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AND

COMPENDIUM OF MENTAL AND MORAL SCIENCE.

VOL. I.

From PROF. J. MILLOTT SEVERN, F.B.P.S.
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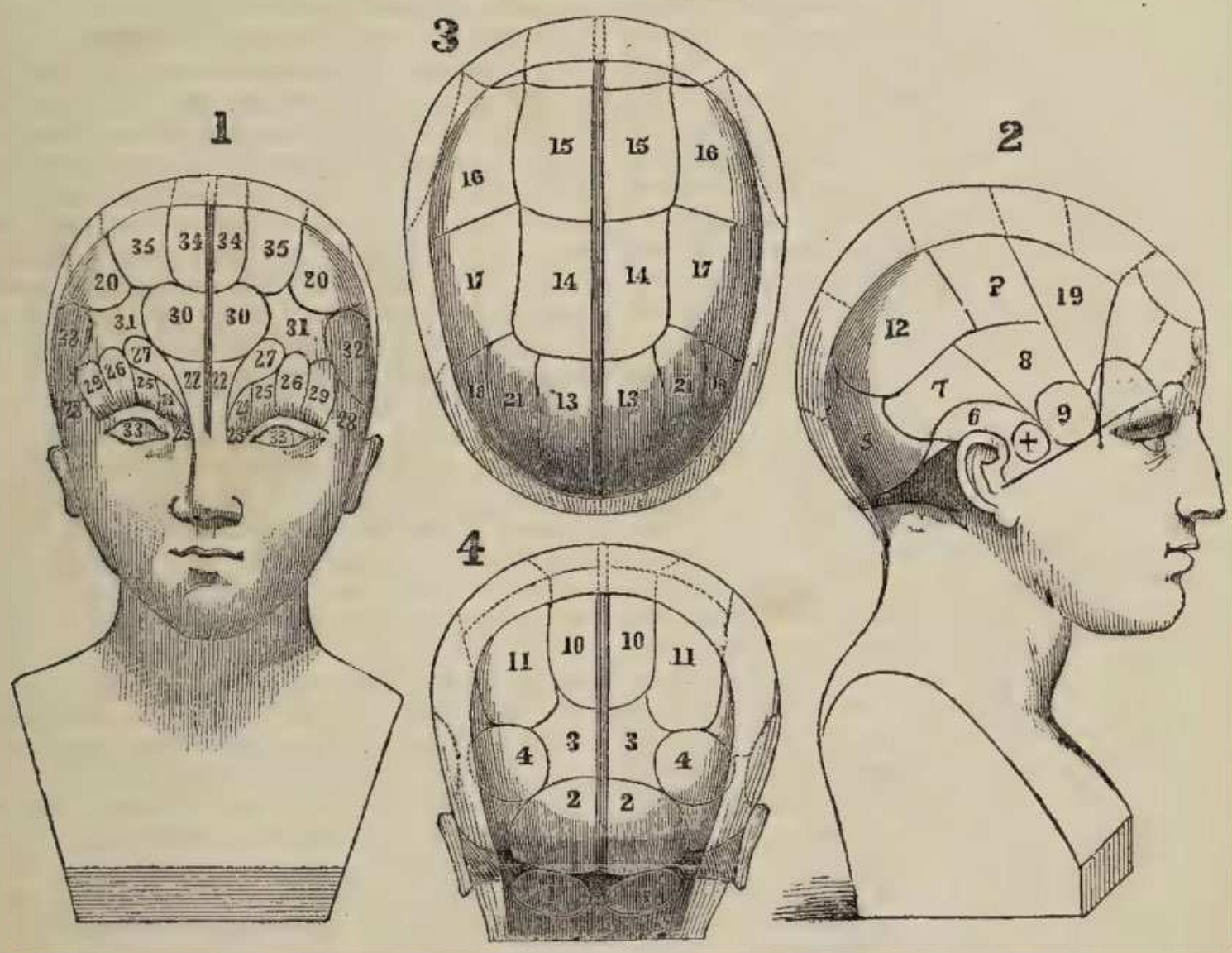
THE

PEOPLE'S PHRENOLOGICAL JOURNAL,

AND

COMPENDIUM OF MENTAL AND MORAL SCIENCE.

KNOW THYSELF.



NAMES OF THE PHRENOLOGICAL ORGANS,

Referring to the figures indicating their relative positions.

AFFECTIVE.

1. AMATIVENESS . *fig.* 4
2. PHILOPROGENITIVENESS 4
3. CONCENTRATIVENESS . 4
4. ADHESIVENESS . . . 4
5. COMBATIVENESS . . . 2
6. DESTRUCTIVENESS . . 2
7. ALIMENTIVENESS . . 2
8. SECRETIVENESS . . . 2
8. ACQUISITIVENESS . . 2
9. CONSTRUCTIVENESS *fig.* 2
10. SELF-ESTEEM . . . 4
11. LOVE OF APPROBATION 4
12. CAUTIOUSNESS . . . 2
13. BENEVOLENCE . . . 3
14. VENERATION 3
15. FIRMNESS 3
16. CONSCIENTIOUSNESS . 3
17. HOPE 3
18. WONDER 3
19. IDEALITY . . . *fig.* 2
? UNASCERTAINED . . 2
20. WIT OR MIRTHFULNESS 1
21. IMITATION 3

INTELLECTUAL.

22. INDIVIDUALITY . . . 1
23. FORM 1
24. SIZE 1
25. WEIGHT 1
26. COLOURING . . *fig.* 1
27. LOCALITY 1
28. NUMBER 1
29. ORDER 1
30. EVENTUALITY . . . 1
31. TIME 1
32. TUNE 1
33. LANGUAGE 1
34. COMPARISON 1
35. CAUSALITY 1

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INTRODUCTION.

MUCH has been said and written to prove that the "march of intellect," as manifested in all improvements in the arts, sciences, and literature, and in the amelioration of our social condition, tends to establish an universal democracy; the effect of all such improvements being to extend to the many, knowledge, enjoyments, and facilities previously within the reach only of the few. A transient glance at the results flowing from the introduction of the printing-press, the steam-engine in its application to our manufactures, rail-roads and steam-vessels,—will suffice to establish this fact. By means of the former, the whole range of the natural sciences, all that is wonderful and useful in nature and art, and whatever is amusing or instructive in literature, has been brought within the reach of most; while the introduction of steam power may be said to have partially annihilated time and space; and by the facilities it has afforded for man to mingle with his fellows, and to the interchange of ideas following such a contact, much has been done to eradicate prejudice and to expand the mind. The present attempt to establish the PEOPLE'S PHRENOLOGICAL JOURNAL has for its aim the further carrying out this desirable object, —to teach man to know himself: without this knowledge it is impossible that he should conform to the duties devolving upon him as an individual, a social and a religious being; and as all communities, however limited or extended in size and numbers, are but a collection of individuals, it is evident that to form a happy community, whether it be a family or a nation, the individual members of it must be happy. This can only result from each knowing his own constitution and its relation to others, with the adaptation of the external world to all his wants, so long as he acts under the guidance of the higher faculties of his nature; seeking at all times to secure his own happiness by conducing to the happiness of all, and not striving to build up his own fame or fortune upon the ruin or mishaps of others.

We fancy we can hear many and well-meaning persons exclaim upon the first appearance of our journal, The schoolmaster's abroad again; the people are now to be taught to "know themselves." There exists a very large class of persons who are unable to divest their minds of certain notions they have imbibed, however erroneous, in regard to certain words and things: alteration is considered innovation; improvement, destruction. Talk of a revolution, they are horror-struck; not thinking that all the good they venerate has been achieved by a series of revolutions in our laws, our religion, our manners, our minds; gradually progressing from the earliest ages. Speak of an universal democracy, and they think of universal anarchy and bloodshed. But such is not our meaning; we do not advocate the absurd notion of perfect equality. What we mean by universal democracy, is the acknowledgment of the equal rights of all men to the legitimate use and gratification of all the faculties bestowed by nature on them, and for which she has so bountifully spread the means throughout creation.

Nor must it be supposed that such a democracy is in any way opposed to the aristocracy nature has ordained, and in spite of man's puny efforts will vindicate:—a nobility, an aristocracy of morality and of intellect. To establish this, and maintain its supremacy, will be the object of this publication.

We do not think lightly of the difficulties to be encountered in the attempt: opponents, if not enemies, will meet us at every turn. Not only those who hate all onward movement, but those who advocate the people's cause, have seriously cautioned us. They wish, they say, the people to be educated, to be taught what is useful to them; but such subjects as mental and moral philosophy, or the science of cerebral physiology, should be left to the doctors and professional men. To this class of arguers we would beg respectfully to propound two queries:—Have doctors and professional men any faculty, or set of faculties, not equally bestowed upon *the people?* And further, we would ask,—is not prevention better than cure?

If the first question be answered in the negative, and the last in the affirmative, what reason can be assigned why all should not be taught the physiology of their system, and enabled to live in accordance with the laws of their physical nature, and not be left to err in ignorance; and, by thus abusing their natural powers, render needful the doctor's services to cure or modify the evils which might have been prevented by a moderate acquaintance with the natural laws of their physical constitution? And if this be true, of how much greater consequence is it that they should know the moral and intellectual laws they are subject to, and not be kept in ignorance to sin and commit crimes, (for crime is in all cases the result of ignorance,) till the moral doctors (lawyers) are called,—not in this case to attempt a *cure*, but to inflict *punishment*, which often tends to confirm the malady; and our prisons are daily pouring out upon the community the moral incurables, to resume the courses which first generated the disease.

Others tell us the people cannot appreciate the subject; that they are still too ignorant; that those who have been taught to read must, to be pleased, have their propensities excited by tales of murder and mystery, and that the majority seek their enjoyments, from the gratification of their lowest feelings. Our reply to this class of Job's comforters is by the homely adage, that "the proof of the pudding is in the eating." We have taken a different estimate of the *people:* we feel that the determination will be appreciated, to place within their reach, not merely a weekly publication to amuse and interest them, but one which when collected as a work shall be of permanent interest and usefulness.

Having noticed briefly some of the obstacles we are prepared to encounter; great though they may be, we doubt not success; and the assurances of aid and support from friends of known talent and experience justify us in the hope that we may be the means of disseminating knowledge of discoveries, calculated to produce more important consequences than any other discovery in science or art; revealing to us as it does one of nature's greatest secrets,—the springs of thought and

motives to action; bringing before our eyes, in a demonstrable form, the material instruments of mentation, and enabling us to read as in an open book what have hitherto been regarded as the deepest mysteries of our nature,—the natural capabilities and dispositions of mankind.

We beg our readers' indulgence for a few moments, while we endeavour to explain how we propose to carry out this object, by the publication of THE PEOPLE'S PHRENOLOGICAL JOURNAL.

It is intended to comprise in its pages,—

I. A complete system of the science of Cerebral Physiology, from its discovery by Gall to the present time; comprising, with an elementary introduction, a full metaphysical analysis of the mental powers.

II. Instructions for its practical application to the following purposes:—

1. Deducing the natural capabilities of individuals.
2. Training and education of the feelings, sentiments, and intellectual faculties.
3. Social and political economy.
4. Making and administering of laws.
5. Treatment of criminals and the insane.

III. A review of works and lectures relating to the science of the mind.

IV. Record of facts and cases of an interesting nature.

V. General intelligence connected with the progress of the science.

VI. Discussions upon disputed points.

VII. Correspondence.

Thus affording all the opportunity of studying and practically applying the science; and while every fact of an interesting nature will be adduced, as phrenologists we feel that it is now time to generalize more efficiently upon the facts already known; and by a classification of the faculties, to establish a system of philosophy which may be made to bear on specific subjects. Great advantages must result from this, which are not fully understood. Man's progression may be said to depend upon the establishing a true and comprehensive knowledge of his mental powers, their source and relation to his organization. Phrenologists must not endeavour to fit the science to established notions: the only real question to be considered is, what is *true*, not what is old, or supported by authority. No two truths can disagree; therefore, any one imbued with a love of what is right, having satisfied himself of the truth of a principle, will carry it out boldly; knowing that error only can suffer, and that the sooner it is overthrown, the sooner will man realize the full measure of happiness for which his nature is adapted. Let truth be the goal of our desires, the object of our ambition; permanent good will never be realized by its restraint. But what miseries are now stalking with giant strides throughout the world, from the promulgation and support of error. Nothing can ensure man's perfect freedom but establishing the reign of truth o'er all men's minds: the most important truth to each individual is to know himself; to teach that knowledge, will be the end and aim of THE PEOPLE'S PHRENOLOGICAL JOURNAL.

A COMPLETE SYSTEM OF PHRENOLOGY.

CHAP. I.—*What is Phrenology?—Introductory Remarks as to its Study—Previous State of Mental Science—Reception of new Discoveries—Opposition and Prejudice tend to elicit Truth—Objects for which the Science should be studied.*

WHAT is Phrenology? This question will no doubt be asked by many whose attention for the first time will be called to the subject by the appearance of this publication; many who have heard and thought upon it, will find it difficult to give a satisfactory answer. In everything connected with science, much depends upon clear and definite notions being associated with the terms used. A clear understanding of what is meant by Phrenology is most important; in this humble attempt to popularize what has hitherto been considered as an abstract study, above the comprehension of the many, we deem that at the onset it is preferable on this point to incur the charge of being somewhat diffuse, than to risk the danger of being ambiguous; our object being but to treat the subject in a plain and fully explanatory way, so as to bring it in a familiar and interesting shape within the comprehension of all.

Phrenology:—the word itself is derived, like many scientific names, from the Greek, and means a discourse or doctrine of the mind; and most phrenologists have been contented to give merely this definition; others have stated that it is a superior system of psycological science;—but here we are met with difficulty at the very threshold: what is the mind? or what is psycology? The answers to these questions will be as various as the organizations of the individuals furnishing the response; and therefore these definitions cannot be considered as exact enough to prove satisfactory. A more correct definition is, that it means the *physiology of the brain*. If we clearly understand the meaning implied by any term, the word itself is of little comparative consequence. The utter impossibility of finding or coining words which convey to all a like notion, is the greatest difficulty connected with the study of mental and moral science. At all times there has existed, no doubt, a general notion of the important part played by a man's head in the economics of his nature; but till the labours of the phrenologists threw a light upon the subject, little was known of the structure or functions performed by the most important of all man's organs, the brain.

Phrenology, then, may be defined as the physiology of the brain. Anatomy teaches the structure, physiology the function and the effect produced by the state of the organs on the manifestation of their functions: what the vital principle may be which gives activity to the whole system of man's nature, is not a question necessarily connected with the study of the function of any particular organ. We perceive anatomically the structure of the liver and lungs; observation proves that blood, in passing through the lungs, undergoes certain changes; and that the liver secretes a certain matter, called bile; that the heart performs certain duties

connected with the circulation, the stomach with digestion; and to fully understand these functions, and to employ the knowledge for the advantage of all, it is not necessary that we pause to inquire whether the function is performed by a power inherent in the organ, or whether each organ has a master-spirit, or sovereign essence, which really has the power, and only uses the organ as its instrument. The power is never manifested without the instrument; and thus we are compelled to acknowledge that respiration depends upon the lungs,—is, in fact, a property inherent in that viscera; circulation on the heart; the secretion of bile on the liver. Experience has so fully proved these facts, that the allusion to them would seem useless, but that when it is proposed to extend the same kind of observation to the brain, and from the same kind of facts draw similar conclusions, the legitimate deduction, that the mental manifestations depend upon the brain, we are encountered with numberless objections, as though a new principle were being propounded; when, in fact, it is only extending to another portion of our organization, principles universally admitted as true in relation to all the other portions of our system. No instance has been found where an individual has manifested mental power without a brain. Observation has shown that the amount of power depends upon the size and condition of the brain; that diseased brain produces diseased manifestation; that the entire function may be impeded by affecting the brain; and that particular manifestations may be accelerated by exciting or depressing the particular portion of the cerebral organization connected with the power. This branch of the subject will be fully considered in explaining the principles of the science, in the following chapter. One only way is there of basing on a solid foundation the discovery of truth,—*observation!* Self-conviction can only follow self-observation: let all then, dismissing from their minds preconceived notions of what *should* or *might* be, enter upon this fertile field for study, desirous only to find truth and discover what *is;* and the reward must prove a plenteous harvest of knowledge. By neglecting this rule, errors have been promulgated; and nothing is more astonishing to reflective minds than that *reason* has been so long and so willingly enslaved by prejudice and custom. A detailed review of the different systems of ethics which have been and still are taught in universities and schools, would show this fact in a most striking manner; but as it is not necessary to the study of phrenology, a few instances only will be adduced, as a spur to the resolve to loose the mental fetters that for ages have bound down the intellects of nations, and sent generation after generation to their graves, without ever being released from their leading-strings of thought, or having learnt to read in nature's book, and think and feel that they were men possessed of organizations which, if trained and educated, would have urged them forward as pioneers to clear the way for the advance of the intelligence, and consequently the happiness, of the whole species.

It is only to search among the various schools of mental philosophy, from Aristotle to Reid or Stewart, to find a system suited to any fancy; for they are as varied as the powers of the propounders of them. Theory after theory has been established, and yet we are told by De Bonald, and the announcement is echoed by Dugald Stewart, that upon this subject "the diversity of opinions has increased with the diversity of writers in every age; that Europe, which at present possesses libraries filled with philosophical works, and which reckons up almost as many philosophers as writers, poor in the midst of so much riches, and uncertain, with the aid of all its guides, which road it should follow,—Europe, the centre and focus of all the light of the world, has yet its philosophy in expectation!"

This, though a distressing, is a true picture: what a boon, then, must phrenology prove; throwing a full light upon what has been for so many ages clouded and obscure. The reason why there has never been established a true system of mental philosophy, is, that all who have sought to build up systems, have neglected *facts*, and founded their theories upon their own *consciousness;* regarding themselves as infallible standards of human nature. We have heard of one of these theoretical philosophers, who, upon being told that *facts* were opposed to his theory, exclaimed, "So much the worse for the facts." From this preference has arisen the crudities and inconsistencies of the ancient and modern writers on this subject. Pythagoras taught the transmigration of souls from man to beast, through different ages; Plato, that the soul was immortal, and made of the same substance as the fixed stars; Aristotle, that the mind was in the head,—common sense in the fore part, imagination in the second ventricle, and memory in a convenient "storehouse," the cerebellum; which, being separated, was deemed a depository for matters to be placed in and taken out when wanted for use: he also taught that ideas were not innate; that the mind was like a flat table or piece of wax, and capable of receiving any impressions. The Epicureans taught that thought and judgment were caused by accumulations of volatile atoms thrown off from matter, which penetrated the body, and so obtained entrance to the mind. Some have said the soul was compounded of the four elements, earth, air, fire, and water; some systems give us two, three, and four souls, and make each one have its duties to perform in managing the different classes of ideas. Des Cartes made the mighty discovery that *feeling* and *thought* were distinct from *extension* and *expansion*, and arrived at last at the conclusion that *heat* and *cold* were sensations of the mind, and not properties of matter. Locke acquiesced in this. Bishop Berkely went further in this spirit; by a kind of metaphysical legerdemain, he struck out of existence the whole external world; the earth, the sea, the heavens themselves, and all that they contain were merely *impressions* on the sensorium. Hobbes was the antipodes of the imaginative bishop; he called all again into existence; with him there was no intrinsic difference in virtue and vice; consciousness, hope, joy, imagination, and reflection were all the result of motion; he saw nothing but physical organization. Then came Hume, to prove there was neither material nor immaterial world. Not to extend this subject, which is really humiliating, it may be remarked, that all these theories, with all that has been propounded in relation to

them, have found their supporters in men high in authority; and even laws have been made to punish men for not thinking like some particular man whose doctrines were in vogue. The French parliament, under Francis I., pronounced Peter Ramus to be "insolent, impudent, and a liar;" and for all coming time condemned, suppressed, and abolished his books; prohibiting him from copying or even reading them, because he had publicly disputed the doctrines of Aristotle; and further to attack these doctrines was rendered by legislative enactment punishable by the galleys. These days of mental tyranny are passed, and with them much of the obscurity and error connected with these various systems. Why mental philosophy has never yet been a certain and established science, the above remarks will clearly show. Nature has been forsaken, observation slighted, and facts neglected, till Gall, with his master-mind soaring above the prejudice of ages, leaving the beaten track of the schoolmen, threw himself into the arms of nature, carefully perused the pages of her book, and by an extensive observation of facts, and a legitimate deduction from them, in accordance with the principles expounded by our own immortal Bacon, gave to the world the only true system of mental philosophy,—Phrenology. The promulgation of this system has done more in a few years to ameliorate the condition of man, and advance him in the scale of being, than all that had been said or written for two thousand years antecedent. Already is it hailed by many as the "hand-maid" to a higher state of mental, moral, and religious existence; and it is a system which all may prove. The same volume is open to all who qualify themselves to read the indications of the mind, in the external shape of the head. That its discovery should meet with opposition, should not excite surprise or generate mistrust; such has been the case with important discoveries in all ages; and the phrenologist must not expect to escape, considering that in proportion to the mighty revolution it is destined to produce, will be excited the opposition of all those who, from education or interest, are desirous to maintain ignorance and error. Even in physical sciences, where dispute would be thought impossible, newly-discovered truths have been rejected even by the wise and honest. Such power has prejudice, and a deference for names and precedents, with many.

