance of any two bodies can be measured with absolute precision; neither can the greatest mathematician correctly allow for each disturbing cause singly. So the physiological principle, that size is a measure of power, may be considered as fully established, although a disturbing cause exist in the quality of the brain, and although phrenologists cannot estimate the exact amount of disturbance caused thereby. The quality, or mere temporary state of our bodies, materially modifies the effects of any given quantity of medicine, yet we do not on this account refuse to specify average doses of physic. Neither do we refuse credence to the principles of phrenology, or reliance on cerebral indications, merely because it is impossible to arrive at estimates individually perfect. Averages may establish what single examples fail of doing.

"Great coolness exists towards the support of anything, "which has not profit or amusement to recommend it." ... "Perhaps it would be difficult to name any place in which "so little of a turn exists for any pursuit not bearing *evidently* and *certainly* upon the interests of the individuals "cultivating it." These extracts refer, the first to an English, the second to a Scottish, town. That phrenology does bear evidently and certainly upon the interests of

individuals, and that it is a knowledge bringing with it much pleasure and profit, is not questioned by any one who understands the science. The real cause of the neglect rests in the public of these and other towns being ignorant that such is the case. Our savage predecessors trod the soil of Britain for centuries, altogether ignorant of the profit and pleasure which its mines of coal and iron-stone held in store for their descendants or successors. Had they known the value of the coal and iron-stone, a less quantity of these minerals would have descended to us. So, our grandfathers grew up to manhood without the use of gas-lights; being unaware that the discovery of combustible gas bore upon their interests as individuals. Had they learned this fact, gas-lamps would have been earlier made. The public must be taught that phrenology bears on the interests of individuals, and can yield both amusement and profit. But there is a great delusion connected with the word *PROFIT*. We are so thoroughly accustomed to use the pecuniary scale for estimating value, that the word *profit* has become almost synonymous with that of *money*, in our mental vocabulary. A thousand things, however, are profitable which yield no money; and money itself, to most persons, is only the instrument whereby to procure pleasure. It is to the full as rational and judicious for A. to procure pleasure at once, when he can do so by slight and agreeable personal exertion, as for B. to take the roundabout course of earning money in order that he may spend it in buying pleasure. Moreover, knowledge affords many high pleasures and advantages which no money can ever buy; and the knowledge of phrenology is not behind any other kind of knowledge, in its power of conferring advantages and pleasures.

The preceding, it appears to us, are the remarks most calling for particular comment. Others might have been added, but they are such as have been alluded to in the

preceding pages of this volume or are discussed in the works which teach phrenology. There is a suggestion in the letter of Mr. Tait, of Lauder, which merits the consideration of phrenologists. This gentleman thinks that Societies should lend their casts, &c., for a moderate payment, to individuals desirous of bringing the subject of phrenology before the public, by means of lectures. We should suppose that members of Phrenological Societies would be allowed the use of their collections for such a purpose ; and the same advantage might be given to others, recommended by members undertaking to become personally responsible for loss or damage. Would not the dealers in casts find it advantageous to lend them on moderate terms ?

SECTION III.

LOCAL DIFFUSION OF PHRENOLOGY.

“ We are quite numerous enough to keep each other in countenance.”
 — ELLIOTSON. *Address to the London Phrenological Society, 1827.*

IN the hope of obtaining accurate information on this subject, copies of a printed circular were addressed to several gentlemen, whose names are mentioned in the *Phrenological Journal*, or otherwise known in connection with phrenology; and a few copies were also forwarded to other persons. To some of these circulars no replies have been received*; and taking them altogether they were dispatched to very few towns, comparatively with the whole number existing in the British islands. Had it been possible for a single individual to obtain returns from every town in Britain, with few exceptions, in addition to the following, they would have conveyed scarcely more than the intelligence that little was known about phrenology, and that not much had been done towards communicating any knowledge of it to the townsmen; but that, so far as known, the impression is now more favourable

* The addresses of the circulars (or letters) to which replies have not been received, were the following. — Dr. Corden Thompson, Sheffield — Dr. Kennedy, Ashby de la Zouch — W. G. Lawrence, Esq., Languen Castle, Castle Douglas — Mr. J. R. Stebbing, Southampton — Mr. Deville, Strand, London — Messrs. Childs, Bungay — — Bagg, Esq., Surgeon, Louth — Mr. Adam, Inverness. — The two latter were not sent till May was far advanced; the former were sent in March or April. Should any communications be early received from these or other individuals, they will be added to the end of this volume.

than adverse. There are probably many English towns of ten or twenty thousand inhabitants, in which it would be vain to ask for a geologist or zoologist; and doubtless many in which it would be equally useless to inquire for a phrenologist, properly so called. The places in which the science has most advanced will be included in the following notices. The replies to the queries of the circular were sometimes made by figures directly corresponding to the questions; in other instances, a different course was followed. To save readers the trouble of frequent reference to the circular, the direct replies have been dovetailed with the words of the circular; but where the replies were not thus made, extracts have been taken from the letters received. Hence the differences of language, manner, &c., and some awkwardness, it must be confessed, in the uniting of fragments of sentences. The queries explain themselves; but some misconceptions appear to have arisen respecting No. 29. The object of desiring a responsible name for the local particulars, was no way concerned with professions of belief in the science. This was desired solely for the purpose of giving authenticity to facts, which obviously could not all fall under the observation of one individual. Historical or scientific facts, which have already passed the ordeal of publication, and thus become the property of the community, do not imperatively call for individual authority; but many of the local circumstances, communicated for this volume, are necessarily ushered forth on the personal authority of the individual to whom we are indebted for them; and publicly speaking, they require this personal pledge of authenticity or accuracy. The inquiries concerning *other* Societies was obviously intended to exhibit the general interest in philosophical subjects, felt by the townsmen of the different places. The following is a copy of the circular mentioned, which will explain the tenour of the replies: —

SIR,

Being engaged in collecting information for the purpose of showing the present state of phrenology, in Britain, and the extent to which any knowledge of it is diffused through society, I take the liberty of forwarding to you the following queries on the subject; respectfully soliciting replies to such of them as you may deem proper and find it convenient to attend to. In case of not being prepared to name precise numbers, more general expressions can be used, as, *many, few, very few, about a dozen, about a score, &c.*

I have the honour to be,

Very obediently yours,

HEWETT C. WATSON.

Ditton Marsh, near Kingston on Thames.

I. *Queries concerning the Phrenological Society of*

1. Is there any Phrenological Society in ?
2. When was the Society instituted?
3. What number of Members does it now consist of?
4. What number of Members of the Society belong to the Medical Profession?
5. Has the Society any Museum or Collection illustrative of Phrenology?
6. What number of Human Skulls are in the Collection?
7. Ditto, Casts?
8. Ditto, Busts or Models?
9. What number of Animal Skulls?
10. Ditto, Casts?
11. Ditto, Models or Preparations?
12. What number of Books treating of Phrenology?
13. What number of detached Portraits, engraved or otherwise, illustrative of Phrenology?
14. What entrance fee and annual subscription are demanded from persons becoming members?
15. How often does the Society meet?

II. *Queries having reference to the public of generally, and in the replies to which the Members of the Phrenological Society of are NOT to be counted.*

16. What number of educated and competent persons, in and about , admit the general principles of Phrenology to be true?

17. What number of such persons make Phrenology a particular subject of study, or are so far conversant with it as to entitle them to be called "*Phrenologists*;" applying this term in the same sense as the terms *Botanist*, *Chemist*, or *Geologist*, are usually applied?

18. What number of educated persons, of ability not below average, deny the truth of Phrenology so far as to come under the designation of "*Antiphrenologists*"?

19. What number of such Antiphrenologists are acquainted with the facts and principles of Phrenology (as set down in the works of Gall, Spurzheim, or Combe) in a sufficient degree to entitle them to pronounce a decision respecting the merits of the science?

III. *Miscellaneous Queries, applying to Members of Phrenological Societies and others indifferently.*

20. Is there any Phrenological Museum in _____, not belonging to a Phrenological Society,—and what are its contents according according to the queries, 6 to 11, on the preceding page?

21. Have any Public Lectures on Phrenology been given in _____?

22. When?

23. By whom?

24. How attended?

25. If no Phrenological Society yet exists in _____, is there any prospect of an early formation of one?

26. Is there any other Scientific Society in _____?

27. What are the name and objects of such Scientific Society?

28. What number of Members does such Scientific Society consist of?

29. Does the person, answering any of the questions in this letter, object to seeing his name joined with his replies, when printed?

ABERDEEN.

I. "Aberdeen is now a large scattered place, so that it is just possible there may be some small and little known phrenological meeting here; but there certainly is no phrenological society known to me, or generally to the public; nor do I believe that anything of this kind exists in Aberdeen, or ever has done so."

II. "I have never heard of any one here, who has a knowledge of phrenology, or takes any interest in it."

III. "It is worth mentioning, when so little can be said, that two or three years ago I put my name to a list of persons who were to pay Mr. Combe a guinea each for some lectures on phrenology, to be delivered soon after in Aberdeen, but I never again heard of the matter." Our correspondent, Dr. Alexander Murray, further states that there is no literary or scientific society in Aberdeen, excepting a medical society, consisting of students and practitioners, and the objects of which are professional; also, that there is so very little turn for literary or scientific pursuits, that he sees no reason to hope for the speedy establishment of a phrenological society. Dr. Murray does not profess to be a phrenologist; but we addressed a circular to him, having had the pleasure of corresponding with him on botanical matters.

This is not a very flattering picture of an university town. It would seem, however, that there must be *some* persons here interested in phrenology, else why and by whom was the requisition to Mr. Combe attempted, and how could a *list* of persons be procured willing to pay for lectures upon the science?

ALYTH.

I. The Phrenological Society of Alyth was instituted in May, 1834; when it commenced with twelve members. The present number of members is twenty-two; of whom one only belongs to the medical profession. The museum of the society contains six skulls, four casts, and two models, all human. The library has about a dozen phrenological books. The entrance fee is five shillings, and the subscription is one shilling quarterly, until it amounts to ten shillings. The society meets every four weeks.

II. Many persons are converts to phrenology; but very few of them are sufficiently conversant with it to entitle them to be called phrenologists. There are many anti-

phrenologists, but none of them are acquainted with the science.

III. There is no other scientific society in Alyth. We are obliged to Mr. David Fenton, of Alyth, for the above particulars.

ARBROATH.

"In Arbroath, lectures have been delivered by Mr. Aitken and by Mr. W. A. F. Browne. There are several phrenologists. Dr. Guthrie possesses a small collection of casts. The population is 14,000."—Mr. W. A. F. Browne, Montrose.

"In consequence of an invitation from the 'Arbroath Society for obtaining Useful Knowledge,' two lectures were delivered there on the 13th and 20th of May, by our active friend Mr W. A. F. Browne of Montrose. The audience, we understand, amounted to about 600."—Phren. Journal, ix. 379.

BAKEWELL.

It appears from the Phrenological Journal, that Spurzheim lectured here in 1829. We know not the inducement, Bakewell being a very insignificant place, as to size and population.

BATH.

II. "Of the state of phrenology in Bath I have little more than conjectures to offer. It has certainly not flourished here; and several have, through gross ignorance of the science, been determinedly opposed to it. Yet my belief is, that generally the people here are favourably disposed towards it; and that if a society were formed here, and interest in the subject kept alive

by good lectures occasionally renewed, much progress would now be made."

III. "Spurzheim lectured here thrice within the last twenty years, and on each occasion made a great impression. His last two courses were delivered at our Literary Institution, and attracted larger classes, by far, than any other lecturer here has ever assembled." These extracts are from a letter written by Dr Barlow of Bath, long known as a phrenologist. The two latter courses of lectures, by Spurzheim, were delivered in 1827 and 1831; the first, in or about 1816.

BELFAST.

I. "A Phrenological Society was established in Belfast on the 15th of January, 1827, and continued its sittings for about two years. As most of its members were also members of other scientific or literary societies, so many distinct subscriptions and nights of meeting were found to be both expensive and inconvenient, and it was therefore proposed and arranged that the Phrenological Society should merge into the Natural History Society, and be recognised by it; and that papers upon phrenology, or any subject connected with it, should be received as tantamount to papers upon any other branch of natural history. Accordingly, in the opening address of the Belfast Natural History Society, in November, 1831, the Honorary Vice-President, the Rev. Thomas Dix Hincks, LL.D. and M.R.I.A., publicly announced phrenology to be a new branch of study connected with natural history; and several papers upon phrenological subjects have been since read both upon the private and public evenings of meeting. . . . Its [Phren. Soc.] original number of members was forty-four. . . . There were seven medical men on the original list of members. The Society has above a hundred casts of skulls, busts, &c., but not either human

skulls or skulls of any of the inferior animals. I should think there are about forty casts of skulls, and the remainder either masks or busts." Of phrenological books, the library has "about thirty, including most of Spurzheim's works, and Gall's *Recherches*, presented by himself. Not any portraits. The subscription to the Natural History Society is one guinea *per annum*, and that entitles to the use of everything connected with the Institution. There is not any particular night set apart for phrenological subjects. All the ordinary members, whether phrenological or otherwise, have to read in rotation, and may choose what subjects they please, connected with some branch of natural history, natural philosophy, or statistics."

II. "It would be very difficult to answer this class of questions without a much more extensive intercourse with society than I can pretend to. I will endeavour, however, to throw some inferential light upon the subject when I come to query 26." The inferences are thus stated under query 26:—"The Belfast Natural History Society, already alluded to, was established in 1821, and its present museum was erected in 1830. It at present consists of forty-six annual subscribers, paying one guinea each, one hundred and sixty-four holders of one or two shares, paying an annual subscription of five shillings or twelve shillings and sixpence each, and twenty-one holders of three or four shares, who are exempted from any annual subscription,—making a total constituency of two hundred and thirty-one. The officers amount to seventeen. . . . The whole are chosen by ballot from the ordinary members, and may, not unnaturally, be expected to represent the opinions of the electors to a considerable extent. The President, Dr. James L. Drummond, Professor of Anatomy and Botany to the Belfast Royal Academical Institution, is an avowed believer in phrenology, and all the remaining officers, unless one, are decidedly favourably

inclined towards it ; six or seven having given it a good deal of consideration."

III. "There may be a few detached specimens, perhaps ; but nothing more," in the way of private phrenological museums. "Dr. Spurzheim gave a full course of lectures in May, 1830, which was pretty numerously attended. I should suppose there might have been above a hundred, and the bulk of that number was formed of the educated and scientific persons ;—a great many medical men, several clergymen, and some of the leading teachers in our institutions. Many, of course, were not converts to the truth of phrenology ; but I believe very many at the close of the course were fully convinced of its truth and importance, by the calm and dignified display of argument and illustration which the illustrious teacher brought forward. Dr. Spurzheim also demonstrated, upon the recent subject, to the entire satisfaction of a very large medical audience, the fibrous structure of the brain. . . . The Belfast Literary Society, established the 23d of October, 1801, meet once in each month, and read papers upon some subject relating to literature, science, or the arts. . . . For the information connected with query 26 [Natural History Society], I am chiefly indebted to Mr. Robert Patterson and Mr. Webb, members of the Natural History Society Council, and ardent phrenologists ; and we can none of us have any objection to give to these statements the authority of our names." These are gratifying particulars, for which we have to thank Mr. Grattan of Belfast.

BEVERLEY.

II. "I believe that I am the only person in the town or neighbourhood, who pretends to have any knowledge of phrenology ; but many well-educated persons, among the clergy and gentry, are evidently disposed to admit the truth of its leading principles, and some of its details. . . .

I have only met with three decided antiphrenologists in Beverley; but their hostility arises altogether from ignorance of the subject. Two of them regard the science as a fine subject for jest and ridicule; and I have had to encounter, on many occasions, the sallies of their wit and merriment. Their attacks, however, have always been made in perfect good humour."*

III. There is no phrenological museum here, but Mr. Sandwith, — to whom we are indebted for the above extract, — has a few busts or models and drawings. This gentleman has lectured once to the Beverley and East Riding Mechanics' Institute.

BIRMINGHAM.

Dr. Spurzheim lectured here in 1828. In so large a town, it might have been expected that a Phrenological Society would have been formed long ago. Are there no phrenologists here?

BOLTON.

Backward as Birmingham. Spurzheim lectured here in 1829; did the seed all fall among thorns?

BOSTON.

Mr. Levison delivered six lectures on Phrenology here in 1830 to an audience of fifty persons; one lecture, on the application of Phrenology in Education, to the members of the Boston Library and their friends, in 1832, attended by three hundred auditors; and one lecture on

* Many points connected with phrenology must inevitably excite feelings of absurdity in the minds of persons who have not learned their truth, and their consistency with the rest of our natural knowledge. Phrenologists will readily excuse a little ridicule from such persons; and it may be added, that a well-instructed phrenologist possesses a vantage ground, from which he should be able to return such attacks with compound interest.

the Philosophy of Habit, considered phrenologically, in 1834, attended by three hundred persons.

BRADFORD.

“Bradford has also many believers, and besides my own lectures there, I saw a very favourable account this winter, in the Leeds Mercury, of a lecture on phrenology to a very [some word omitted here in Mr. Levison’s letter] audience, given by a reverend gentleman to a Mechanics’ Institution in that town.” Mr. Levison intimates his own lectures to have been (all in 1833):—

Three on Phrenological Education, to sixty auditors;—one, on the Probable Benefits of Phrenology, to a hundred auditors;—one, to the members of the Mechanics’ Institution, to three hundred auditors;—and two on Phrenology and its consequences, also to the members of the Mechanics’ Institution, amounting to four hundred auditors.

BRECHIN.

“Lectures have been delivered by Mr. Aitken, and by the Rev. Mr. Clarke. There are a few phrenologists, but neither a Society nor a museum.”—Mr. W. A. F. Browne, Montrose, April, 1836.

“Mr. Clarke has just finished a course of six lectures in Brechin;—average attendance upwards of one hundred persons. A Society is all but absolutely formed.”—Mr. A. Leighton, Dundee, May 3. 1836.

BRISTOL.

Dr. Spurzheim lectured at Bristol about the year 1816, and again, to a numerous audience, in 1827.

BUNGAY.

Messrs. R. and J. Childs, of Bungay, are said to possess a small museum, containing about three hundred casts,

mostly from living persons. We addressed a letter of inquiry to them, but have not received any reply.

CAMBRIDGE.

1. "I shall be in Cambridge by the end of the week, and will make the inquiries you wish, respecting the Phrenological Society; but I rather think it no longer exists." — Rev. Prof. Henslow. *

III. Spurzheim lectured here, in 1826, to above one hundred auditors; and a Phrenological Society appears to have been attempted or established about the same time.

CHATHAM.

Phrenological Collections. — "We learn that one of national skulls has been made at Chatham." — Phren. Journal, vii. 315.

CHELTENHAM.

Spurzheim lectured here in 1828.

CORK.

Spurzheim lectured here in 1816; and Dr. Abell delivered lectures in 1825; being then "granted the use of the lecture-room of the Cork Institution, by the unanimous consent of the managers, — an honour which, ten years before, had been refused to Dr. Spurzheim." Mr. Wilson concluded a course of lectures at the same Institution in April, 1836.

Spurzheim thus describes the inhabitants of Cork, as connected with phrenology, in 1816. "From the begin-

* I applied to Professor Henslow, having had the pleasure of a slight correspondence with him, on botanical matters; but I am unaware what Professor Henslow's opinions may be on the subject of phrenology. Not hearing any thing further, I presume the promised inquiries not to have elicited any additional information.

ning the fair sex has been favourable to our science : it is so in Cork. Very few of the medical profession think proper to be interested in our investigations, and prefer dinners and suppers to phrenology. The greater number of the gentlemen are occupied with mercantile speculations; ladies alone turn their minds towards scientific pursuits." (From *Carmichael's Memoir*.)

COVENTRY.

"I fear I can now give you but very scanty information on the subject of phrenology, in and about Coventry, it being one of which I know next to nothing. There is no Phrenological Society at Coventry, nor, upon inquiry, can I learn that the subject is much studied there; indeed, we are a very unscientific race in this part of the country. A young man of the name of Bray, a resident in Coventry, has this spring been giving a course of lectures on phrenology to the Mechanics' Institute in that town, which, I am told, were respectably attended, by, perhaps, about two hundred persons on an average. These lectures were intended to be preparatory to laying down certain principles, on which to found a system of general education; and, I likewise hear, that some other person has announced an intention of refuting these doctrines. There is no scientific Society in Coventry unless you would designate by that name the Mechanics' Institute, and another Society lately established under the title of the 'Religious and Useful Knowledge Society.' Lectures on various scientific subjects have been delivered to both these institutions."—Rev. W. T. Bree, Allesley Rectory.

CUPAR—FIFE.

I. "The Phrenological Society of Cupar was instituted in August last, and consists of about twenty members,

two only of whom belong to the medical profession. The Society has a few human skulls, with a considerable number of casts and busts illustrative of the science; also a few of the standard works and the Edinburgh Journal. The entrance fee is five shillings; and the Society meets once a week, when an essay is read by one of the members."

II. "In this quarter the science is in its infancy. Until last summer there were not more than two or three who had paid the smallest attention to it. Since then, I am disposed to think, that it is gaining ground rapidly. All those I am acquainted with, who have given it any consideration, admit the general principles. I am, indeed, not acquainted with any person who can be designated an antiphrenologist. It is, however, ridiculed by many, especially the established clergy, but they have not made themselves acquainted with the science to such an extent as to entitle their opinions to any weight. Though only two out of the six medical men have become members" [of the Society], "yet three, out of the remaining four, seem to admit the general principles." These particulars are copied from the reply of Mr Thomas Pratt, of Cupar.

DERBY.

Mr. Killer, of this town, states, on the authority of Mr. Baker, "a true disciple of Spurzheim, who was frequently at his house," that a belief in the doctrines of phrenology is gaining ground in Derby, but that it wants the aid of a few more advocates. Spurzheim lectured here in 1830 or 1831; and Mr. Levison mentions his own lectures here to have been the following:—Six lectures, on phrenology, in 1832, to three hundred auditors;—one, on education, to the Mechanics' Institution, the auditors being three hundred;—and three, on the importance of a National System of Education founded on a practical philosophy of

mind, to between six hundred and seven hundred auditors. The attendance is thus represented as very numerous for a town of small size; and in all probability they ought not to be set down as phrenological lectures, since Mr. Levison adds, "These lectures were given at the request of the members of the Derby Mechanics' Institution, with the popular title, 'On the evils of Ignorance, and the advantage of Knowledge.'" To lectures advertised under this title, we are not entitled to suppose that a single auditor was attracted by *phrenological* considerations.

DINGWALL.

Sir G. S. Mackenzie lectured here, in 1832, to an audience of forty persons. This appears to be the most northern town yet reached by phrenology, in Britain.

DONCASTER.

Mr. Levison's Museum contains two hundred casts, forty or fifty human skulls, many animal skulls, besides two hundred birds' skulls. This gentleman delivered six lectures here in 1831, to a class of forty persons, and an additional lecture on the causes of suicide, to fifty persons; one lecture on the application of phrenology to education, in 1832; six lectures in 1836, to an audience of nearly two hundred. In the latter year, a dissenting minister, the Rev. J. Bromley, delivered an antiphrenological lecture, to which Mr. Levison replied. This information was obtained from Mr. Levison.

DUBLIN.

I. There are two Phrenological Societies in Dublin, "an auxiliary Society of young men having been lately

established." The Dublin Phrenological Society was instituted in 1829; and includes about fifty members, the majority of whom belong to the medical profession. The Society's museum contains about two dozen human skulls, nearly three hundred human busts or casts; also skulls of most of the native animals of Ireland. Its library has the works of Spurzheim, Combe, and the *Phrenological Journal*. The annual subscription is one guinea. The meetings are once a fortnight.

II. "Our Society, which chiefly consists of medical men, barristers, and a few divines, now but seldom meets. We are all satisfied of the truth of Phrenology, and unless something new were to be discussed few of the members would assemble. However, the public are sometimes invited to a kind of conversational lecture on the science, and our rooms are then crowded to excess. The language of phrenology is the language of Dublin, as I presume it is elsewhere. Every body knows something of it; and it has no violent opponents except metaphysicians of the Berkleyan cast, who doubt the existence of matter itself; and those who are ignorant of the facts, and are too indolent or conceited to learn them."