In the early ages we find philosophers inveighing against each other. The people accused the philosophers who investigated the causes of things, of presumptuously invading the rights of divinity. Pythagoras was driven from Athens; Democritus was treated as insane by Abderites, for his attempt to find out the cause of madness by dissection; Socrates was forced to drink the juice of hemlock for having demonstrated the unity of God.

A council of seven cardinals pronounced against Galileo a sentence which, for the sake of those disposed to believe that power can subdue truth, ought never to be forgotten, viz., that to maintain the sun to be immovable and without local motion, in the centre of the world, is an absurd proposition; false in philosophy, heretical in religion, and contrary to the testimony of scripture; and it is equally absurd and false in philosophy to assert that the earth is *not im*movable in the centre of the world, and considered theologically equally erroneous and heretical.

Another incident in the life of Galileo serves to show the dominion exercised by prejudice over the reason and senses of men: it was an axiom of the Grecian philosophers, that if two bodies of the like material were let fall from the same height at the same time, the heaviest would reach the ground as much sooner than the other as it exceeded it in weight; that is, if one body was fifty times the weight of the other, it would descend with fifty times its velocity. Galileo appealed from Aristotle to nature, and maintained that with a very slight difference, resulting from the opposing air, both bodies would descend in equal time. This doctrine was denounced as false, and scowled on as presumptuous. Galileo, to confirm the truth of the doctrine he had propounded, took his opponents to the celebrated tower of Pisa, and let fall two weights from its summit; yet, with the evidence of their own eyes to the equally rapid descent of the two bodies, with the simultaneous sounds still ringing in their ears, the followers of Aristotle turned sneeringly away, quoting their master.

Although scarcely credible, at a meeting of learned professors within the last two months, a parallel case occurred;—a fact capable of demonstration being quoted, one of the learned gentlemen declared he would not believe it if he *saw* it.

We know that not only Galileo, but Copernicus and Newton, as they severally announced their discoveries in connexion with the planetary system, became each in his day the object of vituperation and persecution. The damp prison of Copernicus and the gloomy dungeon of Galileo will be remembered with sorrow so long as the reason of man recognises the victims as the authors of the most sublime discoveries; and in our own happy land, the alarum note of *infidelity* was sounded against Newton and his philosophy; while the firm adherence, for years after the promulgation of his fine system, to the Cartesian vortices, shows the strength of bigotry, and the difficulty of establishing new systems, in the same age in which the discovery is made, however plainly to be demonstrated.

Long after a knowledge of the benefits resulting from inoculation, the ignorant refused to avail themselves of its advantages; alleging that it was an interference with the ways of providence. The clergy were most energetic in their opposition, on the score of infidelity; and physicians denied its utility. Now its merit is universally acknowledged, and all believe it is in accordance with the will of Deity to avail ourselves of the means placed within our reach, for alleviating the sufferings to which mortality is subject.

Another corroboration is found in the case of Harvey, the discoverer of the *circulation of the blood*:—a discovery which ranks second to none in its consequences on physiology and medicine, was, on its announcement, met by a host of clamourers, who denounced its author, and had such power over the public mind, that he was deemed a madman, and not safe to be consulted as a physician; yet in our time he suffers not from the incredulity or injustice of his opponents. Every invention of moment likely to benefit the world has had to encounter the same difficulties.

The invention of printing was esteemed the work of the devil.—Sir Walter Scott used his pen to ridicule the idea of lighting up the streets with gas; yet he lived to see his native city enlivened by its rays.—Dionysius Lardner pronounced it impossible to cross the Atlantic by steam navigation; but a few years only elapsed, and he with his lady-love, was borne by steam safely to the new world, in less than half the time he could have been wafted there by the most favouring breezes. —And Gall and Spurzheim were pronounced German quacks, actuated by cupidity, gulling the ignorant; but although few years have passed since the first announcement of the grand discovery that every mental manifestation had its organ in the brain, justice is being fast done to their memories; those who condemned them are now silent, and those who have investigated the facts hesitate not to acknowledge the immense importance of their discovery; the day is not far distant when all shall join in honouring their names as the greatest benefactors to their race; they having opened up a path evidently destined to lead man on in his progression till, by the development of his natural powers, the supremacy of the moral and intelligent portions of his nature is established, and the reign of peace and good will towards man becomes universal throughout the world. But in all cases the result flowing from the knowledge of truths must be slow, though no less certain. Professor Playfair, in his historical notice of discoveries in physical science, has very acutely defined the cause: he says, the prejudices, selfishness, and vanity of men often combine to oppose improvement; the introduction of new methods, often changes the relative place of men engaged in scientific pursuits, and must oblige many, after descending from the stations formerly occupied by them, to take a lower position in the scale of intellectual improvements. The enmity of such men, if they be not animated by a spirit of real candour and the love of truth, is likely to be directed against methods, by which their vanity is mortified, and their importance lessened.

(*To be continued.*)

THE REV. S. DEANE'S CONVERSION TO PHRENOLOGY.

(From the American Phrenological Journal for July, 1842.)

THE following is one, among thousands, showing that Phrenology has only to be examined in order to be believed. I never knew but one anti-phrenologist who ever examined the subject, and he became an *anti* simply because he hated Dr. Caldwell, and opposed Phrenology for no other reason than to injure Dr. C. This Dr. S. confessed to me with his own mouth; and a precious confession for the science it is, too. It was a five-dollar bill that made Dr. S. an anti-phrenologist. This I can prove.

ED. OF THE AMERICAN JOURNAL.

At the time the writer of this article commenced lecturing upon Phrenology in S., Ms. (1834), much ridicule was thrown upon the science by those who would not comprehend, or could not reason. The subject was then new to most people in this region; and, while some good-natured, well-intentioned, perhaps pious blue-stockings, were instructed to utter the cry of infidelity, heresy, fatalism, materialism, &c., without probably knowing the just definition, tendency, or bearing of any of the words in question, others were content with ridiculing arguments they could not refute or answer in any other manner; while the candour and good sense of some led them to take up the subject seriously, and investigate in earnest its claims to originality and truth.

Among those who occasionally threw off scintillations of wit, and indulged in remarks of a satirical nature, at the expense of Phrenology, was the Rev. S. Deane, a Unitarian clergyman of acknowledged talents, and considerable critical acumen. He had not at that time, however, given the subject a candid hearing, and probably had imbibed some erroneous notions respecting it from the misrepresentations and caricatures of its opponents, which at that period, certainly, did not much resemble the laconic description of angel visits—"few and far between."

It was about this time, too, that the wisdom of Solomon was personified in the Rev. Mr. Hodge of Cambridge, in his attack on Phrenology in the *Christian Examiner*, an article we doubt (had it been deferred to the present time) whether he would now risk his reputation in publishing, independent of the consideration that he was subsequently "handled without gloves," and literally used up by his antagonist: but this case is not so isolated a one, for we believe that most phrenologists who had any reputation to lose, are now heartily ashamed of the stand they took against the newly discovered science. But to our subject:—Mr. Deane was somewhat of a nervous temperament, and, in this case, at least, was too hasty in his conclusions. He had made up his mind to lecture against it; but lest *he should* fight as "one who beateth the air," thought it most prudent, in order to overturn the whole fabric, and raze the foundations thereof, that he should truly acquaint himself with the principles upon which it is based, and the facts by which it is supported. Accordingly, he procured the works of Dr. Spurzheim and commenced reading them. It was characteristic of the man, that whatever he thought worth reading, he read with attention. While going through these works, the writer saw him daily, and could not but mark the change that had come over his feelings on the subject. During this process he had, with much ingenuity, carved a wooden bust, and laid down the organs as well as he was able. Still the opinion in the community was that he would lecture against it; and whenever the question was put to him, his answers were evasive and unsatisfactory. From the moment that I discovered that he was unwilling to risk the attack, merely from the garbled versions and mis-statements of anti-phrenologists—from the moment I was assured that he felt the necessity of going to the fountain-head for information, I felt the conviction strong, a moral certainty flash across my mind, that the evidence which would be presented to his superior powers of discrimination, would be fatal to the hopes of those who anticipated that Phrenology would be killed.

The evening at length arrived on which Phrenology was to die. The building was capacious—the audience was very large. A veiled bust, the workmanship of the lecturer, stood before him. Curiosity was on tiptoe. One individual, apparently more anxious than the rest, stepped up towards the speaker, and in true Yankee phraseology, half interrogative and half negative, said, "You don't believe anything in it, do you?"—"I will let you know directly," was the laconic answer. "But you don't believe anything about it, do you?" was the second salutation. "I shall let you know how much I believe directly," was again the reply. Directly soon came, and with it, also, came an able exposition and defence of Phrenology! It did not appear to him the hallucination of a moon-struck immagination. Here were justice, candour, truth. He was afterwards solicited to repeat the lecture before different societies, but declining health forbade the exercise.

In the oration pronounced at his interment, allusion was made to the wonderful elasticity and buoyancy of his mind, in undertaking the investigation of a new science, when oppressed by disease. It proves how earnestly he coveted truth—how solicitous he was to do it homage Nor can I conceive it at all singular, that a mind constituted like his should feel solicitude in searching out new truths, although the lamp of life was glimmering in its socket; for this truth threw new light upon theology, moral philosophy, physical and mental education.

Yes! Phrenology has disclosed truths which claim, and which will receive, the everlasting gratitude of every true philosopher, philanthropist, and Christian! and truths which time nor talents can ever shake; but which, like pure gold, will shine the brighter the more they are used.

ALPHA.

THE ORGAN OF PHILOPROGENITIVENESS, OR LOVE OF YOUNG.

IT being desirable to facilitate by every possible means the acquisition of sufficient knowledge of the science of Phrenology to enable the readers of this journal to enter into details connected with the different cases that will be published in connection with the subject, and to understand its general bearings upon matters of practical importance, it is here intended to give at some length the proofs which may be adduced in support of one organ, with a statement of the manner in which Gall conducted his observations when pursuing his important investigations into the functions of the different portions of the brain. There is, of course, much similarity in the way he was led to observe the different organs; and to give a detailed account of the discovery of each organ, although interesting and important in connexion with the science, would not tend much towards the object contemplated by the system of Phrenology in this journal; which is to afford to all the opportunity of acquiring a complete knowledge of the subject, with the least possible expense of time or money compatible with the subject. It is presumed, then, that if such full proof is adduced as must convince the most incredulous, if they will investigate it for themselves, of the existence of one organ; if they are forced to acknowledge that one portion of the brain has its specific function to perform, the fundamental principles of Phrenology are proved; and the detain will readily make their way to the convictions of men. We take the organ of Philoprogenitiveness, or love of young. This organ is established by upwards of three thousand observations.



The situation of this organ may be understood by stating that it is at the lower portion of the back of the head, above a bony projection which will be felt by passing the hand downwards from the top of the head to the neck. Care must be taken, in observing, not to mistake this bony projection, when large, for development of the organ of Philoprogenitiveness; it is always higher up, and is larger and rounder; there is always a sharpness and hardness to be recognized upon passing the hand over the different processes or bony projections. This organ rests upon what is called by anatomists the tentorium, and lays on each side the falx cerebri. There are, in fact, two organs,—one connected with each hemisphere of the brain; but they approach so close that the external indication would lead to the inference that but one organ exists. Fig. 1 shows the shape of a head at the back part, with Love-of-young small; in Fig. 2 the same organ is large.

DISCOVERY OF THE ORGAN OF THE LOVE-OF-YOUNG.

Dr. Gall observed that in some females the upper part of the occipital bone receded more than in males; and he naturally inferred, that the brain beneath this part was the *probable seat of some quality which is stronger in woman than in man.* The question arose in his mind, of *what* quality is it the seat? For five years he kept the subject continually in mind, adopting various

opinions, all of which he saw reasons to discard; at length he noticed that the crania of monkeys, in this particular part, bear a striking resemblance to those of women; and he inferred that the *cerebral part lying under this prominence was the probable organ of a quality which women and those animals equally possess in a high degree.*

He held more tenaciously to this idea because, from the organs he had before discovered, he believed this region was not the seat of either the intellectual or moral faculties. He reflected often on the qualities of the monkey tribe; at length, in a happy moment, during the delivery of a lecture, he recollected the extreme love of young, which is so marked a characteristic of these animals; the thought flashed upon his mind, that this might be the long-sought-for faculty. He immediately dismissed his class, hurried to his cabinet; he examined and compared all the skulls he possessed, and found a similar difference to exist between male and female skulls in general. The idea seemed more plausible, from the close proximity of this organ to that of the instinct of propagation. All subsequent observations confirmed its correctness.

THE LOVE OF YOUNG EXISTS THROUGHOUT THE ANIMAL KINGDOM, TO A GREATER OR LESSER EXTENT.

To whatever portion of the animal kingdom we turn our attention, we are greeted with proofs of this delightful feeling. Insects, fishes, reptiles, and amphibious animals, are prompted by this instinct to deposit their eggs in places from whence their young may readily egress, and be able to find food. Observe the wily and savage crocodile, with what care she conceals her eggs, after having deposited in the sloping bank, where the sun's rays can have full power in calling into life her progeny. Spiders, ants, bees, and wasps, all at certain times display great activity of this power at the season of their young. Who can observe the patient setting of a bird to hatch her eggs, without wonder and admiration; and the care and assiduity with which the young when hatched are fed and tended? How far excelling in the manifestation of this heaven-born feeling are the smallest objects of the feathered tribe, compared with many human beings of intellectual greatness.

In the mammalia, this instinct is among the strongest and most imperious. The fox, the cat, and the squirrel, upon the least suspicion of their nest having been discovered, will remove their young, taking care also to remove every trace to their new dwelling. Under the influence of this feeling, natures seem transformed. The cautious fox becomes rash and daring, and will sacrifice her own life to turn the scent of the dogs from the resting places of her cubs; the gentle deer and roebuck forget their helplessness, and rush unarmed upon their enemies when their fawns are in danger; monkeys are so fond of the young, that they will caress and fondle children who are unfortunate enough to be left in their woods; beasts of prey under this influence become more savage and ferocious; and, in defence and for the care of her young, to what suffering, toil, and privation will not woman submit, not only with patience, but she draws from what appears to others trouble and fatigue, her highest delight and most extatic joy. And is she aroused by danger to defend her offspring, what prodigies of valour, and what startling instances of self-sacrifice, may not be found in histories of women, who, under all other circumstances, were marked only for the gentlest timidity.

In many species of animals, the male takes very little interest in the young; when this is not the case, the organ is found fully developed in the male as in the female. Some dogs and horses will attend to their young with solicitude, protect them with tenderness, and defend them with courage.

Mankind protect their young with common accord; but the love of offspring is much stronger in woman. From infancy this may be seen: while the boy wants his gun, whip, or horse, the girl is occupied dressing her doll in all the finery she can muster; making her a cap to look like baby or mamma; she may be seen feeding the doll, washing it, teaching it, scolding it, in fact, rehearsing as it were the part she is destined to play in after life, and often evincing no small portion of that sweet emotion and gushing tenderness of a mother caressing her children. Gall emphatically says, "If I had a city, there should arise in the midst, as an emblem of domestic happiness, a mother nursing her infant."

How strikingly illustrative of the strength of this feeling is the question referring to the love borne by the Creator to his creatures—"Can a mother forget her sucking child?" Why should the Infinite have asked this, but that the feeling, though often supposed to result from other circumstances, and to be acquired by habit, is one of the strongest implanted in the mother's head.

(To be continued.)

MESMERIC PHRENOLOGY.

(Extracted from Dr. Engledue's Address to the Phrenological Association.)

THE discovery of the magnetic excitation of Cerebration, as far as I am aware, was made in this country by my two friends, Messrs. Mansfield and Gardiner. These two gentlemen communicated their experiments to me, and I immediately attempted to excite the cerebral organs of one of my patients, who had been regularly magnetized by me for some time, for the cure of disease. Exactly the same results were obtained.

On the 7th October, 1841, Mr. Gardiner, during the magnetic trance of his patient, played a few notes on a small musical instrument; the patient kept time by a lateral motion of the head. He then sounded the instrument without attending to harmony; the patient shuddered, and appeared to be distressed. He interrogated her as to the cause of this distress; she replied she was in pain; and when asked where, she placed a finger of each hand on the organ of Tune, on the same side. I shall not soon forget the enthusiasm of my friend when he communicated this result to me. An apple falling from a tree suggested to Newton the laws by which countless worlds hold their unvarying course; and the muscular distortion of a human countenance suggested thoughts which will assist in unfolding the greatest problem in Cerebral Physiology. After this experiment, Mr. Mansfield returned to Cambridge,

where he became acquainted with a gentleman eighteen years of age, exceedingly susceptible of the magnetic influence. The first intimation he had of the fact, that the magnetizer could excite a cerebral organ, was on the 18th of December, 1841. This patient manifested impaired sense of time. He said, for instance, that he had been in a room half an hour, when he had been there more than two hours, and on another occasion two hours and a half; he would refer to events that had taken place more than half an hour before, as if a few minutes only had elapsed. Mr. Mansfield breathed on the organ of Time, and then asked his patient the same question, when he named the exact period.

On another occasion he was eating his dinner, and became exceedingly facetious; his conversation flowing in a strain of ludicrousness absolutely irresistible. Mr. M. touched the organ of Wit, with the intention of arresting his flow of humour; instantly his countenance assumed a grave appearance, and though his conversation continued, the humorous vivacity and drollery entirely disappeared. After a few minutes Mr. M. blew upon the organ, and immediately the comic strain was again indulged in. The organ of Alimentiveness was paralysed in the same manner, and again excited; also the organ of Firmness. On the 25th of December, Mr. M. accompained Mr. Gardiner on a visit to his patient. This was the first opportunity Mr. Gardiner had been enabled to commence his experiments, and to enter into details; and I am only stating what I know to be true, when I assert that it is owing to his great exertions, his untiring patience, his ceaseless enthusiasm, and his constant anxiety to promulgate truth, that I am enabled to detail to you the leading facts of this extraordinary discovery. He first directed the public attention to this subject in a letter in the *Hampshire Telegraph*.

The cases of my friends are exceedingly interesting, but I think it will be more in accordance with your feelings and wishes, if I confine myself to the relation of my own case.

The case which I am about to relate is that of a young lady, sixteen years of age, who had been confined to her bed eighteen months. She was magnetized for some time, and, during the trance, manifested a number of extraordinary phenomena, but I shall confine my relation to the experiments on Cerebration.

The patient having been placed in the trance, was allowed to remain quiet for a short time. I then simply applied my finger to the organ to be excited, and willed that it should become so. The excitation, in the majority of cases, was instantaneous.

Thus, the finger applied to Imitation produced the most splendid mimicry it is possible to conceive. The words and gestures of friends were copied in the most exact manner. Anecdotes which had been forgotten by all the members of the family, were repeated in a way that brought the circumstances instantaneously to their recollection, notwithstanding many years had elapsed. On one occasion, the manifestation of the faculty was permitted to continue for half an hour, and was then stopped by a waive of the hand over the organ, without contact. The finger on Wit produced immoderate laughter, checked by a waive of the hand, and reproduced by a touch of the finger. The finger placed on Colour caused the patient to see a variety of colours, which, she said, were coloured worsteds. The finger on Size, caused her to say she saw "heaps of skeins." When asked the supposed weight of the quantity, she replied she did not know. The finger on the organ of Weight caused her immediately to exclaim, "hundreds of pounds."

Self-Esteem, Firmness, Veneration, Benevolence, Philoprogenitiveness, Caution, &c. &c., were all excited, with corresponding results. The natural language of each faculty was most beautiful, and the patient in the natural state could not manifest the function in any similar degree.

The organs remained active, even after the patient had resumed her natural state. This was so marked, that the attendants have frequently requested me not to demagnetize the organ of Benevolence, because, when this was allowed to continue active, she was so much more kind and affectionate.

Mr. Atkinson, Mr Brookes, Mr. Prideaux, Capt. Valiant, and Dr. Elliotson, have all obtained similar results; and experiments have been made in America, which also prove the truth of these statements.

By a perseverance in these experiments several new organs have been discovered; but it would be premature to publish the results of a few experiments only. The object is to excite attention and inquiry, and to remove prejudice.

THE APPLICATION OF PHRENOLOGY TO PRISON DISCIPLINE.

(Extracted from Mr. G. Combe's Letter to Professor Mittermaer, published in the Quarterly Phrenological Journal, Jan. 1843.

In the majority of criminals the natural strength of the animal propensities is *plus*, and that of the moral and intellectual powers is *minus*, in relation to each other, or at best they stand *in æquilibrio*. Until the preponderance in activity be brought to ths side of the higher faculties, the reformation, amidst the temptations of ordinary life, cannot be relied on as permanent. In order to strengthen the higher faculties sufficiently, they must be exercised and instructed, far beyond anything which I have seen even in the best-conducted jails. Their cultivation must be great and prolonged *in the ratio of their natural deficiency*, before moral fruits can be obtained. This principle is too generally overlooked in the treatment of criminals.