III. The author of the memoir of Spurzheim was kind enough to communicate these particulars. We learn from the memoir, that Spurzheim lectured in Dublin in 1815 and 1816, and at this early period of phrenology, in the British Isles, created a very favourable impression, Mr. Carmichael being himself one of the converts then made. In 1829 Mr. Combe lectured in Dublin, and his visit led to the formation of the Phrenological Society. In 1830 Spurzheim again lectured here. "He added many converts to the science, and increased the number of his personal friends; but it must be confessed, that his class was but small when considered with reference to the immense numbers in this populous city, that ought to have had some curiosity upon so new, so strange, and so all-important

a subject."—(Memoir, p. 37.) He again delivered two courses of lectures in Dublin in 1831.

DUMFRIES.

We conclude the feeling in Dumfries to be hostile to phrenology. Our reason for such a conclusion is the following :—The editor of a paper, called the Dumfries Times, inserted *with approval* one of the most absurd lucubrations, considering its brevity, we have chanced to meet with on the subject of phrenology. The writer's opinions were introduced as "original" views, "too good to be lost." See Phren. Journal, viii. 365.

DUNBAR.

See HADDINGTON.

DUNDEE.

I. The Phrenological Society of Dundee was established in August 1825. The present number of members is between sixty and seventy; two of whom belong to the medical profession. "Owing to our easy terms, many persons on going through all our books, and getting a good general knowledge of the science, cease to pay, and of course cease to be members. That number at present *pay*. Were I to calculate others who have dropt away, our numbers would be three or four times as many." The Society's museum contains six human skulls, twenty-two casts of human skulls, and one of the brain, thirty-two human busts and six masks; also about thirty animal skulls. Its library contains "eighty volumes either treating exclusively on phrenology or based upon its principles; besides two on physiology and one on education, with a few pamphlets. The journals are included in this enu-

meration." There is one detached portrait, that of Spurzheim. "No entrance fee is required. The simple recommendation of a member and the payment in advance of sixpence per quarter, constitutes one. Our annual subscription is thus two shillings. The meetings are weekly."

II. It is uncertain how many believers of phrenology there are in Dundee, but probably "five hundred or six hundred is within the mark." As to the number of persons entitled to be called *phrenologists*, "my experience is too limited to be able to say. About a score I am certain of, however, but there *may be* ten times that number."

..... "There *may be* some" persons who deny the truth of phrenology, "but if there be, they are of no note, or I should have heard of them. A medical man, Dr. ———, was once one [an antiphrenologist], but it is now reported that he is a convert. I have never had the good fortune to meet with any" antiphrenologist acquainted with the facts and principles of the science in a sufficient degree to entitle him to pronounce judgment on its merits.

III. There are no private phrenological museums, properly so called, in Dundee. Several persons have two or three busts, and some have ten or a dozen. The Rev. Henry Clarke, President of the Society, gave six lectures, in March and April 1835, to an audience averaging upwards of two hundred persons each time. There is the * * * (?) Institution in Dundee, which has three hundred members. Its object is the dissemination of knowledge, particularly among the poorer classes. Lectures once a week are given upon science and morals. There is also an extensive library attached, and the yearly ticket, which lets the purchaser have all privileges, costs only six shillings.

For the above particulars we are indebted to Mr. Leighton, into whose hands our circular fell in consequence of the death of Mr. Smart, to whom it had been addressed; and whose death must have been much lamented by the

phrenologists of Dundee. The early formation and subsequent progress of the Phrenological Society in this town, and the practical interest which appears to be felt for the science here, afford indisputable proofs of a high degree of intelligence and moral feeling amongst the inhabitants of the place. We augur an increasing future prosperity of Dundee and of the county generally. A somewhat different account is given in the *Phrenological Journal*, and as it contains useful particulars respecting different plans of management, it is copied here.*

“ The Dundee Mechanics’ Phrenological Society was instituted in March 1826, and from that time till the end of 1831 met regularly once a fortnight, for the purpose of reading essays, holding phrenological conversations, and borrowing and returning books. The entry-money was two shillings, and a weekly sum of twopence was afterwards exacted till the whole payments amounted to a pound, when the member became free of all farther demands. Under this system the society flourished well, and acquired a considerable number of books and casts. In December 1831, it was thought advisable to make arrangements so that any individual could get the use of the library for a quarter without entering the society, and this plan has been eminently successful. The librarian attends every Saturday evening from eight to nine o’clock. Members pay three-pence a quarter, and subscribers, recommended by members, pay four-pence, both in advance. For new numbers of the *Phrenological Journal*, every reader pays a penny per diem for the first two weeks after publication, a halfpenny per diem for the second fortnight, and a farthing per diem for the next eight weeks. The Society possesses seven copies of Combe’s System, four of his Elements, eight of his Constitution of Man, two of his Letter to Jeffrey, two of Dr. Combe’s Physiology, one of his Observations on Mental Derangement, three of Dr. Spurzheim’s Philosophical Principles of Phrenology, a complete set of the *Phrenological Journal*, and duplicates of many of the numbers, with a variety of other phrenological, as well as antiphrenological, publications. There is also a collection of casts. The Society’s income in 1832 was 8*l.* 12*s.*; in 1833, 7*l.* 6*s.*; in 1834, 7*l.* 16*s.* 8½*d.* We mention these facts because they may serve as useful hints in other quarters.”—*Phren. Jour.* ix., 570.

* These accounts may refer to different Societies, as it appears by the third volume of the *Phrenological Journal* that a Phrenological Society was instituted in Dundee in 1825, and a Mechanics’ Phrenological Society, distinct from the former, in 1826.

DUNFERMLINE.

I. The Phrenological Society of Dunfermline was instituted in December 1828. It now contains twenty ordinary members ; none of whom belong to the medical profession. Its museum has seven human skulls, twenty-eight human casts, forty-five human busts or models ; also about fifty animal skulls. The library has twenty-four volumes besides pamphlets, and a few engraved portraits. The entrance-fee is five shillings ; the annual subscription four shillings. The meetings are weekly from October to April.

II. There are from a hundred and thirty to a hundred and fifty persons believing in phrenology ; and about fifty of these are entitled to be called phrenologists. Of about half a dozen antiphrenologists, three may be considered entitled to give an opinion from study, but they “ are more conversant with what has been written against the science, than they are with the works of Gall, Spurzheim or Combe.”

III. There is no private phrenological museum. Public lectures were given here in the winter of 1833-4, by W. A. F. Browne, Esq., which were attended by two hundred and sixty to three hundred auditors. The Dunfermline Scientific Association comprehends about two hundred members, and is designed to provide an annual course of philosophic lectures. For these particulars, in reply to the printed queries, we have to return our acknowledgments to Mr. Beveridge. This gentleman also adds :—

“ There is another Phrenological Society in Dunfermline, for prosecuting the study of the science, consisting of about a dozen members, who meet once a fortnight. They are forming a museum and library.”

An interesting and instructive report of the proceedings of the Dunfermline Phrenological Society is inserted in the Phrenological Journal, vol. vii., p. 246. In the eighth

volume of the same periodical, it is stated that two hundred and sixty tickets to Mr. Browne's course of lectures were issued, besides an attendance of twenty-five to forty visitors at each lecture. It is presumed that "visitors" are persons admitted to single lectures without paying the full price for the whole course. In the ninth volume of the Journal it is also mentioned that Mr. Browne gave a single lecture in February 1835, to an audience of two hundred and fifty persons.

DUNSE.

See GALASHIELS.

EDINBURGH.

I. The first Society for prosecuting Phrenology was established here on the 22nd of February 1820. In right of seniority it assumes the title of "THE PHRENOLOGICAL SOCIETY." Mr. Cox* states that it has now a hundred and seven ordinary members; nineteen of whom belong to the medical profession. The admission and annual subscription are one guinea each. The days of meeting are the alternate Thursdays during winter. The number of objects in the museum is 900; namely, three hundred and twenty skulls of human beings (two hundred and twenty of them being national specimens), two hundred busts, one hundred masks, thirty open skulls and other illustrations, and about two hundred and fifty animal skulls. There is a junior Society called "The Edinburgh Ethical Society, for the Study and Practical Application of Phrenology." It was established in 1833, and in some

* I beg here to give my hearty thanks to Mr. Robert Cox, for his readiness in answering any questions sent to him, concerning phrenological matters, even amidst a multitude of other calls upon his attention. In many parts of this volume I have been indebted to him.

measure supersedes, or rather continues, the Phrenological Society, which has latterly had few accessions of new members, while the Ethical Society has risen to sixty-three members within three years. The meetings of this Society are held weekly, except during the months of April, August, September, and October. It has about a hundred casts illustrative of Phrenology.

II. The numbers both of phrenologists and antiphrenologists, in Edinburgh, is very considerable; and it is probable that some thousands of its inhabitants now admit the principles of phrenology to be established truths. Perhaps the antiphrenologists of this city have been better acquainted with the science, than have those of any other place. Several of them have been alluded to in the preceding pages. The conjecture may be hazarded, that popular feeling here now leans decidedly towards phrenology, but that there is still a preponderance of hostility in the University department. Yet, were truth fairly elicited, we should probably have good reason to set down this hostility much more to an unwillingness to acknowledge, than to positive disbelief. It is of small importance whether really belief or disbelief, for exceeding few among the professors in the University have knowledge of the science adequate for forming a proper judgment on its merits. In the years 1830, 1831, 1832, the writer of these pages paid particular attention to the opinions expressed by the junior members of the Medical Society. During these three years, there was a very decided increase of respect towards the science and its supporters. In the latter year, only two out of upwards of thirty members particularly questioned, called themselves antiphrenologists. With about half a dozen exceptions, the remainder professed unsettled opinions, the majority leaning to the science. In 1830 the impression was decidedly hostile, the lucubrations of Sir William Hamilton and Mr. Stone being supposed triumphant.

The exposure of their feebleness awakened attention to the opposite side of the question, and turned the scale. Certainly Mr. Stone materially aided the advance of phrenology here, in more ways than one. As some evidence that a great popular interest in the science is now felt here, in the very teeth of the most determined or most talented opponents, it may be mentioned, that "The Edinburgh Association for providing instruction in Useful and Entertaining Sciences" engaged Mr. Combe to give a course of lectures on Phrenology, as also two short courses on Education, and that the pecuniary receipts for the former were greater than the receipts for lectures on any other subject in 1832-4. The other courses of lectures were on Chemistry, Geology, Botany, Natural Philosophy, Astronomy, Physiology, and Zoology;—subjects of no mean interest or popularity. Again, in the winter and spring of 1834-5, the same Association had three courses of lectures, — Phrenology by Mr. Combe, — Anatomy and Physiology, by Dr. Allen Thomson, — Natural Philosophy, by Mr. Lees. For the courses of lectures on Phrenology were sold 212 tickets, Natural Philosophy 203, Anatomy and Physiology 192. The visitors paying for single lectures on Phrenology, were 835, Anatomy and Physiology 255, Natural Philosophy 144. The total receipts to February 4th, 1835, (the lectures being then in progress) were for Phrenology 116*l.* 2*s.*, for Natural Philosophy 72*l.* 5*s.* 6*d.*, and for Anatomy and Physiology 71*l.* 3*s.* 6*d.* These facts show that Phrenology is here esteemed not only on a par with other sciences, but is actually more sought for, and more paid for. The latter circumstance is usually held a tolerably decided test of estimation, in the Land of Cakes and Prudence. In the same year of 1835 was formed "The Society for the Diffusion of Moral and Economical Knowledge." Its object being "to give the working classes such information as will enable them to improve

their own condition and increase their social happiness." The Society instituted a course of lectures on Education and Morals. The discernment of the managers was made evident by their application to Mr. Simpson to deliver the lectures. His attendance amounted to upwards of a thousand at each lecture. It is scarcely necessary to say that Mr. Simpson, Author of the "Necessity of Popular Education," and the well-known phrenologist, is here spoken of; and that *his* lectures upon such subjects must be altogether phrenological, — phrenology in its most useful applications. In the winter of 1835–6, Mr. Combe again lectured to the Edinburgh Association, his subject being Moral Philosophy and his class six hundred. These lectures are introduced under the present head (II), because they tend so directly to prove the present state of public feeling on the subject of phrenology.

III. Spurzheim lectured here in 1816, and again in 1828. In the latter year, his auditors were about two hundred ladies and gentlemen at his public course; in addition to which there was a separate professional course, attended by eighty medical men, four-fifths of them being students. The popular or public course was repeated, by solicitation, to seventy auditors. Mr. Combe commenced to lecture on Phrenology in 1822; and has delivered a yearly course since, with one or two intermissions more than compensated by the occasional giving of two courses in the same year. Dr. Epps lectured in Edinburgh in the latter end of 1835. But the history of Phrenology in Edinburgh is almost the history of Phrenology in Britain. More has been effected, on behalf of the science, in this one city, than in all the rest of Britain taken together. Half the present phrenologists must trace back the foundations of their knowledge to Edinburgh or Edinburghers; and rudely as the earlier phrenologists of this city were treated by its small potentates — professors, reviewers, &c. — ere very few years shall have rolled on, it will be

the high and legitimate boast of their descendants,—aye, and of the descendants of the hostile powers themselves—that Phrenology first took root, first flourished, and first bore its inestimable fruits in the city of Edinburgh. It is to be hoped that some phrenologist, having the requisite local knowledge, will be induced to write the history of the reception and progress of Phrenology in the modern Athens. What a fund of valuable and interesting matter, for the history of science and the history of man, would be afforded by phrenological and antiphrenological labours here ! The successive condemnations of the science in the *Edinburgh Review* ; the abuse of it in *Blackwood's Magazine* ; the refutations in the *Encyclopædia Britannica* and the *Royal Society* ; the attacks of Gordon, Barclay, Hamilton, Milligan, and Stone ; the neglect and negations by leading physicians of the present day ; the proceedings of the Phrenological and Ethical Societies ; the debates in the Medical and Speculative Societies (the former of which has despatched many a medical phrenologist to the towns of England) ; the bequest of Henderson ; the visits of Spurzheim ; the LABOURS OF COMBE !

FAREHAM.

Mr. Miller of Emsworth, delivered a lecture at the Hall of the Institution, in December, 1835. “The audience which was as numerous as on any former occasion, and comprised many of the most respectable inhabitants, listened with the greatest pleasure, while the cordial thanks that were awarded to Mr. Miller, shewed how warmly they approved the sentiments delivered.” See *Hampshire Independent*, 26th December, 1835.

FORFAR.

I. The Phrenological Society of Forfar was instituted in December, 1835. It now includes forty-two members ;

three of whom belong to the medical profession. The museum of the Society at present consists of ten human skulls, twenty-five human busts and casts, and six animal skulls. Arrangements for a considerable addition have been made. The library is at present limited to thirty volumes, but the new American edition of the whole works of Gall and Spurzheim has been ordered, and a considerable number of other works are in the course of being procured. The entrance fee is half-a-crown; the subscription one shilling quarterly. The meetings of the Society are held once a fortnight, but ever since its institution there have generally been extraordinary meetings every intermediate week.

II. There may be about twenty believers in phrenology, in addition to members of the Society; of these none are strictly phrenologists. It is supposed that there are no antiphrenologists.

III. "About two years ago, Mr. James Buik, a member of the Dundee Phrenological Society, delivered two lectures in Forfar, which were well attended. In October, 1835, Mr. and Mrs. Aiken, from Dunfermline, delivered three lectures which were also well attended, and arrangements have been made with W. A. F. Browne, Esq. of Montrose, to deliver a course of lectures this season" (1836.) . . . "There is a Mechanics' Institute in the town which has been hitherto limited in its objects to the possession of a library and news-room; but they have now commenced a course of lectures on scientific subjects, and have procured apparatus for philosophical experiments." The number of members may be from two hundred to three hundred, but is not known to the committee. Dr. Murray transferred our circular to Mr. Ogilvy, as Secretary to the Society. This gentleman "called a meeting of the Committee of Managers, and by their instructions" forwarded the preceding information.

GAINSBOROUGH.

Mr. Levison mentions his lectures here to have been, six lectures on Phrenology, in 1831, to forty auditors, and one on Education, in 1832.

GALASHIELS.

“ There are many converts to the truth of phrenology in Dunse, Kelso, Jedburgh, Hawick, Melrose, and Galashiels. But as yet, lectures have been delivered at none of these. It was the intention of Mr. M'Dougal, surgeon in the latter place, to commence a course of lectures last year. In this scheme he was supported by several zealous phrenologists, but ultimately overruled by the general clamour of its dangerous tendency! For the credit of the respectable inhabitants of Galashiels, I may inform you that they are determined to take the subject into serious consideration, and for the purpose of obtaining information have voted several works on phrenology into their subscription library.”—Mr. William Tait, surgeon, Lauder.

GLAMMIS.

“ Upon the invitation of a number of the inhabitants of Glammis, Mr. Macglashan delivered a course of three lectures there, and two in the adjoining parish of Inverarity. All were well attended save the first one; and they seem to have created such a sensation that a Society is spoken of being formed in the former place. It is a month or two since these lectures were delivered. They were noticed in the Dundee Advertiser.”—Mr. Leighton's letter on the state of phrenology in Dundee, &c., May, 1836.

GLASGOW.

I. Besides the ‘ Glasgow Phrenological Society,’ insti-

tuted in 1829 an 'Operatives' Phrenological Society' was established lately, and includes twenty-five members. The former has forty-five members; three of them are medical. Its museum has a very few human skulls, and all the busts, skulls, and casts catalogued in Mr. Combe's system; but no animal skulls, &c. The library is just established, has now twenty volumes treating of phrenology, and is increasing rapidly. The entrance fee is half a guinea; the annual subscription four shillings. Meetings twice a month.

II. The number of believers in phrenology "is very considerable and constantly on the increase. Almost every person in Glasgow, who has paid any attention to phrenology, admits it to be true.—17, 18. These questions I cannot answer.—I do not believe any antiphrenologist has a sufficient knowledge of the doctrines to enable him to speak upon them.* Such knowledge, in my opinion, would make him a phrenologist."

III. "I do not know of any phrenological museum not belonging to the Society. Public lectures have been delivered in Glasgow in the years 1824, 1829, 1830, 1831, 1832, 1833, 1834, 1835, 1836. Dr. Spurzheim lectured in 1829; Mr. Combe in 1824 and 1836. The first course was attended by a hundred and fifty; his last by five hundred. On the last occasion the demand for tickets was greater than the accommodation of the room would admit of, and it was necessary to limit the issue. The other gentlemen who have lectured in Glasgow are Drs. Hunter, Weir, and Mackenzie, and Mr. Wood, all to crowded and attentive audiences. There are various other scientific societies in Glasgow, such as the 'Literary

* I am disposed to think that Dr. Stone, author of the *Evidences against Phrenology*, is an example of sufficient knowledge; but he views the discussion as a kind of litigation, where each must say what he can for his own side; reality being a secondary consideration, if considered at all.

and Commercial,'—'The Philosophical,'—'The Medical,'—and others. I have no objection whatever to see my name joined to my replies."

We are under obligation to Mr. Macnish for the preceding particulars and extracts. They represent Phrenology in a much more favourable aspect than we yet see it assuming in our great commercial towns in England. Manchester and Liverpool are much behind Glasgow, in moral science; and Bristol and Birmingham seem to be yet very far below the other three. Dr. Spurzheim's course of lectures was probably delivered in 1828, not 1829 (See *Phren. Journal*, V. 161.), and is said to have been "attended by two hundred and fifty ladies and gentlemen;" and a professional course, at the same time, was attended "by sixty medical practitioners and other individuals." It is also stated in the 8th volume of the *Phrenological Journal*, that "On the evening of Saturday, 12th January, 1833, Dr. Hunter, Professor of Anatomy in the Andersonian University, commenced a course of lectures on Phrenology in the Mechanics' Institution, North Hanover Street, to a numerous and respectable audience. Above three hundred persons were present—a fact which bespeaks the growing interest in Phrenology felt by the citizens of Glasgow." It also appears that Dr. Hunter and Dr. J. R. Wood both delivered lectures in the winter of 1833-4; and that Dr. Weir lectured in the autumn of 1834 to a class of one hundred and twenty, besides a hundred visitors to individual lectures. Volumes 7, 8, and 9 of the *Phrenological Journal* contain reports of discussions, or other proceedings, indicating a spirit of phrenological inquiry to be well awakened here; and as several of the phrenologists are men of much ability, it may be hoped that the spirit of phrenology will still live active in Glasgow.*

* After the preceding statements and remarks were written, a letter from Dr. Weir communicated these additional particulars:—II. There

GREENOCK.

I. The Phrenological Society of Greenock was established in October 1833, and now consists of twenty-one members; two of them belonging to the medical profession. The museum of the Society contains three human skulls, forty-five human casts, forty human models, three animal skulls and two models; also fifteen books on Phrenology, besides the Journal, and six portraits. The annual subscription is half a guinea. The meetings are twice a month, in winter only.

II. Probably a majority of the educated persons in Greenock admit the *general principles* of Phrenology to be true; but very few are entitled to be called phrenologists. The antiphrenologists are probably a minority of the inhabitants; and none of these antiphrenologists are known to have really studied the science.

III. Public lectures on Phrenology were given in the winters of 1834-5 and 1835-6, by Professor Hunter of Glasgow and Dr. Wood; which were very well attended; the latter by a hundred and fifty mechanics. There is one other scientific society in Greenock,—“The Medical and Surgical,” composed of the medical body. Mr.

have not been a great many phrenologists hitherto, but they are now rapidly increasing. There are a considerable number of antiphrenologists, but scarcely any of them have sufficient knowledge of the science to entitle them to decide on its merits. III. “I have a small collection amounting to about thirty-six;—one dozen of busts and two dozen casts of skulls. There are also some gentlemen known to me who have a few casts, but not more than six to twelve each, although I cannot speak positively. Of course this does not include the anatomical lecturers, who have abundance of skulls, but do not use them for phrenological purposes.” . . . “I have given four courses of lectures. In 1831, one to medical students, attended by about thirty; one popular course to gentlemen, attended by about thirty. In 1834, one popular course in the Mechanics’ Institution, attended by about one hundred, besides occasional visitors, and in 1835, one of the same kind, attended by about one hundred. To both these last a few ladies were admitted. The Rev. Mr. Goyder and Mr. Gullan both gave courses last winter, and Mr. Combe lectured here in March and April last, to between four and five hundred.”

Denniston, President of the Greenock Phrenological Society, communicated these particulars in reply to a circular.

HADDINGTON.

"In Haddington there is a considerable number of believers in phrenology ; some of whom may be designated 'phrenologists' in the proper sense of the term. There is a School of Arts, where lectures on various subjects have been delivered ; attached to which is an excellent scientific library and chemical apparatus ; but as yet no lectures on phrenology have been delivered in that town. The same remarks apply to Dunbar."—Mr. William Tait, Surgeon, Lauder.

HALIFAX.

"Dr. Holland has lately delivered lectures at Halifax." Phren. Journal. V. 323. (1827). Mr. Levison also lectured here in 1823 or 1824 (Phren. Journal,) and gave two lectures to the Mechanics' Institute, in 1833, his auditors being three hundred. Mr. Levison writes of this town, — "At Halifax I lectured, and Dr. Holland of Sheffield (a gentleman of great talent as a lecturer and medical man) delivered a long course here." "I should say the greater number of the medical men are believers in the science. Mr. Jubb, surgeon, has a very nice museum of casts and crania; and Mr. Garlie, surgeon, is also a talented advocate of its truth."

HAWICK.

See GALASHIELS.

HUDDERSFIELD.

"I lectured to large audiences in this town, having been

engaged by the Council of the Scientific and Mechanic Institution. Most of the medical men are phrenologists. Mr. Wrigley, surgeon, is making a collection ; and there are many other believers here besides." *—*Letter from Mr. Levison.* This gentleman intimates his auditors to have been two hundred in 1832, about three hundred in 1834, and three hundred in 1835.

HULL.

I. "The 'Society for Phrenological Inquiry,' at Hull, was established in March, 1827, and consisted principally of medical men, and continued to flourish until the death of our late excellent president Dr. Alderson, and my removal to London ; when in the first instance the meetings were very irregular, and subsequently they were suspended altogether, in consequence of private misunderstanding between some of the most talented phrenologists of the Society. . . . There is a collection of casts and skulls belonging to the Society."

II. "I may add, that the members continue warm advocates of the science, and phrenology is regarded by many of the intelligent inhabitants of Hull as being founded in nature and capable of great practical utility. . . . There are some few who still prosecute the science ; and, upon the whole, it may be said to have many admirers in Hull." Some newspaper controversies and other proceedings indicate active antiphrenologists here, and Mr. Levison gave us a little information about them ; but the particulars appear to be entirely of a local or personal interest.

III. Messieurs Casson, Hardey and Buchanan have private collections of casts and skulls. Mr. Hardey has

* "There are some very fine heads to be seen in this part of the West Riding :—Such large anterior lobes, that whatever subject may engage their attention, they soon comprehend it."—Mr. Levison.

some interesting Hindoo skulls ; and Mr. Buchanan has a few skulls of the Esquimaux. " There are some phrenological works at the Mechanics' Institution, and many possess the works of Spurzheim, the Combes, and my *Mental Culture*. There was a course of lectures in the year 1824 or 1825 at Hull, by Dr. Allen, formerly medical superintendent of the York Lunatic Asylum ; and in 1828 a course of twelve lectures by Dr. Spurzheim, which were well attended ; and in January, 1831, I delivered a course of seven lectures at the Mechanics' Institution to crowded audiences, — some proof that the science had not lost its interest. Last winter (1835) Thomas Sandwith, Esq., surgeon, of Beverley, delivered a single lecture to the latter Institution. In 1827 Mr. Fielding, junior, a young surgeon, delivered an antiphrenological lecture, which excited a warm discussion."

These extracts and particulars were communicated in a letter from Mr. Levison, now of Doncaster. Reports of the proceedings of the Hull Society are given in volumes IV. and V. of the *Phrenological Journal*. The names of twenty-three members are mentioned in that journal ; of whom seventeen were physicians or surgeons, two clergymen, and the other four have no professional designation given.

INVERARITY.

See GLAMMIS.

INVERNESS.

An Essay in favour of Phrenology was read to the Philosophical Society of this place, in 1826, by Mr. Adam. (*Phren. Journal*. IV. 318.)

JEDBURGH.

See GALASHIELS.

KELSO.

See GALASHIELS.

KERRIEMUIR.

"There is a Phrenological Society in Kerriemuir also, having from twenty-four to thirty members, about twenty casts and busts, and twenty-six to thirty books treating exclusively on phrenology."—Mr. Leighton, Dundee.

"The Kerriemuir and Forfar Societies are well attended."—Mr. Fenton, Alyth.

"Mr. W. A. F. Browne has received a requisition to lecture in Forfar and Kerriemuir."—Phren. Journal, IX, 661.

KILMARNOCK.

I. The Phrenological Society of this place has been dormant some time. It was instituted in 1826; and had twenty to twenty-four members, two of whom belonged to the medical profession. Its museum contains two or three skulls, and fifty or sixty casts. In its library are the works of Spurzheim, Combe, Phrenological Journal, Transactions, &c. The annual subscription is four shillings, with ten shillings entry-money. The meetings are (were?) monthly.

II. Many have a "kind of incipient belief," but very few avow it, and perhaps not more than six or eight (besides members of the Society, are entitled to be called phrenologists. "Since the Society became dormant seven medical gentlemen have professed their belief in the science."

"I know no individual acquainted with the facts and principles of phrenology who denies the truth of the science."

III. The Philosophical Institution "to promote philosophical inquiry," has about a hundred and twenty members. There is a probability of the Phrenological Society becoming merged in this Institution. We addressed Mr. Hood, who transferred the circular to Mr. M'Lelland, Secretary to the Phrenological Society. No lectures are

mentioned by this gentleman, excepting essays read to the Society.

LAUDER.

II. "The number of educated persons in this town and vicinity is small; but those, who, not coming directly under the term *educated*, yet read much, and whose opinions on many subjects may be trusted,—such as farmers and mechanics,—are very numerous. Most of these, not knowing the principles of phrenology, may be considered incompetent judges of its merits. Almost all who honoured me with their attendance on my lectures, are *believers* in the truth of it; but as the subject was never brought publicly before them till last year, they are not sufficiently acquainted with the principles to merit the name of 'phrenologist;' although many of them are in the habit of making observations on the heads of their neighbours, for the most part correctly. The same remarks will apply to the antiphrenologists. . . . I have never met with an individual conversant with the principles of phrenology that was an unbeliever."

III. "There is no phrenological museum in Lauder, with the exception of a few busts and drawings in my own possession. I have now delivered two courses of lectures; eight lectures each. The one in the spring of 1835, and the other is just finished. Above twenty attended last year, and twice that number this. There is no immediate prospect of the formation of a Phrenological Society in this place. I intend to deliver a third course of lectures next winter, when I shall endeavour to form a Society for the promotion of the science."

The above extracts are taken from a letter by Mr. William Tait of Lauder, who also adds "that the Mechanics' Library in Lauder has, for the first time, got several works on phrenology at their last general meeting in February." (1836.)

LEAMINGTON.

See WARWICK.

LEEDS.

I. "There is no Phrenological Society in Leeds; none has ever existed; and I am not aware that one is likely to be formed."

II. "There are many individuals in Leeds and its neighbourhood, who admit the principles of phrenology; and these of acknowledged judgment and discrimination; but few are entitled to the character of 'phrenologist,' according to your definition A large proportion of the medical profession is favourable to phrenology, and several individuals well known for their desire for the extension of knowledge and science. There are also many who deny the principles of phrenology, — educated persons, and of accredited judgment, — but who have done no more to entitle them to the appellation of "antiphrenologists," with the exception of the Rev. R. W. Hamilton, than those above referred to as phrenologists.* Of such antiphrenologists I am not aware that any one of them has ever read the works of Gall, Spurzheim, or Combe; or, if they have, not with any view of studying

* See Query 17, in the Circular. My definitions did not quite correspond in the positive and negative sides. Hence they appear to have a little misled. I held any one denying phrenological principles to be an "antiphrenologist," but limited the term "phrenologist" to those who understood the science. The four classes were, 1 Believers, 2 Competent Phrenologists, 3 Antiphrenologists, 4 Competent Phrenologists. Popular language denominates all believers "phrenologists;" but this is not the course followed with regard to other sciences, and ought to be abandoned. It is one chief cause for the sins of individuals, popularly called "phrenologists," being visited on the class. One who believes in chemistry, but knows little or nothing about it, is not a *chemist*; neither is a believer in phrenology, who is very little conversant with the science, entitled to be called a *phrenologist*. The title of PHRENOLOGIST is an HONOUR, which ought to be earned by diligent exertion, and not to be awarded to an empty approval or pretended knowledge.

the subject, but rather to discover what they might consider weak points or inconsistent statements.

III. "There is no museum for the purpose. The museum of the Literary and Philosophical Society contains a few casts illustrative of the science, presented by J. Marshall, Esq., late M.P. for the county of York;—himself a zealous supporter. Public lectures have been given by Dr. Allen, late of York, in 1825, before the Leeds Literary and Philosophical Society; which were better attended than any other course of lectures before or since, with the exception of one by Mr. Montgomery, on Poetry, during the last month (March, 1836). Dr. Spurzheim, on his own account, gave twelve lectures, which were well attended; and Mr. Levison, of Doncaster, has given two or three short courses which have succeeded tolerably well. We have a great desire that Mr. Combe should come to lecture at Leeds. We have the 'Literary and Philosophical Society,' for general purposes connected with literature and science;—'The Literary Institution,' for the middle classes of society;—and a 'Mechanics' Institution.' The abstract sciences are little cultivated."

"I have no objection to the *facts* being published on my authority; but the haste with which I have penned this letter, and the difficulty which must ever attend the judging of the opinions of others, must, to a certain extent, be considered as diminishing very greatly any claim, that it would otherwise possess, to implicit reliance." The letter of Mr. Wildsmith, — to whom we are indebted for the particulars, — contains some notices of the opinions of individual professional men in Leeds. These are omitted, as they merely confirm the accuracy of the general facts. Mr. Levison also obligingly sent a notice of the state of phrenology in this town, nearly corresponding with the above. He states that there is a small collection of casts in the possession of S. Hare, Esq., surgeon, and proprietor of a small Asylum in the neighbourhood. He

also adds that the science sustained the loss of a talented advocate by the death of Mr. Thackrah, the author of several professional works. Mr. Levison states his lectures in this town to have been, in 1833, three on a National System of Education, attended by seventy auditors; one, on the History, &c. of Phrenology, attended by the same number; and two on the practical applications of the science; — in 1836, three lectures on Phrenology, attended by eighty auditors.

LINCOLN.

Mr. Levison gave six lectures here in November 1830.

LINTRATHEN.

“ We are happy to learn that the members of the Alyth Phrenological Society, under the guidance of their benevolent president Mr. Fenton, are steadily persevering in their studies, and anxious to reduce phrenology to practice, by making it their guide in the performance of the duties of life. The number of members is increasing, and, from the circumstance that several of them come from Lintrathen, eight miles distant, to the meetings, it is evident that no small interest has been excited.”—Phren. Journal, IX. 190.

LIVERPOOL.

I. The Phrenological Society of Liverpool was established in May 1828. The present number of members is about twenty, of whom five belong to the medical profession. The museum of the Society contains about a dozen human skulls, two hundred and fifty human casts, half a dozen human models; also a few animal skulls,

casts, and models ; about twenty portraits, and a few books. The entrance fee and annual subscription are one guinea. The meetings are held twice each month, from November to April inclusive.

II. " The number of persons admitting the general principles of the science is certainly on the increase here as elsewhere."

III. The above account of the Liverpool Phrenological Society was supplied by Mr. Bally, who adds, that it " is not in a very flourishing condition ;" a circumstance attributed by Mr. Bally to the want of leisure among the members of a community devoted to commerce. Liverpool is, indeed, by no means a scientific place ; ranking considerably below its neighbour, Manchester, in such respect. Dr. Spurzheim lectured here about 1815, and again in 1829 and 1830. His audience was about eighty in the year 1829. Dr. Cameron lectured to small audiences in 1825 and 1827. Dr. Epps lectured here in 1833, in the Mechanics' Institution. It appears from the Phrenological Journal, that Mr. Levison delivered lectures in Liverpool about 1833 or 1834 ; and this gentleman informs us that he gave three lectures on Phrenology applied in Education, to an audience of eighty persons, in January of the present year of 1836. In April of this year, also, " Mr. Simpson was invited by the Educational Committee of the Town Council of Liverpool to give there a course of lectures upon Moral and Educational Philosophy. The morning course is attended by a hundred and fifty ladies and gentlemen, and the evening course by upwards of four hundred." (Phren. Journal, IX.)

LOCHEE.

1 See MONIFEITH.

LONDON.

I. The Phrenological Society was instituted in the year 1824. The number of members is now under sixty; about one fourth of them belonging to the medical profession. The museum of the Society contains between thirty and forty human skulls, between one and two hundred human casts, and the like number of human busts or models; also about fifty animal skulls and a few animal casts; with less than one hundred books. The entrance fee and annual subscription are each one guinea. The Society meets twice a month from November to June inclusive.

The above information respecting the London Phrenological Society was obtained by application to its founder, Dr. Elliotson. Common report pronounces the Society to be not at all in a flourishing state; and it would appear from its present number of members being "under sixty," that a considerable decrease of interest has occurred either towards the subject or the Society.* But the greatly increased attention and confidence given to phrenology, by the public at large, both in London and elsewhere, forbids the former conclusion; so that we have only the latter alternative to take to. In 1829 Dr. Spurzheim said "the London Society will do nothing for phrenology;" and thus has it proved, although some individual members have done much.

II. It is, of course, quite impossible to form any just ideas respecting the number of phrenologists and anti-phrenologists in so vast a city. Copies of the circular, or letters requesting information, were addressed to a few persons whose names have been connected with phrenology, but very little information has been obtained. Mr. Levison recommended an application to Mr. Richard Cull, "who could furnish much information on the state

* Nearly one hundred members are named in the *Phrenological Journal*, as entering the Society, in 1824-6.

of the science, particularly at some of the Institutions.” Mr. Cull, however, declined (and judiciously so) to give statistical facts from mere recollection. His reply was:—
“ I have not made notes of those passing events that are
“ items in the statistics of phrenology. Their recital
“ would, therefore, depend on mere memory, and might be
“ incorrect. Lectures have been delivered at several of
“ the Literary and Scientific Institutions and at several
“ Medical Schools of the Metropolis. The Secretaries
“ and Conductors of which keep records of their proceed-
“ ings—records that are official and accurate, and there-
“ fore cannot be doubted. They *can* and without question
“ *will* transmit to you exact information by filling up your
“ printed forms. I may speak decidedly that amongst
“ my acquaintance the feeling is more favourable to phre-
“ nology than formerly, and also that I do not know one
“ scientific man—who is acquainted with phrenology by
“ a comparison of nature with its principles, as laid down
“ in the standard works—who is an antiphrenologist. I
“ may state the bare fact, that there are classes for the
“ study of phrenology in the London Mechanics’, and the
“ City of London Literary and Scientific, Institutions ;
“ but of the particulars I am ignorant.* The writer of
this volume knows extremely little of London ; but to the
extent to which he has acquaintances there, the feeling is
decidedly favourable towards phrenology, though very
few know any thing beyond the rudiments of the science,
and these rudiments are usually understood very imper-
fectly. He knows two or three professional men who
speak with contempt or dislike of phrenology, having
brains that never will or can comprehend it clearly. He
may also state having fair grounds for supposing that

* Notwithstanding the suggestion in this letter, I did not feel authorised to trouble the officers of the Institutions and Schools about a subject in which they might feel no interest. In addressing phrenologists no such scruples appeared to be necessary.

some very popular writers of the present day are partially acquainted with the phrenological doctrines, and take advantage from such knowledge in their published works, although not acknowledging it except in private society, and then only in a qualified manner. In almost all circles in London, it appears that the intense activity of Love of Approbation completely overpowers "the still small voice." And although the House of Commons, the Bar, the medical circles, scientific societies, &c. &c. have each their sprinkling of well-informed phrenologists amongst the members, how rarely have any of these evinced sufficient moral courage and independence, openly to ground their arguments and opinions upon the facts and principles of the science, to which they are in great part indebted for them! Do they shrink before the smile of incredulity, or the curled lip of contemptuous ignorance?*

III. There are several phrenological collections in London, private as well as commercial. The most extensive museum is that belonging to Mr. Deville, in the Strand. What are its present contents we know not; but in 1830, Mr. Deville's exhibition-room was said to contain upwards of eighteen hundred casts or skulls; and he had then more than he could find space to display. Mr. Deville was also said to have collected between three and four thousand skulls of animals. This museum had been accumulating about nine years. Mr. Holm's collection is thus described by himself:—"I am in possession of the whole of Dr. Spurzheim's collection of skulls, busts, casts, and his valuable library,—all bequeathed by will to me. I have, among these, a considerable num-

* "We really do not understand what fashion is in science; neither do we conceive how truth is to be chosen as a *petite maîtresse* chooses her gown, or a dandy his mustachoes. If persons of fashion will not believe in Phrenology, so much the worse for them; Phrenology can do without them."—Foreign Quarterly Review.

“ber of the skulls of criminals; the real one of Pope
 “(the poet) which was exhumed at some expense and
 “trouble; the real one also of Cassimir Perrier (late Mi-
 “nister in France). What fine developments!—alto-
 “gether above one hundred; and more than two hundred
 “of those of animals. I have likewise upwards of seven
 “hundred busts, casts, brains, &c., besides my own private
 “collection of many celebrated living characters.”

Many courses of lectures on phrenology have been
 given, and still are so. Spurzheim delivered two courses
 soon after his first arrival in England; the first in 1814 or
 1815 and the second in 1817. According to Chenevix,
 the attendance was then only about forty persons. By
 the Phrenological Journal it appears that in the spring
 of 1825 he gave two concurrent courses, one in the city,
 and one at the west end of the town. These lectures were
 favourably noticed and reported in the *Medico-Chirurgical*
Review, *Lancet*, *Morning Chronicle*, *Globe*, &c. In the
 spring of 1826 he lectured at the London Institution; a
 notice made during the progress of the course says “his
 “auditors are so numerous, that there is not room enough
 “on the benches to sit, at least a hundred persons are oc-
 “casionally standing; and amongst them are many who
 “would hesitate to attend his private courses. He de-
 “livers also a private course in the evening; but the at-
 “tendance is less numerous than last year, owing to the
 “overflow at the Institution.” In the following year he
 again lectured at this Institution, to an audience exceed-
 ing seven hundred.

Mr. Holm, who may be considered the successor of
 Spurzheim in London, thus intimates his own lectures in
 the Metropolis:—“Ever since 1828, at Dr. Spurzheim’s
 house, 8. Gower Street, and since 1832, at my own
 house in the North Crescent [Bedford Square], I have
 lectured every Thursday, unless Christmas-day fell on

that day.*— See the advertisement in the *Foreign Quarterly*. In 1832 and 1833, I gave courses of lectures at Grainger's Theatre of Anatomy, at the Southwark Institution, and at the Baltic Tavern. In 1834, I gave lectures at the North London Institution, and the Eastern Athenæum— See *Morning Advertiser*, December 3rd, 1834. In 1835, at the Gothic Hall, New Road, and at the Institution for Useful Knowledge. At Kentish Town in this, as well as last year, I have given eighteen lectures; likewise at Highgate and at the Southwark Institution; and am now engaged to do the same on the 14th instant at the London Tavern; next September at the Milltown Institution; and again at Southwark." Mr. Levison states the lectures of different short courses delivered by himself, at the London Mechanics' Institution, to have amounted to fourteen or sixteen in 1830, 1831, and 1832, attended by from five to eight hundred auditors; also one, as an eulogium on the memory of Spurzheim, in 1832, attended by six hundred auditors; and four lectures at the London Institution, in December 1832, attended by four or five hundred auditors. It appears from the first volume of the *Phrenological Journal*, that Dr. Robert Willis lectured on Phrenology in 1824. Mr. Dewhurst has also lectured; and possibly many others.

LOUTH.

In 1829 Mr. Levison gave six lectures on Phrenology, attended by seventy auditors; one, on Phrenology applied in Education, to a hundred and eighty auditors, in 1832; and one on Phrenology applied to Infant Education, for the benefit of the Infant School, in 1834.

* I have twice called in the North Crescent, on Thursdays, and each time was informed that there would be no lecture that day. Mr. Holm might be engaged lecturing elsewhere; but the circumstance is mentioned to prevent disappointment to others, arising from the above statement, not alluding to such occasional exceptions.

LYMINGTON.

Mr. Deville (it is presumed, of the Strand, London) is said to have lectured here. His lecture is reported to have been well attended.

LYNN.

Mr. Cooper informs us, that so far as a limited acquaintance with the inhabitants of Lynn authorises him to speak of them, there is very little attention given to phrenology here; perhaps not more than three or four persons taking decided interest in the science. There is at least one person strongly antiphrenological. No Scientific Societies are established in Lynn, except a Mechanics' Institute and Horticultural Society.

MANCHESTER.

I. The Phrenological Society of Manchester was instituted in 1829. It now consists of twenty-five members; three of whom belong to the medical profession. The museum of the Society contains four human skulls, about one hundred human casts, two hundred human busts or models; also six animal skulls and twelve models of the brain. It has about twenty books on Phrenology. One guinea entrance and annual subscription is required from each member. The Society meets monthly during four summer months, alternate weeks the rest of the year.

II. A very great number of competent persons admit the truth of phrenology; of whom "a moderate proportion (say 200 or 300)" study the subject. It is not known that there are any antiphrenologists.

III. There are several private phrenological collections in Manchester. Mr. Bally's contains about twelve hundred objects. In 1815, 1829, and 1830, Dr. Spurzheim gave courses of lectures, which were numerous and respectably attended. Dr. Epps lectured here in 1831 and 1833; and Mr. Levison in 1834. These two gentlemen

were at least moderately well attended. The Literary and Philosophical Society of Manchester, the objects of which are according to the broadest sense of the name, contains between one and two hundred members.

The circular was addressed to Mr. Noble, by whom it was transferred to Mr. Rawson, "who was the first President of the Phrenological Society, and whose acquaintance and connexions in Manchester are very extensive." The "numerous" attendance on Spurzheim's lectures probably refers to the years 1829 and 1830. The attendance in 1815 is said to have been small. The author of this volume was present at the first lecture in 1829, and he thinks the number of auditors did not reach a hundred. Mr. Rawson makes no allusion to Dr. Holland's lectures, of which the following notice appears in the *Phrenological Journal*, V. 162; May 1828:—"We learn by the newspapers, that Dr. Holland has delivered a course of lectures on Phrenology at the Mechanics' Institution in Manchester." Mr. Levison intimates the attendance at his three lectures, on Phrenology applied to Education, to have been a hundred persons.* In April 1836 Mr. Simpson lectured on Education, at the Mechanics' Institution, to an audience of six hundred.

MARGATE.

Mr. Levison gave two lectures here in 1833.

MELROSE.

See GALASHIELS.

* Mr. Rawson, it will be observed, mentions the lectures of Spurzheim to have been "numerously attended;" those of Mr. Levison "at least moderately well." There is a discrepancy here, not easily reconcilable, unless I have much under-estimated the number of Spurzheim's auditors; for Mr. Levison's lectures would otherwise appear to have been more numerously attended than those of Spurzheim. Both Mr. Rawson and Mr. Levison appear to write from memory alone; and the latter gentleman having lectured in many places, it cannot be an easy matter to remember the exact number of auditors in each place.

MONIFEITH.

“Mr. Macglashan also gave a few lectures in Lochee [query, as to this name], a village of some extent near Dundee, last October; and about a fortnight or three weeks ago he lectured in Monifeith, at the request of the mechanics of an extensive foundry there. All these lectures were well attended, and a spirit of enquiry respecting phrenology is evinced to a remarkable degree by all classes of the people in these places. A Society is about to be formed at Monifeith. It is a village about six miles east of Dundee.” — Mr. Leighton, Dundee, May 31, 1836.

MONTROSE.

I. As yet there is no Phrenological Society in Montrose; but one will be formed very shortly.

II. Many persons believe in the truth of phrenology, and about a score study it. There are very few anti-phrenologists, and not one of these few is sufficiently conversant with the subject to entitle him to pass judgment upon it.

III. There is a Phrenological Museum in Montrose, containing three human skulls, thirty casts of human skulls, three preparations of human brains, fifty casts of human heads, and forty animal skulls; also twenty volumes treating of phrenology, and eighty portraits, &c., illustrative of phrenology. One public lecture on Phrenology was delivered in Montrose many years ago, by Dr. Allen of London. Ten lectures were delivered last month (March, 1836) by Mr. W. A. F. Browne. Mr. Browne's course was attended by about five hundred of all classes. There is a ‘Mechanics’ Literary and Scientific Association’ in Montrose, including five hundred and sixty members; its objects being the diffusion of useful knowledge among the middle classes. The population of Montrose is 14,000.

For these particulars we are obliged to Mr. W. A. F. Browne, Medical Superintendent of the Montrose Lunatic Asylum.

NEWARK.

Mr. Levison delivered six lectures on Phrenology here, to forty or fifty auditors, in 1831 ; and one lecture in 1834, on Intellectual Culture, to fifty auditors.

NEWBURGH.

“ I am sorry I cannot give you any information respecting the Kerriemuir and Newburgh Societies ; but I have reason to believe they are both flourishing.”—Mr. Pratt, Cupar.

NEWCASTLE ON TYNE.

I. “ There are two Phrenological Societies in Newcastle, one of which was established in November 1835, and now consists of twenty-four members, five of them belonging to the medical profession. It possesses a small collection of casts. The other society was established in November of the same year also, and consists of fifty-five members, eight of whom are of the medical profession. It possesses a collection of upwards of one hundred and sixty casts and busts, with about fifty publications on phrenology, and other subjects connected with it. The annual subscription is half a guinea. The meetings of the society take place once a month. Public lectures are occasionally given, and are numerous attended.”

II. “ The *queries* contained in the second part of your circular are not easily answered. The number of educated and competent persons in and about Newcastle, admitting the general principles of phrenology to be true, is considerable ; but those who make a particular study of it, and

are so far conversant with the science as to be called 'Phrenologists' in the sense you mention, are very limited. Not more than twelve or fourteen come within the range of my acquaintance, but how many more there may be it is impossible for me to give any fair idea. The number of educated persons, of ability not below average, who deny the truth of phrenology, in Newcastle, is very considerable indeed; but the number of such antiphrenologists acquainted with the facts and principles of phrenology, as set down in the works of Gall, Spurzheim, or Combe, in a sufficient degree to entitle them to pronounce a decision respecting the merits of the science, is not easily determined. I myself do not happen to know a *single such* 'antiphrenologist,' and I have never been acquainted with any person that *has*. Although it is next to impossible to give an accurate idea of such a matter as this, I yet cannot help being *decidedly of opinion* that there is not *one* individual with the requisite knowledge of phrenology who *entirely* denies its doctrines."