If I were called on to present a sketch of prison discipline calculated at once to deter individuals from infringing the law, and to reform offenders, I would propose something like the following:

First, The sentence of the offender, after conviction by a jury, should be confinement in a Penitentiary for an indefinite period of time. Commissioners named by Government should be invested with power, in certain circumstances and on certain conditions, to restore him to liberty.

Secondly, The criminal should at first be placed in solitary confinement, without the means of labour; until he should, by suffering under the influence of ennui and mental depression, learn to appreciate them as an advantage. When requested under this conviction, they should immediately be granted.

Thirdly, Solitary confinement, with a duly regulated diet, should be continued until the brain and nervous system were brought into the highest state of susceptibility for receiving moral and religious impressions, consistent with a due regard to the preservation of health. The process of lowering the tone of the nervous system should not be carried so far as to endanger the constitution, or to expose it to the inroads of disease, mental or bodily.

Fourthly, The criminal being so prepared, a very effective course of moral, intellectual, and religious instruction should be commenced, and continued in solitude until repentance and the desire of reformation were produced.

Fifthly, In proportion as these impressions were deepened and the resolution to reform strengthened, the severity of the discipline and the degree of the seclusion should be relaxed. Before the moral and intellectual faculties can be rendered capable of governing the lower propensities, they must be strengthened by exercise; and they cannot be sufficiently invigorated in solitude. Strict rules for proper conduct should be framed, and the offender should be placed more and more in circumstances in which the observance of them would depend on the vigour of his own moral and intellectual faculties; and he should be advanced to greater and greater degrees of liberty, of self-regulation, and of social enjoyment, in proportion as he showed himself to be capable of acting virtuously and wisely; while, on the other hand, his power of self-action and his means of enjoyment should be abridged in exact proportion to his abuse of these advantages.

During the whole period of his confinement, seclusion during the night, and active labour during the day, should be combined with vigorous moral, intellectual, and religious cultivation. Classification of the prisoners during the day should be duly attended to, so that the more advanced might operate as guides and examples to those more recently received; and those who contributed most effectually, by precept and example, to the reformation of their fellows, should be proportionately rewarded. Before the final discharge of a prisoner, I should consider it necessary to bring him into that state of moral and intellectual vigour, and of clear perception that the paths of virtue are the only paths of peace and happiness, that he could be allowed to go at large into society on particular occasions, on the pledge of his word to return at a certain hour to the Penitentiary. These institutions should be placed at a distance from large towns, but near rural villages, with the inhabitants of which the prisoners in the progress of their moral probation might hold regulated communication. If the treatment within the Penitentiary were conducted on the principles now recommended, my opinion is, that, in the course of time, a great majority of the criminals could be brought into that condition of mind in which they would not only give the pledge, but would redeem it faithfully; and until they were capable of doing so, I should consider them not fit to be restored to society.

In some individuals, the moral and intellectual organs are so deficient in size, in proportion to those of the propensities, that they may be found incapable of reformation. Such men are moral patients, and they should be confined for life. Under this system of treatment, they could be easily distinguished; it would be seen that no deep moral or religious impressions were made on them, that they did not advance in reformation, and that they abused every extension of freedom allowed to them. According to the laws of the prison, they would, by their own conduct, postpone indefinitely the day of their liberation; and they would thus remain prisoners for life, without the necessity of any special sentence condemning them to this detention. The opinion that offenders, if once at large, would, under the pledge of honour, return to the prison, will, by many, be regarded as Utopian; but the object of the treatment now recommended, is to rekindle in the prisoner's mind the sense of honour and of the sanctity of a promise; and if this cannot be accomplished, his reformation is hopeless Besides, the motives which prompt the prisoner to flee from an ordinary prison would not exist here. In support of my opinion, I may mention, that the Bridewell of Glasgow is conducted, as far as the state of the law will allow, on humane principles; and that four boys who had been confined in it, and at the expiry of their sentence had been liberated, having found themselves unable to procure employment, and having been reduced to the alternative of again becoming criminals or of dying from want, after a consultation among themselves, resolved to return to Bridewell, to state their case to Mr. Brebner the Superintendent (who, by his humane treatment, had convinced them that he was their friend), and to solicit as a favour to be received back again into the prison, until they could find the means of earning an honest livelihood. He opened the prison gates, restored them to their cells, and reported in the city this spontaneous triumph of their moral faculties; on which masters were speedily found who unhesitatingly received them into their service, and they were saved from a life of crime.

[This subject will from time to time occupy considerable space in our columns, and cannot be better introduced to our readers than by the foregoing extract, which embodies the opinions of the oldest and ablest Phrenologist in the country; one to whose talented and unwearied labours in the science, has been accorded a degree of success only equalled by the philanthropy which dictates them.—Ed.]

CORRESPONDENCE.

To the Editor of The People's Phrenological Journal.

Sir,—If esteemed by you to merit a place in the first number of your Journal, (the success of which I think is certain, if directed with talent and liberality) I should feel obliged by your insertion of the following review of the present state of the question of Materialism. My object is, to lead to a calm discussion of the question; thinking that such a course must conduce to some certain conclusions on this subject, "a consummation devoutly to be wished;" for much as individuals may say, judging from my own consciousness, it must, to my mind, seriously affect a man's character, whether he believes his conduct to arise from the activity of certain portions of his physical system, over which he has controul; or that it result from the will of a Being, of whose locality in his system, or of whose nature he knows nothing. It appears, that at the last meeting of the Phrenological Association, Dr. Engledue declared himself to be a materialist, denying the necessity of any essence or spirit, independent of, or connected with organization, to account for all the phenomena of thinking; and that Phrenology led to the conclusion that there was no such existence. He stated such was the belief of a section of the Association; he carefully guarded against being understood as speaking the sentiments of all, or even a majority of the Phrenologists. At the conclusion of the Doctor's address, some gentle-

men, after speaking against the doctrine expounded, quitted the Hall, and as soon after as possible, withdrew their names from the Association. I do not intend to enter into this question, but wish merely to take a glance at the events resulting from the broaching of it in the present day, when we are apt to boast of the freedom of opinion, and the right of free discussion.

These gentlemen, among whom we have the names of Sir G. Mackenzie, Dr. Andrew Combe, and the Editor of the Edinburgh Quarterly Phrenological Journal, no doubt had their preconceived notions much hurt; but if Dr. Engledue had propounded anything which they deemed highly injurious to morality and phrenology, was it acting like Christians or phrenologists, to leave the field in possession of the enemy,—the poison to be desseminated without an antidote, and a vote of thanks be passed to the Doctor for his address?

Mr. Serjeant Adams, in a letter since, stating his belief that it was only allowed in consequence of all having withdrawn who were displeased with Dr. Engledue having arrived at different conclusions to themselves; would it not have been more like reasoning men to have staid and exposed the fallacy of the views expressed?

Another section of the phrenologists have published a declaration, signed by sixty-five of their members, stating in a calm dispassionate tone, why they conceive the Doctor was in error, and why they dissent from his views. They do not deny the truth of the position advanced, nor do they assert their belief in anything of a contrary tendency. With the utmost modesty they avow their utter ignorance upon the question, and seem to have arrived at what appears to be a very satisfactory state of feeling upon the matter, *viz.* that it is of no consequence to them, whether matter or spirit exists or not; they only quarrel with the Doctor for the injury he may do to Phrenology, by mooting the subject in connection with that science. Time will not permit me at present to enter into this question in detail; it certainly does appear to me so intimately connected with what is generally called the science of the mind, that with all deference to the superior talent and stations of these sixty-five gentlemen, I cannot conceive any one seriously studying the science of phrenology for any length of time, without coming to some conclusion (whether or no he avows it) on this point. Mr. George Combe most eloquently and strenuously urged the necessity of sacrificing expediency to right. Adopting this rule for our guidance, ought we to remain silent upon a question, in the fear that we may injure a cause, by the eliciting a truth? If we have any faith in the inviolability and supremacy of the moral laws, as explained in Mr. Combe's writings, can we believe truth can suffer by a free discussion on any point whatever? If Dr. Engledue's views are right, I surely may presume that all would wish to embrace them. If false, and consequently, injurious to everything, as well as to phrenology, all ought to join to combat them. No great discovery has ever triumphed by adapting itself to existing notions or habits. Was Christianity made to suit the habits and opinions of the Jews, among whom it was first promulgated? If it had been, what a mutilated system of morality it would have appeared to us in the present day. Did Galileo, Copernicus, Newton, Harvey, or Gall, make their discoveries palatable to the ignorant and prejudiced, by refusing any inquiry into matters apparently resulting from them, or by fear of being led by them into any evil? Let phrenologists then, of all men, shrink from being divided into sects and parties. Let them unite to discover truth, and having found it, let them all resolve to rely upon its power, assured, that however present inconvenience may accrue, ultimate good must follow its bold avowal and adoption.

Apologizing for having occupied so much of your space, I beg to say that had I not observed, that no further discussion was to be allowed in your progenitor, I should not have troubled you; but having met with one of your prospectuses, I thought I might in some way, through your Journal, be instrumental in adducing further proof or argument on the point.

Your will-be constant Subscriber,

Euston Square. J. W.

INTELLIGENCE.

The London Phrenological Society hold their meetings at Exeter Hall, and since the resolution was passed, to admit ladies to the ordinary meetings, much interest has been given to the proceedings, by the numerous attendance of the fair sex.

We are highly pleased to learn, from accounts throughout the country, that Phrenological Associations are being formed in several places, after lectures have been delivered; and that, where they are already established, the meetings, mostly, are well attended; and the subjects discussed appear to excite increasing interest in all.

At Aberdeen, interesting papers have been read by the Rev. P. Clerihew, on the education of the organ of Veneration. On Phrenological Ethics, by Dr. Gregory. Practical remarks upon the education of the people, and popular amusements, by Mr. J. Esdaile. Officers have been elected for the year, and the Library is much increasing.

In Edinburgh, although the birth place, it may be called, of Phrenology in Britain, the Society has shown but little activity for some years past. The officers have been elected for the present year; and we are glad to learn that the collection of casts in the Museum has been augmented by the arrival of presents of a very interesting nature. We should be glad to learn the members were arousing themselves, so as to give a new life and interest to the Society.

Lectures have been delivered by Mr. Donovan, at Colchester; and we hear a Society has been formed in consequence of the successful labours of Mr. D.

The Rev. Mr. D. G. Goyder, having delivered a course of seven lectures at Sheffield, in the spring of last year, a society has been formed there under most favourable auspices: and from the talent and influence of the parties who have

taken an interest in the matter, there is no doubt much good will accrue to the science, and the people of this populous town, from the enlightened views disseminated at the meetings of the Society, and by the talented lecturers.

Lectures on phrenology are being delivered at the Adelaide Gallery, on Mondays and Wednesdays, in the evening, by Mr. James Quilter Rumball, who has acquired great reputation as a lecturer and manipulator in the provinces. The theatre of the Institution is crowded, to hear the gentleman's exposition of the science, and the greatest satisfaction expressed; the views of the lecturer upon several important points are original, and differ from the generally received opinions. He professes, among other things, to have discovered an accurate mode of determining the size of the frontal sinus, as well as the cause and cure of insanity and hypocondriacism; and undertakes to prove that the cause of dyspepsia is at all times in the brain, and not in the stomach; as well as to be able to *demonstrate the possession of free will by man.* We see by advertisement this gentleman intends to attempt the formation of a society in London, embracing his views. Mr. R.'s close approximation to the institution conducted by Mr. Donovan, we hope will be beneficial to both, and to the science. We trust both gentlemen are too high-minded to allow the competive principles of trade to interfere with their co-operation for the advancement of knowledge: the free interchange of opinions, and reference to facts observed by individual manipulators, will do much to resolve questions in dispute.

Classes for the study of Phrenology are formed at the Western Literary Institution, the London Mechanics', at the Hall of Science in John-street, and several other of the public institutions in London and the suburbs. We shall be happy to receive from the secretaries accounts of the proceedings at their meetings, with papers of interest that may be submitted to them.

REVIEW OF BOOKS.

Phrenological Almanac, No. II.

We are much pleased to see the second number of this very useful annual, and glad to learn from the preface, that two large editions were speedily sold off, of the first number, and that the work then was stereotyped. We consider the present number far superior to its predecessor. Its opening article is the report of a lecture, by Mr. Alexander Falkner, delivered at Newcastle-upon-Tyne, as an introduction to the study of Phrenology. The style is somewhat too laboured for our taste, as an introduction to the study of a scientific question; albeit, we admire flights of fancy and good language, without meaning to give offence, we would advise this gentleman to curb somewhat his ideality and love of approbation; the force of a simple fact is much weakened; and the expressiveness of truth lessened, by the too elaborate use of illustration. With many this may not be deemed a fault; at any rate, the matter will pay for perusal; and the whole course of lectures, if the one under notice be a fair specimen, must have been very effective, and will, no doubt, do much to forward the good cause.

With the observations of the Editor, upon the injury likely to accrue to Phrenology, from the opinions expressed by Dr. Engledue in his address to the association, we cannot coincide. If based on truth, as it has been proved to be, the structure cannot be shook by the opinion of any individual, or the section of any society. If the views are false, surely there are talented phrenologists enough to confute them: the free discussion of all opinions must ultimately lead to good.

Priestley, years ago, declared that revelation could only be believed upon Material principles, and Christianity still stands. It is true we have heard many cries of "the Church in danger." We question much, if Dr. Engledue ever contemplated the results which have followed the declaration of his opinion; those who fear the onward march of truth can be stopt, or seriously impeded by it, can only arrive at such a conclusion, from allowing their feelings to guide their reason. We have too much confidence in the cause, to fear its success can be compromised by either the ignorance of its enemies, or the rashness of its friends.

There are some well written remarks upon the rashness which characterizes our American friends, and some English ones too, in predicating acts, from the development. We know an instance of a London phrenologist's informing a gentleman that his veneration had much increased lately. The question of Mesmerism and Mesmeric Phrenology is discussed. Some phrenologists, it appears, are as averse to examine the facts adduced by the disciples of Mesmerism, as the opponents of phrenology have at all times been to examine those brought forward by the advocates of that science. This should not be. —The usual useful information of an Almanac is contained in this work. The list of phrenological societies and lectures is a very meagre one, and does not contain a tithe of those in existence. It also contains an account of Mr. Hawkins' new Measuring instruments, with an illustrative cut. We have little faith in the use of instruments for ascertaining development; the eye and hand of a skilful manipulator are the only sure means.

Children are sent to school at nine and remain, with perhaps an hour's intermission, till four or five. Mature as our brains are, we take care to impose less on them than on the weak brains of the young. If I should lecture to you six hours together, you would say, "God preserve us!"

It is of importance when children are at school, that their position should be easy. Children have to support themselves on stools without backs. Reform has been introduced into many schools in this particular.—*Labour to be Proportioned to the Strength.*

A Phrenologist being interrogated as to what organ would most likely preponderate in the head of a drunkard, replied, the barrel organ.

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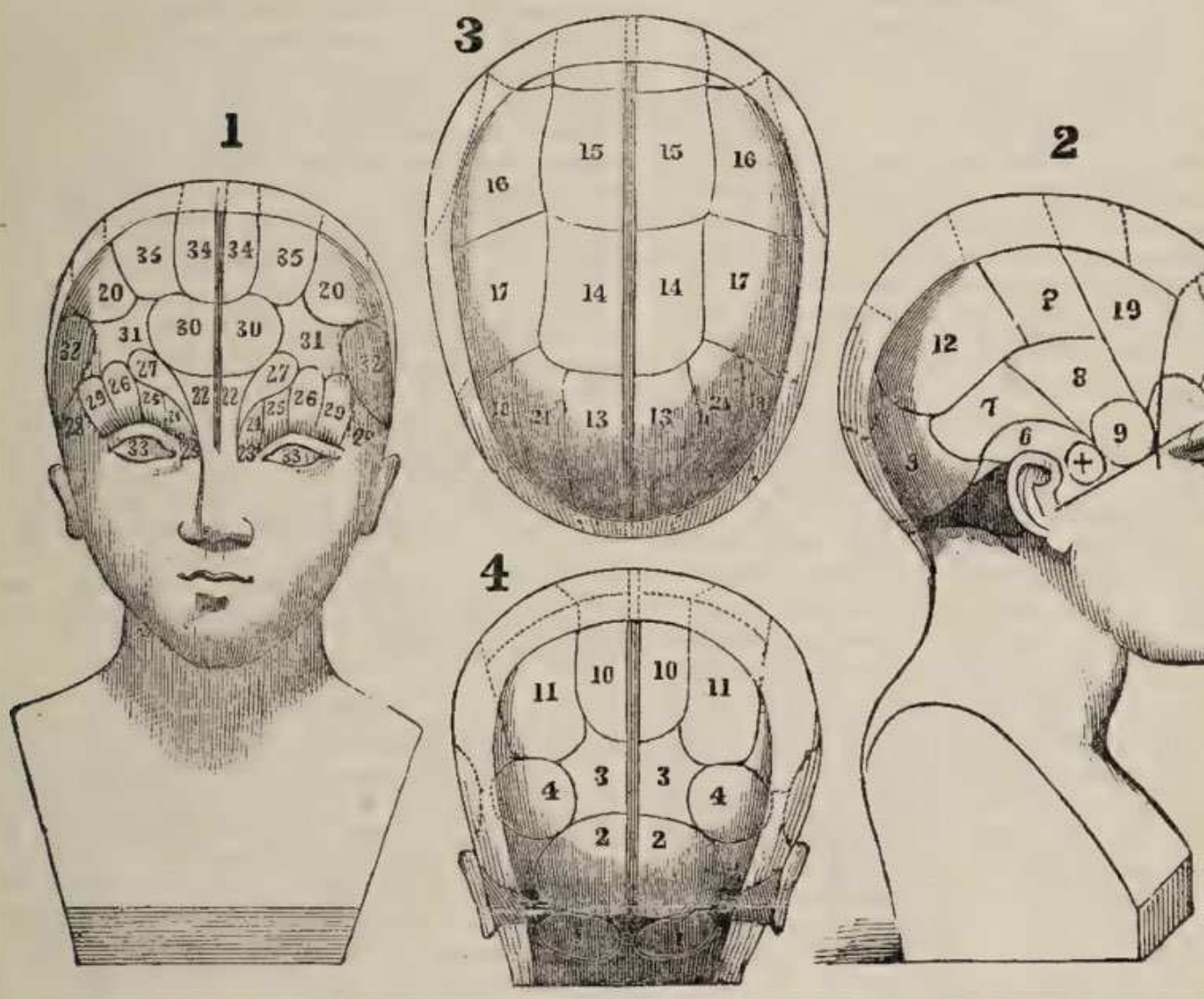
THE

PEOPLE'S PHRENOLOGICAL JOURNAL,

AND

COMPENDIUM OF MENTAL AND MORAL SCIENCE.

KNOW THYSELF.



NAMES OF THE PHRENOLOGICAL ORGANS,

Referring to the figures indicating their relative positions.

AFFECTIVE.

1. AMATIVENESS . *fig.* 4
2. PHILOPROGENITIVENESS 4
3. CONCENTRATIVENESS . 4
4. ADHESIVENESS . . . 4
5. COMBATIVENESS . . . 2
6. DESTRUCTIVENESS . . 2
7. ALIMENTIVENESS . . 2
8. SECRETIVENESS . . . 2
8. ACQUISITIVENESS . 2
9. CONSTRUCTIVENESS *fig.* 2
10. SELF-ESTEEM . . . 4
11. LOVE OF APPROBATION 4
12. CAUTIOUSNESS . . . 2
13. BENEVOLENCE . . 3
14. VENERATION . . . 3
15. FIRMNESS 3
16. CONSCIENTIOUSNESS . 3
17. HOPE 3
18. WONDER 3
19. IDEALITY . . . *fig.* 2
? UNASCERTAINED . . 2
20. WIT OR MIRTHFULNESS 1
21. IMITATION 3

INTELLECTUAL.

22. INDIVIDUALITY . . . 1
23. FORM 1
24. SIZE 1
25. WEIGHT 1
26. COLOURING . . *fig.* 1
27. LOCALITY 1
28. NUMBER 1
29. ORDER 1
30. EVENTUALITY . . . 1
31. TIME 1
32. TUNE 1
33. LANGUAGE 1
34. COMPARISON 1
35. CAUSALITY 1

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AN ADDRESS BY GEORGE COMBE.

Delivered at the Anniversary Celebration of the Birth of Dr. Spurzheim, and the Organization of the Boston Phrenological Society, December 31, 1839.