III. "There is no phrenological museum in Newcastle, other than that belonging to the Society. A course of lectures was given in Newcastle, by Mr. Combe of Edinburgh, in the months of September and October last, and was very numerous attended, the size of the lecture-room being insufficient to admit nearly the number of persons wishing to attend. Between two and three hundred are enough to fill it. There are several other scientific societies in Newcastle; — The Literary and Philosophical, consisting of about six hundred members; — the Antiquarian Society, of about one hundred; — the Natural History Society, of about three hundred; — the Literary, Scientific and Mechanical Institution, of about seven hundred; — and the Medical and Surgical Society, of fifty or sixty members. The objects of these Societies are indicated pretty nearly by their names, and they are all in complete activity."

A circular was addressed to Mr. Bowman, a correspondent on botanical subjects, and a second to Mr. Fife, a phrenologist. Both were transferred to Mr. William Cargill, who favoured us with the above particulars. Phrenology appears to be altogether a recent importation into Newcastle ; but it may be hoped that a congenial soil will be found for its growth, in a town where so many persons devote attention to scientific matters. The following is an extract from a notice of Mr. Combe's visit to Newcastle, published in the *Phrenological Journal*, IX. 519 : —

“ Having received an invitation from the Literary and Philosophical Society of Newcastle-upon-Tyne, to lecture on Phrenology in that town, Mr. Combe commenced a course of sixteen lectures, on the evening of Monday, 5th October, 1835, and continued to lecture four evenings each week till the end of the month. The lecture-room of the Society, which is said to contain three hundred persons, was crowded to excess. At the close of the lectures, Mr. Combe received from his audience orders for Mr. O'Neil, figure caster, for upwards of a hundred and thirty marked busts, and of marked skulls and brains. He gave an extra lecture on Education, in the Music Hall, for the purpose of raising funds to found a Phrenological Society. It was attended by four hundred and fifty-two individuals, and the sum drawn at the door enabled him to present the Society with the whole of Mr. O'Neil's collection of casts, and a small surplus in money for the purchase of books.” Mr. Fife has since lectured to a crowded room.

NORWICH.

Mr. Cooper of Lynn, resident some time in Norwich, but having only a limited acquaintance there, knew very few persons favourably disposed towards phrenology ; only one of them being properly conversant with the science.

NOTTINGHAM.

We are informed through the channel of two or three intermediate persons, "that a belief in the doctrine of phrenology is gaining ground, and wants only a few more advocates to give it life and to make it more generally studied." It appears from the Phrenological Journal that Dr. Overend lectured here in 1824; and that in 1828, a medical member of the Literary Society of Nottingham read an essay "On the Theory of Dr. Gall," which excited an animated debate, and brought forth an essay against the science from the pen of a clerical gentleman, who subsequently printed the *pith* of his objections in a newspaper.

In reply to the circular, addressed to a gentleman in this town, who prefers not to give his name, we received intelligence that, as far as his knowledge extends, there are not more than forty or fifty educated believers in phrenology here; of whom four or five are entitled to be called phrenologists. Only one antiphrenologist is known, and it is uncertain how far he has studied the subject. Five individuals have small phrenological collections. Spurzheim gave a course of twelve lectures in 1828, attended by about two hundred persons. There is no probability of a Phrenological Society being soon established here. The Literary and Scientific Society of Nottingham has more than two hundred members, but "its meetings have been adjourned for want of papers, or, I rather fear, from a want of interest."

OXFORD.

Mr. Crook has lectured here. Spurzheim was not allowed to do so! See page 40.

PAISLEY.

Mr. Torbet, surgeon, lectured to a class of about

seventy persons, in the Hall of the Philosophical Institution, at the end of 1825, and appears to have repeated his course the following year. What has been done since?

PETERBOROUGH.

Mr. Levison informs us that he gave six lectures on Phrenology in 1830, to an audience of forty persons; — one lecture on the application of Phrenology to Education, to the Mechanics' Institution, in 1832, attended by seventy auditors; — and one on Intellectual Culture, in 1834.

PORTSMOUTH.

I. The Hampshire (or Portsmouth) Phrenological Society was established in May 1832. It now consists of thirty-three members, fifteen of whom belong to the medical profession. The museum of the Society contains eleven human skulls, ninety-eight human busts or models, and eight animal skulls; also fifteen or sixteen volumes, either treating of phrenology or connected with its uses and advantages, and all the numbers of the Phrenological Journal. "No entrance fee is required; merely a subscription of ten shillings per annum. As appointed by law, the Society should meet every alternate Thursday evening; but during the greater part of the last session the meetings occurred every Thursday evening; two courses of lectures having been delivered, on Phrenology, besides individual lectures."

II.* "16. — It is almost impossible to answer this question with any degree of accuracy. I think the best

* In this series of replies to questions I have wished to give the exact words of Dr. Engledue; but in doing so, it will be proper to remind a reader, that they refer to the questions of the circular (page 111.), touching the number of persons admitting the truth of phrenological principles (16), — making a study of the science (17), — denying its truth (18), — denying its truth on competent knowledge of what really is (19).

way will be to inform you of the number of persons who attended a course of lectures delivered to the Philosophical Society of this town. The lecture-room is capable of containing between three and four hundred persons, and I am convinced from the interest excited throughout the course, that more than three-fourths were not only converts to the science, but were persons quite capable of forming a judgment upon the subject. Another course was delivered soon after by the same individual, to the Phrenological Society, and so great was the demand for admission, that on two nights in particular, from the crowded state of the Hall, numbers were refused admittance. Knowing that the individuals attending these lectures were educated and quite competent to give an opinion upon the statements set before them, I have no hesitation in asserting that to my actual knowledge there must be between six and seven hundred persons in this town who believe the principles of phrenology to be true. . . . 17.—I have no means of ascertaining this accurately, but having made particular inquiries amongst my own sphere of acquaintances, as have also my friends, I find I can enumerate a list of about a hundred and twenty. These are persons who have actually read works connected with the science, and who seek upon every occasion to obtain information practically, whether from the assistance of a friend more conversant with the science than themselves, or by their own observation. 18.—There are several [antiphrenologists]. Some (I might almost say, all) clergymen; one or two schoolmasters who have arrived at that period of life when it is exceedingly inconvenient to throw aside old opinions, and embrace new; and three solitary instances of medical men out of a body of between thirty and forty. In conversation with persons belonging to the town, I frequently meet with those who laugh at the science, and endeavour to turn it into ridicule; but I *invariably* find upon in-

quiry that they know nothing about it, or if they do, that they have received their knowledge, not through the exertions of their own intellect, but from the misrepresentations of a prejudiced friend. 19. — I unhesitatingly answer none [antiphrenologists acquainted with the science], and I do so from the result of a discussion which took place at the conclusion of a course of lectures before referred to; when there was such a display of ignorance as to astonish even those who were tyros in the science."

III. The Philosophical Society (two hundred members) possesses a museum containing seventy or eighty busts, and a few human and animal skulls. Lectures on Phrenology were given during the past winter by Dr. Scott of Haslar, Dr. Engledue, Mr. Titchborne, and Mr. R. . . d. (?) They were attended by crowded audiences.

Dr. Engledue was kind enough to communicate the preceding particulars, which represent the state of phrenology in Portsmouth in a more favourable aspect than we see it yet generally assuming in the towns of the south of England. Notices of the Hampshire Phrenological Society and proceedings connected with Phrenology, in Portsmouth, are given in volumes 7, 8, 9 of the Phrenological Journal.

READING.

Mr. Levison gave one lecture on Phrenology, and its consequences, in 1831 ("free to the members of the Ph. Society"), attended by two hundred auditors; and a course of six lectures on Phrenology in 1832, attended by seventy or eighty persons.

RUGBY.

II. Probably about twenty persons have paid some attention to Phrenology, and admit the principles of the

science. About five of these are entitled to be called phrenologists. Not more than three, having actually studied the principles of the science, deny the truth of Phrenology.

III. There is no phrenological museum. Combe on the Constitution of Man is in the library of the Institution; also a marked bust. No lectures on Phrenology have yet been given; but it is proposed to deliver one at the Institution. There is no prospect of a Phrenological Society being formed here at present; the subject not being sufficiently known. The Rugby Literary and Scientific Institution consists of about forty members. These particulars, in reply to the circular, were communicated by Mr. Lockyer, Secretary to the Institution.

SAFFRON WALDEN.

In 1832, Mr. Levison gave one lecture here, on Education, to an audience of a hundred persons; and also one lecture on Phrenology, to the Mechanics' Institution.

SALISBURY.

Mr. Levison delivered one lecture on Phrenology to seventy or eighty persons, in 1834.

SCARBOROUGH.

Mr. Levison lectured here in 1828 to a morning class of sixty, and an evening class of seventy persons; "the first step taken towards a public introduction of Phrenology into Scarborough."

SHEFFIELD.

"At Sheffield, Dr. Spurzheim delivered a course of

twelve lectures to an audience of about seventy in number. Since that time Dr. Overend gave a course of lectures to the Philosophical Society, which were numerous attended ; and I gave some few lectures at the Mechanics' Institution."—Mr. Levison.

Mr. Levison states his lectures to have been one on Education, to three hundred auditors, in 1830, and two on Phrenology, to three or four hundred auditors, in 1833.

SOUTHAMPTON.

Mr. J. R. Stebbing is said to have lectured here in 1833, and a class formed at the Mechanics's Institution, attended (1835) by about twenty members. (Phren. Journal.)

SPALDING.

Mr. Levison gave his course of six lectures, to thirty or forty persons here, in 1830.

STAMFORD.

In 1830, Mr. Levison gave his course of six lectures on Phrenology to an audience of fifty persons ; a second course the same year ; and one lecture on Education in 1834.

STIRLING.

" About nine or ten months ago, Mr. Aitken delivered, in the Guildhall here, several lectures on Phrenology ; and fourteen young men, conceiving that its doctrines were not without truth and importance, engaged him to enter into a private conversation with them regarding it. Mr Aitken advised the formation of a society, and eight of these individuals agreed to the proposal. Two months ago, the number of members had increased to fourteen."—Phren. Journal, IX. 477, Sept. 1835.

SUNDERLAND.

"Mr. W. J. Dodd, Surgeon, has lately delivered a course of lectures on Phrenology in this town."—Phren. Jour. June, 1836.

TAUNTON.

"Mr. Cox commenced a course of lectures on Phrenology at Taunton last week, which excited much interest."—Exeter and Plymouth Gazette of 8th March, 1834. (From Phren. Journal.)

TILlicOUNTRY.

"A Phrenological Society was lately formed in Tillicoutry, and has begun in a very spirited manner. They are providing a museum and library."—Mr. Beveridge, Dunfermline.

WAKEFIELD.

I. "There was, some years ago, a small Society here, when Sir William Ellis lived at the Asylum; and also a small collection of casts. The Society soon dwindled away, and the casts are locked up, I believe, in the house of some private individual, and are never seen."

II. "I know of only three or four Phrenologists in this neighbourhood; but they are all men of thinking and philosophic minds. Yet only one of these is perhaps deeply and practically skilled in the science. The subject here is very unpopular, and generally (as all *really useful* discoveries are) treated with derision."

III. "Spurzheim, Mr. Levison, and, I think, formerly Dr. Allen, and once myself, have lectured here; the attendance small."

We thank Dr. Disney Alexander for the above notices;

albeit the state of Phrenology in Wakefield is not represented in a very favourable aspect. It has flourished more in several places, where fewer facilities have been given.

WARWICK.

I. "Mr. W. D. Watson, the founder and the zealous secretary of our Society, left Warwick one month ago to join the British Legion in Spain; and as I found it difficult to keep the Society together, the task of preparing demonstrations or lectures falling almost wholly upon myself, and my professional and other engagements making considerable demands upon my time, I acceded to the wishes of the majority of the members, that the Society should expand itself into a Natural History Society, admitting of wider co-operation. For these reasons, our Society, or our testimony, cannot avail the phrenologists in general."

We are obliged to Dr. Conolly for this information; but wish to make a few comments on the last sentence. The object of the present volume is not to exhibit *testimonies* to the truth or value of Phrenology, We assume these to be perfectly settled points with all who know anything about the subject. The direct object is to show what has been done towards teaching the public to know and appreciate Phrenology, and the success attending the laudable efforts made towards this end. The formation of the Warwick and Leamington Phrenological Society, with a list of very respectable members, indicates an attention to Phrenology such as did not exist in the provincial towns ten years ago. The expansion of this Society into a Natural History Society,—a measure to which we accord our humble approval,—tends to show that its members are persons of a scientific turn, and that they regard Phrenology as one amongst the natural

sciences* ; notwithstanding that twenty years ago it was generally pronounced sheer quackery ; ten years ago it was a pseudo-science, or one carried vastly too far, though founded in truth ; and to-day is held by many to be utterly unestablished, though not improbable or unphilosophical in conception. Of twenty-eight ordinary members of this Society, named in the Phrenological Journal, the professional designations of five are omitted. Out of the other twenty-three, twelve are physicians or surgeons : a tolerably fair contradiction to the *anti-phrenological* objection, that medical men despise Phrenology.

WORCESTER.

“ATHENÆUM.—On Monday evening last, Mr. Turley gave his ninth lecture on the Nervous System at this Institution. Though this course of lectures is longer than any previously delivered, the interest they afford, judging from the very crowded attendance, increases rather than diminishes as the course proceeds.”—Worcester Herald, April 16, 1836.

Mr. Turley appears to be a Phrenologist, and to have made his course a phrenological one.

WREXHAM.

A circular was addressed to J. E. Bowman, Esq., known as a skilful botanist, but hitherto inattentive to Phrenology. This gentleman intimates that anything like a Phrenological Society, in Wrexham, would be quite out of question, there being so “little intellect” in the place. Mr. Bowman also states a few circumstances which tend to

* In the list of members I observe the names of some authors on science, and presume the members to be these authors, not merely namesakes. In regard to the President, Dr. Conolly, there cannot be a mistake of identity in this way.

show a favourable leaning towards Phrenology gradually arising here, as almost every where else, namely — that of two medical practitioners “ of scientific views,” one is a believer in Phrenology, the other not so, being prejudiced against it, probably from religious scruples ; — that a dissenting minister of some talent, who used to ridicule the science, became a convert lately, through meeting with a Phrenologist, on a recent visit to London ; — that each of the two booksellers here has sold several copies of the Catechism of Phrenology ; — and that he himself, hitherto “ hanging as it were in suspense,” has become convinced of the science being “ built upon solid and fixed data,” through striking proofs given to him by Mr. Gardner, of Glasgow.*

YORK.

“ In the lecture delivered at York more than a hundred literary and scientific men were present. Seven of them replied to my observations ; all whose objections I attempted to refute, to the satisfaction and conviction, as I am informed, of many of my hearers.” . . . “ Most of the objections urged against the science were derived from the writings of Mr. Stone ; consequently their refutation was an easy task.” — Mr. Sandwith, Beverley.

* Circumstances like these may appear of small importance taken singly, but when numerous scientific or talented individuals thus become impressed with a reliance on Phrenology, although they may not make it an especial study, each one has a local influence, and their united weight will soon constitute “ public opinion.”

SECTION IV.

LITERATURE OF PHRENOLOGY.

“ The Schoolmaster *is* abroad.”

THE literature of a science is one of the most decided tests of the extent to which public attention and patronage are bestowed upon it. When men of ability write works on a particular subject, we must conclude them to be influenced either by a conviction of its intrinsic value, or by the probability of gaining fame or profit from their exertions. The earlier works on phrenology were dictated by the feeling of its great value to mankind. Several of the later and smaller books have obviously proceeded from the latter influence ; being borrowed (in all essential points) from the writings of Spurzheim and Combe, and produced only to meet a demand, not to create it.* We may take this as one among many evidences in proof that a considerable body of the community is beginning to appreciate phrenology. They do not despise the science who have become willing to purchase the retailed knowledge of it ; and if there be now found many purchasers of elementary works, there must be many persons busied in learning phrenology. The increasing number of phrenological works, and the demand for successive editions, are satistical facts of no mean importance to phrenologists

* Catechism of Phrenology — What is Phrenology ? — Phrenology Simplified, &c.

who are anxious to see the knowledge of their science spreading through the community. The formation of societies, the countenance of men in authority, and the support of talented individuals, are desirable circumstances, and furnish so many additional corroborations; but the sale of elementary works is a much better criterion of public estimation.

The following enumeration of works, authors, and supporters, is intended primarily as an illustration of the progress of phrenology in public consideration. As in other parts of this volume, however, secondary uses have also been kept in view, and it has been endeavoured to make the lists useful to phrenologists and others. It is not improbable that some of the smaller works may have escaped recollection or research; and if any have done so, it is more likely to have happened with respect to the hostile works. The lists of writers are probably more imperfect. Some few may have been overlooked; and it is a nice point, in several instances, to draw the distinction between incidental notices of phrenology, on the one hand, and papers or essays upon the science, on the other. Articles or notices in newspapers might have been cited numerous enough, were not such productions of too transitory a character; and slight notices of phrenology occur in many books not expressly referred to. It is in such casual notices that antiphrenology makes the best figure in regard to authorities. The reason is obvious. Thirty years ago every body was hostile to phrenology, and its enemies had a numerical majority till within these ten years past. Age and authority were also strongly opposed to the science. Consequently, if noticed at all, it was usually in condemnation or derision; and if noticed by the older and established authors, it was decidedly discountenanced. Hence would it be easy to make a much more respectable list of works containing unfavourable allusions to phrenology, than might appear

from the paltry list of works published avowedly in opposition to the science. But such can form no proper test of the degree in which phrenology is *now* regarded; and many of the principal adverse authorities have been already alluded to. The question of political reform has been carried, and is highly popular; yet a list of divisions in the Houses of Parliament, from the time of its first agitation, would show a great majority against that question, whether we considered numbers, power, rank, or political celebrity. So is it with phrenology; the past men of note were almost all arrayed against it: the aged still are so; the present rising names are on its favourable list; and not a few *risen* names will be found in the Fifth Subsection, containing the names of individuals presenting testimonials in favour of phrenology, to the Secretary for the Colonies or to the Civic Council of Edinburgh, in the spring of 1836.

1. CHRONOLOGICAL LIST OF WORKS ON PHRENOLOGY.

1807. ANONYMOUS.—Gall's Theory of Physiognomy, with Hufeland's Critical Remarks. 8vo.*

1815. SPURZHEIM.—The Physiognomical System of Drs. Gall and Spurzheim. 8vo. Price 31s. 6d.
Edinburgh Review, No. 49. †

1815. SPURZHEIM.—Outlines of the Physiognomical System. 12mo. Price 8s.

(Query—A second edition in 1819, under title of "Outlines of the Phrenological System"?)

* I have not been able to obtain a copy of this work, and am doubtful of its exact title and contents. Neither have I seen the "Outlines."

† The references are to reviews or notices of the works.

1815. FORSTER.—Sketch of the New Anatomy and Physiology of the Brain and Nervous System of Drs. Gall and Spurzheim, considered as comprehending a complete system of Zoonomy. Reprinted from the Pamphleteer, with additions. 8vo. pp. 150. Price 5s.

1817. SPURZHEIM.—Examination of the Objections made in Britain against the Doctrines of Gall and Spurzheim. 8vo. Price 2s.

Annals of Medicine and Surgery, March, 1817.

1817. SPURZHEIM.—Observations on the Deranged Manifestations of the Mind, or Insanity. 8vo. Price 7s.

1819. COMBE.—Essays on Phrenology. 8vo. pp. 416. Price 12s.

A second edition in 1825. (*See System of Phrenology.*)

Phrenological Journal, Vol. I., p. vi. and p. 615.

Literary and Statistical Magazine, No. 12, Nov. 1819.

1820. MACKENZIE.—Illustrations of Phrenology, with seventeen Engravings. 8vo. pp. 273. Price 15s.

Phrenological Journal, Vol. III., p. 437.

1821. SPURZHEIM.—A View of the Elementary Principles of Education, founded on the Study of the Nature of Man. 12mo. pp. 360. Price 7s.

Second edition in 1828.

Phrenological Journal, Vol. I. p. 579.—Vol. VI. p. 163.

1821. COMBE.—Outlines of Phrenology. 8vo. pp. 32. Price 1s.

Second edition in 1823. pp. 28.

Third edition in 1824. pp. 32.

Fourth edition in 1829. pp. 32.

Fifth edition in 1835. pp. 36.

1821. ABERNETHY.—On Gall and Spurzheim's System of Physiognomy and Phrenology. 8vo.

1823. VARIOUS.—Transactions of the Phrenological Society. 8vo. pp. 448. 5 plates. Price 14s.

Phrenological Journal, Vol. I., p. 146.

Medico-Chirurgical Review, 1824.

1823. VARIOUS.—The Phrenological Journal, No. 1. 8vo. pp. 164. Price 4s. (A quarterly periodical, continued regularly to the present time; but now published at 2s. 6d.)

Medico-Chirurgical Review, 1824, &c.

1823. ANONYMOUS.—Observations on Phrenology as affording a Systematic View of Human Nature.

Phrenological Journal, Vol. I. p. vi.

1824. COMBE.—Elements of Phrenology. 12mo. pp. 240. Price 4s.

Second edition in 1825. pp. 252.

Third edition in 1828. pp. 228.

Fourth edition in 1836 (*in press*).

Phrenological Journal, Vol. I., p. 615. — Vol. II., p. 491. — Vol. V. p. 319.

1824. DE VILLE.*—Outlines of Phrenology. 8vo. pp. 123.

Phrenological Journal, Vol. I., p. 625.

1825. ANONYMOUS?†—A Treatise on Naval Discipline; with an Explanation of the important Advantages

* The author “appears unfortunately to have intrusted the compilation and editing of it to some person not possessed of information and ability adequate to do justice to the subject.”—*Phren. Journal*.

† “We give the author all credit for his zeal and good intentions; but are sorry to remark a want both of good sense and knowledge of our science in some of his observations. He says, for example, that the naval officer who is skilled in Phrenology ‘will immediately discover all those who have Destructiveness, Secretiveness, and Firmness largely developed, and he will consequently be aware that corporal punishment is not suitable for such individuals; for a flogging ‘would be a gratification to such an organisation.’ This is a discovery of which the author has the exclusive merit, &c.”—*Phren. Journal*.

which Naval and Military Discipline might derive from Phrenology. 8vo. pp. 40.

Phrenological Journal, Vol. II. p. 468.

1825. ANONYMOUS.—An Apology for the Study of Phrenology. 8vo. pp. 32. Price 1s. (By Dr. Barlow.)

Phrenological Journal, Vol. III. p. 191.

1825. SPURZHEIM.—Phrenology, or the Doctrine of the Mind; and of the Relations between its Manifestations and the Body. 8vo. pp. 303, fifteen plates. Price 16s. (With the next this forms the third edition of "The Physiognomical System;" but they are more properly to be regarded as the first editions of distinct works.)

Phrenological Journal, Vol. II. p. 619.

1825. SPURZHEIM.—A View of the Philosophical Principles of Phrenology. 8vo. pp. 216. Price 7s. (See the preceding.)

Phrenological Journal, Vol. III. p. 269.

1825. SPURZHEIM.—A Sketch of the Natural Laws of Man. 12mo. pp. 220. Price 6s.

Phrenological Journal, Vol. V. p. 325.

1825. COMBE.—A System of Phrenology. Second edition, with plates. 8vo. pp. 580. Price 12s. (The Essays on Phrenology formed the first edition of the present work.)

Third edition in 1830. pp. 724. Price 15s.

Fourth edition, improved and enlarged. Price 20s.

(To be published in July or August, 1836.)

Phrenological Journal, Vol. III. p. 104.

Edinburgh Review, Vol. XLIV. p. 253.

1826. COMBE.—A Letter from George Combe, to Francis Jeffery, Esquire, in answer to his Criticisms on Phrenology in the 88th Number of the Edinburgh Review. 8vo. pp. 81. Price 1s. 6d.

Second edition in 1826. — Also printed in the Phrenological Journal.

1826. SPURZHEIM. — Phrenology in connexion with the Study of Physiognomy. Part I. Characters. 34 plates, royal 8vo. pp. 191. Price 22s.

Phrenological Journal, Vol. III. p. 578.

1826. SPURZHEIM. — The Anatomy of the Brain; with a General View of the Nervous System. Eleven plates, 8vo. pp. 234. Price 14s.

Phrenological Journal, Vol. IV. p. 83.

1826? ALEXANDER. — A Lecture on Phrenology, as illustrative of the Moral and Intellectual Capacities of Man. 8vo. pp. 44. Price 2s. 6d.

Phrenological Journal, Vol. IV. p. 156.

1827. SPURZHEIM. — Outlines of Phrenology; being also a Manual of Reference for the Marked Busts. 12mo. pp. 100. Price 2s. 6d.

Phrenological Journal, Vol. IV. p. 473.

1828. COMBE.* — The Constitution of Man considered in relation to External Objects. 12mo. pp. 336. Price 6s.

Second edition in 1835. pp. 460. Price 4s.

"Henderson Edition" in 1835. pp. 460. Price 2s. 6d.

Third edition in 1835. pp. 400. Price 4s.

Fourth, or "The People's Edition," in 1835. Royal 8vo. double columns, pp. 110. Price 1s. 6d.

* "While advertizing to Mr. Combe's work, we may mention that a disgraceful plagiarism has recently been committed upon it, in a small volume, styled 'The Art of Being Happy; by Bourne Hall Draper.' The whole of Mr. Draper's chapter on 'the physical, organic, and moral laws' is an abridgment from Mr. Combe's book, entire pages of which are transcribed into 'The Art of Being Happy;' and all without the slightest acknowledgment."—Phren. Journal, IX. 576.

Fifth edition in 1835. 12mo. pp. 408. Price 4s.

Sixth edition in 1836. 12mo. pp. 408. Price 4s.

Phrenological Journal, Vol. V. p. 319. — Vol. IX. p. 575.

Medico-Chirurgical Review. October, 1835.

Educational Magazine. (November?) 1835.

Presbyterian Magazine. May, 1836.

1828. COMBE. — Correspondence relative to Phrenology; between Sir William Hamilton, Bart., Dr. Spurzheim, and Mr. George Combe, in January, February, and March, 1828. 8vo. Price 1s. 6d.

1828. WILDSMITH. — An Inquiry concerning the Connexion of the Mind and the Brain, with Remarks on Phrenology and Materialism. 8vo. pp. 74. Price 2s. 6d.

Phrenological Journal, Vol. V. p. 448.

1828. HOLLAND. — “Dr. Holland has published a work ‘On Education,’ in which the subject is treated on phrenological principles.” (Phrenological Journal, Vol. V. p. 323.)

1829? EPPS. — *Horæ Phrenologicæ*; being Three Phrenological Essays, namely, On Morality; On the best Means of obtaining Happiness; and, On Veneration. 12mo. pp. 281. Price 3s.

Second edition, in 1834.

1829? ———? — A Lecture upon the Truth, Reasonableness, and Utility of the Doctrines of Phrenology. By the Editor of the Chesterfield Gazette. pp. 26.

Second edition, in 1829?

Phrenological Journal, Vol. V. p. 633.

1829. COMBE. — A Letter on the Prejudices of the Great in Science and Philosophy against Phrenology, addressed to the Editor of the Edinburgh Weekly Journal. 8vo. pp. 27.

1829. COMBE. — Answer to "Observations on the Phrenological Development of Burk, Hare, and other atrocious Murderers, &c. by Thomas Stone, Esq." &c. 8vo. pp. 16. Price 6*d*.

1829. GREIG. — Observations on a late Pamphlet by Mr. Stone, on the Phrenological Development of Burk, Hare, &c. 8vo. pp. 14. Price 6*d*.

Phrenological Journal, Vol. VI. p. 234.

1829. THOMPSON. — An Essay on the Phrenology of the Hindoos and Negroes; by James Montgomery, Esq. — Together with Strictures thereon by Corden Thompson, M.D. 8vo. pp. 62. Price 1*s*. 6*d*.

Phrenological Journal, Vol. VI. p. 244 and p. 398.

1830. SPURZHEIM. — Phrenology: Article of the Foreign Quarterly Review. With Notes from G. Spurzheim, M.D. 8vo. pp. 70. (N.B. This was a reprint of the Article named, originally written by the late Richard Chenevix, F.R.S.)

Phrenological Journal, Vol. VI. p. 304.

1830. SPURZHEIM. — Appendix to the Anatomy of the Brain; — containing a Paper read before the Royal Society on the 14th of May, 1829; and some Remarks on Mr. Charles Bell's Animadversions on Phrenology. Seven lithographic plates. 8vo. pp. 31. Price 3*s*. 6*d*.

Phrenological Journal, Vol. VI. p. 603.

1830. ANONYMOUS. — Phrenology in Edinburgh. 8vo. pp. 24. Price 6*d*. — (A satirical poem, shortly afterwards withdrawn from circulation.)

Phrenological Journal, Vol. VI. p. 346.

1831. ANDREW COMBE. — Observations on Mental Derangement: — being an application of the Principles of Phrenology to the Elucidation of the Causes, Symptoms,

Nature, and Treatment, of Insanity. Small 8vo. pp. 392.
Price 7s. 6d.

1831. ANONYMOUS. — A Catechism of Phrenology, illustrative of the Principles of that Science. 18mo. pp. 72. Price 1s.

Second edition, in 1831. Seventh edition, in 1834.

N.B. The ninth edition is advertised in the present year of 1836. We are unable to give the dates of each edition.

Phrenological Journal, Vol. VII. p. 89. — Vol. X. p. 52.

1831. DEWHURST.* — A Guide to Human and Comparative Phrenology; with Observations on the National Varieties of the Cranium. 12mo. pp. 302. Price 3s. 6d. (There is a "Phrenological Card," by the same author, price 6d. We know not the date.)

Phrenological Journal, Vol. VII. p. 313.

1831. ANONYMOUS. — An Exposure of the Unphilosophical and Unchristian Expedients adopted by Anti-phrenologists for the purpose of obstructing the Moral Tendencies of Phrenology: — Being a Review of Anti-phrenology, &c. by Dr. Wayte.

Phrenological Journal, Vol. VII. p. 615.

1833. CARMICHAEL. — A Memoir of the Life and Philosophy of Spurzheim. 8vo. pp. 96. Price 4s. 6d.

Phrenological Journal, Vol. VIII. p. 261.

1833. CHURCH. — Presumptive Evidence of the Truth and Reasonableness of Phrenology. Chichester.

Phrenological Journal, Vol. VIII. p. 280.

* "We cannot refrain from expressing our regret that Mr. Dewhurst should have sent forth this crude and incorrect elementary work." — Phrenological Journal, VII. 317.

1833. LEVISON. — Mental Culture ; or the Means of Developing the Human Faculties. 12mo. pp. 300. Price 6s.

Phrenological Journal, Vol. VIII. p. 647.

1834. COMBE. — Three Lectures on Popular Education. 8vo. pp. 80. Price 2s.

1834. EHN. — The Phrenologist. Price 2d. (This is a weekly periodical, devoted to teaching and disseminating Phrenology.)

Phrenological Journal, Vol. VIII. p. 383.

1834. NOBLE. — Essay on the Means, physical and moral, of estimating the Human Character.

1835. CLARKE. — Christian Phrenology ; or the Teachings of the New Testament respecting the Animal, Moral, and Intellectual Nature of Man. 8vo. pp. 48.

Second edition in 1836. Price 6d.

Phrenological Journal, Vol. IX. p. 335.

“Christian Reformer — Monthly Repository.”

1835. SAUNDERS. — What is Phrenology? Its Evidences and Principles familiarly considered. 18mo. pp. 56. Price 1s. 6d.

1836. COMBE. — Testimonials in favour of Phrenology. 8vo. pp. 167. Price 2s. 6d. (*See No. 5. of this Section for particulars respecting the Testimonials.*)

Phrenological Journal, Vol. X. p. 102.

1836. COMBE. — The Suppressed Documents ; or an Appeal to the Public against the Conductors of the Scottish Guardian. 8vo. pp. 14.

1836. ANONYMOUS. — “The Christian Physician has three leading aims — to teach Phrenology ; to shew that happiness is the invariable result of obedience to the laws of nature, and misery the punishment of their neglect ;

and to advocate liberal views in politics, and toleration in religion. It consists of 24 pages, and is sold at 4*d.*" — "An Essay on Phrenology is contributed to each number by Dr. Epps." — (A monthly periodical.)

Phrenological Journal, Vol. IX. p. 569.

1836. MACNISH.—An Introduction to Phrenology, in the form of question and answer. 18mo. pp. 186. Price 2*s.* 6*d.*

Phrenological Journal, Vol. X. p. 98.

Athenæum. June 1836, p. 447.

"Reviewed in many places." Dr. Macnish.

1836. ANONYMOUS.—Phrenology Simplified; being an Exposition of the Principles and Applications of Phrenology to the Practical Uses of Life; intended as a sequel to the "Catechism of Phrenology." pp. 208.*

Phrenological Journal, Vol. X. p. 52.

1836. COX.—Caldwell's Thoughts on Physical Education, and the True Mode of Improving the Condition of Man;—and on the Study of the Greek and Latin Languages. With Introductory Remarks by George Combe, and Copious Notes by Robert Cox. (*To be published in June, 1836; but I scarcely know how far it is to be accounted a work on Phrenology.*)

1836. BROWNE.—Five Lectures on Insanity, delivered before the Managers of the Montrose Lunatic Asylum.—(*In the press, April, 1836.*)

1836. VARIOUS.—Selections from the Phrenological Journal; consisting of the most interesting Articles in

* "In short, the volume is altogether so disgraceful a production, and so evidently interferes with literary property, that the publisher has thought it prudent to comply with the demand of the proprietors of the Journal, that it should be instantly withdrawn from circulation." . . . "The anonymous compiler of this volume, *calling himself* a member of the Phrenological Society," &c.—Phrenological Journal, X. p. 52.

the first twenty Numbers, some of which are either scarce or out of print. 12mo. Price about 5s. (*In the press, May, 1836.*)

In addition to the preceding works, there are a few others, which appear not to be met with in London, and concerning the dates of which no particulars have been ascertained. They are : —

Internal Evidences of Christianity, deduced from Phrenology, by Medicus. 12mo. Price 3s. 6d.

Facts in favour of Phrenology, in Two Letters to a Friend in Oxford, in reply to the Strictures of the Edinburgh Review. 8vo. Price 2s.

Principles of Phrenology explained. — “A pamphlet compiled by our Librarian, Mr. Macglashan, Teacher.” (Letter from Mr. Leighton of Dundee.)

A Phrenological Chart. By D. G. Goodyer. Price 6d. Two editions.

2. CHRONOLOGICAL LIST OF ANTIPHRENOLOGICAL WORKS.

——? TUPPER.—Inquiry into Dr. Gall's System. 8vo. Price 6s.

1817. GORDON.*—Observations on the Structure of the Brain, with an estimate of the claims of Gall and Spurzheim. 8vo. Price 7s. 6d.

Annals of Medicine and Surgery, March, 1817.

1824. ROLPH.—Strictures on Phrenology, showing that

* Mr. Carmichael, in his Memoir of Spurzheim, speaks of a pamphlet by Gordon, in 1817. It is presumed that he alludes to the work above named. I cannot hear of any other.

Anatomy, Reason, Common Sense, and Scripture, are not in accordance with Phrenological Principles.

Phrenological Journal, Vol. I. p. 631.

1825. ANONYMOUS. — A Vindication of the Church of Scotland from the Charge of Fatalism urged against it in the Phrenological Journal, No. 8.

Phrenological Journal, Vol. III. p. 252.

1825. ANONYMOUS. — Travels in Phrenologasto. By Don Jose Balscopo. 8vo. pp. 126.

Phrenological Journal, Vol. III. p. 639.

1826. HAMILTON. — An Essay on Craniology; being the substance of a Paper submitted to the Philosophical and Literary Society of Leeds. 8vo. pp. 104.

Phrenological Journal, Vol. III. p. 473.

1828. STONE. — Evidences against Phrenology. Price 3s. 6d.

Phrenological Journal, Vol. V. p. 264; — Vol. VI. p. 140.

London Medical and Surgical Journal, Nos. 2 and 5.

1829. STONE. — Observations on the Phrenological Development of Burk, Hare, and other atrocious Murderers; Measurements of the Heads of notorious Thieves, &c. &c. Presenting an extensive Series of Facts, subversive of Phrenology. 8vo, pp. 75. Price 2s. 6d.

Phrenological Journal, Vol. VI. p. 1, p. 93, p. 98, p. 232, p. 234, p. 237.

Combe's Answer, &c. 1829.

Greig's Observations, &c. 1829.

1829. STONE. — A Rejoinder to the Answer of George Combe, Esq., to "Observations on the Phrenological Development of Burk, Hare," &c. 8vo. pp. 18. Price 6d.

1829. MONTGOMERY. — An Essay on the Phrenology of the Hindoos and Negroes; by James Montgomery,

Esq. Together with Strictures thereon by Corden Thompson, M.D. 8vo. pp. 62. Price 1s. 6d. (Mr. Montgomery's Essay was first published apart.)

Phrenological Journal, Vol. VI. p. 244. and 398.

1829. WAYTE. — Antiphrenology, or Observations to prove the Fallacy of a Modern Doctrine of the Human Mind.

Phrenological Journal, Vol. VII. p. 615.

An Exposure of the Unphilosophical and Unchristian Expedients, &c. 1831.

3. LIST OF PHRENOLOGICAL AUTHORS AND ESSAYISTS, WITH THEIR WORKS AND PAPERS.

JOHN ABERNETHY, Surgeon.

On Gall and Spurzheim's System of Physiognomy and Phrenology. 1821.

WHITELAW AINSLIE, M.D.

Case of large Organ of Number. — Phren. Jour. VI. 107.

JOHN ALDERSON, M.D.

Case of Morbid excitement of the Organ of Number. — Phren. Jour. IV. 558.

Address to the Hull Society for Phrenological Inquiry. — Phren. Jour. IV. 566.

DISNEY ALEXANDER, M.D.

A Lecture on Phrenology. 1826.

W. H. ATHERTON, Solicitor.

On Sea-sickness. — Phren. Jour. II. 645.

On Deficiency in the Power of perceiving Colours. — Phren. Jour. III. 44.

EDWARD BARLOW, M.D.

An Apology for the Study of Phrenology.—1825.

DAVID BRIDGES.

Case of J. G. — Phren. Trans. 289.

JAMES BRIDGES, W.S.

On the Sentiment of Veneration. — Phren. Jour. III. 1.

W. A. F. BROWNE, Surgeon.

Lectures on Insanity. 1836. (In the press.)

Notice of Bouillaud's Experiments to discover the Function of the Brain. — Phren. Jour. VII. 133, 224.

On Morbid Manifestation of the Organ of Language, as connected with Insanity. — Phren. Jour. VIII. 250, 308, 414; IX. 162.

On Religious Fanaticism. — Phren. Jour. IX. 289, 532, 577.

Case of a Patient in the Montrose Lunatic Asylum. — Phren. Jour. X. 45.

(Rev.?) ROBERT BUCHANAN.

Case of James Gordon, executed for Murder.—Phren. Trans. 327.

JOHN BUTTER, M.D.

On the Faculty of perceiving Colours. — Phren. Trans. 209.

CHARLES CALDWELL, M.D.

Letter on the Development and Characters of the American Indians, &c.—Phren. Jour. IV. 189.

Letter on a Primitive Tribe in America. — Phren. Jour. VII. 281.

New Views of Penitentiary Discipline, &c.—Phren. Jour. VII. 385, 493.

G. D. CAMERON, M.D.

The Cerebral Development of Henry Griffiths, a murderer. — Phren. Jour. II. 181.

Case of deficient Tune. — Phren. Jour. II. p. 642.

ANDREW CARMICHAEL, Surgeon.

A Memoir of the Life and Philosophy of Spurzheim. 1833.

On the Mode of studying the Instincts of the Lower Animals. — Phren. Trans. 380.

An Essay on Dreaming, including Conjectures on the proximate Cause of Sleep. — Trans. of the College of Physicians, II. 48. — Philosophical Magazine, LIV. 252.

On the proximate Cause of Sleep. — Phren. Jour. IX. 164, 318.

RICHARD CHENEVIX.

Gall and Spurzheim's Phrenology.* (An Essay in the Foreign Quarterly Review, No. 4; republished by Spurzheim, in 1830.)

RICHARD CHURCH.

Presumptive Evidence of Phrenology. 1833.

REV. HENRY CLARKE.

Christian Phrenology. 1835.

ANDREW COMBE †, M.D.

Observations on Mental Derangement, 1831.

On the Effects of Injuries of the Brain upon the Manifestations of Mind. — Phren. Trans. 183.

* This essay may be considered the best historical and descriptive sketch of Phrenology, up to the date of its first publication; but the paper being first written anonymously, and re-published only by another person, after the author's death, the name of Chenevix is not quite properly introduced into a list that excludes *anonymous* authors.

† This gentleman, his brother Mr. George Combe, Mr. Simpson, and others, appear to have many *anonymous* articles in the Phrenological Journal.

Observations on Dr. Barclay's Objections to Phrenology. — Phren. Trans. 393.

Essay on Phrenology, read to the Medical Society of Edinburgh, in 1823. — Phren. Jour. I. 337.

On Hypochondriasis. — Phren. Jour. III. 51.

On the Talent for recollecting Names. — Phren. Jour. III. 120.

On the Influence of Organic Size on Power of Function. — Phren. Jour. IV. 161.

Address to the Phrenological Society, November 1828. — Phren. Jour. V. 475.

On Mental Derangement. — Phren. Jour. V. 483.

On the Exciting Causes of Mental Derangement. — Phren. Jour. VI. 38, 259.

On Mental Exercise as a means of Health, VI. 109, 283. (Communicated under the signature of "Medicus"; but affiliated to Dr. Combe, in the Index.)

Also some physiological papers in the Phrenological Journal, on the skin, muscles, education, &c.

GEORGE COMBE, W.S.

Essays, and System of Phrenology. 1819. Three editions. These Essays first appeared in the Literary and Statistical Magazine, 1817, 1818, 1819.

Elements of Phrenology. 1824. Four editions.

Outlines of Phrenology, 1821. Five editions.

The Constitution of Man. 1828. Six editions.

Three Lectures on Education. 1834.

Testimonials in favour of Phrenology. 1836.

Suppressed Documents, &c. 1836.

Preliminary Dissertation on the Progress and Application of Phrenology. — Phren. Trans. I.

Continuation of the Case of J. G. — Phren. Trans. 294.

On inferring Natural Dispositions and Talents from Development of Brain ; with Cases. — Phren. Trans. 306, 133, 319, 362.

Phrenological Analysis of some of the Maxims of La Rochefoucault.—Phren. Trans. 382.

Correspondence with Dr. Barclay.—Phren. Jour. I. 40.

On Concentrativeness. Phren. Jour. II. 246.

On Musical Talent : Case of Mr. D. W.—Phren. Jour. III. 97.

* Two Letters to Francis Jeffrey, Esquire.—Phren. Jour. IV. 1, 242.

Correspondence with Sir William Hamilton.—Phren. Jour. IV. 377 ; V. 1, 158.

Correspondence with Mr. Syme and the Editor of the Caledonian Mercury, respecting some blunders of Mr. Stone.—Phren. Jour. V. 264.

* Answer to Mr. Stone's 'Observations.'—Phren. Jour. VI. 1.

* Letter on the Prejudices of the 'Great in Science and Literature' against Phrenology.—Phren. Jour. VI. 14.

Report of Visit to Dublin.—Phren. Jour. VI. 75.

Practical Phrenology : Choice of Servants ; Criminal Legislation.—Phren. Jour. VI. 211.

Letter to Professor Blumenbach.—Phren. Jour. VIII. 531.

Visit to Newcastle.—Phren. Jour. IX. 519.

ROBERT COX, W.S.

Caldwell's Thoughts on Physical Education, &c. 1836.

Cases of Natural Dispositions and Talents inferred from Casts. (Conjointly with Mr. James Simpson.)—Phren. Jour. VIII. 206, 406.

On the Character and Skulls of Esquimaux.—Phren. Jour. VIII. 289, 424.

On the Skulls and Character of the Thugs of India.—Phren. Jour. VIII. 524.

On the Character and Development of Burns.—Phren. Jour. IX. 52.

* Also published apart from the Phrenological Journal.

- On Combativeness. — Phren. Jour. IX. 147.
 On Destructiveness, and the mutual Influence of the
 Faculties. — Phren. Jour. IX. 402, 498.
 On Benevolence and Destructiveness. — Phren. Jour. X. 1.

JAMES DEVILLE, Tradesman, London.
 Outlines of Phrenology. 1824.

H. W. DEWHURST, "Surgeon-Accoucheur."
 A Guide to Human and Comparative Phrenology. 1831.

BRIAN DONKIN.
 Case of Natural Talent and Disposition inferred from
 Development. — Phren. Trans. 310.

C. S. DREWRY.
 Proposed Method of Ascertaining the solid Contents
 of the Head. — Phren. Jour. VIII. 403.

RICHARD EDMONSON.
 On the Organ of Weight. — Phren. Jour. VII. 106 ;
 IX. 142.
 On Weight and Constructiveness. — Phren. Jour. IX.
 624.

L. H. EHN.
 The Phrenologist. 1834.

JOHN ELLIOTSON, M.D.
 Phrenological Experiment ; being an Inference of Cha-
 racter from a Skull. — Phren. Jour. IV. 258.
 Address to the London Phrenological Society, Novem-
 ber, 1827. — Phren. Jour. V. 70.
 On the Arguments of Drs. Majendie and Bostock
 against Phrenology. — Phren. Jour. V. 92.
 Cases of Williams and Bishop, murderers. Lancet,
 14 January, 1832. — Phren. Jour. VII. 444.
 Cerebral Development of Smithers, incendiary. Lancet,
 No. 487. — Phren. Jour. VIII. 244.

N.B. Dr. Elliotson's Lectures, reported in the *Lancet* and *Medical Gazette*, decidedly embrace Phrenology, where necessary; and his Physiology also adopts and illustrates the principles of the science. In the *Annals of Medicine and Surgery*, March 1817, is a review of the controversial works of Spurzheim and Gordon, mentioned on page 7 of this volume, from the pen of Dr. Elliotson; and the critique of the *Phrenological Transactions and Journal*, in the *Medico-Chirurgical Review* (1824), is understood to have proceeded from the same author.

JOHN EPPS, M.D.

Horæ Phrenologicæ. 1829.

Essays in the "Christian Physician."

F. F. FAVELL, M.D.

Case of diseased anterior Lobe of the Brain, with loss of intellectual Power. — *Phren. Jour.* VII. 103. (It does not appear whether Dr. Favell is a phrenologist, in the proper sense of the term.)

CHARLES FOLLEN, J.U.D. Professor of German Literature in Harvard University. U. S.

Funeral Oration; delivered at the Burial of Spurzheim. — *Phren. Jour.* VIII. 317.

THOMAS FORSTER,

Sketch of Craniology; or the New Anatomy and Physiology of the Brain. 1815.

Essays on Craniology. — Pamphleteer.

JEAN FOSSATI, M.D.

Report on the State of Phrenology in Italy. — *Phren. Jour.* V. 299.

GEORGE GARDNER, Surgeon.

Phrenological Notice of Mr. John Lissons. — *Phren. Jour.* VIII. 536.

D. G. GOODYER.

A Phrenological Chart. Anno — ?

JAMES GRATTAN.

Case of Derangement of the Faculty of Language. —
Phren. Jour. IX. 471.

WILLIAM GREGORY, M.D.

A singular Affection of the Organ of Language, produced by the Action of Morphia. — Phren. Jour. VIII. 161.

W. R. GREIG.

Observations on a late Pamphlet by Mr. Stone. 1829.

GEORGE HANCOCK (Barrister?).

On the Functions of the Organs of Comparison and Wit. — Phren. Jour. IX. 435, and X. 14.

On Concentrativeness. — Phren. Jour. IX. 617.

HON. D. G. HALLYBURTON, M.P.

Letter on certain Italian Busts: — Cæsar, Cicero, Ariosto, Michael Angelo, and Galileo. — Phren. Jour. IV. 251.