THE aim of this journal being the further and better promulgation of Phrenology, and the advantages which its diffusion must inevitably bring to society, it will be obvious that the encouragement of the formation of Societies having for their objects the perfecting and practical application of the science, should be its permanent and undeviating endeavour, as a powerful means to the desired end. The discourse which these observations preface carries to the mind a strength of conviction which no attempt of ours can compete with: the argument goes to the essential points of the subject, viz., the formation of Phrenological Societies on proper principles, a clear definition of what should be their objects, and a philosophic demand based on conclusive and interesting evidence, for the practical application of the science to education. This last point all will allow to be of great importance, and it is our intention to bring to bear upon the subject as large an amount of information as possible. To this end we invoke the aid of all Phrenologists, particularly those who have made this all-important point ther study. Practical experience usually embodies familiar truths, which in many cases bring home conviction to minds which the scientific would in vain assail by the most perfect theory. We select the following passage, apposite to the question, from a paper read by Mr. D. G. Goyder to the Glasgow Phrenological Association, and shall then proceed with the very valuable one announced in our title. Its length and our limited space preclude the completion of it in this number.

After pointing out the utility of phrenology in reference to mental training in general, and the great assistance which it is calculated to afford to teachers, Mr. Goyder proceeded to express his disapproval of the employment of emulation and fear as means of impelling children to study. The master who rules by emulation, he observed, excites to a hurtful degree the organs of *self-esteem* and *love of approbation*, thus encouraging the growth of pride, vanity, and selfishness,—feelings generally too strong even when not directly cultivated. Of *acquisitiveness*, also, the undue activity is in this way too frequently promoted. The practice of ruling by fear is likewise highly detrimental. Its adoption, by over stimulating *secretiveness*, paves the way to cunning and duplicity, and disposes the pupil to deceive and overreach the teacher in evading his tyrannical sway. The result of his own experience in teaching, Mr. Goyder stated to be, that fear and external restraint have no better effect than to make hypocrites. He then adverted to the absurdity of educating the faculty of *language* so exclusively as is generally the case, and quoted Locke in support of his views. A reform in education, he added, is evidently required ; but with whom is that reform to originate? We cannot expect it to emanate from those teachers or others who are satisfied with existing practices. Let phrenologists, then, —who, knowing the importance of a just regulation of all the powers, find in their science so powerful an aid in repressing the energy of those which are exuberantly developed, and in cultivating, by judicious exercise, such as are too weak—let phrenologists institute as early as possible an experimental seminary, to be conducted on phrenological principles by a properly qualified teacher. But, supposing this to be effected, whence are pupils to be obtained? Phrenologists of course would give the seminary their support ; but it is to be apprehended that among others much prejudice and misapprehension would be excited by persons interested in the maintenance of existing practices. Let the operative classes therefore be instructed in the principles of phrenology, and then there will be no lack of pupils. In doing this, let abstract views be less insisted on than plain and palpable facts : these are not only more intelligible, but better fitted to produce conviction in a learner's mind. In confirmation of this opinion, Mr. Goyder detailed instances which had occurred in his own experience as a teacher of phrenology. If the attention and co-operation of the working classes can thus be gained, much will be done for the promotion of educational reform. Lastly, said Mr. G., they must be convinced that phrenology is not hostile to religion. In a village near Scarborough, about ten operatives had formed themselves into a society ; they each purchased a copy of "The Constitution of Man," and studied the work attentively. They then purchased a few casts, and were making a steady progress, when they were stigmatized by the Methodists as infidels ; and so powerfully did this operate against them, that they sold their casts, burned their books, and dissolved their society. Having been convinced, however, by Mr. G., that phrenology is not hostile to religion, but in truth a powerful auxiliary, they expressed a resolution to reorganize themselves and again to pursue the study.

COMBE'S ADDRESS.

WE have met together this evening, on the anniversary of the birth-day of Dr. Spurzheim, to celebrate the institution of the Phrenological Society of Boston ; and the Council of the Society has done me the honour to request me to address you on the occasion. It affords me much gratification to comply with their desire. In addressing an American audience, the speaker enjoys the inestimable advantage of breathing the air of liberty ; and only in such an atmosphere can Phrenology flourish. Napoleon, on his imperial throne, sustained by five hundred thousand armed men, and ruling over the prostrate continent of Europe, feared the philosophers who investigated the laws of mind and of morals. He hated metaphysicians, moralists, and even jurists ; all, in short, who sought to analyze the nature of man, with a view to discover his rights as well as his duties. He seems to have had an instinctive consciousness that, if the human mind were examined in its elements, and the dictates of its highest powers given forth, the conqueror and the tyrant would stand condemned before them. He disliked Phrenology in particular, and gave significant hints to Cuvier and other men of science of the French capital, that they should lend no countenance to its doctrines and pretensions. There was good reason for this conduct. Had the French people been taught the sphere of activity of every faculty, instructed in the great doctrine of the supremacy of the moral sentiments, and enabled to appreciate the unerring certainty of that law of the Creator which binds misery to all abuses of our faculties, and enjoyment to their legitimate action, the horrible drama of the Revolution could not have been enacted, and the blood-stained empire of Napoleon could never have arisen to scourge and to terrify the nations of Europe. Even the milder despots of Austria and Prussia, whose sway is more paternal than that of the military conqueror,—sovereigns who walk forth unarmed, unguarded, nay, even unattended, among their people, and who, by their personal virtues and the halo of a long line of ancestors, secure the willing homage of their subjects,—even

they repel the philosophy of mind. They honour the philosophers who investigate matter; but the laws of the material universe tell no tale of human rights. When, however, the mental philosopher speaks of man's intellectual powers, as instruments bestowed on him with the injunction, "*Try all things*, and hold fast by that which is good;" when he unfolds sentiments of *benevolence*, *veneration*, and *justice*, under the inspirations of which men feel that they have rights to enjoy, as well as duties to perform; when he proclaims to the political bondsman that kings, emperors, and all terrestrial powers, are themselves bound by the dictates of these heavenly emotions, and that a God of beneficence and justice knows no distinction in moral rights and duties between the prince and the peasant; then the philosopher of mind becomes odious to the despot, whose maxims of government will not sustain the scrutiny of this searching analysis. The emperor of Austria forbade Dr. Gall to lecture, and virtually banished him from his dominions. To this day, subjects of Austria and Prussia sigh while they say, "Phrenology is the philosophy of a free country; here it cannot flourish."

Where, then, should this last and best gift of individual genius to the family of mankind bring forth its blessed fruits in richer abundance than in this land of freedom? Let us, then, enjoy this liberty, and let us speak of Dr. Gall's discovery in terms, if they can be found, adequate to its importance. In addressing a miscellaneous audience, a phrenologist is bound, by the dictates of correct taste, to moderate his language, and veil the pretensions of his science, to such an extent as not to shock too rudely the perhaps unfavourable prepossessions of those before whom he appears. But on this occasion I regard myself as a phrenologist (whose opinions are founded on nearly twenty-five years' observation and reflection in various regions of the globe), addressing a society of phrenologists, whose convictions of the great truths of the science are as firmly rooted as my own. While to them I may present ideas to which the tyro in the study is not prepared to assent, I assure *him* that I cordially allow him to whithhold his approval; but I also very respectfully solicit him to restrain his condemnation, and not to measure the solidity of the foundations on which *our* convictions are built, by the slender soil on which he yet rests his own.

It is seven years since this Society was instituted (Dec. 31, 1832) for the cultivation and diffusion of Phrenology; but after some vigorous exertions, displaying zeal and talent in its members, its active existence has ceased. In its splendid but brief career, it does not stand forth a monument of that youthful passion for novelty, and that lack of perseverance amidst obstacles and difficulties, which are said to characterise the people of this young and ardent nation; but it has yielded to the operation of causes which have equally, and in the same manner, paralysed several of the Phrenological Societies of Europe. It may be interesting to trace the nature of these adverse influences whose effects we deplore.

I observe, then, that many Phrenological Societies have perished from having prescribed to themselves objects of too limited a nature. They have undertaken chiefly the duty of verifying the observations of Drs. Gall and Spurzheim, and other phrenologists, in regard to the organs of the mind, and their functions; and have too seldom embraced in their sphere of action the application of this knowledge to the physical, moral, and intellectual improvement of themselves and their fellow men; or, if this aim *have* found a place in the constitution and laws, it has not practically been carried into effect.

A knowledge of the organs and their functions, and of the effects of their combinations, is indispensable as a foundation for the useful application of phrenological science; and I have long been convinced by observation, that the confidence of each disciple in the power of his principles, and also his capacity of applying them to advantage, bears a relation to the minuteness of his acquaintance with organology. Far from undervaluing, therefore, the importance of an extensive series of observations in organology, I emphatically declare my experience to be, that it is the *first* step towards the formation of a true phrenologist; it is the *second* step, and it is the *third* step, towards the formation of a true phrenologist. If any cause has contributed more than another to the distinction acquired by Edinburgh as a school of this science, it has been the rule established in our society, from its foundation, that the cerebral development of every member should be taken by a committee of the Society, and recorded; and that extensive observations of heads, skulls, and casts should be practised. The Phrenological Society of Aberdeen has travelled in the same path; and it also has been eminently successful. Again, therefore, I say that I place the highest value on the practical department of the science.

But experience induces me to to add that this department is comparatively narrow. In a few years, an individual of ordinary powers of observation may attain to a full knowledge of organology, and a thorough conviction of its truth; and if he stop there, he will resemble a geometrician, who, after having mastered all the demonstrations of Euclid, shrinks from applying them. Such a geometrician would find the constant repetition of these uninteresting, because they had become familiar, and led to no practical results. The same rule holds good in Phrenology. To sustain our interest we must proceed to apply our principles; and here our serious difficulties commence. The most timid mind may employ itself, in the secret recesses of its own study, in observing casts, or in manipulating living heads, and suffer no inconvenience, except perhaps a passing smile of derision from some good-natured friend, who esteems his own ignorance more excellent than the other's knowledge. But when the phrenologist advances openly to the application of the principles of his science, then the din of conflict arises. He invades other men's prejudices, and sometimes assails what they conceive to be their privileges; for there are persons who claim as a privilege the profits which they may make by public errors. He is then opposed, misrepresented, and abused; and as he is conscious that his object is one of beneficence, he is unwilling to accept a reformer's recompense; he discontinues his exertions, and the society becomes dormant. This fate has overtaken several phrenological associations in Britain. They have shrunk from the practical application of their principles, and consequently sleep.

The time is not yet, but will probably soon arrive, for resuscitating them into active existence, as societies for physiological, moral, and intellectual reform; and I venture to prophesy, that whenever they shall embody a reasonable number of members pledged to the application of the principles of Phrenology in these great fields of usefulness, their success will be conspicuous and cheering.

(To be continued.)

"A PARTICLE."

"A Particle," says Paley, "does no less than fix whether that which is about to be produced, shall be a vegetable, a merely sentient, or a *rational* being,—an oak, a frog, or a philosopher." —*Natural Theology*, conclusion p. 591.

A COMPLETE SYSTEM OF PHRENOLOGY.

(Continued.)

The result here so well described, springs from the activity of *self-esteem*, which induces doubt, at first, of what is suggested by another, and then, unless governed by higher powers, hesitates to acknowledge the error; like an individual of whom we are told, that seeing for the first time in his life, asparagus at table, and being helped to some, began to eat the wrong end. A friend whispered him, he should eat the green, and leave the white. His reply was indicative of the state of mind above described. He preferred, he said, the white end; and so, many, at mental, as well as physical feasts, prefer eating the wrong end of the asparagus, because they have ignorantly committed themselves to that course. And in the words of Locke we may ask, whoever, by the most cogent arguments, will be prevailed with to disrobe himself at once of all his old opinions and preferences to learning and knowledge, which with hard study he had all the time been labouring for, and turn himself out, stark naked, in quest anew of fresh notions! Also, the arguments that can be used, will be as little able to prevail, as the wind did with the traveller to part with his cloak, which he held only the faster.

In all cases, it will be found that opposition, and even persecution, tend to elicit truth, and to ultimately establish it. There may be traced an adaptation to the wants of man in this tendency to oppose novelties in some; but for this seasonable check upon the ardent temperament and teeming imaginations of men, we should be plunged into a chaotic mass of doubt, wonder, and uncertainty; what was believed to-day, would be thrust aside to-morrow; every chimera of an excited mind would become for its hour, a canon of philosophy; but certain of opposition, men are compelled to investigate carefully, to adduce facts, to generalize with caution; knowing that negligence or haste on their parts will be taken advantage of to overthrow the system they wish to establish; and thus a surer foundation is laid for raising the superstructure. Opposition, too, calls attention to a subject; and many who never would have heard of it from its friends, will have their attention aroused and energies excited, will examine for themselves, and often become its ablest advocates; so true is it that truth requires only searching for, to be found, and possesses an inherent loveliness and strength sure to finally prevail; vanquishing opposition, and winning over all to her support.

In entering upon the study of Phrenology, all should examine well their motives for so doing. In the present day, amid all the exertion we see to advance education, how little real progress has been made. Knowledge is not sought generally for its own sake, but as a means of more effectually gratifying the propensities education has given, not to make a child better or wiser, but to enable him to overstep his fellows in worldly acquirements; instead of bringing content, it is made to beget a longing for change and a dislike to occupations, when it should be used only to improve and elevate. Phrenology too may be studied for amusement, and much good will result even from this use of it to those who are so unfortunately placed, as to have to struggle for amusement independent of usefulness. Interest will prompt others to the study; and it is true, where ignorance reigns, the mere smatterer in Phrenology will easily find the way to make his knowledge subservient to his desires. But these are abuses; all who would really benefit by the science, must study with the view of learning from it such a system of self-government, as may enable them to submit their feelings and passions at all times to the guidance of their intellects and moral directive powers, bearing and forbearing with their fellows, showing a daily beauty in their lives, which, as an example, may tend to extend the reign of peace and happiness. It must be studied, to enable us to train the rising generation, so that what is good in their nature may be strengthened, what is bad repressed; and to educate them for situations, to which they are adapted by their natural capabilities. Phrenology is our safest guide in all the social arrangements of life; in selecting masters or servants, on entering into business arrangements, matrimonial engagements, the desire of all is to ascertain the character of the parties with whom they are about to form connections. If phrenology be true, and affords certain indications, by external signs, of internal dispositions, the amount of misery it will save is incalculable, by enabling individuals to place themselves in fitting situations, relative to their own and other's peculiarities; much is left to blind chance; and in most of our relations in life, experience too often proves how grievously we have erred in our own estimate of the character and capabilities of those on whom we placed our hopes, the blighting of which causes frequently, not only grief and disappointment, but the prostration of intellect, and an accumulation of vice and misery. In all offices of trust, how necessary it is to know the real character of an individual. What loss and public disgrace might be avoided, were only well organized men suffered to fill such responsible situations as require great moral strength to resist the temptations to which they may be daily exposed; yet, without phrenology, the only test required, is the recommendation from some influential party, who, perhaps, has never seen the individual. From the lowest servant in a domestic establishment, to the highest officer of state, the same test should be applied; and novel as it may seem, let us only suppose a king or queen selecting her ministers by the superior development of their moral powers and intellect; how different would the state of the people be governed by laws framed for their good, recognizing their just rights, and not seeking to establish classes and countries upon the misery or ruin of millions. The realizing these objects, which will be dwelt upon at greater length in occasional papers upon the "uses of phrenology," should then be the principle motive to the study of the science to which the pages of this Journal will be devoted. Let each feel that he has all the faculties possessed by any man; that educating and training, will produce power to do much in promoting the general weal. Watt, Newton, Milton, Channing, or Shakspeare had not a single power more than every individual who may peruse this article. The whole brain, or particular portions, were larger; but let

this truth be known, that every one, by a combined course of exercise, can enlarge the entire brain, or such portions of it as he chooses to exercise. Here, then, we have to some extent our faculties under our own controul; and not only can we increase our own powers, but by a law of our nature, the higher development acquired will be handed down to our successors, and a few generations would give to the world a race of beings, which would equal or excel, in wisdom and virtue, the few of the present day. With these few introductory remarks, we proceed in the following chapter to consider and explain the principles upon which the science of Phrenology is based.

CHAP. II.—*Mind, the meaning attached to it—Labours of Moralists, Divines, and Poets—Metaphysicians—Materialists—Phrenologists—Gall, the Principles of Mental Science Established by him—The Mental Faculties are Innate—The Brain the Organ of the Mind—if not, it has no Function—Cases Proving this Principle—Opinions of Anatomists, Physiologists, Philosophers, and Vulgar Notions on the Subject—The Form and Size of Brain distinguishable by the Form and Size of Head—Opinions of Magendie, Sir Chas. Bell, Dr. Gordon—Difficulties and Exceptions to the Rule Explained.*

HOWEVER useful and interesting that of other studies may be, the study of mind, which takes cognizance of all subjects, must be to all the most important. We use the word mind to represent the whole amount of man's mental powers; his animal, moral, and intellectual faculties. Whether these proceed from a spiritual essence, or result merely from the activity of organization, it is not necessary here to argue. In observing the manifestations of power and the corresponding state of an organ, or the matter related to such manifestation, it would be perfectly useless to delay making use of the knowledge acquired, until we had ascertained the first cause. Let it ever be borne in mind, that man has no faculties to take cognizance of the *beginning*, the *end*, or *essence* of anything. Who can state what *heat is*, or electricity; or whoever saw *motion?* We know heat results from certain bodies in particular circumstances, and we do not hesitate to avail ourselves of this useful knowledge, though ignorant as to whether it is a property of matter, or a separate entity; so also of the magnetic power of attraction, repulsion, and in fact of many other things which man is able to bring within the scan of his finite vision. In the same way, then, do we use the word mind, as a result flowing from portions of nature when in particular states and circumstances. We know no better word, nor is it necessary, in our opinion, to coin a new one, as the statement of the meaning we shall at all times attach to it must be sufficient to prevent any but wilful misapprehension. We in no way associate our notion of mind with the theological question of the soul, in explaining the principles of phrenology. We believe we have no more to do with this much-vexed question, than were we about to write an elementary treatise on chemistry or botany, optics or any other branch of physical science. The words mentation and cerebration lately introduced, are, we believe, intended to represent what we mean by mind. It appears to us they have been coined, with a view to exclude all beyond the mere activity of organism in producing the effects alluded to. Not wishing this question to be in any way associated with the explanations offered of the principles of phrenology, we leave this subject to the good sense of our readers.

The mind has been the object of investigation in all ages, by men who have observed merely the results, and by their talents they have left to be admired by posterity most striking pictures of the characters and actions of men; illustrated and highly coloured, according to their particular genius. Some have revelled in their ideal descriptions of the men whose characters have shone out as beacons in the darkest days of ignorance to light suffering humanity on its path towards moral and intellectual greatness; others have loved to dwell upon the horrible, the mysterious, the ludicrous, the quiet homely virtues, and the daring flights of vaulting ambition. As a class, these labourers have included the moralists, the divines, the poets, and the historians. They have done much good, but they did not go far enough; they could not penetrate into the mazy labyrinth of human motives, and trace the source from whence their actions sprung.

Another class endeavoured to take this step; they commenced to analyze human actions, and reduce them to their elementary parts. These in endeavouring to avoid one error, fell into another. They sat in their studies, reflecting on their faculties and consciousness; they forgot the realities of life; and each one, taking himself as the standard of mankind, gave a different account of the mental powers,—a mere description of what he himself felt; and when poor human nature showed herself under any of her pleasing varieties, these self-examining philosophers were for clipping her powers, or stretching them to suit their own fantastic notions. This method of studying in abstraction led to the propagation of the greatest absurdities. Dr. Thomas Brown, in referring to this subject, states the following as some among many like questions, which seriously occupied the minds of the philosophers and fathers of the church in the middle ages:—Whether angels pass from one point of space to the other without passing through the intermediate points? Whether they can visually discern objects in the dark? Whether more than one can exist at the same moment at the same physical point? and whether, if an angel were in vacua, the void could still truly be termed perfect?

Repulsed by these absurdities, men naturally flew to the other extreme; and, in opposition to these spiritualists, the materialists came into notice. Their mistake was, in stating that mental manifestation depended on, when they could only prove it *connected* with, organization. Not paying attention to the various portions of the brain, their observations availed them but little; they generalized upon insufficient data, and left the state of mental science surrounded by the darkness in which they found it.

(To be continued.)

HOMICIDAL INSANITY.

Our attention has been drawn to a letter signed "Protection," which we cannot doubt found its way into the *Times*, so truly famed for the even-handed justice it invariably displays in all matters regarding the administration of the law, by some inadvertence inevitable in such establishments. Any observation on this production is unnecessary; it will be read with merited disgust by every right-minded man.

To the Editor of the Times.

Sir.—The object of all punishment is, or ought to be, not vengeance, but the prevention of crime.

Let those of the medical profession accustomed to watch the insane, say, whether persons sufficiently sane to be allowed their liberty are not to the full as likely to be deterred from crime by the prospect of punishment, as those who are at once sane and wicked.

Are all persons in high stations to walk about in peril of their lives, because our laws think a madman's life of more value than theirs?

If a sane man can be restrained from crime by fear, why are we to suppose that fear will have no influence in restraining those who are only half cracked?