J. J. HAWKINS.

A Sketch of the Life of J. C. B. Hawkins (a precocious child.) — Phren. Jour. VII. 14.

J. D. HOLM.*

Reply to Mr. Owen's Remarks on Phrenology. — Phren. Jour. IX. 489. (Copied from 'Owen's New Moral World'.)

* This gentleman proposes to publish a Biography of Spurzheim, for which he has ample materials; but is prevented at present, "by the Law of Libel, as it now stands." It may indeed be expected that the publication of Spurzheim's Letters will consign to infamy with posterity some names now held in temporary repute.

N. B.—Mr. Holm has at different times defended Phrenology from newspaper attacks — Age, Satirist, John Bull, &c.; but it has already been mentioned that the notice of such controversies does not enter the scope of this volume. In endeavouring to collect references to the daily or weekly press, for thirty years past, the trouble would have very much exceeded the advantages to be gained by it.

ALEXANDER HOOD, Surgeon.

Case of Diseased Organ of Language. — Phren. Trans. 235. Same case continued in Phren. Jour. III. 26.

HOPPE, M.D.

On the Situation of the conjectural Organs of Hunger and Thirst. — Phren. Jour. II. 484.

On the Arrangement of the Phrenological Faculties. — Phren. Jour. IV. 307.

Description of an Icelandic Skull; and Case of deranged Time. — Phren. Jour. V. 455.

On Concentrativeness. — Phren. Jour. IX. 612.

JOHN HOUSTON, M.D.

On the Authenticity of the Skull of Dean Swift. — Phren. Jour. IX. 603.

JAMES INGLIS, M.D.

Case of Injury sustained by the Organ of Language. — Phren. Jour. X. 68.

J. L. LEVISON, Surgeon.

Mental Culture. 1833.

Account of Dr. Spurzheim's Visit to Hull. — Phren. Jour. V. 82.

Case of Spectral Illusion. — Phren. Jour. V. 430.

Cerebral Development of Joseph Pugh, murderer. — Phren. Jour. V. 622.

On the Organ of Weight. — Phren. Jour. VI. 134, 343.
 Case of a Deaf and Dumb Girl. — Phren. Jour. VI. 344.
 Account of the Siamese Twins. — Phren. Jour. VI. 615.
 Phrenological Cases. — Phren. Jour. VII, 380.
 Memoir of Mr. John Lisson. — Phren. Jour. VIII, 532.
 Discussion with the Editors of the Phrenological Journal, touching their criticisms of his work above mentioned, in their 9th volume, divers places.

GEORGE LYON, W.S.

The Harmony of Phrenology with the Scripture Doctrine of Conversion. — Christian Instructor, December, 1823.

On the Causes of National Liberty. — Phren. Jour. II. 598; III. 223.

Disposition and Talents of Mr. Vandenhoff, inferred from Development. — Phren. Jour. IV. 501.

WILLIAM MACGLASHAN, Schoolmaster.

Principles of Phrenology explained. (Date unascertained.)

Sir G. S. MACKENZIE, Bart.

Illustrations of Phrenology. 1820.

Case of John Bellingham. — Phren. Trans. 339.

On the Organ of Weight and its Function. — Phren. Jour. IV. 284; IX. 349.

Essay read to the Royal Society of Edinburgh. — Phren. Jour. VI. 332, 355.

Correspondence with Dugald Stewart, on Phrenology. — Phren. Jour. VII. 303.

Prospectus of an Association for the Advancement of Mental Science. — Phren. Jour. IX. 281.

ROBERT MACNISH, M.D.

Introduction to Phrenology. 1836.

N.B. — The Philosophy of Sleep, and other works by

the same author, are imbued with Phrenology, and in some measure directly connected with the science; though scarcely in so decided a manner as to warrant their being called works on Phrenology.

J. J. NICOL, Surgeon.

Two Cases of Apoplexy, attended with Lesion of some of the knowing Organs and Language. — Phren. Jour. III. 616.

DANIEL NOBLE, Surgeon.

Essay on the Means of estimating the Human Character. 1834.

On the Temperaments. — Phren. Jour. IX. 109, 262.

On the Application of Phrenology to the Investigation of Insanity. — Phren. Jour. IX. 447.

OTTO, M.D.

Case of uncommon Affection of the Faculty of Colour. — Phren. Jour. III. 420.

Character and Development of Ane Nielsdatter, an Infanticide. — Phren. Jour. IV. 302.

Character of Peter Nielsen, a murderer. — Phren. Jour. V. 87.

Case of Sudden Propensity to Murder. — Phren. Jour. VI. 611.

Cases illustrative of Phrenology. — Phren. Jour. VIII. 63.

Case of morbid Activity of Destructiveness. — Phren. Jour. VIII. 144.

G. M. PATERSON, M.D.

On the Phrenology of Hindostan. — Phren. Trans. 430.

Letter on Phrenology in Calcutta, &c. — Phren. Jour. III. 101.

ROBERT PATTERSON.

Cerebral Development and inferred Character of an Egyptian Mummy. — Phren. Jour. IX. 356.

RICHARD POOLE, M.D.

View of some of Dr. Spurzheim's Lectures. — Phren. Trans. 89.

N.B. — Favourable papers on Phrenology were published in the New Edinburgh Review, October 1821, and January and October 1822. Dr. Poole was the editor of this Review.

H. J. PRINCE.

Character and Development of William Manual, a precocious Child. — Phren. Jour. IX. 344.

A. A. ROYER, M.D.

Descriptive Catalogue of Gall's Collection. — Phren. Jour. VI. 480, 602; VII. 27, 181, 250.

THOMAS SANDWITH, Surgeon.

A comparative View of the relation between the Development of the Nervous System and the Functions of Animals. — Phren. Jour. IV. 479.

N.B. — Mr. Sandwith has defended Phrenology in the Hull Newspapers, &c. on occasion of hostile attacks.

EDWIN SAUNDERS, Dentist.

What is Phrenology? 1835.

G. M. SCHWARTZ,

Directeur en Chef du Controle de Suede à Stockholm, &c.

Remarks on the Reflecting Faculties. — Phren. Jour. VI. 326.

WILLIAM SCOTT, W.S.

Functions of Combativeness, Destructiveness, Secretiveness. — Phren. Trans. 131.

Development and Character of King Robert Bruce. — Phren. Trans. 247.

On Wit and the Feeling of the Ludicrous. — Phren. Jour. IV. 195.

On Individuality. — Phren. Jour. V. 226.

On Tragedy. — Phren. Jour. V. 516.

J. B. SEDGEWICK.

On the artificial Compression of the infant Head by barbarous Nations. — Phren. Jour. VI. 377.

N. B. SHURTLEFF, M.D.

Anatomical Report on the Skull of Dr. Spurzheim. — Phren. Jour. X. 39.

JAMES SIMPSON, Advocate.

On the Organ of Weight. — Phren. Jour. II. 412 (Anonymous, but referred to Mr. Simpson in the Fourth Volume of the same Journal), IX. 193.

Analysis of Eloquence. — Phren. Jour. V. 165.

Analysis of Atherston's Herculaneum. — Phren. Jour. V. 437.

Cases of Character inferred from Development. — Phren. Jour. VIII. 58, 68, 206, 406.

Hints for a Model Normal School. — Phren. Jour. IX. 397.

ALEXANDER SMART.

On the application of Phrenology in the Formation of Marriages. — Phren. Jour. VIII. 464.

J. G. SPURZHEIM, M.D.

The Physiognomical System of Gall and Spurzheim. 1815.

Outlines of the Physiognomical System. 1815.

Examination of the Objections against Phrenology. 1817.

On Insanity. 1817.

Elementary Principles of Education. 1821.

Phrenology ; or the Doctrine of the Mind. 1825.

- Philosophical Principles of Phrenology. 1825.
 Sketch of the Natural Laws of Man. 1825.
 Phrenology in connexion with Physiognomy. 1826.
 Anatomy of the Brain. 1826.
 Outlines of Phrenology. 1827.
 Phrenology ; Article in the Foreign Quarterly, republished with Additions. 1830. (The additional notes are copied into the Phrenological Journal, Vol. VI. p. 304.)
 Appendix to the Anatomy of the Brain. 1830.
 Letter to the Editor of the Phrenological Journal. — Phren. Jour. II. 408.
 Strictures on Dr. Fossati's statements. — Phren. Jour. V. 422.
 On the Heads of Burk and Hare. — Phren. Jour. VI. 237.
 Phrenological Lectures in 1825. — Reported in the Lancet.

CORDEN THOMPSON, M.D.

Strictures on Mr. Montgomery's Essay. 1829.

WALTER TOD.

Reply to an Antiphrenological Essay, by the Rev. Charles Findlater. — Phren. Jour. IX. 241.

H. C. WATSON.

Case of a Dumb Girl with great deficiency in the Organ of Tune.* — Phren. Jour. VI. 103.

* I take advantage of a reference to these papers, to make an additional comment to each. There was an intimation given, along with the report on the dumb girl, that a further report should be made. Unfortunately, the child died a few months afterwards; the mother not having observed any change. Her death was from small-pox. There is an editorial note on the question as to the use of the double brain, mentioning Tiedemann's case of Moser, insane on one side, or supposed to be so. I had read the notice of that case, but conceived it inapplicable as evidence. An insane man might believe that one side of his head talked to the other, without the fact being so; just as he might believe one leg to be made of glass or butter, without the fact being so. The co-existence of sanity and insanity, in one person, appears quite possible, if the two hemispheres can act individually.

On the Organ of Comparison. — Phren. Jour. VI. 383; IX. 494.

On the Organ of Wit. — Phren. Jour. VI. 451.

On Memory. — Phren. Jour. VII. 212.

Strictures on Sir William Hamilton's Experiments on the Brains of Animals. — Phren. Jour. VII. 434.

On the Development of Botanists. — Phren. Jour. VIII. 97.

On the Use of the Double Brain.* — Phren. Jour. IX. 608. (See *Note* on the preceding page.)

HENRY WIGHT.

Case of partial Disease of the Brain, and corresponding loss of Mental Power. — Phren. Jour. V. 405.

WILLIAM WILDSMITH, Surgeon.

Inquiry concerning the Connexion of the Mind and the Brain. 1828.

GEORGE WILSON.

A Case of Idiocy. — Phren. Jour. IX. 126.

NEVILLE WOOD.

Remarks on a Review of a Paper on Phrenology by Dr. Milligan. — Analyst, No. II.

H. G. WRIGHT.

Remarks on the Hostility of the Religious to Science. — Phren. Jour. X. 57.

4. ANTIPHRENOLOGICAL AUTHORS AND ESSAYISTS.

JOHN BARCLAY, M.D.

Correspondence between Dr. Barclay and Mr. George Combe. — Phren. Jour. I. 46.

N. B. Dr. Barclay attacks Phrenology, in his Inquiry concerning Life and Organisation.

JOHN BEATTIE, A.M.

A Refutation of Phrenology.—Phren. Jour. VI. 447.

Rev. CHARLES FINDLATER.

Essay against Phrenology.—Phren. Jour. IX. 241.

JOHN GORDON, M.D.

On the Structure of the Brain, with an Estimate of the Claims of Gall and Spurzheim. 1817.

N.B. The reputed author of the Review of the Physiognomical System, in No. 49. of the Edinburgh Review.

Rev. R. W. HAMILTON.

Essay on Craniology. 1826.

Sir WILLIAM HAMILTON, Bart.

Correspondence with Dr. Spurzheim and Mr. Combe, in 1827 and 1828. Phren. Jour. IV. 379; V. 1, 153, 163.

Experiments on the Brain, &c.—Monro's Anatomy of the Brain, and copied into Phren. Jour. VII. 434.

THOMAS HOPE, M.D.

Opinion of Phrenology, as intimated in a Speech to the Royal Society of Edinburgh.*—Phren. Jour. VI. 362.

EDWARD MILLIGAN, M.D.

“Dr. E. Milligan, of this city, who has long and indefatigably kept up a skirmishing warfare against the Phrenologists, and who, as he himself is thoroughly convinced, has repeatedly overthrown them by dint of an algebraic formula and otherwise, makes a fresh attack in the first volume of the Transactions of the Provincial Medical

* Scarcely entitled to rank as an essay or paper on Phrenology; being merely a newspaper report copied into the Phrenological Journal. The editor of the latter says that the report was corrected by Dr. Hope himself. This circumstance, together with the desire to give the best appearance to the antiphrenological writers, induces me to include Dr. Hope with them.

and Surgical Association, just published." — Phren. Jour. VIII. 383. (We are unaware whether this attack ought to be regarded as an antiphrenological essay, or a casual notice.)

JAMES MONTGOMERY.

Essay on the Phrenology of the Hindoos and Negroes. 1829.

THOMAS ROLPH, Surgeon.

Strictures on Phrenology. 1824.

DUGALD STEWART.

Correspondence with Sir G. S. Mackenzie, in 1821. — Phren. Jour. VII. 303.

THOMAS STONE, M.D.

Evidences against Phrenology. 1828.

Observations on the Development of Burk and Hare. 1829.

Rejoinder to a Letter from Mr. Combe. 1829.

J. B. TUPPER, M.D.

Inquiry into Gall's System.

WAYTE, M.D.

Antiphrenology. 1829.

5. LIST OF INDIVIDUALS GIVING TESTIMONIALS ON THE TRUTH OR UTILITY OF PHRENOLOGY, IN 1836.

Sir G. S. Mackenzie, Bart. having addressed a letter to Lord Glenelg, Secretary of State for the Colonies, representing that great advantages could be derived from the use of phrenology in classifying convicts, and soliciting a public trial of the skill of phrenologists in predicating disposition from configuration of head, his Lordship

declined the proposal, on the grounds of having no funds for the purpose and no faith in the science. Sir George Mackenzie assured his Lordship that the trial should be made without expense to Government, and offered to meet the second ground of objection, by producing certificates, in support of the science, from individuals of acknowledged credit and ability. Through the instrumentality of Mr. Combe, a circular was sent round to many phrenologists, to request such certificates from them. At this juncture, the professorship of Logic, in the University of Edinburgh, became vacant, and Mr. Combe offered his services to the patrons of the University. But in consequence of founding his personal claims to the chair upon his popularity as an author and lecturer on a new and yet disputed science, Mr. Combe deemed it proper to request testimonials of the truth and value of phrenology, to present to the Civic Council of Edinburgh, as patrons of the University. The certificates to Lord Glenelg and the testimonials to Mr. Combe were thus given almost at the same time, and have been published together. The following list, copied from the index of the published pamphlet, includes the names and professional designations, &c. of the individuals presenting the certificates and testimonials. A very few profess themselves to be too little conversant with the organology of the science, to give positive testimony on this part of it; but all support the philosophical claims of phrenology in their testimonials, and most of them bear testimony to the organology. Altogether these certificates, &c., present such a weight of *personal* evidence collected in six weeks' time, as must have greatly astonished the opponents of phrenology, who would fail to collect an equal weight of present authority *against* the science, should they labour as many years.

Testimonials to the Patrons of the University of Edinburgh.

1. From CHAS. COWAN, Esq., M.D.E., M.D.P., M.R.C.S.E., Bachelor of Letters of the Sorbonne, Elève of the Ecole Pratique, Member of the Medical Society of Observation of Paris, &c., Lecturer on Anatomy, Translator of Louis on Consumption.
2. From E. BARLOW, Esq., M.D.; Graduate of the University of Edinburgh of the year 1803; Member of the Royal College of Surgeons of Ireland; Fellow of the Royal Medical and Chirurgical Society of London; Senior Physician to the Bath Hospital, and to the Bath United Hospital, &c. &c.
3. From his Grace the LORD ARCHBISHOP OF DUBLIN.
4. From HEWETT COTTREL WATSON, Esq., F.L.S., &c.; formerly Senior President of the Royal Medical Society of Edinburgh; author of the "New Botanist's Guide," the "Geographical Distribution of British Plants," and other works.
5. From Sir G. S. MACKENZIE, Bart., F.R.S.L., formerly President of the Physical Class of the Royal Society of Edinburgh, and V. P. of the Society of Scottish Antiquarians, and President of the Astronomical Institution of Edinburgh; Fellow and Honorary Member of several Scientific and Philosophical Societies in Britain, on the Continent, and in America; author of "Travels in Iceland," of "An Essay on Taste," of "Illustrations of Phrenology," of "An Agricultural Survey of Ross and Cromarty Shires," and of various Memoirs in the

Transactions of Societies and Periodical Works,
and in Brewster's Edinburgh Encyclopædia, &c.

6. From JAS. L. DRUMMOND, Esq., M.D., Professor of Anatomy and Botany in the Belfast Royal Institution ; President of the Belfast Natural History Society ; Honorary Member of the Natural History Society of Newcastle-on-Tyne, and of the Cuvierian Society of Cork ; author of " Thoughts on Natural History," " First Steps to Botany," and " Letters to a Young Naturalist."
7. From V. F. HOVEDEN, Esq., M.A., late Fellow of Trinity College, Cantab.
8. From FRANCIS FARQUHARSON, Esq., M.D., F.R.C.S., Edinburgh, Vice-President of the Phrenological Society.
9. From W. A. F. BROWNE, Surgeon, Medical Superintendent Montrose Lunatic Asylum ; formerly Lecturer on Physiology, &c. ; President of the Royal Medical, Royal Physical, and Plinian Societies, &c.
10. From WILLIAM WILDSMITH, Member of the Royal College of Surgeons, London, of the Council of the Literary and Philosophical Society of Leeds, &c.
11. From Sir W. C. ELLIS, M.D., Physician to the Lunatic Asylum for the County of Middlesex.
12. From JOHN SCOTT, M.D., Fellow of the Royal College of Surgeons.
13. From Rear-Admiral BULLEN.
14. From R. WILLIS, M.D., Member of the Royal College of Surgeons in London, Librarian to the same In-

stitution, and Member of the Royal Medical and Chirurgical Society.

15. From Dr. ROBERT MACNISH, Member of the Faculty of Physicians and Surgeons of Glasgow, and author of the *Philosophy of Sleep*, &c.
16. From ROBERT FERGUSON, Esq., M.P.
17. From the same.
18. From RICHARD TONSON EVANSON, Esq., M.D., M.R.I.A., Professor of the Practice of Physic in the Royal College of Surgeons, Ireland.
19. From Dr. WILLIAM GREGORY, F.R.S.E., Fellow of the Royal College of Physicians of Edinburgh; Member, and formerly President, of the Royal Medical Society; Corresponding Member of the Société de Pharmacie and of the Phrenological Society of Paris; and Secretary to the Phrenological Society of Edinburgh.
20. From J. P. NICHOL, Esq., F.R.S.E., Professor of Practical Astronomy in the University of Glasgow.
21. From Captain MACONOCHE, R.N., F.G.S., Secretary to the Royal Geographical Society of London, &c. &c.
22. From ANDREW COMBE, M.D., Fellow of the Royal College of Physicians of Edinburgh, and Physician in Ordinary to their Majesties the King and Queen of the Belgians.
23. From Professor BROUSSAIS, of the Faculty of Medicine of Paris; — Dr. BESSIERES, of the Faculty of Paris, Member of the Anthropological Society,

author of "An Introduction to the Study of Phrenology," &c.; — M. DAVID RICHARD, Member of the Society of Natural Sciences of France, and of the Anthropological and Phrenological Societies of Paris; — Dr. CASIMIR BROUSSAIS, Physician and Professor to the Val-de-Grâce, Agrégé et Professeur Suppléant d'Hygiène to the Faculty of Medicine of Paris, Member of several Learned Societies, and Vice-President of the Phrenological Society of Paris; — Dr. J. ROBERTON, Member of several Learned Societies, and President of the Anthropological Society of Paris; — Dr. FOSSATI, President of the Phrenological Society of Paris, Member of several Learned Societies, formerly Clinical Professor, and Director of several Italian Hospitals; — M. BOUILLAUD, Professor of Clinical Medicine to the Faculty of Paris; — M. TURPIN, Member of the French Institute; — M. JULES CLOQUET, Professor to the Faculty of Medicine of Paris, and Surgeon to the Hospital of the Faculty of Paris; — M. Sanson (Aîné), Professor of Clinical Surgery in the University of Paris, and successor to the Baron Dupuytren as Surgeon of the Hôtel Dieu; — M. PELTIER, President of the Society of Natural Sciences and Member of the Philomathic Society; — M. FREDERICK LEO, Paris; — Dr. FERRUS, Physician to the Hospital of Bicêtre, Professor of Clinical Medicine on the Diseases of the Nervous System, &c.; — Dr. JOSEPH VIMONT, of the Faculty of Paris, Honorary Member of the Phrenological Societies of London, Edinburgh, Boston, &c., and author of a "Treatise on Human and Comparative Phrenology;" — Dr. GAUBERT, Ex-Professor of the University of France, Knight of the Royal Order of the Legion of Honour, Principal Editor of the Journal of the Phrenolo-

gical Society of Paris, Member of the Anthropological Society, &c.;—M. DUMOUTIER, Anatomical Assistant to the Faculty of Medicine of Paris, and Honorary Member of several Learned Societies;—and Dr. FELIX VOISIN, of the Faculty of Paris, Physician to several Hospitals of that City, Founder of the Establishment at Vauvres for the Treatment of the Insane, and Founder of the Orthophrenic Establishment.

24. Extrait du Discours prononcé à la Séance Annuelle de la Société Phrénologique de Paris, par M. le Professeur ANDRAL, Président, Professeur à la Faculté de Médecine de Paris, Titulaire de l'Académie Royale de Médecine, Membre des Sociétés de Médecine de Bogota, d'Edimbourg, &c. et Médecin de l'Hôpital de la Pitié, Médecin Consultant du Roi, Chevalier de la Légion d'Honneur, &c. Avril 1835. (Published in the 'Journal de la Société Phrénologique de Paris.')
25. From Dr. W. F. EDWARDS, F.R.S., Member of the Institute of France.
26. From ALEX. J. D. DORSEY, Esq., Master of the English Department in the High School of Glasgow.
27. From S. HARE, Esq., Proprietor and Medical Attendant of the Retreat for the Insane near Leeds.
28. From Dr. WILLIAM WEIR, Lecturer on the Practice of Medicine at the Portland Street Medical School, Glasgow, formerly Surgeon to the Royal Infirmary, and one of the Editors of the Glasgow Medical Journal.
29. From Dr. ROBERT HUNTER, Professor of Anatomy and Physiology in the Andersonian University, Glasgow.

30. From ALEXANDER HOOD, Esq., Surgeon, Kilmarnock.
31. From JOHN MILLER, Esq., Surgeon, Kilmarnock.
32. From Dr. J. S. COMBE, Member of the Royal College of Surgeons of Edinburgh.
33. From GEORGE SALMOND, Esq., Procurator-Fiscal of Lanarkshire;—WALTER MOIR, Esq., Sheriff-Substitute of Lanarkshire;—and Mr. D. M'COLL, Governor of Glasgow Jail.
34. From Dr. JOHN MACKINTOSH, Surgeon to the Ordnance Department in North Britain, Lecturer on the Principles of Pathology and Practice of Physic, Fellow of the Royal College of Surgeons of Edinburgh, Member of the Medico-Chirurgical and Wernerian Natural History Societies of Edinburgh, of Montreal, Heidelberg, and Brussels.
35. From ANDREW CARMICHAEL, Esq., M.R.I.A., Dublin.
36. From Dr. JOHN ELLIOTSON, F.R.S., President of the Royal Medical and Chirurgical, and of the London Phrenological Societies; Professor of the Principles and Practice of Medicine and of Clinical Medicine, and Dean of Faculty, in the University of London; Senior Physician of the North London Hospital; Fellow of the Royal College of Physicians of London; formerly Physician to St. Thomas's Hospital, and President of the Royal Medical Society of Edinburgh, &c. &c. &c.
37. From JAMES SIMPSON, Esq., Advocate.
38. From the Honourable D. G. HALLYBURTON, M.P. for Forfarshire.

39. From WILLIAM HUNTER, Esq., A.M., late Professor of Logic, &c., in the Andersonian University, Glasgow.
40. From ALEXANDER MACKINTOSH, Esq., Surgeon Superintendent, Dundee Royal Lunatic Asylum.
41. From ROBERT CHAMBERS, Esq., one of the Conductors of Chambers's Edinburgh Journal.
42. From CHARLES MACLAREN, Esq., Editor of the Scotsman Newspaper.
43. Second Letter from GEORGE SALMOND, Esq., Procurator-Fiscal of the County of Lanark.
44. From WILLIAM HUNTER, Esq., Town-Clerk of Forfar, and President of the Forfar Phrenological Society.
45. From DAVID MURRAY, Esq., Physician in Forfar.
46. From ALEXANDER SMITH, Esq., M.D., Physician in Forfar.
47. From JOHN F. ALLAN, Esq., Licentiate of the Royal College of Surgeons, Edinburgh.
48. From the Honourable Judge CRAMPTON, formerly Fellow and Professor of Law in Trinity College, Dublin.
49. From the Rev. Dr. FRANCIS SADLIER, S. F. Trinity College, Dublin.
50. From C. OTTO, M.D., Professor of Medicine in the University of Copenhagen, Physician to the Civil

Prisons, Member of the Royal Board of Health, and of the Medical Societies in Copenhagen, Edinburgh, Stockholm, Paris, Montpellier, Berlin, Leipzig, Lyons, &c. &c.

51. From THOMAS WYSE, Esq., M.P., Chairman of the Committee on Education in Ireland.
52. From JAMES JOHNSON, M.D., Physician-Extraordinary to the King, Editor of the Medico-Chirurgical Review, &c. &c.
53. From the Rev. Dr. SPRAGUE, Pastor of a Presbyterian Church at Albany, New York.

N.B. Some additional names of other persons sending Testimonials will be given in the Supplement.

Certificates to the Secretary of State for the Colonial Department.

1. From Dr. WILLIAM WEIR, Lecturer on the Practice of Medicine, formerly Surgeon to the Royal Infirmary of Glasgow, and joint Editor of the Glasgow Medical Journal.
2. From ALEXANDER HOOD, Esq., Surgeon, Kilmarnock.
3. From RICHARD CARMICHAEL, Esq. M.R.I.A., Corresponding Member of the Royal Academy of Medicine of France, Honorary Member of several Medical Societies; Consulting Surgeon of the Richmond Surgical Hospital, and Author of several Works on Surgery.
4. From EDWARD BARLOW, M.D. of the University of Edinburgh; Member of the Royal College of Sur-

geons of Ireland; Senior Physician to the Bath Hospital, and the Bath United Hospital; Fellow of the Royal Medical and Chirurgical Society of London, &c. &c.

5. From Messrs. ALEXANDER HOOD, JOHN CROOKS, and JOHN MILLER, Surgeons, and Dr. ROBERT WALKER, Kilmarnock.
6. From ROBERT FERGUSON, Esq., M.P. for Haddingtonshire.
7. From JOHN FIFE, Esq., one of his Majesty's Justices of the Peace for the Borough of Newcastle-upon-Tyne, Member of the Royal College of Surgeons of London, Member of the Medico-Chirurgical Society of Manchester, and of the Royal Medical Society of Edinburgh, Lecturer on Surgery in the Newcastle School of Medicine, &c. &c. &c.
8. From Dr. W. C. ENGLEDDUE, late President of the Royal Medical Society of Edinburgh, and Secretary to the Phrenological Society of Portsmouth.
9. From Dr. JAMES INGLIS, M.R.C.S.E., and Soc. Ed. Med. Reg. Soc. Ed.; — SAM. M'KEUR, Esq., Surgeon, Castle Douglas; — the Rev. WM. GLOVER, A. M., Minister of Crossmichael; — Dr. JOHN COLVIN, Bengal Establishment, M.R.C.S. Lond. and Mem. Med. and Phys. Soc. Calcutta.
10. From S. HARE, Esq., Proprietor and Medical Attendant of the Retreat for the Insane in Leeds.
11. From Dr. JAMES STEWART (A), Surgeon, Royal Navy, and Physician Extraordinary to His Royal Highness the Duke of SUSSEX.

12. From Dr. JAMES SCOTT, LL.B., Surgeon and Lecturer to the Royal Hospital at Haslar; Licentiate of the Royal College of Physicians of London; Surgeon and Medical Superintendent of the Royal Naval Lunatic Asylum; President of the Hampshire Phrenological Society, &c. &c.
13. From HEWETT COTTRELL WATSON, Esq., F.L.S., late President of the Royal Medical Society of Edinburgh; Author of the "Geography of British Plants," and other works.
14. From Sir WILLIAM C. ELLIS, M.D., Superintendent of the Lunatic Asylum for the County of Middlesex, at Hanwell.
15. From Dr. DISNEY ALEXANDER, late one of the Physicians to the Wakefield Dispensary and the Pauper Lunatic Asylum, Lecturer on Phrenology, Author of an Essay on the best Means of preserving Health, of a Treatise on the Croup, and of Lectures on the Internal Evidences of Christianity.
16. From GEORGE MARTELL, Esq., Member of the College of Surgeons, London, Surgeon to the Jail of Portsmouth, and Senior Surgeon to the Dispensary, &c. &c.
17. From JAMES SIMPSON, Esq., Advocate, City Assessor of Edinburgh, and author of "Necessity of Popular Education as a National Object."
18. From HENRY WITHAM, Esq., of Lartington, Yorkshire, Member of the Geological Society of London, and Royal Society of Edinburgh, &c. &c.; and Author of a Work on "The Internal Structure of Fossil Vegetables."

19. From Dr. FRANCIS FARQUHARSON, Fellow of the Royal College of Surgeons of Edinburgh, and Vice-President of the Phrenological Society.
20. From Dr. S. E. HIRSCHFIELD, Bremen.
21. From the SURGEONS to the NEWCASTLE INFIRMARY, and Fifteen other Gentlemen of that Town, namely, JOHN BAIRD, Senior Surgeon to the Newcastle Infirmary; — T. M. GREENHOW, Surgeon to the Newcastle Infirmary, &c.; — WM. HUTTON, F.G.S., Member of the Geological Society of France, &c. &c., and Secretary of the Natural History Society of Northumberland, Durham, and Newcastle-upon-Tyne; — JNO. BUDDLE, V.P. of the Natural History Society of Newcastle-upon-Tyne, F.G.S., &c.; — ROBT. WM. SWAN; — J. CARGILL, M.D.; — WILLIAM MORRISON, Member of the Royal College of Surgeons of London, &c.; — ANTHONY NICHOL; — WILLIAM NEIHAM, Member of the Royal College of Surgeons, London, of the Royal Medical Society, Edinburgh, &c. &c. &c.; — JOHN THOMPSON, C.M., Member of the University of Glasgow; — D. MACKINTOSH, Surgeon to the Newcastle Lunatic Asylum, &c.; — J. C. BRUCE, A.M. — ROBERT CURRIE; — JOHN FENWICK, Alderman of Newcastle-upon-Tyne; — R. B. BOWMAN; — M. H. RANKIN, Solicitor, Newcastle, Author of "Present State of Representation in England and Wales;" — WM. CARGILL.
22. From W.A.F. BROWNE, Esq., Medical Superintendent of Montrose Lunatic Asylum.
23. From Dr. C. OTTO, Professor of Materia Medica and Forensic Medicine in the University of Copenhagen; Physician to the Civil Penitentiary; Mem-

ber of the Royal Board of Health, the Royal Medical Society of Copenhagen, and thirteen other Medical Societies abroad ; Editor of the Danish Medical Journal "Bibliothek for Lieger," &c. &c.

24. From the Honourable DOUGLAS GORDON HALLYBURTON, M.P. for Forfarshire.
25. From Dr. PATRICK NEILL, F.R.S.E. and F.L.S., London.
26. From Dr. JOHN ELLIOTSON, F.R.S., President of the Royal Medical and Chirurgical, and of the London Phrenological Societies ; Professor of the Principles and Practice of Medicine and of Clinical Medicine, and Dean of Faculty in the University of London ; Senior Physician of the North London Hospital ; Fellow of the Royal College of Physicians of London ; formerly Physician to St. Thomas's Hospital, and President of the Royal Medical Society of Edinburgh, &c. &c. &c.
27. From Dr. JOHN SCOTT, Fellow of the Royal College of Surgeons, Edinburgh.
28. From JOSEPH VIMONT, M.D., of the Faculty of Paris, Honorary Member of the Phrenological Societies of Paris, London, Edinburgh, Boston, &c.
29. From Dr. WILLIAM GREGORY, F.R.S.E., Fellow of the Royal College of Physicians of Edinburgh, Member and formerly President of the Royal Medical Society, Corresponding Member of the Société de Pharmacie, and of the Phrenological Society of Paris, and Secretary to the Phrenological Society of Edinburgh.
30. From Dr. ROBERT HUNTER, Professor of Anatomy, &c. in the Andersonian University, Glasgow.

31. From ROBERT MACNISH, Esq., Member of the Faculty of Physicians and Surgeons of Glasgow, and Author of "Philosophy of Sleep," &c.
32. From RICHARD POOLE, M.D., Fellow and joint Librarian of the Royal College of Physicians of Edinburgh ; Author of various Articles in Periodical Journals and the Encyclopædia Edinensis,—as *Language, Philology, Mathematics, Mind, Philosophy*, and *Education*, the last of which has been republished separately.
33. From CHARLES MACLAREN, Esq., Editor of the *Scotsman*.
34. From WILLIAM WILDSMITH, Esq., Member of the Royal College of Surgeons, London, and of the Council of the Leeds Philosophical and Literary Society ; and author of "An Inquiry concerning the Relative Connexion which subsists between the Mind and the Brain."
35. From Mr. WILLIAM BREBNER, Governor of the County and City Bridewell, Glasgow.
36. From H.A.GALBRAITH, Esq., Surgeon to the Glasgow Royal Lunatic Asylum.
37. From GEORGE SALMOND, Esq., Procurator-Fiscal of Lanarkshire ; WALTER MOIR, Esq., Sheriff-substitute of Lanarkshire ; — and Mr. D. M'COLL, Governor of Glasgow Jail.
38. Account of Mr. COMBE'S Phrenological Examination of Heads of Criminals in the Jail of Newcastle-on-Tyne, October 1835.
39. From Dr. JOHN MACKINTOSH, Surgeon to the Ordnance Department in North Britain ; Lecturer on

the Principles of Pathology and Practice of Physic; Fellow of the Royal College of Surgeons of Edinburgh; Member of the Medico-Chirurgical and Wernerian Natural History Societies of Edinburgh, Montreal, Heidelberg, and Brussels.

40. Certificate from HENRY MARSH, Esq., M.D., M.R.I.A. one of the Physicians to Steven's Hospital, Consulting Physician to the Dublin General Hospital, St. Vincent's Hospital, and the Institution for the Diseases of Children; — ROBERT HARRISON, Esq., M.D., M.R.I.A., Professor of Anatomy and Physiology, Royal College of Surgeons in Ireland; — RICHARD TONSON EVANSON, Esq., M.D., M.R.I.A., Professor of the Practice of Physic, Royal College of Surgeons in Ireland; — JAMES ARMSTRONG, D.D., M.R.I.A.; — FRANCIS WHITE, Esq., President of the Royal College of Surgeons in Ireland; — W. F. MONTGOMERY, Esq., M.D., Professor of Midwifery to the King and Queen's College of Physicians in Ireland; — WM. W. CAMPBELL, Esq., M.R.I.A., Demonstrator of Anatomy to the College of Surgeons in Ireland, Resident Assistant Physician to the Dublin Lying-in Hospital; — ANDREW BOURNE, Esq., Barrister; — THOMAS E. BEATTY, Esq., M.D., late Professor of Medical Jurisprudence, Royal College of Surgeons in Ireland; — ARTHUR EDW. GAYER, Esq., LL.D., Barrister; — ANDREW CARMICHAEL, Esq., M.R.I.A.; — JOHN HOUSTON, Esq., M.D., Curator of the Museum, Royal College of Surgeons, Ireland, Surgeon to the City of Dublin Hospital, Surgeon to the Charter Schools of Ireland, and to the Deaf and Dumb Institution for Ireland; — H. MAUNSELL, Esq., M.D., Professor of Midwifery to the Royal College of Surgeons in Ireland, and Member of the Medical Society of Leipzig.

41. From His Grace the ARCHBISHOP of DUBLIN.
42. From the PROVOST of TRINITY COLLEGE.
43. From H. LLOYD, Esq., F.T.C.D., Professor of Natural Philosophy, Dublin.
44. From MOUNTIFORT LONGFIELD, Esq., F.T.C.D., Whayleaw, Professor of Political Economy.
45. From PHILIP CRAMPTON, Esq., Surgeon-General, Dublin.
46. From AR. JACOB, Esq., M.D., Professor of Anatomy, Royal College of Surgeons, Dublin.

6. OPINIONS OF ANTIPHRENOLOGISTS.

In the original plan of this volume it was designed to give a series of extracts from the published opinions of authors and men of philosophical eminence, who have written upon phrenology, or have alluded to it in their works. The publication of Mr. Combe's Testimonials, &c. has rendered this measure unnecessary on the phrenological side of the long controversy; at least, in so far as such opinions may be held to sanction the science. The Testimonials are sufficient, though they might be doubled with small pains. For the present, the list of antiphrenological opinions shall be postponed, *in pity to their authors*. Should the publication of the Testimonials, and of this volume, fail to operate as a salutary warning to the enemies of phrenology, to cease from misrepresentation and abuse of the science in future, the intention will be resumed and carried into effect, so far as living authors and periodicals are concerned.

As phrenology is now on the eve of being universally received by society, the individual members of the com-

munity will speedily have their eyes opened to the serious injury inflicted on them, in consequence of the misrepresentations of antiphrenologists keeping the lights and benefits of phrenology from their sight; indeed, many do already begin to see the loss they have sustained. The consequences to these hostile writers and periodicals may readily be guessed. When persons become aware that they have been duped and seriously injured by others, they are so very little disposed to forgive, to applaud, or to support their deceivers, that the reputation of hostile authors and the profits of hostile periodicals may be considered likely to be soon placed in serious jeopardy; and the sooner their antiphrenological efforts are forgotten so much the better for them.* But Phrenology teaches forgiveness; and its adherents will not be severe in visiting *past* sins, upon those who behave more decently in future. It is too much, however, to expect that continued attacks will be quietly allowed in the present day. Indeed, we confidently anticipate that periodicals continuing their attempts to vilify phrenology and phrenologists will very soon be thrown out of circulation; and we maintain that phrenologists are performing a public good and duty, in striving to arrest the circulation of such works as mislead readers from a truth so extremely important to the best interests of the human race.

Mr. Combe's exertions, in collecting testimonials of the truth and value of phrenology, should give a hint to the honest opponents of that science, — and a few such there are, — to attempt the same thing. If the doctrines of phrenologists be erroneous, it becomes a very serious public duty in those who deny their truth, to make a

* The writer of this volume knows instances where the editors of periodicals have already lost subscribers and advertisements in consequence of the want of honesty, and the scurrility of their attacks on Phrenology. He hopes the Phrenological Journal will record all such attacks in future, and thus set a mark on the works in which they appear, — particularly periodicals.

strenuous and united effort to arrest the further spread of such errors, while any portion of the community yet hangs in doubt or disbelief. Were there the slightest chance that the living authors and editors, who have opposed phrenology, would furnish statements of their *present* opinions on the subject, an application should be made to them for such opinions. If no opposer of the science be induced to attempt this, and misrepresentations of phrenology still continue to blemish the periodical press of Britain, the printed records of their attacks shall be collected. Such a collection will teach phrenologists and the public — for phrenologists will soon *be the public* — what authors and journals are to be shunned as their enemies.

We say that phrenologists and the public will be one, because a true philosophy of mind, when fairly established and understood, must form the groundwork of all our social institutions; and it will then become as necessary for every individual to know something of the principles and applications of phrenology, as it now is necessary for persons to know something of the social laws to which they must submit. We already see that intelligent men of all classes in society, from the senator to the mechanic and labourer, evince deep interest in the science; but the step from all classes to all individuals will require time, although less time than many may now suppose, since the stronger minds are fast adopting phrenological views, and the feebler minds will necessarily follow them.

V. GENERAL SUMMARIES.

1. PHRENOLOGICAL SOCIETIES.

Number of Societies. — It appears that Phrenological Societies had been formed in twenty-four places, up to April 1836, and that two societies now exist in five of them; making a total of twenty-nine. (What other science can boast so many?) Of these, three appear to have become extinct; one has expanded into a Natural History Society; and another has joined itself to such an institution. The number of existing societies is now twenty-four, with a probability of four or five others immediately to be formed, if not already commenced. Scarcely above a dozen of these societies are really in a state of good and regular activity, so far as meetings go; but their books and casts are producing benefits. The years from which five of them date their existence (the second societies in Dublin, Dunfermline, and Glasgow, and those of Kerriemuir and Newburgh) have not been ascertained. The first society was instituted in 1820. In 1825 only three were in existence. In 1830 there were twelve. In the spring of 1836 there were nineteen, besides the five above mentioned, probably all established after 1830. Two of the three extinct societies were formed in 1826 and 1827. The two which have expanded into

Natural History Societies were instituted in 1827 and 1834. The dates and numbers may be thus stated : —

	1820	—	1	Society.
	1824	—	1	
	1825	—	1	
	1826	—	2	
	1827	—	2	
	1828	—	2	
	1829	—	3	
	1832	—	1	
	1833	—	2	
	1834	—	3	
	1835	—	5	
			—	
			23	
Unknown dates	—		6	
			—	
			29	
Extinct, &c.	-	-	5	
			—	
			24	
			—	

Of the existing societies, sixteen are Scottish, six are English, and two are Irish. The three extinct societies were English ; and of the expanded societies one was English, the other Irish.

Number of Members.—In twenty now existent societies the number of members amounts to seven hundred and fifty-eight. For Newburgh, Stirling, Tillicoultry, and the second Dublin Society, no returns have been procured. The average number of members for the other societies is thirty-eight, within a fraction ; and taking half this average for the four societies mentioned, we get eight hundred and thirty-four members of phrenological societies. The Belfast Society contained forty-four, and the

Warwick Society had twenty-eight members when their spheres were enlarged. We may fairly assume these as the phrenological members of a society embracing phrenology as one of its objects; thus raising the aggregate to nine hundred and six members for twenty-six societies; some of which societies are not yet twelve months old, and only two of which were in existence twelve years ago, with about fifty members. Were we to join the number of persons, who have been members of phrenological societies, and have seceded therefrom, through motives not involving any disbelief (see *Dundee*, p. 125., and *Hull*, p. 140.), we might raise the aggregate to twelve hundred. Nor would the few who have been members of *two* societies make any material deduction from this estimate. But the general estimate of nine hundred will be adopted in the table presently to follow.

Medical Members. — The number of medical members in phrenological societies has been ascertained for only sixteen out of the twenty-four. They amount to one hundred and five; the members of the sixteen societies being six hundred and thirty-one. This gives a proportion of one in every six members; making it abundantly evident that phrenology has more particularly attracted the attention of medical men, as asserted on page 70. No one will think of saying that in every six educated men one of them belongs to the medical profession. Taking the number of members at nine hundred, the medical members will exceed one hundred and fifty.

Meetings. — These vary from twelve to fifty-two per annum. As the aggregate number of meetings for seventeen societies amounts to four hundred and thirty-six, the average for the whole may be taken at twenty-six; which gives six hundred and twenty-four meetings in the year. Allowing for irregularities, &c., from five hundred to five hundred and fifty may be taken as nearer the true number.

Income, &c. — The Dundee and Portsmouth Societies demand no entry-money. The others, so far as returns have been made, require a payment varying from half-a-crown to a guinea; and all have an annual subscription; in one instance, of only two shillings; in thirteen cases, varying from four shillings to one guinea. The subscription to the other ten is unascertained. The annual income of the fourteen societies amounts to 368*l.* 4*s.* Supposing the two hundred and forty-seven members of the other ten societies to pay only five shillings each, on an average, their income amounts to 61*l.* 15*s.* The entrance-money varies from a crown (in one instance, half-a-crown) to a guinea; and will more than compensate for defaults in payment by absent members, and other drawbacks. In general terms we may state the annual income of Phrenological Societies at upwards of four hundred pounds.

These summaries may appear moderate or small, especially in regard to pecuniary matters, when compared with the statistics of old established and titular societies, — such as the Royal and Linnæan Societies of London, or the provincial Philosophical and Literary Institutions — which include many departments of science, or even the whole range of literature and science, within their objects. Few, however, if any, societies devoted to single sciences will be found to exceed the phrenological societies in numerical statistics, and none are increasing at such a rapid rate. Probably, there is no single science having so many societies instituted exclusively for its cultivation. How would two dozen anatomical, botanical, chemical, geological, or entomological societies be supported? The study of the three former sciences constitutes a compulsory part of medical education, yet provincial societies for their cultivation would not be supported as are those for the resisted science of phrenology.

2. PHRENOLOGISTS, ANTIPHRENOLOGISTS, &c.

*Professed Phrenologists.** — In addition to members of societies, most of whom may be called professed phrenologists, the local notices make it abundantly evident that there are many phrenologists scattered through Britain, who do not limit themselves to mere belief, but really study the subject to some extent. In Rugby, it is said, that there are only about five persons conversant with the science; six or eight in Kilmarnock; a score in Montrose; a score at least, and possibly ten times as many, in Dundee; fifty in Dunfermline; about a hundred and twenty in Portsmouth; and two or three hundred in Manchester. In Beverley, Coventry, Derby, Doncaster, Nottingham, Wakefield, &c. &c. there are individuals competent to instruct others in the science. A few are to be found in Alyth, Bath, Brechin, Dunbar, Greenock, Haddington, Halifax, Hull, Leeds, Liverpool, Newcastle, &c.; several in Arbroath and (apparently) Belfast; and many in Dublin, Edinburgh, and London. In phrenology, however, as in every other science, the number of *very competent* disciples must be few. If any individual were required to make a list of very competent geologists or entomologists, astronomers or botanists, his list would necessarily be very short; and lists of individuals, who are moderately conversant with those sciences, would still be extremely limited, if compared with the mass of the people. The conjecture may be hazarded, that there are

* "The words "profess" and "profession" are frequently used in this volume, in the sense attached to "declaration," "open avowal," or "public repute." I make an explanation of it here, in consequence of having given offence to a phrenologist, by this use of the word "profession," when addressing him on the subject of the present volume. He took it in the sense of "pretension without practice." No offence was at all intended on my part, but the circumstance called attention to the word, and I then perceived in myself a very great tendency to the use of it with various applications.

already a greater number of persons moderately well instructed in phrenology, than there are of persons equally advanced in geology, entomology, botany, astronomy, or similar sciences. They may be guessed at 5000.

Believers in Phrenology. — In all probability, very few towns in England, or villages in Scotland, are now without some few individuals favourably disposed towards phrenology; and as facilities for instruction are afforded to them, the numbers of competent phrenologists will rapidly increase. It can scarcely be questioned that, in the last ten years, the numbers of persons interested in the science, and desirous of obtaining some knowledge of it, have increased more than twenty-fold. It has been expressly stated that there are many believers, and persons interested, in Alyth, Beverley, Bradford, Dunse, Galashiels, Glasgow, Haddington, Halifax, Hawick, Huddersfield, Hull, Kelso, Kilmarnock, Leeds, Melrose, Monifeith, Montrose, Newcastle, &c. &c.; that the subject is gaining ground in Cupar, Derby, Liverpool, London, Nottingham, Wrexham, and other places; that the feeling is generally favourable in Bath, Belfast, Dublin, and Greenock; that about twenty persons in Rugby and Forfar, respectively, are believers; a hundred and thirty to a hundred and fifty in Dunfermline; five or six hundred in Dundee; six or seven hundred in Portsmouth; a very great number (two or three hundred being only a moderate portion of them) in Manchester; and in London and Edinburgh they may be estimated at thousands. If these places, taken together, give any approach to a fair average for the British Islands, the aggregate of persons favourably inclined to the science must be very many thousands; and it is far from unlikely that the greater part of these have become believers in the general principles of the science within half-a-dozen years, — certainly within a dozen years. Whatever the present numbers may be, they are

augmenting so rapidly that another half dozen years will give them an overwhelming weight in society; and our institutions, — social, educational, political, and otherwise, — will very soon begin to be importantly influenced and modified by phrenological principles. Individuals may be disposed to smile if we say that political power must fall into the hands of the phrenologists, in the course of a few years. But let them smile, as the Tories smiled at the Reformers, it will not change the course of events. *If our statesmen do not become phrenologists, the phrenologists will become the statesmen.* The result will arrive, however brought about: — phrenologists will guide the State, whether they or others be the instruments for bringing their doctrines into actual practice.* We may take 100,000 as a rude estimate for the number of believers.