Protect your public men from assassination, in Heaven's name; and let not all the sympathy of our natures be wasted on the insane assassins instead of their sane and unhappy victims.

Who can doubt but that Bellingham was as sane as Oxford?—but after the execution of the former, he had no imitators. Would that we could say as much after the pardon of the latter!

I am, sir, your sincere admirer,
Protection.

Here is an attempt to poison the stream of justice. The law is to be administered for the prevention of crime, not for vengeance,—a beautiful precept: it punishes in sorrow, not in anger. But mark what follows this: the madman is to be made a responsible creature; and for what purpose? —that he may be destroyed. On the lamentable occurrence which gave occasion for the publication of the above letter, it is not our intention now to observe; it is the province of a jury to determine the sanity or insanity of the criminal, and we trust they will have all necessary aids to the faithful discharge of this important duty; but we cannot avoid reprobating the sanguinary spirit of the writer, and altogether deprecating in the strongest manner the publication of such communications, pending the determination of judicial proceedings.

We will in this place refer our readers to a refreshing contrast to the above, (extracted from a recent number of the *Lancet*, which will be given in the next number of our paper, "*On the Establishment of an Asylum for Patients recovered after attempts at Suicide.*"

The following case of homicidal insanity, abstracted from the Annales d'Hygiène Publique, tome 15, première partie p. 128, lately read by Mr. Simpson to the Phrenological Association, may not at this juncture be uninteresting.

The patient, Peter Rivière, aged 20, murdered, in June 1835, his mother, aged 40, sister 15, and brother 8, one after the other, with the same weapon, a hedge-knife, in a fit of maniacal excitement. The minutes of the Criminal Court of Caen, in Normandy, published in the above-mentioned journal, embrace the depositions of the witnesses on the trial; a memoir, by Rivière himself, of his life, and of the working of the various hallucinations which led ultimately to the horrible tragedy which he performed; with the medical report of his case, bearing the signatures of several of the first names in the profession in France.

Rivière was the son of a small farmer in the district of Annay, in Normandy. There had been insanity in his family. His eccentricity of character was the occasion of great affliction to his relations, and considerable annoyance to the village and neighbourhood in which he lived. He was obstinate, taciturn, and solitary, shunning even the society of his own family. He was without filial affection to his mother, and even entertained against her a fixed and deep-rooted hatred; he shrunk from contact with her with a frenzied abhorrence. He was always uneasy in the presence of any female, so much so as to be considered a woman-hater. This arose from one of his most singular hallucinations—that an influence emanated from him which would render any female that came near him a mother without her consciousness; of which result he often expressed the utmost moral horror, especially when the female was so related to him as to involve incest. He was from his infancy cruel; as a child he crushed birds between two stones, and to the last carried a hammer and nails in his pocket, to nail frogs and other animals to trees, which he called crucifixion. He often spoke of the passion of Christ. He pursued children with weapons, threatening them with death; and took much delight in frightening them in various ways, such as holding them over a deep well, and making them believe that he would let them fall in. He rambled and roamed about, often sleeping in old quarries, and subsisting in the woods, for days, upon wild fruits. On his return from these excursions, he avowed that he had seen the devil, and made a paction with him. He talked when alone, made odd noises, and laughed like an imbecile; yet was often apparently proudly exalted, and boasted of his importance and extraordinary destiny. He read heroic books, and identified himself with the heroes described, often going to war with the cabbages in the garden, which he mowed down with a stick, as so many legions of enemies. He remembered exceedingly well what he read. He studied philosophical works; and as some of them were of an infidel tendency, he became irreligious. He next suddenly changed to extravagant devotion and piety, and the catechism of Montpelier, lent him by the curate of Annay, became his study night and day. In this frame of mind he took the Sacrament. On the day he perpetrated the triple homicide, he dressed himself in his Sunday clothes, and when asked by his grandmother what freak he had *now* in view, answered, "You will know ere night." He complained that morning of great uneasiness at the heart. He came unawares upon his victims, and cut their throats. He then came out of the house, and showing his bloody hands boasted of the deed, saying, "I have delivered my father; now he will be no more unhappy." He left home, carrying the knife with him dropping blood, and wandered in the woods and over the country for a whole month before he delivered himself up, as he ultimately did, to the civil authorities. The witnesses all considered him as an imbecile or madman. He was of small stature, his forehead low and narrow, his black eyebrows formed an arch, his head inclined downwards, and his eyes looked askance, as if he had been afraid to encounter the eyes of any one, for fear of betraying his secret thoughts; while his movements were sudden and rapid, each a bound rather than a step. In his own Memoir, which he composed in prison at the request of the authorities, and which is clear and connected,

he describes his impelling motives to the homicidal act, and gives the history of his wanderings for the month immediately after it, and of his surrender to justice. The following is an extract from that singular document: "I loved my father much; his misfortunes touched me; the dulness in which I saw him plunged, the continued troubles which he endured, all touched me exceedingly; all my ideas were carried towards these things, and became fixed there. I conceived the frightful project which I have executed; I thought of it for a month before; I forgot entirely the principles that should have made me respect my mother, my sister, and my brother. I looked upon my father as being in the power of enraged dogs or barbarians, against whom I should employ arms; religion forbade such things, but I forgot all its rules; it seemed to me that God had destined me for that, and that I should execute his justice; I knew human laws, the laws of the police—I thought myself wiser than they; I looked upon them as ignoble and shameful. I had read Roman history, and seen that the laws of the Romans gave to the husband the right of life and death over his wife and children. I wished to brave the laws; it seemed to me that it would be glory for me if I immortalized myself by dying for my father. I figured to myself the warriors that had died for their country and their king; the valour of the youths of the Polytechnic School at the taking of Paris in 1814. I said to myself, these people died to sustain the part of a man they did not know, and who knew as little of them, while I should die for a man who loved me; the example of Chatillon, who alone maintained to death the passage of a street, by which his enemies were advancing to take his king; the courage of Eleazar, brother of Maccabee, who killed an elephant on which he thought his enemy the king was, although he knew he might be trampled under foot by this animal; a Roman general, &c., &c.; all these things passed through my mind, and incited me to do my deed." Much more of these ravings follows, in which many other historical examples of self-devotion are cited, all as unlike the one meditated by this unhappy young man as it is possible to conceive, till the climax is completed by allusions to the passion of the Saviour, who died for mankind. He thus proceeds:—"When I heard that nearly 50 persons wept when my father sung 'The Holy Water,' I said within myself, if strangers who are nothing to him, weep, what should not I do who am his son? I took, then, this frightful resolution, and determined to kill all three; first the two (his mother and sister), because they combined in making my father suffer. As to the little one (his brother), I had two reasons; the one, because he loved my mother and my sister; and the other, because I was afraid that, in killing the two others, although my father should have a great horror for it, he would not regret me, when he knew I had died for him: I knew that he loved his child—he was intelligent: I thought that he would have such a horror at me that he would rejoice at my death; and that by being exempt from regret, he would live more happy." Having taken these fatal resolutions, much follows about Jael, Sisera, Judith, and Charlotte Corday; many wanderings, many resolutions to proceed with and to postpone the fatal act which was at last perpetrated. It is thus described by the perpetrator:—"Midday came, my brother Jules had returned from school; profiting by this opportunity, I seized the hedge-knife, entered the house of my mother, and committed the frightful crime, commencing with my mother, then my sister and little brother, after that I redoubled my blows; I then went out into the court and spoke to the servant, to take care that my grandfather and grandmother should do themselves no harm, and to tell them that I died to give them peace and tranquillity. I then took the road to Vire, wishing to have the glory of being the first to announce the news; I did not go to the village of Annay, for fear of being arrested. I threw my hedge-knife into a field of wheat. As I walked along I found the courage and the idea of glory which had animated me, diminish; and as I went farther on I entirely recovered my reason. 'Ah! is it possible,' I said, 'Monster that I am! unfortunate victims! Is it possible that I have done this! No! it is only a dream! Alas! it is too true! Abyss, open under my feet and swallow me up!' I wept, I rolled upon the ground, I lay down and looked round upon the different places—the woods; I said, 'Alas! could I have thought that I should one day have been in this state? Poor mother! poor sister! poor child, who used to go with me to the plough, and was able even to harrow by himself! they will never reappear!'" Rivière goes on to say, that with this return of reason his ideas of self-devotion suffered a material change; he avoided the chance of arrest, and wandered in the woods, subsisting on wild straw-berries, and occasionally purchasing bread with a few sous which he had, when he ventured into a village near the woods. After a whole month's wandering, he at last found his way to Vire, and from pure fatigue and exhaustion told his name to a gendarme—was carried before a magistrate, and committed to prison. He formed the resolution, a singular one in his case, to feign madness, or rather imbecility; a resolution, however, which he did not carry out. He was brought to trial, found guilty, and condemned to death. A petition in his favour was presented to the king by the jury, on the ground of his unsound mind, supported by a medical report numerously signed, declaring him insane. It is not in the history of the case before us what was the result of the application for the royal mercy, but we cannot doubt that it must have been successful; it was made for commutation of punishment, still persisting, though in a milder form, in the original absurdity of condemnation in such a case at all. It will at once occur to you, that the jury should have kept the power of saving the life of so very undoubted a lunatic in their own hands. It was the duty of the counsel to urge this upon them; indeed, we cannot read the evidence on the trial without being convinced that the defence of lunacy was pleaded with the object of obtaining a verdict to that effect. It is consoling to find so many medical judges of the case, with Esquirol and Ofilla at their head, unhesitatingly pronouncing this poor creature utterly irresponsible. One medical witness throws his knowledge, or rather his ignorance, into the other scale; and I shall quote his opinion, because it is supported by reasons which would have passed for sound, and consigned a lunatic to the gallows, even in Britain, no longer than ten years ago. M. Bouchard, summoned and interrogated regarding the sanity of Peter Rivière, replied, "P. R. is *not* insane; and that for two reasons—first, because in studying his physical constitution we find no cause which can have deranged his cerebral functions; and secondly, because his mental state cannot be ranged under any of those classifications adopted by authors: P. R. is not a monomaniac, because he is not delirious upon one subject; he is not a maniac, because he is not in a state of continual agitation: he is not an idiot, since he has written a memoir full of sense; lastly, he is not out of his wits, as is easy to be seen. Therefore P. R. is not insane." It might be thought that the folly of this notable opinion should have adorned one physician only in the year 1835. Not so, however; the minutes state that four physicians were present, two were of M. Vastel's opinion (for insanity) and two of M. Bouchard's. It was at a subsequent consultation of physicians in Paris, who had not been examined at the trial, that by a unanimous report on his case P. R. was declared insane. We have not the advantage of seeing this homicidal ma-

niac's head; but we can easily believe that it will exhibit a large and unbalanced Destructiveness and Secretiveness. This developement, added to his eccentric manfiestations and his constitutional cruelty, the caes being first strengthened by his hereditary taint, should have brought his case to a consultation long before he arrived at the stage of shedding human blood. His bird-crushings and frog-crucifixions should have consigned him to treatment in an asylum for his own sake as well as for the public safety, years before his last tragedy. An experienced physician of the insane would have declared it quite as dangerous to have him at large before as after that act. His case, in its general character, belongs to a class—that of the Howisons and Legeres, and others described in the pages of the *Phrenological Journal*. Rivière's reading excited him to shed blood. It is such subjects as he that should never hear of or see blood shed. Presence at an execution, or other cruel punishment, would have roused him to commit some dreadful act. Like Howison, Rivière endeavoured to elude justice, and resolved, if in its hands, to deceive it. The return of self-possession—for temporary only it would have been—will from these and many other cases be found to be so usual as to be of the character of a natural reaction, rather confirming than weakening the force of the other proofs of insanity; while his conduct subsequently to the fatal act, which, when profound ignorance on the subject of insanity prevailed, would have been called "method in his madness," a phrase which has sent many a lunatic to execution, would only increase the decision with which the really skilful and informed would declare him fit only for the constraint and care of a properly-governed lunatic asylum.

THE ORGAN OF PHILOPROGENITIVENESS, OR LOVE OF YOUNG.

(Continued.)

In corroboration of the fact, that this feeling is stronger generally in females than males, the following interesting example is quoted by Mr. Combe from Morier's travels in Persia:—"The surgeons of the embassy," says he, "endeavoured to introduce vaccination among the Persians, and their efforts at first were very successful; but, on a sudden, its progress was checked by the government itself. Several of the king's ferashes were placed at the gates of the ambassador's hotel, nominally as a mark of attention to his excellency, but really to stop all women from going to our surgeons. They said that if the people wanted their children to be vaccinated, the *fathers*, and not the *mothers*, were to take them to the surgeons; by which means the eagerness for vaccination was stopped; for, we soon discovered that the MALES did not feel *one half the same anxiety* for their offspring as the women."—*Second Journey through Persia*, p. 191.

Investigation shows that, in all species of animals, the love of young predominates in the female; and, in exact accordance with this, Gall found the organ much more developed in the skulls of the females of all birds, from the largest to the smallest; in all classes of the mammiberous animals, from the elephant to the shrew-mouse. The plates in the works of Gall and Vimont prove this; and any one may easily ascertain the fact from observation. By the difference in these organs alone Gall could tell, when a brain was presented to him, whether it was of a male or female. The skulls of women, by the difference in the developments in this part, can easily be distinguished from men's.

There is great difference in the manifestation of this feeling to be observed in domestic animals. Some will kill and devour their young: others of the same species are remarkable for the tenderness with which they nurse them. Many cows will not suckle their own calves; others moan piteously if they are removed from them. Some birds sit so close, that they are often taken on their nest, or killed by the reaper's hook, rather than forsake their young or the eggs. Every farmer's wife is aware that among her poultry there exists great difference in this particular; she can point out the hen, turkey, or duck that has always shown the greatest care and anxiety for the welfare of her brood; and she can point out the careless unfeeling mother with whom she can never trust an egg to be hatched, for she will tell you she will be sure either to destroy the nest, or to abandon the young as soon as hatched. Upon examination, it will be found that these varying manifestations of the instinctive feeling of the love of young is relative to the development of that portion of the brain marked out as the seat of the organ.

Similar peculiarities may be seen in man as in woman. In the head of Burns the poet, the organ is remarkably developed—*(see cut)*; and in Words-



worth the prominence is so marked, that it had often been taken for a deformity—the result of some accident in his boyish days. The writings of both show the activity of this feeling; in the latter, in many pieces, it has been carried positively to the abuse.

Henry the Fourth of France was once surprised by an ambassador from a neighbouring court galloping on all-fours round the room, one child on his back, and another lashing him with a whip. One of the most celebrated warriors among the Spartan kings, Ageslaus, used to ride about on a stick to amuse his children. In these cases the feeling has been shown as strong in males as it is usually in females; and in every instance where the skull or head could be examined, that portion of the head is as full in the individuals noted for their strong displays of the feeling as in the female head. Proofs of the opposite character may be found in the cases of some women, who, from this weakness of this feeling, have shown a marked dislike to children—regarding them as visitations, or punishments; some mothers part with their children to be nursed, or even for mercenary motives, without regret; others, rather than not encounter the cares which, by a most admirable adaptation of nature, positively constitute the joys and happiness of

those who, having this power in strength, are appointed by nature to the important charge of tending and rearing their offspring; thus rendering what would seem a wearisome, and oftentimes repulsive occupation, one that calls up into the fond mother's mind emotions, which not only make her bear the labours cheerfully, but from this source is derived her highest pleasures; she duly becomes a centre from which radiates her highest hopes and aspirations.

Gall states in vol. 3, p. 282, of his work, Sur les Fonctions du Cerveau, that he knew a lady who loved her husband tenderly, who managed the affairs of her household with intelligent activity, but who sent from home immediately after birth, all the nine children of which she was successively delivered, and for years she never desired to see them. She was herself astonished at this indifference, and could not account for it. In order to acquit her conscience, she required that her husband should daily see her children and attend to their education.

Mr. Combe remarks that Gall knew instances of ladies who never felt any interest whatever in their children. "I found it difficult," he says, "to realize this fact till I met with a case precisely similar. A lady of Edinburgh sent all her children from home to be weaned and educated, and never wished to see them till they were grown; when she treated them, not as though she regarded them as her children, but as friends and companions. The head appeared to be truncated in the posterior region." *(See cut.)*

Domestics are daily seen who are fond of children; some dislike them,—positively abhor their innocent prattle and sprightly playfulness. In Mr. Deville's collection there is the cast of a man who, while suffering from concussion of the brain, was dreadfully excited by the presence of children; and on his recovering his speech, the first words uttered were to call for his children. By its side is the cast of a gentleman who travels about a good deal; and when seeking lodgings always inquires if there are any children in the house; if answered in the affirmative, he takes up his hat and walks; he says he cannot bear them. In all these cases the *strong manifestation* of the feeling is accompanied by a *large development* of the organ, and the contrary; the manifestation and development being always in relative proportion.

In the course of their examination in regard to this organ, Drs. Gall and Spurzheim collected some interesting facts from among the morally and physically diseased who were confined in the gaols and hospitals. They examined the heads of twenty-nine infanticides; and in twenty-five of this number the organ was very feebly developed. An account of their visits to the prisons of Berlin and Spandau is transcribed into Gall's works. One of the cases needs only be quoted:—Dr. Gall pointed out the large organ of *destructiveness*, with the positively flattened appearance in the occipital region of the head, in a woman named Regine Daring. She had concealed the birth and destroyed several children. She was sentenced to imprisonment for life.

It must not be inferred that the weakness of this faculty would lead to the positive crime of child-murder; other organs in excess would be the cause. But when the organ in question is large, its activity has a most powerful restraining tendency. In four of the above cases the organ was large. One of these—a woman, who seeming deaf to the cries of nature, had plunged her infant, four years of age, and drowned him in a river. Dr. Gall, after examining her head, stated to the authorities present, that she had the *love of offspring very large*, and *destructiveness* but *moderate;* that in other respects she was *well-organized*, and would have great readiness for learning by heart. The prisoner having been removed, the magistrates gave Dr. Gall the following statement:—The woman had been born of poor parents, who both died while she was young. When grown up, having received scarcely any education, she went to service, and was well conducted. She unfortunately was seduced; and the being she gave life to was the cause of her misery. Dismissed from her place, no one would receive her;—she knew not how to maintain herself and child; which she contrived to nurse and cherish with the most untiring kindness; at length a villager and his wife took charge of the child; the mother obtained a situation, and conducted herself with the utmost propriety. As the child grew up and became an object of interest to his adopted parents, scandal spread a rumour through the village, that the man was the father of the child he now really loved. Conscious of his innocence he despised the efforts of malice; but his wife was differently affected. Altercations ensued, As the only way to restore peace, the man sent the child to its mother. In vain did the unhappy woman supplicate her employers to allow her to remain,—in vain did she say that she had served them faithfully for years! She found herself again a houseless wanderer, at a severe season of the year, on account of the child. She wandered from place to place, selling all she possessed to obtain food for herself and child; which she still loved with all the passion of which a mother is capable. At length, overcome with cold and hunger, seeing her child wasting away, she called for death to end her sufferings. In the struggle between her natural love for her offspring, which she beheld dying with cold and hunger, and the conviction that its destruction was the only way to save herself,—despairing of aid,—abandoned by all,—in a moment of delirium she plunged her boy into the river; death soon ended his pain. The mother fainted—was discovered,—and instantly on her recovering, accused herself, and was arrested. She was sentenced to death; but on account of the circumstances, the sentence was commuted to transportation for life. She behaved extremely well, with great gentleness; and had learned to read with extraordinary facility; and had learned all that was taught her. How completely

does this case bear out the truth of the principles of phrenology. Had this woman had a small organ of *love-of-young* it would have been in opposition to the facts: Gall expected this; but knowing the importance of truth, he unhesitatingly stated what he observed. How gratifying must have been the results,—finding the strongest confirmation in a case which appeared opposed to the views he was promulgating.

A woman afflicted with insanity was confined in an hospital in Vienna, who believed herself pregnant with six children. Gall was told this, and attributed the disease to over-excitement of a large organ of *philoprogenitiveness*. The woman died; and upon examination of the skull, the portion under which the organ is situated was so extraordinarily developed, that M. Rodolphi, the celebrated physician, wished to account for their remarkable appearance by some supposed pressure.

Dr. A. Combe states in his work on Mental Derangement, that he attended "the mother of a family in a state of delirium, characterized by intense anxiety and alarm about the supposed murder of her children; and who, on being asked, after her recovery, what were her sensations during the paroxysms, *applied her hand to the region of the organ of philoprogenitiveness;* and said she was conscious of nothing but intense pain in that part of the head. She was unacquainted with phrenology, and never heard the subject mentioned by me; so that her statement was perfectly unbiassed."

(To be continued.)

"All the difficulties that are raised against the thinking of matter," says Locke, "from our ignorance or narrow conceptions, stand not in the way of the power of God, if he pleases to ordain it so." "The faculties of brutes prove either that God can and doth give to some parcels of matter, a power of conception and thinking; or that all animals have immaterial, and, consequently, immortal souls as well as men; and to say that fleas and mites, &c. have immortal souls as well as men, will possibly be looked on as going a great way to secure an HYPOTHESIS." —*Second Reply to the Bishop of Winchester*, p. 466. 8vo. ed.

MESMERIC PHRENOLOGY.

(Cases recorded in a Letter from Dr. Elliotson to Dr. W. C. Engledue.)

I have had for some months under my care, for dreadful fits of many years' standing, which are yielding satisfactorily to mesmerism, two charming youthful patients, of excellent cerebral development, and carefully brought up, of high intelligence, and of high moral character,—beautifully illustrating the power of good training upon a well-developed brain. No poet or moralist could desire finer specimens of all that is delightful in the youthful mind. They have not known each other. They both exhibit exquisite mesmeric phenomena. Are thrown into a profound coma, which no impression on the senses will dispel, and which soon becomes sleep-waking; their limbs may then be stiffened at pleasure and endowed with enormous force, which, although not yielding to mechanical violence, gives way to contact, or to the breath, or to movements of the operator's hand without contact, in the direction opposite to that of the limbs' position; the various muscles of the face may be made to twitch as if with electricity, and the eyes be opened or the body be drawn by movements of the fingers and hands held at a short distance; the position of each finger of the operator's hand will be minutely imitated, though the eyes be closed, and the experiment be made out of the patient's sphere of vision. Though showing all the signs of sleep in the breathing, the falling of the head, the aspect, and the exquisite positions, they may be roused to talk, but never recognize the person nor the place. Their dream, if so it may be called, is perfectly rational; but the real place, and person addressing, and even the time, are invariably fancied otherwise than is the fact.

I know to a *certainty* that both are *totally ignorant* of phrenology. Without any previous intention, I one day tried to mesmerize some of the cerebral organs in the young lady. On placing the point of a finger on the right organ of *attachment*, she strongly squeezed my fingers of the other hand, placed in her right hand, and fancied I was her favourite sister; on removing it to the organ of *self-esteem*, she let go my fingers which were in her right hand, repelled my hand, mistook me for a person she disliked, and talked in the haughtiest manner. On replacing the point of my finger on *attachment*, she squeezed my fingers of the other hand again, and spoke affectionately. I removed the point of my finger to *destructiveness*, and she let go my fingers again, repelled my hand, mistook me for some one she disliked, and fell into a passion. The finger upon *benevolence* silenced her instantly; and made her amiable, though not attached. I thus could alter her mood, and her conception of my person at pleasure, and play upon her head as upon a piano.

On repeating these experiments, I soon found that the same results ensued, though not so rapidly, by merely pointing the finger near the organs: and this was the more satisfactory in demonstrating the facts to others; and indeed it has been quite satisfactory to every one, for not only were the eyes closed, but stopped up by a handkerchief held firmly upon each eye, and the experiments were made on organs so situated, that, had her eyes been open, I defy her to know to what organ I was pointing. These experiments I have repeated twenty times. But a fact still more wonderful is this. The state of the organ of one side gives evidence of itself on only half of the system. For instance, if I place my finger, in her right hand, and mesmerize *attachment* in the *right* side, she squeezes them and mistakes me for a dear friend; if I then mesmerize *self-esteem*, on the *left* side, she still speaks to me kindly, and squeezes my fingers with her right as much as ever. But if I place my fingers in her left hand she repels them, and speaks scornfully to me, mistaking me for some one whom she dislikes. If I take hold of both her hands with one of mine, I can at pleasure make her repel both, by pointing over each organ of *self-esteem* or *destructiveness;* squeeze both, by pointing over each organ of attachment; or repel one and squeeze the other, right or left, accordingly as I point over the organ of *self-esteem* or *destructiveness* on the one side and that of *attachment* on the other, at the same time. These

simultaneous, and especially the opposite, influences on the two sides, are the most astonishing and beautiful experiments that all physiology affords; and the sight of them enraptures every person. They are the more satisfactory, because there is no necessity for me to operate ;—any person, even a sceptic in both phrenology and mesmerism, may point to and mesmerize her respective cerebral organs himself, if standing behind her. Under the opposite states of the two sides of the brain, she will address the person supposed on the one side or on the other, and speak affectionately, proud, and angrily, as *attachment* on the one hand, or *self-esteem* or *destructiveness* on the other, is mesmerized. The expression, the tone, to say nothing of the words or the action of her hands, are exquisitely and rapidly in character. In the youth the organs at present can be excited by contact only of the point of the finger, or by breathing over them. *Attachment, self-esteem, destructiveness, music*, and *colour*, I have excited in him, and the effects come very slowly and continue long.

It is very interesting to see the first degree and the working up of the feelings. When *self-steem* begins slowly, they think others are proud, and become haughty themselves; when *destructiveness* begins slowly, they think others wish to quarrel, and then they quarrel,—or they begin to find fault with the fancied person, who is beloved in the waking state, and then mistake him for one disliked in the waking state.

Oh, that Gall could have lived to see this day—these astounding proofs of the truth of phrenology—proofs by which I have at once converted irresistibly to the firmest conviction of the truth of phrenology those who could never be induced before to bestow a moment's attention upon it. I have made more persons phrenologists during the last month than in all my previous life.

CAPITAL PUNISHMENT.

(Extracted from Dr. Engledue's Address to the Phrenological Association.

The recognised instructors of the people teach that the gift of *mind* is to the foolish as well as to the wise, and that according as it is neglected or cultivated, must be the consequences, be they what they may. Believing and inculcating the doctrine, that a man has the power of framing his own line of conduct, they take upon themselves to punish a man for any dereliction from a certain standard. They punish a being for a certain act, because they are ignorant, and cannot point out the cause of its performance. The means they use to prevent a recurrence, is terror and punishment—if these fail, annihilation. Vengeance can destroy the being, but will never reform him; it can destroy the vitality of cerebral matter, but it will never prevent certain actions resulting from certain combinations.

If this be true regarding the individual, it is equally true as regards the community, and it is foolish and unjust to punish offenders with the hope of deterring others by the example. Surely the occurrences of the last century will prove this! Recal the thousand gibbets, and the thousand specimens of humanity dangling from their centres—the scaffold reeking with human gore—the wheels and the mangled limbs—the galley and its thousand occupants—the jails and the penal colonies, and all their attendant horrors. Is there less crime, less violence? Is man informed by all this exhibition of animalism what his duties are? Should we subdue a furious lion by destroying daily in its own cage one of its own species? To tame this beast we study its nature; to tame man we must follow a similar course. Is not the spot polluted by our executions crowded by an assemblage of organisms similar in many respects to the one we are destroying? The majority of those who attend these exhibitions of brute force require care and attention; the stimulus they there receive is like water to a thirsty man—it is pleasurable—and differs only in degree from the excitement they receive from a bull-fight, or the struggles in the boxing ring. We denounce the bloody amusements of the Romans, and refer to them as examples of a barbarous age; but in what consists the difference between the spectator two thousand years ago, witnessing and rejoicing over the gaspings of the dying gladiator, and the man of yesterday, cheering, hooting, and then beholding the convulsive throes of the gibbetted convict? The gladiator fought for a garland and for victory, prompted by a false standard of glory—by the inordinate animalism of the wealthy Roman; the convict is destroyed by sanguinary laws, for committing a crime—for following the impulses of an organism so unfavorably developed as to constitute him a *moral* patient—because it is more easy *to crush than to remodel.*

Is this a test of civilization? Is this a proof that our rulers understand man's nature? If we wish to know the stage of civilization reached by a people, let us ascertain whether they are obeying the laws governing their organism, whether they have acquired the important knowledge of the conne ion between them and their own happiness. Civilization is not to be measured merely by the amount of luxury, by the increased accumulation of comforts, or by the numerous victories achieved by Science, annihilating time and space, and really, in fact, rendering the whole race members of one community, No! The great test of civilization is the progress made by a people in those refinements of social intercourse, which result from moral and intellectual improvement—the extent of the inculcation of those laws and those principles which tend to elevate the many and not the few, which have for their object, and embrace in their fullest scope, every circumstance calculated to impart the greatest amount of happiness and freedom.

ACQUISITIVENESS AND CONSCIENTIOUSNESS.

(Extracted from the MS. Journal of the Glasgow Phrenological Association.)

The origin of the right of property has been differently explained by different moral philosophers. "It is the *intention of God*," says Paley, "that the produce of the earth be applied to the use of man. This intention cannot be fulfilled without establishing property. It is consistent, therefore, *with his will* that property be estab-

lished. The land cannot be divided into separate property without leaving it to the laws of the country to regulate that division It is consistent, therefore, with *the same will*, that the law should regulate that division; and, consequently, consistent with the *will of God* or *right*, that I should possess that share which these regulations assign me. By whatever circuitous train of reasoning you attempt to derive this right, it must terminate at last in the *will of God*. The straightest and shortest way, therefore, of arriving at *this will* is the best." That is simply by expressing it; for Paley did not know that there was a still more satisfactory mode, by pointing out the organ of *acquisitiveness* in the human head, and in the heads of such animals as collect and store their food. The organ declares the will of God with the voice of a commandment; and gives us an indisputable right to all the property we can acquire by the sweat of our brow, whether that be by bodily or mental labour. No individual, nor even the community itself, can justly despoil us of the smallest portion of it without our consent expressedly or impliedly given, so long as we respect the same right in others, and conform ourselves to the dictates of another organ, conferred on us for the very purpose, viz., the organ of *conscientiousness*.

Adam Smith was ignorant of the existence of this organ; and, therefore, to explain the nature of a conscience in man, he invented his beautiful theory of the moral sentiments. In this discussion, he announces a universal spmpathy, according to whose law we cannot witness the infliction of injustice, oppression, or cruelty, without feeling or sympathising with the oppressed, as if we were ourselves the sufferers, and participating in their indignation against the offender. And even when we ourselves are hurried into a similar violation of justice, this equitable and indiscriminating law compels us to sympathise with the very victims of our crime, compels us to judge ourselves, and fills our bosoms with indignation that irritates the spectator and the sufferer against us. Nor does he confine his sympathy to the mind. He makes of the body one general organ for its reception, observing that we cannot witness any species of torture inflicted, without writhing in the very limb which we see racked in another. This theory of the moral sense, however plausible, is in fact unfounded. It is not indignation, anger, or aversion, which we feel at our own neglect, or breaches of the moral law; these are the feelings of the spectator and the sufferer. What we feel is regret at trivial or unintentional offences, and also the pangs of *remorse* at wilful and premeditated crimes and cruelties. *Conscientiousness*, like every other organ, is pleased on being exercised; and its natural exercise is in performing just, and resisting the tendency to iniquitous actions, fulfiling duties, and overcoming the indolence that would incline us to neglect them. But the want of the pleasure is positive pain, and in proportion as the difficulty is stronger, the pain must be the greater. Every neglect of duty, every repetition of vice, must excite a qualm of conscience, a craving after self-approbation; for, like every other propensity, this must have a desire for its natural pabulum, and the painful sense of a vacuum, while that desire is at once active and ungratified. The remorse or scourge of conscience, which we experience under the circumstances alluded to, has nothing in common with anger, aversion, or indignation, but is quite a contrary feeling. It is, in fact, rather a yearning after that self-approval which we want, and which it is natural for us to desire,—an appetite like hunger, to fill up that disagreeable, uneasy, nay, painful void which torments us. Z. M.

COMBE'S ESTIMATE OF PITT.

This is the head of Pitt. Here we have the same combination, (Eventuality and Comparison,) with larger Individuality, great Firmness and Self-esteem. He had vast knowledge of details, great readiness of speech, and plausibility of manner: but his causality is poor, and we in vain look to his speeches and actions for the recognition of any great leading principles. Policy, narrow policy, can alone be detected. * * * He was not profound, but a great manufacturer of expedients, a ready plausible speaker. Had he possessed enough of Causality, he would have foreseen that the more atrocities the French committed, the sooner they would blaze out; that while destroying each other, they were the least formidable to their neighbours: he would have saved his country scenes of blood and countless treasure: but his long administration was one of expedients; his great principle being to mark what Napoleon did, and do precisely the reverse. I consider him to have been a greater enemy to England than any man that ever lived.—*Combe's Lectures.*

Philoprogenitiveness.—What blessings children are! as the clerk said when he took the fee for christening them.

Inhabitiveness.—Home sweet home! as the vagrant said when he was sent to prison for the third time.

Approbativeness.—We've come off with flying colours, as the ensign said when he ran from the enemy.

Conscientiousness.—I shall prevent the use of ardent spirits, as the innkeeper said when he watered the liquors.

Ideality.—I'll banquet on the smiles of love, as the poet said when he thought of his mistress about dinner-time.

TO CORRESPONDENTS.

Letters signed "H." "A Phrenologist," and others have been received, and are acknowledged with thanks.

Much kind advice, and many valuable suggestions have been received since the publication of our first number, for which we return our grateful acknowledgments. It will be our study to benefit as soon as practical, by all suggestions for the improvement of our publication; and although we cannot immediately accomplish all that may be desirable, we beg to assure those who have so kindly interested themselves in our labours, that we shall not lose sight of any hints with which they may favour us.

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while in some other points, some of us surpassed our schoolfellows without an effort, and almost, it might be said, without perceiving it ourselves. But in point of fact, our masters did not appear to attach much faith to the system which taught equality of mental faculties; for they thought themselves entitled to exact more from one scholar, and less from another. They spoke frequently of natural gifts, or of the gifts of God, and consoled their pupils in the words of the gospel, by assuring them that each would be required to render an account only in proportion to the gifts which he had received.'"

Having satisfied himself of thenatural diversity of dispositions and talents in individuals, and of the impossibility of accounting for well-known mental phenomena by any known system, rejecting all authorities, he devoted himself to nature alone, and established the following principles:—

1. That the mental faculties are innate.
2. That the brain is the organ of the mind.
3. That the form and size of the brain are distinguishable by the form and size of the head and skull.
4. That the mind possesses distinct faculties, and that each mental faculty is manifested through a distinct cerebral organ.
5. That the size of each organ can be estimated during life; and that size, other things being equal, is a measure of power.
6. That each organ, when predominantly active, impresses the body with certain uniform attitudes and movements, called its natural language.

The first principle will be fully proved in the course of the details given of the separate organs. We need not stop here, then, to observe more than that this principle stands in direct opposition to the metaphysical notion that by habits of attention any disposition or talent may be acquired; attributing, for instance, to the falling of an apple, Newton's grand discovery; and to other equally trifling circumstances, the important results which have really flowed from the *innate* faculties possessed by the individuals acted on by the circumstance. Thousands had seen apples fall, and as like causes produce like effects, Newton's discovery must have been made by the first man who saw an apple fall; but of the thousands subjected to the same circumstances, Newton's alone possessed the innate power to turn to mightiest account so trivial a circumstance. Contemplate any human being, and the circumstances by which he is surrounded, be he peasant, prince, warrior, or statesman, and the fact must be apparent that man cannot create a single power any more than he can add to his stature or bestow upon himself another sense. The power must be existing innate, or it could not be called into activity. Much has been written, and schools have been formed, some maintaining the innateness of ideas, others opposing the doctrine. In studying mental science, the importance of having definite meanings attached to all the words he uses cannot be too deeply impressed upon the student's mind. It is necessary to comprehend clearly the difference between innate faculties, all proved by phrenological observation, and the innate *ideas* of the ancients. Ideas must be as acquired; objects of the external world, being presented to the senses, different portions of the brain are excited to take cognizance of them and their attributes; upon their removal, a variety of causes,—an effort of the will,—the general association of the powers of the mind, or disease, may renew the activity of the organs; and the mind is presented with an *idea* of the thing previously seen. The word idea means, etymologically, *image;* hence it follows that we can have no idea of anything not cognizable by the senses, and likewise that ideas are not innate: nor can we, correctly speaking, have ideas of any of the results of the activity of the organs of the propensities or moral feelings, such as love, hatred, fear, veneration, deity, charity, &c.; the notions we possess innately we attach to some material object; a child for love, (a rather arbitrary association by the bye); a lovely female for charity; an old man for deity, &c.; and we, then, have ideas of the signs we have fixed to convey our feeling or sentiments, because the objects have been perceived by the organs in the brain through the media of the external senses. Allusion to this interesting topic will be frequently made in this work, not only in the "System," but occasionally in articles illustrative and explanatory of the principle. We therefore proceed to consider the second principle,—that the brain is the organ of the mind. It is well known the brain is better protected and supplied with blood than any other part of the system. All the nerves of the senses are connected with the brain; it receives all their sensations; the nerves of motion, by means of the spinal marrow, are connected with the brain. As it then receives all sensations, so does it originate all impulses; in all times it has been deemed to possess important uses. If, then, the brain be not the organ of the mind, what are its functions? How do we know the brain is the organ of the mind? some one may ask. Common sense will reply, because *we feel that we think with the brain.* Every one is aware of this when called to mental exertion. Science might give a more satisfactory reply; for instance, it might be said that observing any of the human powers to which function had been fixed, we should find that the manifestation of the function was modified by the state of the organ. We see with the eye; if in a healthy state, sound vision results; if the eyes are diseased, we have diseased sight. Put out the eyes, and sight is gone. By observation we find healthy brains give healthy mental manifestations; diseased brain, diseased manifestation. Without a brain, there is no instance of mental power existing, therefore we are justified in coming to the conclusion that mind is connected with the brain, equally as that the eye is connected with sight, the ear with hearing, the nose with smelling, or any other organ with its known power. The principle is capable of demonstration. Opium or ardent spirits, by the effect they produce on the brain, derange the mental operation; loss of consciousness occurs when the blood recedes from the brain, as in cases of fainting; and recent observations by medical men afford most direct evidence in support of the proposition, that the brain is the organ of the mind. Richerand, in his Nouveaux Elemens de Physiologie, 7 ed., ii., p. 195-6, states that he attended

a woman, who had received a hurt, which exposed her brain to observation. One day he pressed upon it with greater weight than usual, and the woman was instantly unconscious in the midst of a sentence; he removed his hand, consciousness instantly returned. The experiment was frequently repeated, and always with the same result. Sir Ashley Cooper relates the case of a seaman, whose scull was fractured and brain compressed by a fall. He remained for thirteen months totally unconscious. At the end of this period, Mr. Cline raised the depressed portion of the scull, and consciousness immediately returned. The last thing the man recollected was a sea fight in the Mediterranean thirteen months before. Dr. Pierguin, in the case of a patient, part of whose skull had been removed in the hospital of Montpelier, observed that, during dreamless sleep, the brain was quiescent within the cranium; but if disturbed by violent dreams, it was violently agitated and protruded. In dreams which she described as vivid, the protrusion was greater and still more marked when engaged in animated converse. It is known that the activity of any organ causes the blood to rush to the part, and hence the increased nourishment and strength given to any organ by its exercise, (important results follow the knowledge of this fact, which will be pointed out in the progress of this work); and hence also the varying state of the brain, according to different degrees of mental excitement.

Dr. Cullen says we *cannot* doubt that the operations of our intellect *always* depend upon certain motions taking place in the brain.

Dr. James Gregory says certain diseases prove that the brain is the primary organ of the internal powers.

The celebrated German physiologist, Blumenbach, says that the mind is closely connected with the brain as the material condition of mental phenomena, as is demonstrated by our consciousness, and by the mental disturbances which ensue upon affections of the brain.

Majendie, in alluding to this subject, states that the brain is the material instrument of thought; this is proved by a multitude of experiments and facts. Mr. Abernethy, in the course of his works, states at length his reasons for concurring in the proposition, that the brain ought to be regarded as the organization by which the percipient principle becomes variously effected!

We might go on quoting from the works of Lawrence, Dr. Mason Good, Dr. Neil Arnott, but enough has been shown to prove that authority is on our side, in regard to this principle of the science. Not that authority should ever be taken at more than its value for or against anything. Let every one satisfy himself of the truth of a proposition by his own observation, as far as possible; and most will find an opportunity to do this. They may be directed in their course by the labours of others; but knowing, as phrenologists, that all have the *faculties* to observe, each should to the utmost possible extent of his means call them into activity. By this process, he will, through the only efficient way, arrive at self-conviction. All should hesitate before receiving systems or creeds ready prepared by others, however strongly supported by names and authorities. In No. 17 of the Foreign and British Medical Review, we find the following passage:—"It is true that some over-scrupulous men, like Lord Jeffery and Dr. Abercrombie, still doubt whether the mind acts through the medium of external organs, except in its communications with the external world; but as the proposition is regarded by an overwhelming majority of phrenologists, as demonstrated, we shall assume it to be true. Philosophers and ancient writers held the opinion that the brain was connected with the mind. They often use the terms synonymously. In Shakespear's writings he makes frequent use of the brain in the sense of mind.