Antiphrenologists. — These worthies are allowed to be still numerous in many places; but only in very few towns do they now exceed the supporters of the science. In Newcastle, it appears, that they yet do so. In some towns, as Dundee and Manchester, it seems doubtful whether any persons would now call themselves antiphreno-

* It is not intended, by this intimation to say that the *present set* of Phrenologists must become members of the Government. They are merely the advocates of certain principles; and these principles must hereafter form the groundwork of legislation, when their truth and value become recognised by the people at large. Should persons then in political power refuse to modify their own conduct in accordance with principles adopted by the people, they will of course share the fate of all other rulers who resist the wishes of the nation ruled. Phrenology will teach the people to return a very different set of representatives from those recently returned by the reformers. Phrenologists will be guided by the previous lives and actions of their representatives, not by empty promises made on the hustings, and those too often made by individuals whose conduct in private life proves them to be utterly regardless of moral obligations, except in so far as they may believe it expedient to their personal interests to assume the semblance of respect for truth and justice. Had the principles of Phrenology been well understood by their constituents, we should have seen the reform representatives greatly superior to Whigs and Tories, both morally and intellectually; instead of being — as they probably are when taken collectively — inferior to them in personal character.

logists. Everywhere, however, the great body of the public must be held neutral or indifferent. These will gradually fall into the opinions of the stronger party. Ten years ago the Lord Advocate Jeffrey said "that the great body of the public" concurred with him in rejecting phrenology. This great body of the public, in the present day, neither rejects nor receives it. In less than ten years hence, Mr. Combe will say to Lord Jeffrey "the great body of the public concurs with me in receiving phrenology." As to antiphrenologists *really* acquainted with the science they oppose, there can scarcely be one. Persons hostile to phrenology cannot take the pains necessary to the acquisition of a thorough knowledge of it. In doing so they would become phrenologists. Individuals may not always have the candour and honesty to avow self-conversion, while working against phrenology; and some may have their judgment so distorted by prejudices, as to continue erroneous opinions in despite of considerable knowledge. The body of instructed antiphrenologists, if existing at all, must be made up of these classes; and charity bids us hope that the latter is the larger segment. In fact, however, there are few or no competent antiphrenologists. Several gentlemen, whose veracity and judgment are indisputable, openly certify that the antiphrenologists of their towns are *not* sufficiently acquainted with the facts and principles of the science, to entitle their opinions to any weight. And the pages of antiphrenological writers will afford indubitable examples that their authors have had very small knowledge of the subject they were opposing.

3. PHRENOLOGICAL WORKS.

In attempting to estimate the number and value of phrenological works, it will be convenient to class them

under separate heads, according to the design of the works, or prominent objects in the views of the writers ; the circulation being more influenced by such circumstances, than by the name of the writer or talent called forth in producing the works.

First.—Of works teaching the principles of phrenology we have, by Spurzheim, *The Physiognomical System*, 31*s.* 6*d.*—*Outlines of the Physiognomical System*, 8*s.*—*Phrenology*, 16*s.*—*Outlines of Phrenology*, 2*s.* 6*d.*—*Philosophical Principles of Phrenology*, 7*s.*—*Physiognomy in connexion with Phrenology*, 22*s.* The united value of the six works amounts to 4*l.* 7*s.* (The author so mixed up his French and English works, by calling translations new editions, and confused editions by changes of name, that we are unable to say whether more than single English editions of the above works are in existence). The introductory works of Combe are three, *Outlines*, 1*s.*—*Elements*, 4*s.*—*Essays or System*, 12*s.* Of the first there are five editions, three editions of the second, and the like number of the third ; the price of the last edition of the *System* being 15*s.* The united cost of the three works, as now before the public, is 20*s.*; and inclusive of the different editions, it may be named at 2*l.* 16*s.* To these we must add M'Kenzie's *Illustrations*, 15*s.*—Forster's *Craniology*, 5*s.*—Macnish's *Introduction*, 2*s.* 6*d.*—*The Catechism of Phrenology*, said to be in nine editions, 1*s.*—Saunders' *What is Phrenology?* in two editions, 1*s.* 6*d.*—Dewhurst's *Guide*, 3*s.* 6*d.*—These amount to 1*l.* 8*s.* 6*d.*, or, including the several editions, to 1*l.* 19*s.* The prices of Macglashan's *Principles* and Deville's *Outlines* have not been ascertained. Estimating them at 3*s.* together, we obtain 6*l.* 18*s.* 6*d.*, as the cost of the seventeen works, or 9*l.* 5*s.* as the cost of all the thirty-four editions. If we allow an average sale of one thousand copies to each, the sum paid for the introductory works

teaching phrenology will amount to 9250*l.* for 34,000 books.

Second.—As works teaching the applications of phrenology, may be enumerated the following:—Spurzheim's Sketch of the Natural Laws, 6*s.*—Education, in two editions, 7*s.*—Insanity, 7*s.*—Combe's Constitution of Man, 6*s.*; and also four editions at 4*s.*, one at 2*s.* 6*d.*, and one at 1*s.* 6*d.*—Combe's Lectures on Moral Philosophy, 2*s.*—Andrew Combe on Mental Derangement, 7*s.* 6*d.*—Clarke's Christian Phrenology, 6*d.*—Epps' Horæ Phrenologicæ, in two editions, 3*s.* 6*d.*—Levison's Mental Culture, 6*s.* The cost of these nine works, or seventeen editions, amounts to 2*l.* 3*s.* 6*d.*, or 3*l.* 16*s.* Taking the same average of one thousand copies to an edition, we have the sum of 3800*l.* paid for 17,000 books treating of the applications of phrenology.

Third.—Of collective, periodical, and miscellaneous works, we have the Phrenological Journal, its first twenty Numbers being 4*s.*, and the succeeding twenty-eight Numbers being 2*s.* 6*d.*; total price 7*l.* 10*s.*—The Phrenological Transactions, 14*s.*—The Phrenological Bijou, 5*s.* 6*d.*—Memoir of Spurzheim, 4*s.* 6*d.*—Spurzheim's Anatomy of the Brain, and Appendix, 17*s.* 6*d.*—The cost of these six works, in fourteen volumes, amounts to 9*l.* 11*s.* 6*d.* Since the circulation of such works is likely to have been much more limited than that of the other two classes, we may reduce the average to one half, and call it five hundred copies. This gives 4787*l.* 10*s.* for 3000 books (in sets) or 7000 volumes.

Fourth.—There are also above two dozen pamphlets and small works, chiefly of a controversial cast. Several of them are out of print (in London, at least) and their prices unknown to us; but the ascertained cost of thirteen, varying from 6*d.* to 6*s.*, is 25*s.* Hence we cannot be far

wrong in allowing 50s. for the whole. Combe's Answer to Jeffrey, and two or three others, sold pretty largely; but some of these works appear to have had an extremely limited circulation, being chiefly of a personal or local interest. The average sale must consequently be taken at a low rate, say two hundred and fifty copies of twenty-five pamphlets. This gives 625*l.* for 6250 books or pamphlets.

The total number and value of phrenological works sold, according to these somewhat rude estimates, is the following:—

	Works.	Editions.	Volumes.	Value.
First Class	17	34	34,000	£9,250 0
Second	- 9	17	17,000	3,800 0
Third	- 6	6	7,000	4,787 10
Fourth	- 25	25	6,250	625 0
	—	—	—	—
	57	82	64,250	£18,462 10
	—	—	—	—

Vimont's work is properly a French publication, and omitted on such account. All the publications of the present year (1836) are also omitted, except Macnish's Introduction to Phrenology, which would likewise have been left out, on account of its recent date, had not a statement been made in the Phrenological Journal, that fifteen hundred copies had been sold within the first two months after publication. We cannot, therefore, err on the side of exaggeration, in adding it to the list of works estimated to average one thousand copies each. The various editions of Combe's works are estimated at one thousand copies each, making a total of nineteen thousand. In reality this is scarcely more than half the actual sales; for Mr. Combe's Testimonials, presented to the Civic Council of Edinburgh, show the numbers thus:—Essays and System

4250 — Elements 4500 — Outlines 5720 — Lectures 1000 — Constitution 8000 in 12mo, 17,915 in 8vo; making a total of 41,415. These are the certificates of the printers, and it would appear that about 35,000 copies have been circulated. Our estimate of 19,000 only must leave a large surplus towards compensating any possible over-estimate of other works. The value of Mr. Combe's printed works would seem to be between seven and eight thousand pounds. No trifling sum for works on moral science, where the author aims at utility and cheapness, not at private gain.*

4. PHRENOLOGICAL AUTHORS AND ESSAYISTS.

The authors of works on phrenology are twenty-four, besides those who have written anonymously. Adding the essayists mentioned in preceding pages, the writers on phrenology amount to seventy-five. Of the authors, fifteen are medical men, one is a lawyer, one a minister, one a schoolmaster, and one a tradesman. Sir George Mackenzie, and four others whose professions are unascertained (Church, Forster, Greig, Ehn), complete the twenty-four. Among the seventy-five writers, the professional designations of twenty-eight are unknown to us. Out of the remaining forty-seven, six are lawyers, two are divines, two are tradesmen, one a schoolmaster, three live on the labours of others (commonly called independence!), and the other thirty-three are medical men. It appears from these proportions, that more than two-thirds of the persons writing on phrenology are members of the medical

* The *Constitution of Man* has been translated and published in France, Germany, and Sweden. The *System* has been translated into German. The *Elements* have appeared in French. Copious portions of the different works have been republished in Denmark; and several reprints of Mr. Combe's whole works have been published in America. The above sum refers to British editions only.

profession. About one-third, or rather more, of the authors of works, or writers in general, are Scottish. The others are probably English, except Spurzheim and Carmichael; but continental Europe and America have added nine or ten to the writers. These have been joined with the British list, in consequence of the Phrenological Journal having been the medium for publishing their papers. Of course, *Antiphrenologists* are not included.

5. PHRENOLOGICAL MUSEUMS.

The aggregate number of human busts, casts, models, and skulls, in fifteen museums belonging to phrenological societies, amounts to nearly three thousand. For the other societies the returns are incomplete. Collections belonging to individuals, including the commercial ones of Deville, Bally, and O'Neil, greatly exceed this amount. Without including the marked busts, which are usually *artificial*, the number of such illustrations of human phrenology, now distributed through Britain, may be guessed at from ten to twenty thousand, — nearer the latter. Perhaps from four to five thousand may be distinct; the rest being duplicates. The numbers both of originals and duplicates is rapidly on the increase. Animal skulls, collected expressly for phrenological illustration, seem to be fewer. But if we include all the animal skulls in our museums, and which *can* be made subservient to phrenological illustration, they will many times exceed the human skulls, casts, &c.

6. PHRENOLOGICAL LECTURES.

Between the years 1815 and 1825, inclusively, only about twenty courses of lectures on phrenology were

given. From 1826 to 1836 there were nearly a hundred courses. By a rude calculation (probably too low) the number of lectures may have exceeded a thousand, without including those delivered in London. At the average of a hundred auditors to each lecture, and one shilling for each auditor, the sum paid for phrenological lectures has been 5000*l*. The want of exact data prevents this being much better than a mere guess. On his first visit to England, 1814-1817, Spurzheim delivered ten or a dozen courses of lectures; the attendance being only forty in the metropolis, and fewer in other places. During his later residence in Britain and occasional visits, 1825-1831, he lectured in many places, to audiences varying from forty to two hundred and fifty in the country, and from a few scores to upwards of seven hundred in London. Mr. Combe began to lecture in 1822. For some years his auditors in Edinburgh were few. The writer of this volume had the pleasure of hearing his course in 1829, and thinks the attendance was only thirty or forty. By the certificates accompanying the *Testimonials*, it appears that in the winter of 1832-3, the number of tickets for his whole course was two hundred and twenty-five, besides seven hundred persons admitted to single lectures. For another course, in 1834-5, the tickets to the whole were two hundred and twenty-four, besides eleven hundred and fourteen visitors to single lectures. These two courses were delivered at the request of the Edinburgh Philosophical Association. Lectures on Moral Philosophy, by Mr. Combe, were even more popular; there being five hundred and fourteen tickets to the whole course of twenty lectures, and four hundred and ninety-five visitors to single lectures. In 1824 and 1836 Mr. Combe lectured in Glasgow, to a hundred and fifty in the former, and five hundred in the latter year, when the issue of tickets was checked by the want of space to accommodate auditors. The same want of accommodation had

been felt in Newcastle, in 1835, the Lecture-room being filled by three hundred persons.

Without going into further particulars, it is sufficiently evident that the attendance on phrenological lectures has greatly increased; and this circumstance, like so many other indisputable evidences, proves the increase of public attention to the subject. The long popular science of botany will afford us a very good comparative test how far the numbers attendant on phrenological lectures bespeak interest in the subject. In 1835, Dr. Lindley, Professor of Botany in the London University, wrote, — “ Could any one, let me ask, have got together in London, “ in the year 1820, a public class of botany consisting of “ fifty students? Could they even in 1825? And yet “ the season that has just passed has witnessed classes of “ two hundred persons, attracted by the mere interest of “ the subject, and not brought together by academical “ compulsion.” Mr. Combe’s classes of three to five hundred, in Newcastle, Edinburgh, and Glasgow, were “ attracted by the mere interest of the subject, and not brought together by academical compulsion.” Neither was Mr. Browne’s class of five hundred in Montrose thus congregated. Neither was Spurzheim’s audience of seven hundred at the London Institution. Nor were the hundreds, who have attended single lectures or short courses, by other phrenologists, brought together by academical compulsion. In regard to every thing else than its own intrinsic value and interest, Botany stood a fairer chance than Phrenology, from 1820 to 1836; yet we find a Professor of the former science publicly boasting of the numbers attending botanical lectures in the metropolis, although not more than an unendowed phrenologist can bring together in a second or third rate provincial town.*

* The largest audience yet attending a lecture on Phrenology appears to have been attracted by Dr. Broussais, of Paris, in April 1836; the first of his course of lectures having two thousand auditors.

7. TABULAR VIEWS.

Subject to the doubts and uncertainties before mentioned, the following Tables may represent the progress and present state of Phrenology in Britain:—

Aggregate Numbers.

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

Pecuniary Value, &c.

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

Proportions of Medical Men.

Members of Phrenological Societies	-	1	in	6
Authors and Writers on Phrenology ;—				
about	-	-	-	-
		2	in	3
Lecturers ;— probably more than	-	2	in	3

Chronological Progress.

	Societies formed.	Works published.	Editions published.	Total of Publications.
—1815	0	4	0	4
1816—1820	1	4	0	4
1821—1825	2	14	3	17
1826—1830	9	18	6	24
1831—1835	15	14	15	29
	—	—	—	—
Total*	27	54	24	78
	—	—	—	—

* Periodicals are attributed to their years of commencement, and not counted in after years. One Society and a few works are omitted, in consequence of the dates being unascertained. The present year has already produced, or promises—

Societies, 5—Works, 10—Editions, 6.

SUPPLEMENT.

A FEW additional particulars have been obtained since the sheets of this work were in the hands of the printer. These, together with explanations on one or two points, are added here by way of supplement.

Phrenology and the Royal Society of London.

The subject of Spurzheim's paper, mentioned on page 28 of this volume, was a comparison of the brains of an ourang-outang, an idiot, and an ordinary human being. The paper was read to the Society in 1829. By the *Athenæum* for June 1836, page 418, it appears that, on the 9th of that month, a paper was read to the same Society, on "the Brain of the Negro compared with that of the European and the Ourang-outang; by Frederick Tiedemann, M.D., Professor of Anatomy and Physiology in the University of Heidelberg."

Phrenology and Metaphysics.

The contrast of Phrenology and Metaphysics, on page 51, appears more laconic than precise. Phrenology differs from metaphysical science in not regarding mind simply as an abstraction, apart from the organization on which it depends; but it rather contrasts, in this way, with the metaphysical mode of studying mind, than with *metaphysics* in the broadest acceptation of that term. In some

sense, indeed, every thing may be said to admit of metaphysical consideration ; albeit nothing can be understood by metaphysical reasoning alone.

State of Phrenology in Aberdeen.

The science appears to be attracting rather more attention here, than was known to Dr. Murray in April. This gentleman probably directed attention to the more aristocratic portion of the community of Aberdeen ; but I have been since favoured with a letter from the town, conveying the following intelligence : —

I. There is yet no Phrenological Society ; but one is in course of formation here.

II. Several hundreds, at least, admit the general principles of phrenology ; and approaching to one hundred make a study of the science. Perhaps there are a good many antiphrenologists ; very few, if any, of whom are acquainted with the science in a sufficient degree to pass judgment on its claims.

III. The Rev. H. Clarke, of Dundee, gave two lectures here in the present month of June ; which were very well attended, considering that they were very imperfectly advertised. There are a Medico-Chirurgical Society, a Mechanics' Institution, and one or two other less public societies ; the two former are very well supported.

“ I may further state that about four months ago, ten individuals, including myself (chiefly engaged in trade or manufacture), resolved to associate ourselves for the purpose of studying Phrenology as a science of mind, with the view of its practical application in our individual and social capacities. Mr. Clarke's visit was quite unexpected to us, but has done the cause of phrenology much good in this quarter. We are making all the inquiries we can preliminary to the forming a society on a proper basis,

and have a reasonable prospect of a steady, probably a rapid, increase." — "James Straton, fishing-tackle maker." (Page 112.)

State of Phrenology in Edinburgh.

Two small pamphlets, in continuation of Mr. Combe's *Testimonials*, have been printed. They conclude with a very pleasing letter from Mr. William Fraser, of Edinburgh, who enjoys good opportunities for ascertaining the state of public feeling on the subject of phrenology, in this city. In reference to Mr. Combe's courses of lectures, both to the working classes and to the "mercantile and trading portions of the community," this gentleman writes: — "At the commencement of the above courses
" of lectures, the science of Phrenology was in great dis-
" repute among these classes in Edinburgh, but the lucid
" and masterly exposition which you gave of its principles,
" and of its practical application to all the duties of life,
" invariably elicited unqualified praise from all ranks of
" your hearers, and has completely turned the tide of
" public opinion in its favour. (Page 129.)

State of Phrenology in Exeter.

It is stated in the *Christian Pioneer* (1835), that a Phrenological Society exists in this city. I have not heard or seen any other notice of it.

State of Phrenology in Stirling.

I. The Phrenological Society of Stirling was established in December 1834. It now contains from twenty-five to thirty members; none of them being medical men. Its collection is yet very small, including only eight casts or busts, and as many books. The entrance and annual subscription are one shilling each. The meetings are weekly, from October to April.

II. A good number of persons admit the general principles of phrenology; very few being entitled to the appellation of "phrenologists." No antiphrenologists are known.

III. Mr. Aitken lectured here in 1834, and was rather well attended. The Stirling School of Arts, for giving instructions in the arts and sciences, consists of two hundred and eighty-five members.

Mr. William Mackison, Secretary of the Society, favoured me with these statements. Is not the annual subscription too low? A museum and library cannot be formed with such limited funds. (Page 164.)

State of Phrenology in Taunton.

II. About twenty persons admit the general principles of phrenology; eight or ten of them being entitled to the designation of phrenologists. There is one antiphrenologist. He says "that he has never read any of the publications on the subject."

III. A course of seven lectures was delivered to the Mechanics' Institution here, in 1834, by Mr. E. W. Cox, solicitor (to whom I am indebted for this notice), attended by about one hundred auditors. This is the only scientific institution in Taunton. (Page 165.)

Additional Works.

1836. JAMES. Thoughts on Phrenology. 18mo. pp. 58. Price 1s. 6d.

1836. —? A Key to Phrenology. Price 6d.

I have not seen this work, and know not by whom it is written; but would beg to warn the public against the catchpenny books on the science which will speedily abound. Combe's Outlines is a cheap work, and is quite sufficient for those who will not

go to the higher price of his Elements, or of Macnish's Introduction. It would be well for persons to consult the notices or reviews in the Phrenological Journal before buying any work on the Science, and never to purchase those published by anonymous authors.

Caldwell's Thoughts on Physical Education, &c.

Having now seen a copy of this work, I would add that it should not have been included in the list of works on phrenology; albeit both its author and present editor draw largely on that science. It contains so much valuable matter not necessarily connected with phrenology, that we cannot fairly claim it as a phrenological work. To parents, teachers, political rulers, and indeed to all persons, it may be warmly recommended, as a very valuable production. (Page 180.)

Noble's Essay on the Means of estimating Character.

A notice of this work in the ninth volume of the Phrenological Journal, page 264, should have been referred to. The work does not appear to be met with in London. Authors should take care that copies of country publications are transmitted to the London agents of their publishers. (Page 178.)

Writers on Phrenology.

Appended to the circular mentioned on page 111, was a request that authors on phrenology would specify their works and essays on the subject. Mr. Cox, of Taunton, thus answers the request. "I published in 1833 a work founded on the principles of phrenology, entitled 'The Scheme of Creation,' being the substance of four lectures on the questions, — 'Where am I?' 'What am I?'

‘Why am I?’” “In all my essays, published in the Monthly Repository and elsewhere, phrenology is the basis of all the principles, moral, political, and philosophical, which are there discussed.” As the designation has been limited in the preceding pages, Mr. Cox does not fully come under that of a writer on phrenology.

In the tenth volume of the Phrenological Journal, are certain strictures upon Mr. Browne’s remarks on religious fanaticism, in a letter signed “John Maxwell, M.D.” The author of the letter ought, perhaps, to have been included in the list of writers on phrenology.

Mr. Combe’s Additional Testimonials.

The continuation of Mr. Combe’s Testimonials contains certificates or letters from the following persons : —

54. From CHRISTOPHER DUNKIN, Esq., Albany, United States.
55. From Monsieur G. M. SCHWARTZ, late Professor of Natural Philosophy and Chemistry ; Director-General of the Royal Board of Control, and Director of the Royal Technological Institution ; Chevalier of the Polar Star ; Member of the Royal Academies of Sciences, Agriculture, and Military Science at Stockholm, as well as of other Foreign and Swedish learned societies.
56. From Rev. ADAM BROWN, Minister of the Cameroonian Chapel, Kilmarnock.
57. From Professor HOPPE, Medical Inspector of Copenhagen ; Corresponding Member of the Phrenological and Medico-Chirurgical Societies of Edinburgh, &c.
58. From Dr. D E. HIRSCHFELD, Bremen.

ished 59. From RICHARD CARMICHAEL, Esq., M.R.I.A.; Cor-
y is th responding Member of the Academie Royale de
osoph Medicine de France, &c. &c. &c.; and Consulting
ion ha Surgeon of the Richmond Surgical Hospital,
not full Dublin.

nal, a 60. From JAMES O'BEIRNE, Esq., M.D. of the University
eligio of Edinburgh; Surgeon Extraordinary to the King,
." Th &c. &c.

clude 61. From ROBERT HARRISON, Esq., M.D., M.R.I.A.,
Member of the Royal College of Surgeons in Ire-
land and London; Professor of Anatomy and Physi-
ology in the Royal College of Surgeons in Ire-
land, &c.

ntains 62. From D. G. KIESER, M.D. Göttingen, Ordinary Public
United Professor, and Member of the Medical Faculty at
Jena; Privy Councillor to the Grand Duke of Saxe
Weimer; Director of a Clinical Hospital; President
for 1836 of the Association of German Philoso-
phers and Physicians; Vice-President of the Impe-
rial Academy of Sciences of Charles Leopold;
Member of the Academies and Societies of Harlem,
Göttingen, Moscow, Berlin, Marburg, Halle, Bonn,
Erlanger, Jena, &c.; Author of several Physiolo-
gical and Medical Works.

of Na 63. From Dr. W. F. MONTGOMERY, Professor of Mid-
genera wifery to the King and Queen's College of Physi-
: of th cians in Ireland.
of th
nies
nce
wedi

amer 64. From Dr. JOHN MOLLAN, Upper Gloucester Street,
Dublin.

Cope 65. From HILL W. ROWAN, Esq., Chief Magistrate of
ologio Police, Ireland.
rgh,

66. From THOMAS WYSE, Esq., M.P., Chairman of the
Committee on Education in Ireland.

67. From GEORGE RENNIE, Esq., Sculptor, London.
68. From Rev. GEORGE LAWSON, Minister of the Associate Synod, Kilmarnock.
69. From Mr. WILLIAM FRASER, Edinburgh.

THE END.

, London

of the A.

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