The generally received opinion of the fact need only be alluded to to be acknowledged. In common parlance, to be addle-headed is known to mean a want of the power of thinking. To have no more brains than a goose is said as a reproach for having done any stupid act. Something wrong in the upper story, a numskull, blockhead, are well known expressions, having the same import. Thus, in support of the proposition, we have the consciousness of every one, the opinions of the scientific and vulgar opinion all coinciding: and it is much to be regretted that a considerable portion of the religious world have set themselves in opposition to this truth. When any men of name oppose truth it is at all times to be deplored, but especially when religious feelings are enlisted in the strife. The cause of true religion must suffer; for truths, either of philosophy or religion, can but spring from one source, the fountain of all truth, and must agree with each other. Facts cannot be destroyed; they are immutable, and when opposition is offered where investigation should be resorted to, the opposers must ultimately be proved wrong and to have injured their own cause, when it might have been strengthened had reason been used to bring into close union religion and science.

The third proposition, "that the form and size of brain is distinguishable by the form and size of head," is not so easily to be proved by the general student, from the opportunities required to test it by anatomical experiment. Few besides the medical student and practitioner can do this; therefore in this case, the opinions of men standing at the head of their profession are of value in regard to this question.

(*To be continued.*)

ON THE ESTABLISHMENT OF AN ASYLUM FOR PATIENTS RECOVERED AFTER ATTEMPTS AT SUICIDE.

BY W. A. F. BROWNE, M.D.

Physician to the Crichton Institution for the Insane at Dumfries.

No one who reads the papers from barren curiosity or to catch the moral characteristics of the time, can shut out a conviction of a frightful increase of suicide meditated, attempted, and effected. I have for years consulted the registers of these events for purposes which it is not necessary to particularize, but which have led me to view the subject in various aspects;

to regret that the frequency of such events, and the publicity given to them, often imparts to the suicidal disposition an epidemic or imitative character; to deplore the polluting and sanguinary tone such disclosures tend to communicate to the public mind; but above all, that so little interest is excited in, or displayed towards, the unfortunate objects of these horror-inspiring narratives, that neither the pietist nor the political economist direct their attention to reclaim such individuals as have been saved from their own rashness, and that no interference is ever conceived necessary to prevent a repetition of the act.

We may daily observe it stated in the public papers, that persons who have been prevented from the commission of suicide are, immediately after their recovery from the effects of the attempt, set at liberty, and allowed to return to their friends and home. This is a very questionable humanity. It is, in effect, to deliver these unfortunate beings a prey to their shame, or sorrow, or madness; to the very motives of the act which they have meditated, and may still meditate; and to these aggravated, as they must be, by exposure and obloquy. A man jumps over London Bridge, and if saved by the exertions of a waterman, he is allowed to walk away to Westminster Bridge, or the Serpentine, or some other convenient spot, to seek death anew, undisturbed by the officious and humane. The saviour of such a person can have no guarantee that the object of his care will profit by his interference, will not rather rush on that fate which has for a moment been averted. It cannot be supposed that a trustworthy guarantee will be found in the promises, or penitence, or fears of the suicide himself. Individuals under such circumstances cannot be regarded as altogether responsible, or be expected to understand so clearly the situation in which they have been, and are, as to resume at once those modes of thinking and feeling on which dependence can be placed, and in which the safety of the miserable beings consists. Assuredly, they are neither trustworthy nor rational, and yet it is doubtful whether they can be treated as insane. The law forbids that th y should be confined and protected from themselves in an asylum, however appropriate such a retreat may appear for their condition, and however closely connected that condition, when analyzed, may be found to be with mental derangement.

But humanity still more imperatively forbids that they should be abandoned, lost sight of, and cast back upon their own resources—friendless, homeless, hopeless. A few may rejoice that they have been snatched from a premature death, or a wicked and inexpiable action; a few may feel as healthy hearts ought to feel in such an emergency; but the great majority lapse into their original state, or pause in their career of self-immolation, solely because they have not, and only until they have, a fitting opportunity to carry a settled purpose into execution, or to gratify a predominating impulse.

For such individuals, I would humbly suggest to the philanthropic and those in authority, that some temporary asylum should be provided.

A curious case, reported recently in the Times, shows that there is legally a right in the sane to prevent, even by imprisonment, the suicidal from endangering their lives. A young woman is seduced; obtains admission into a workhouse as an ailing and starving lad; is afterwards sent to jail for an alleged act of vagrancy, where her sex is discovered; and when about to be discharged, on the expiring of the penal period, declares her intention to destroy herself; is carried before a magistrate, where she again acknowledges that such is her intention, and is most humanely and wisely sent back to prison.

Could not some asylum be devised, if for nothing more, at least for the reception of this class of persons during what may be called their paroxysm, and until they can be united to their friends or guardians, and until all immediate danger had passed. But I conceive that the objects of such an establishment should be higher: medical treatment might be resorted to; the consolations of religion afforded; adverse circumstances relieved; and, in fact, all measures adopted which are calculated to preserve the individual, and to induce a healthier state of mind.

Were the suicidal disposition invariably, as it sometimes is, a transitory condition; were it not, as it generally is, the result of a permanent aberration of the mind; such carelessness of the lives and interests of the unfortunate victims of such a propensity, as at present exists, might in some degree be justifiable. But there are men who for years and years harbour such a resolution; who are protected so far from their own designs within the walls of an asylum; whose purpose is known; whose cunning is circumvented; whose stratagems are defeated; who yet, notwithstanding all vigilance and precaution, destroy themselves.

From the history of men who have last fallen by their own hand, it may be learned that many such cases exist in society; where preparations have long been made for such an event, and where the act is more the sequence of cool determination and of fixed and habitual purpose, than of sudden impulse. For individuals who cherish and attempt to execute such a design, but whose deportment is otherwise rational, a retreat should be provided, until friends or guardians can be apprised of their situation, and undertake their safe keeping, and to protect the feelings of the public from further outrage. For those who are influenced by a momentary despair, by misfortune, or by any temporary causes, a similar retreat is indispensable, until the excited or morbid feelings subside; until the sources of irritation or distress are removed or mitigated; or until measures can be taken by friends or the authorities to meet these. Suicides from intoxication, poverty, seduction, and various other causes, might thus be saved, and placed in a favourable position for the return of reason, penitence, peace, and happiness.

I am neither prepared, nor am I presumptuous enough, to offer any suggestions as to the details of such a proposal; but when it appears that about one-fifth of the time of the public coroner is occupied by cases of suicide, the most humble individual is justified in recommending any expedient by means of which the mortality from this cause may be diminished, and the lives and reason of the most unfortunate of our fellow-men be restored.—*Lancet.*

[We trust the subject of this truly benevolent proposition will not be lost sight of; the evil denounced is a crying one. Energy and talent cannot be better bestowed, nor the cause of humanity better served, than by disseminating such suggestions, and ripening them to fruitfulness. The propriety of its extension to all who display unequivocal symptoms of destructive insanity, must strike every enlightened mind; and we hope the time is not far distant when the legislature will deem it not unworthy its attention. The state has an undoubted right to the control of such objects, nor do the difficulties which surround the subject form a sufficient excuse for the non-performance of the onerous duty. It will hardly be objected that it interferes too extensively with the liberty of the subject; the law already recognises the necessity of personal restraint in commissions of lunacy, where the object most generally appears to be the protection of property from waste; and it is a strange anomaly in our institutions, that so much less care should be shown of life.—Ed.]

THE ORGAN OF PHILOPROGENITIVENESS; OR, LOVE OF YOUNG.

(Continued.)

Many cases may be found in most lunatic asylums showing the influence of this organ when in a state of disease. Dr. Gall mentions the case of a very amiable young lady, who went about boastingly declaring to her friends she was in the family-way. many similar cases are recorded; some in male subjects; and in all the organ is developed in a remarkable degree. One poor woman fancied her children had been stolen, and would fall on her knees, screaming, and then with an agony of woe implore that they might be restored to her. Persons insane on this organ have been observed to sit for hours with both hands clasping this organ at the back of the head; and the external heat, from the high state of the activity of the brain, has been proved under this class of mental diseases.

Barrow, in his commentaries, mentions that a native woman having had her child taken from her to sacrifice, went mad; and in consequence of the trouble she gave, she was killed by her countrymen.

Kotzebue must have had this organ large: the feeling is strongly expressed in the conversation between Cora and Alonzo, with their child playing between them.

"*Cora.* I am sure he will speak soon; then will be the last of the three holidays allowed by nature's sanction to the fond anxious mother's heart.

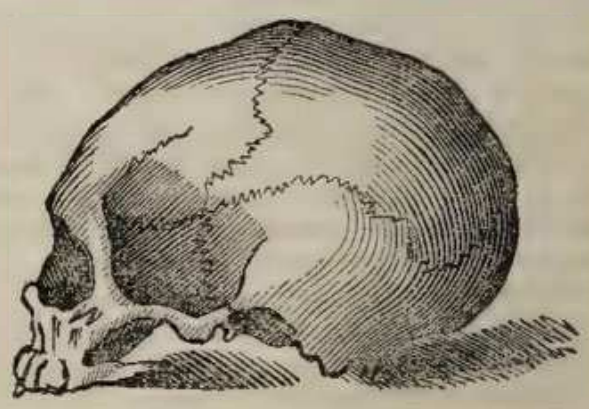
"*Alonzo.* What are those three?

"*Cora.* The extasy of his birth I pass: that in part is selfish: but when first the white blossoms of his teeth appear, breaking the crimson buds that did encase them; that is a day of joy: next, when from his father's arms he runs without support, laughing and delighted, to his mother's knees: that—that is the mother's heart's next holiday; and sweeter still the third, whene'er his little stammering tongue shall utter the grateful sound of father, mother! oh that's the dearest joy of all!"

Having pointed out the sort of evidence upon which the views of phrenologists are based, in regard to this faculty as an elementary principle of the human mind, and the connection that exists between the power and a particular portion of the brain, it may now be proper to state some of the objections to this view of the subject, and to point out their futility. The answer to a not unfrequent objection that the love of young is a mere instinct, is obvious, that although this be true, it does not the less require to be manifested through a distinct or separate organ in the brain. It has been stated that a mother loves her offspring because it constitutes to her happiness; the reason it does so is because her nature is fitted to draw happiness from this source; the due activity of any organ being at all times productive of pleasure. It has been stated by opponents that the different degrees of affection shown by a mother to her children, cannot be accounted for upon the phrenological theory, that the strength of the feeling is in proportion to the size of the organ. The whole organization must be taken into consideration. The feeling will naturally be most excited by that child in whom the most faculties are pleasing to the other portion of the mother's organization. Further, Mr. Combe, Mr. Scott, and several phrenologists, have noted that the feeling bears a specific relation to the weakness or helplessness of its object. "The mother doats with the fondest delight on the infant in the first month of its existence, and her solicitude and affection are bestowed largest and most intensely upon the feeblest member of her family." The strength of the feeling is at no times in proportion to the worthiness of the objects, but where most is required; there, by the provision of nature, do we find the activity of the organs the most manifested. If, as is frequently stated, love of offspring is merely a modification of self-love, from the object being regarded as a part of self, then would parental affection be weak in proportion as generosity is strong, and strongest when generosity is weakest; this "all must feel" is not the case. Others have endeavoured to prove that the feeling arises from kindness and benevolence of disposition; then tigers, wolves, and savage beasts would devour their young. They, on the contrary, manifest the feeling in an extraordinary degree. Or if the proposition be true, then would no selfish or blood-thirsty person be fond of children: but they are often noted for their attachment to their young. The Caribs, the most unfavourably organized of all human beings, and who are represented by all persons conversant with their habits as being totally unregulated, either by intellectual power or benevolence, manifest this feeling very strongly. In them the organ is largely developed. *(See cut.)*



Captain Parry informs us that love of their young is almost the only amiable feeling that the Esquimaux possess; but that they possess it in a remarkable degree. He met and relieved a party of them, who were without food and almost dying with hunger; the first thing they did was to *feed the children*, neglecting themselves till they were all satisfied. In them the organ is large. *(See cut.)*



It has likewise been stated that a mother's love for her child is the result of her reason. Mr. Combe answers this. "Reason," he says, "only investigates causes and effects, and decides on a comparison of facts. The mother, while she smiles with ineffable joy on her tender offspring, does not argue herself into the delightful emotion. The excitement is instantaneous; the object requires only to be presented to her eye or imagination, and the whole impetus of parental love stirs the mind. Hence a feeling or propensity is obviously the basis of the affection." Besides, it often acts in opposition to reason, in spoiling children. Some *idiots* manifest the feeling strongly. Men and women intellectually great, have had but little affection for the young. Abercrombie, one of the most decided opponents of phrenology, in his work on the moral feelings, says, "When the mother, with total disregard to her health and comfort, devotes herself to watching over her child, she is not influenced by any sense of duty, nor do we attach to her conduct the feeling of moral approbation;—she acts simply upon an impulse within, which she perceives to be a part of her constitution, and which carries her forward with unshrinking firmness in a particular course of laborious and anxious service. But all that philosophers may say is less conclusive than what is felt by all who have this organ well developed. Ask a mother why she loves her child? Her answer is not because it is good, or pretty, or that it is her duty. Her answer will be direct and conclusive,—she loves it because it is her CHILD. After a due consideration of the above facts, we fearlessly say, there is but one way to avoid our conclusion, which is, to show that we have borne false witness. To do this, nature must be questioned; and we know that if fairly interrogated the result will confirm the truth of our testimony.

No one has a right to assert that we are false, while they are ignorant. All have heard of a certain king of Siam, who accused a Dutch traveller of falsehood, for affirming that in Holland water sometimes becomes solid. Phrenologists are accused of falsehood, for affirming that the powers of the mind are in connection with, and relative in power to, the size of certain portions of the cerebral organization. Those who denounce us, would blame the king of Siam for injustice, although the fact he denied was at variance with his experience, and beyond his range of observation. The facts upon which phrenology is based, are within the reach of all, and as numerous as are the heads of men and animals.

AN ADDRESS BY MR. GEORGE COMBE.

Delivered at the Anniversary Celebration of the Birth of Dr. Spurzheim, and the Organization of the Boston Phrenological Society, December 31, 1839.

(Continued.)

The human mind is regulated by uniform laws, and the same events happen, in similar circumstances, in the United States and in Britain. In several of the cities of this country which I have visited, I have found that Phrenological Societies have existed flourished for a brief season, and then fallen into decay; and in general, the cause appears to me to have been the same. The members soon became satisfied that the great principles of Phrenology are true; but they were not prepared to proceed to the practical application of them in any department of usefulness. They saw a public that was either hostile or indifferent to them, and they did not feel in themselves sufficient power to cope with these adverse feelings. The consequence has been that Phrenology has seemed to fall asleep. Its enemies have thought that it was dead. But when did any great truth, fraught with blessings to the human race, perish? The ignorant and despotic priesthood that sent Galileo to a dungeon congratulated themselves that they had cut up by the root the heresy of the earth's revolution on its axis. But how delusive was their dream, how absurd their estimate of their own power! The Creator had swung the globe on high, and impelled it on its diurnal and on its annual course. Copernicus, Galileo, and Newton, were guilty only of calling the attention of mankind to what the Creator had done. If the nations were offended, and averted their eyes, worlds did not therefore cease to roll; men, alone, suffered the consequences of their conduct. They remained buried in a stolid and barbarous ignorance, which led them to wage horrible wars with each other; to believe in witchcraft; to bow their necks, in all the helpless imbecility of intellectual darkness, to ruthless tyrants in church and state. So it ever must be when natural truths—in other words, the works of the Creator—are discovered, presented to mankind, and rejected. They do not cease to exist and to act. Truth cannot die. Accordingly, in this country, I find Phrenology flourishing in astonishing vigour as a practical art. Wherever I have gone, I have found men who call themselves practical phrenologists, exciting a vulgur curiosity concerning the science: examining heads; predicating character; using it, in short, as a species of palmistry or astrology, and extracting, as I have been told, large sums of money from the people, by their skill. I have heard these humble practitioners denounced by educated and philosophical phrenologists, as the great enemies of the science; as having degraded it, and rendered it disgusting to superior minds. I acknowledge the consequences, and lament them; but I am disposed to deal charitably with the offenders. *They* did what higher men le.t undone: they not only boldly proclaimed their own conviction of the truth of Phrenology, but applied it to the best of their ability. If the educated phrenologists will do the same, they will be more successful; and they will wipe away this opprobrium from the science, in the only way in which it can be removed,—by substituting a better practice in its place.

I repeat, then, my humble conviction that every Phrenological Society, to be permanently successful, must engage in practical objects; and I need not mention how wide is the field for the application of our science. The members of this Society are acquainted with many of its departments, such as education, insanity, criminal legislation, prison discipline; criticism, biblical and profane; political economy and moral science. To the successful prosecution of all of these, a knowedge of mind is indispensable. But as I am under the necessity of confining my attention, on the present occasion, to a single point, I shall attempt to elucidate one which appears to me to be highly important, and hitherto little considered.

This Society, then, may prepare the public for teaching Phrenology, as the philosophy of mind, in schools. I can conceive it possible for it to establish a school, in which Phrenology should be taught, in its full length and breadth, to the pupils, as one branch

of their general education. For example, I would propose to teach them, by the aid of drawings and preparations, the general anatomy of the brain and nervous system; of the heart, lungs, and blood-vessels; and of the stomach and other digestive organs. By this instruction I would endeavour to give them clear ideas of the connection between the mind and the body, and of our dependence for health, vigour, and enjoyment, on the condition of the organic system. I would next introduce them to a knowledge of the situations and functions of the different *mental* organs, and their spheres of activity, with the uses and abuses of each. Some of the advantages which I should expect to follow from this instruction, would be these :—

The children would become intelligent co-operators with their parents and teachers, in their own education. At present, great anxiety is expressed by many persons to know the faculties of their children, that they may train them ; but it occurs to few that the most efficient co-operators in this training will be the children themselves, when they know their own constitutions. I am not a father, but I have had considerable experience in training the children of a relative, who lost her husband when a numerous family were young ; and some of my most intimate friends have been phrenologists, and have trained their children as I did those of my relative, by instructing them in the details of Phrenology from their early years, and teaching them to think and act on the principles which it embodies. We cannot boast of having overcome every evil tendency in our young charges, or supplied every deficiency. My experience leads me to confess that the highest and best gift which a child can inherit, is a well formed and well constituted brain. Where a peculiar combination exists, I know of no method by which its effects can be removed ; and if a feeble or diseased organization be inherited by the child, I have discovered no means by which its mental manifestations can be rendered equal to those of a brain enjoying native health and vigour. I disavow, therefore, all pretensions to the power of perfecting, by means of Phrenology, every individual child : but there are degrees of comparison : there may be good, better, best ; as well as bad, worse, worst. Need I assure the members of this society, that by teaching to children the functions of the different organs, and the uses and abuses of the different faculties, the good have been rendered strikingly better, and the worst have become less bad ? Wherever the organization has been of a high order—that is, where the quality of the brain was good, and the moral and intellectual organs predominated—the results have been truly admirable. A few brief remarks will suffice to explain the operation of this kind of instruction.

The organs exist and perform their functions in children as they do in adults. The feelings are first developed ; they are strong, they are blind, and they sometimes conflict. Phrenology enables the child to understand the nature, objects, uses, and relative authority of each. It introduces light and order where darkness and chaos formerly reigned. I can well recollect the painful conflicts which I experienced in my own childhood, and the difficulty which I felt in determining which feeling was right. For example ; having a large *self-esteem*, and tolerably good *combativeness* and *destructiveness*, I was easily offended, and often burned to gratify my feelings of revenge ; but *benevolence* and *conscientiousness* would whisper that this was wrong. I felt instinctively the opposition between these feelings, but knew not their relative values. I sometimes thought that submission to aggression and forgiveness of injuries were cowardice, and indicated a want of manly spirit ; and if the better principles actually prevailed, I rarely enjoyed the satisfaction of the conscious triumph of virtue. Again ; having *love of approbation* equally large with *self-esteem*, I felt in my childhood these two emotions constantly conflicting. *Love of approbation* prompted me to acts of vainglory and boasting, of which *self-esteem* and the moral sentiments were soon heartily ashamed. I resolved to correct this fault, and put on a dogged indifference to the opinion of others, which was to me equally unnatural and unsatisfactory, and in itself unamiable. I could not adjust the balance between the two faculties. Nay, not only did this conflict annoy me in childhood, but it persecuted me far on in life, and I was constantly liable to run into an excess of complaisance, to give way to an undignified desire to cultivate favour by compliances, or to fall back on *self-esteem*, and set opinion at defiance. Phrenology conferred on me the first internal peace of mind that I experienced ; and although I am still conscious of defects in external manners, arising from these disadvantages of youthful training, I now know at least what is the character and value of the different emotions that visit me. I could give many other examples ; but these will suffice to render my proposition intelligible, that a knowledge of the faculties may be rendered of the highest utility to children themselves.

(To be continued.)

PROTEST OF THE MEMBERS OF THE LONDON PHRENOLOGICAL ASSOCIATION.

(Extracted from the last quarterly number of the Phrenological Journal.)

The following declaration signed by 66 members of this association, is dated Nov. 1st, 1842 :—

"We, the undersigned, Members of the Phrenological Association, observing that, in consequence of the public avowal of the theory of Materialism, made by Dr. Engledue, in his Introductory Address delivered on the opening of our Fifth Session, a considerable number of the Members have resigned, —some of these founding their resignation upon the opinion, also expressed by Dr. Engledue, that Materialism is the only sound foundation of Phrenology,—although we do not see, in either of these opinions, sufficient reason for resignation, deem it advisable to make public, and endeavour to place on the Records of the Association, the following declaration :—

"*First.*—We hold that there does not yet exist, so far as known to us, any evidence to establish either the theory of the immateriality or of the materiality of the mind ; and any conclusion yet formed on either side has been assumption. We never forget that, whatever be the essential nature of mind (were it even a function of matter, and of matter's functions we do not know the limits), it is God's work, and therefore wisely fitted for its purpose in creation.

"*Secondly.*—When Dr. Engledue asserts that we can discover, in the brain's structure, the actual origin, or evolution, of thought and feeling, it appears to us that he has only *described* the molecular structure of the brain, as seen by the microscope. Among these molecules he has conjectured motion, but admits that he has not seen it. Mr. Combe's American case, which Dr. Engledue cites, in which *evolutionary* motion was felt with the hand, does not demonstrate molecular motion. But even had Dr. Engledue seen

molecular motion, that motion itself may still be only the *working* of an instrument, and would not warrant the conclusion that it is *itself* the evolution of thought, in either animals or man. More generally, *Dr. Engledue has not, in any part of his Address, predicated anything of the brain which cannot be predicated of it as the medium or instrument of an ulterior power.*

"*Thirdly.*—Nevertheless, while we hold that Dr. Engledue has not demonstrated his theory of materialism, we do not assert the converse of that theory, namely, that an *immaterial* essence actually does originate thought and feeling. On the contrary, we repeat, with submission becoming our ignorance, that we know nothing in the matter.

"*Fourthly.*—As we think it probable that the mystery of the mind's essence has not been placed within the reach of human discovery or cognizance, it is satisfactory to us to be convinced, as we are, that that knowledge is not essential to phrenology; and that Dr. Engledue has assumed and predicated that essentiality without showing it. Phrenology has not been obstructed by our ignorance of the essence of mind, that science having to do with the conditions only, not the essence of mind; so that phrenological truths and their applications would have been, and will be, the same, whether the brain be the mind, or only its material instrument. The discovery of either to be truth would do phrenology, in so far as it is the connection between development and manifestation, no good; much less the doctrine without the discovery. But, on the other hand, the doctrine, as avowed by Dr. Engledue, cannot do phrenology any possible harm, with any one who understands both subjects.

"*Fifthly.*—We hold that the doctrine is equally harmless to religion. We agree with Milton and Locke, and with Paley, Belsham, Lowth, Watson, and other divines, that the question is entirely unconnected with that of man's immortality. On this head, none should be more at ease than those who hold that it is the special revelation of Christianity *alone* which 'brings to light' the immortality of man, while his essential nature here is left a mystery. That destiny would not be in the least affected by the fact, were it so, that his nature here is entirely material. The religious question, by dismissing a bugbear, actually gains by the conviction that materialism itself is not an irreligious doctrine. We, therefore, do not participate in an inconsiderate alarm on account of it; and we regret the resignation of some phrenologists, who, nevertheless, take the same view of the question with ourselves, as affording a sanction to that alarm which they do not intend, and to which it is by no means entitled.

"*Sixthly.*—Notwithstanding these our views of the doctrine of materialism, aware that, with a vast majority of the public (very few, even of educated men, having thought on the subject), it does excite an alarm highly prejudicial to the general reception of phrenology; and of opinion that, besides not being called for, its public discussion in the Association was the least likely way to remove prejudices against it, especially when it was announced in a seemingly authoritative manner, and appeared to commit the Association by being contained in the Introductory Address, we regret the course followed by Dr. Engledue; and such of us as voted thanks to him for his Address excepted from our vote his avowal of materialism in that Address. Of course, we do not join in the outcry against Dr. Engledue for his abstract belief in the material theory, if to his mind it appears to be truth; of which to our minds there is no evidence.

"*Finally.*—Although we consider that the advocation of the doctrine of materialism in the Association, espscially in the Introductory Address, and of the opinion, that that doctrine is the only sound basis of phrenology, requires a distinct disavowal by us, we do not view the unauthorized, unexpected, and withal solitary, occurrence of that advocation, as amounting to a reason for our abandoning the Association; we have therefore preferred the course of remaining, and, as members, endeavouring to vindicate both the Association and Phrenology."

CASES AND FACTS.

Sixteen Years' Phrenological Experience, by the Rev. Henry Clarke, *of Chorley, Lancashire.*

Sir,—The heading represents what our Scottish neighbours would significantly call "a real fact;" and to induce your phrenological friends to communicate *bona fide* facts in illustration, and for the advancement of true mental philosophy, is the object of your very excellent article in the Journal of the 1st of April. That article would have abundantly satisfied my mind, had no doubt on the subject previously existed there, that very many of the alleged facts of professed phrenologists are mere fancies. I have my fancies too; but I will not present them to you as facts. Sixteen years ago, then, I was sojourning for a few weeks in Cornwall.

One wet day made me a prisoner within doors, and at the same time brought me into contact with a large book, on a subject of which, till then, I had never heard. A theme so new and strange soon wholly engrossed my thoughts; and although not ten in the morning when I began its perusal, the gentleman who was to carry me in his boat across an arm of the sea to my lodgings, found me at nine in the evening so rivetted to my wet-day companion, that he had twice to intimate his intention of going without me ere I laid down the volume. Not long had we arrived at my domicile, when my friend gravely informed the company present, consisting of four ladies and two gentlemen, that I was one of those curious persons who could tell everything respecting a person's character from an examination of the head.

Not imagining that this statement could pass for any thing but a joke, or lead to any other result than a laugh, I treated it in the character of the former, and met it with a hearty compliment of the latter. Not so the ladies. They received the information as sober verity; in proof of which, one of the four ladies was singled out by the rest, and presented by her own request for examination. Having allowed judgment to go by default, I found it was now too late to obtain a reversal of the sentence passed upon me, by protesting that I knew nothing of the art. The disclaimer was held to be overruled by a positive assurance from my friend, that when he came to fetch me across the water, he found me so intent on a book with a great many cuts of heads in it, that he could hardly get me away; and he was quite certain I must be one of those who studied the new art of

telling fortunes by examining the head. Neither my serious asseveration, that I had never till that day heard of this method of judging of the various mental powers by the size and form of the head, nor any declaration that nothing like fortune-telling had I found in the work referred to, would suffice to exonerate me from exercising my supposed skill in what they termed bumpology: I must tell the ladies all about their heads.

The lady who stood forth as the voluntary subject of my first essay, I had never before seen. But, on looking at her in a sort of despair of being able to draw a single inference from her head, as I really had read all day without becoming aware that I possessed the means,—the system itself, as a new view of mental philosophy, having engaged alone my attention, and its operative application having been quite overlooked,—I was struck by the very great similarity between the form of the posterior part of the head, and that in one of the plates in the work which I had been reading. Catching at this straw to save myself, I said, "Ladies, positively I know nothing of the subject; but now I do remember that there is a head with a large portion overhanging the neck behind like this lady's, which, the writer says, indicates an excessive fondness for children, and which, when not duly regulated, leads to the spoiling of them."

With expressions of great astonishment, the other ladies assured me that the subject under my inspection was the mother of four children, whom she was notorious for fondling, indulging, and spoiling. Evidence that their statement was true subsequently came in abundance under my own eyes.

Another of these ladies then insisted on my examining her head; and, on looking at the same part, which was the only part that I had carefully noticed in the book, I observed so complete a contrast, a head so straight up from the narrow neck, that I ventured to affirm, that if there was any truth in my author and his plates, this lady must be void of fondness for children. "Oh, she cannot bear them," exclaimed her sister; "but, if you can tell all about us in this way, I will not have my head examined." So here my labours for that time ended. But here, too, they in fact began; for this adventure determined me to study the science of phrenology. I considered that if it were true that there were clear undeceiving external indications of internal mental powers, the former must be deserving of the closest and most persevering attention, and would furnish the knowledge which I had long sought to little purpose in the various systems of metaphysics and mental philosophy. Nor have I been disappointed. Never have I since found a healthy head, with a large mass of brain immediately above the middle of the cerebellum, but the individual was passionately fond of young children. And never have I encountered a person exceedingly attached to young children generally, but in every instance in which I had an opportunity of examining the back part of the head, I have found the part in question large. In the same relation of disrelish for children, and a small proportion of brain in this part of the head, have I invariably found both the manifestation and the organ; *vice versa*, the organ and the manifestation; and the cases I have observed in England and Scotland amount to some thousands.

There are, indeed, some other parts of the head, respecting which my observations have not led me to the same invariable results. Among these are those termed *time*, *tune*, *colour*, *wit*, and *hope*. But the parts termed *self-esteem*, *firmness*, *benevolence*, *caution*, *individuality*, *comparison*, *causality*, and at least a dozen others, I have always found to correspond in development with the character.

Abstract of a Paper read by Mr. DEVILLE, *before the Glasgow Phrenological Association.*

Mr. Deville read an account of a number of cases in which a change had been produced on the form of the head by education and moral training; in illustration of which he exhibited the principal casts referred to in this paper. He set out by explaining that, although his facts were of a very striking kind, he did not wish to be understood as affirming that dispositions could in all cases be remodelled, or new talents conferred. The brain and its parts have their limits of power, and endeavours to make them work beyond their strength must weaken the functions, and may even, if pushed too far, lead to imbecility and structural derangement. By judicious management, however, beneficial changes can seldom fail to be produced. In educating children, parents and teachers often err in assuming their own minds as a type of that of the species; so that, in the end, much toil is often found to have been thrown away. Phrenology is useful here, and also in enabling parents to see the propriety of not over-working the cerebral organs of their children. In the head of a young gentleman, eight years old, brought to Mr. Deville fifteen years ago for examination, he found a fine coronal region with large *ideality*, *constructiveness*, *comparison*, *causality*, and *eventuality*,—five perceptive organs, and an extraordinary large organ of *language*; and the inference was that, with a little study, he would be a fine linguist, and that he might cultivate with success the highest branches of literature. Mr. D. recommended repose from study two, three, or four years, as otherwise mental weakness might be the result. The advice was neglected, and the youth is now little better than an idiot.

Another case is that of G—— N——, a mentally cultivating boy, who, at the age of six years, was engaged, through the introduction of a friend of Mr. Deville's, by the late Mr. P. of Liverpool, to perform a series of calculations. Mr. D. suggested the propriety of not over-working the boy's organ of *number*, but the hint was not taken. The consequence was, that, although the boy, when he went to Liverpool, could give the square or cube of two, three, or more numbers in a few minutes, and perform other kinds of complicated calculation, at present, as Mr. D. was informed by himself a few weeks ago, he cannot give the square or cube of numbers, and has not sufficient arithmetical ability even to fit him for a first-rate counting-house clerk. In his head the organ of *number* is now evidently smaller than in the casts taken at four and six years of age. Innumerable instances of a like nature have fallen under Mr. Deville's observation. After detailing that of an idiot, endowed with a talent for drawing, he proceeded to illustrate, by the following cases, the position, that change of cerebral development frequently follows change of training and pursuits.

1. Casts of the head of Mary Sweet were taken at twelve and fifteen years of age. From eight to twelve she displayed alternately two phases of character: her memory was very extraordinary with regard to the scriptures and history. When only six years old she followed popular preachers about the eastern parts of London, whose sermons she would afterwards repeat to the neighbours and criticise, quoting scripture and illustrating her views in a most singular way. Thus she would go on, conducting herself morally for six or eight months at a time; but then she would turn round, and for two or three weeks would pilfer, destroy, lie, and perpetrate all kinds of mischief; after which the activity of the propensities ceased. She was brought to Mr. Deville, who predicated from her head the opposite qualities in her disposition, which would render her, though generally

under the influence of the moral sentiments, liable to display extraordinary freaks of the propensities; some of which he described. He counselled her parents to divert her attention in a kind manner from subjects calculated to over-excite the sentiments, and to keep out of view whatever tended to gratify the propensities. This course was followed; after the first cast was taken, she exhibited but one slight freak of the propensities, and at the time of taking the second, her whole conduct was highly moral. A comparison of the casts shows a great increase of the organs of the moral sentiments in the second. This improvement of the brain rendered abstinence from vice more easy than before, and the case teaches us that the moral and intellectual organs are, like the limbs, fatigued and weakened by too much exertion.

2. Casts of the head of a young man were taken at 17¼ and 19 years of age. From the commencement of his education, about the age of 7, till 11½ years old, he went on tolerably well; he then became duller, indolent, discontented, selfish, and unsocial. He would take no trouble to relieve distress or avoid giving pain, but was not inclined to go out of his way to inflict it. Having left home in order to get his own living, he met with no success; upon which, following Mr. Deville's advice, he began to study intensely, and a great amelioration of his conduct ensued. To acquire knowledge, it appeared necessary only for him to read; and so completely altered was his behaviour, that he became highly loved and respected. He wrote some poetry in a correspondence to a young friend, much of it relating to his former behaviour. A comparison of the casts shows that in the animal region of the brain little or no alteration had taken place; whereas in the coronal and intellectual regions the increase measured from the ear is from half to three-quarters of an inch.

(To be continued.)

JUSTICE.

Napoleon disbelieved in a sentiment of justice as an innate quality of the mind, and, in his relation with other states, relied on fear and interest, as the grand motives of conduct; but that sentiment existed, and, combined with other faculties which he outraged, prompted Europe to hurl him from his throne. If Napoleon had comprehended the principles of human nature, and their relations, as forcibly and clearly as the principles of mathematics, in which he excelled, his understanding would have greatly modified his conduct, and Europe would have escaped prodigious calamities.

PLEASURE AND PAIN.

In the present state, all which we enjoy, and a great part of what we suffer, is put in our own power. For pleasure and pain are the consequences of our actions; and we are endued by the Author of our nature with capacities of foreseeing these consequences. I know not that we have any one kind or degree of enjoyment, but by the means of our own actions. And by prudence and care, we may, for the most part, pass our days in tolerable ease and quiet; or, on the contrary, we may, by rashness, ungoverned passion, wilfulness, or even by negligence, make ourselves as miserable as ever we please. And many do please to make themselves extremely miserable; *i. e.*, they do what they know beforehand will render them so. They follow those ways the fruit of which they know, by instruction, example, experience, will be disgrace, and poverty, and sickness, and untimely death. This every one observes to be the general course of things; though, it is to be allowed, we cannot find by experience, that all our sufferings are owing to our own follies,—*Analogy of Natural and Revealed Religion.* Bishop Butler (Part I., chap. 2.)

LOVEABLENESS OF BEAUTY.

Why should not the sense or perception of beauty be cherished in all? There is but a very minute portion of the creation which we can turn into food and clothes, or gratification for the body; but the whole creation may be used to minister to the sense of beauty. Beauty is an all-pervading essence; it unfolds itself in the numberless flowers of the spring; it waves in the branches of the trees and the green blades of grass; it haunts the depths of the earth and sea, and gleams out in the hues of the shell and the precious stone; and not only these minute objects, but the ocean, the mountains, the clouds, the heavens, the stars, the rising and setting sun, all overflow with beauty. The universe in its temple, and those who are alive to it, cannot lift their eyes without feeling themselves encompassed with it on every side. Now, this beauty is so precious, the enjoyments it gives are so refined and pure, so congenial with our tenderest and noblest feelings, and so akin to worship, that it is painful to think of the multitude of men as living in the midst of it, and living almost as blind to it, as if, instead of this fair earth and glorious sky, they were tenants of a dungeon.—Channing.

CORRESPONDENCE.

To the Editor of the People's Phrenological Journal.

Sir,—Feeling warmly interested in the science of Phrenology, I have observed with much pleasure the appearance of the first number of your periodical. Believing as I do that Phrenology is the only true science of the mind, and that a general diffusion of its principles amongst all classes of society is calculated to produce valuable results of an intellectual and moral kind, I cannot but regard the establishment of the People's Phrenological Journal as a highly gratifying circumstance, and as affording a bright omen of the future advancement of the cause you advocate. Phrenology is every man's science; it reveals to him his most intimate nature, the mainspring of his actions, his powers and capabilities; it is not merely a speculative subject, but one applicable to the daily concern of life, and of the highest practical importance. Little argument is required to prove its claims to the attention of all classes of the community. That it should become a popular subject of study, and be made a branch of general education, and taught not only in lectures but in families and schools, is a consummation devoutly to be wished. The *truth* of Phrenology your present publication will assist to establish, and to those who have not previously paid any attention to the subject, it will be a source of information and of instruction with regard to the evidence upon which it is based. The science has now stood the test of time; and in the

present age of free and searching inquiry, it has passed an ordeal under which anything but truth must have succumbed. Every imaginable objection has been urged against it, and all have been answered; it has had an uncommon share of opposition and prejudice to contend with; men's religious sympathies have been appealed to in order to decry and condemn its principles, and the most unjust and unfounded accusations have been laid to its charge; yet in spite of all this, its doctrines have spread, and are daily spreading, far and wide amongst every section of society; and though it may have bent before the blast for a time, it is now too firmly rooted in the soil of truth to be torn from its position by even the fiercest hurricane of adverse sentiment. Still, though all this may be said for Phrenology, I am far from desirous that the slightest restraint should be imposed upon the freest examination of its principles; let the arguments of opponents be listened to with attention and answered with candour, but at the same time let us fearlessly avow what we have seen with our own eyes and handled with our hands, irrespective of all hostile declamation or vague and groundless charges. It is thus that the cause in which we are engaged will be most successfully promoted. The greatest facility must be given for the examination of the evidence upon which Phrenology is based, and a fearless pursuit of the subject by all who admit its fundamental principles, to whatever conclusions they may lead, must be insisted on. To dread the results of such investigation, displays a conscious weakness, and is an evidence of distrust: if we really believe that any principle or proposition be true, we must have arrived at that belief, if our belief is worth anything, by conclusive proof; to believe a thing to be true without believing it can be proved to be so, is a contradiction in terms. Let all have an opportunity of testing these proofs. Where, then, is the foundation for that alarm which the prospect of Phrenology leading to some unwished-for inferences seems to have excited? Why should we dread the progress of inquiry, if it can only tend to strengthen our belief in what is really true? to subvert that which is false must be beneficial. Is it any advantage to remain under a delusion, to continue in ignorance of what may prove of importance to us? The experience of past ages has taught men the utter inutility (to say nothing more) of attempts to retard the progress of truth: whatever has a preponderance of evidence in its favour must inevitably sooner or later (and in the present day the probation will be but a short one) gain its legitimate ascendancy; nothing can stand against it. With these obvious principles staring us in the face, it is painful to contemplate the late defection from the Phrenological Association; was it a want of confidence in the science as a whole, or a distrust of their own views on the question of Materialism, which led to a withdrawal of some of its members? I entirely concur with your correspondent J. W., in his remarks upon the subject, and trust they will not be lost upon your readers. We must have faith in the value of *truth*, independent of all human opinions; we must seek for it as a good *per se*, and embrace it in whatever form it may come to us. By this means, and this alone, will Phrenology be placed upon a firm and stable foundation, which no earthly power will be able to move. Should you think these few remarks worthy of a place in your periodical, I may probably be induced to renew them on a future occasion. I think there is room for inquiry whether the principles of Phrenology are not susceptible of greater application in the practical affairs of life, than they have yet been made to receive.

I am, sir, your obedient servant,

A PHRENOLOGIST.

London, Feb. 3, 1843.

PHRENOLOGY VERSUS PRISON DISCIPLINE.

To the Editor of the People's Phrenological Journal.

SIR,—I am not so much acquainted with Phrenology as to be able to comment upon it as a science, though I know sufficient of the human faculties to convince me what I really understand of Phrenology is correct, or, more strictly speaking, in strict accordance with the laws of nature; and I therefore most sincerely hope and trust that you will very shortly bring the whole question to bear not only upon criminals, as I see you intend to do, but upon prison discipline,—cramping, as that "discipline" most undeniably does, the best faculties of nearly all who experience it, and giving (as it also most undeniably does) new life to the worst; especially when such system is "be-devil'd" with the horrible atrocities of the "New Model Prison."

I think that it is high time that all who are for humanity should plead in defence of it, and, as regards these New Model experiments upon the endurance of human nature, I know not of anything upon which the advocates of Phrenology could be more usefully employed (in connexion with the science at least) than in proving, as they easily might do, that every system of prison discipline which has not humanity for its guide and mental improvement for its object, sends more depraved, hardened, and cruelty-made-revengeful beings among society in one year, than all the ablest teachers could reclaim in twenty. I may, some day, take the question up myself, provided you will spare me sufficient space in your journal; in the meantime, I commend the following phrenological scrap to your notice: it alludes to the murderous system of prison discipline which is now in full practice in the Model Prison.

"The wretch is left to himself alone, in the wide creation! no sympathy! no friend! no sight or sound of anything human! nothing but dead brick walls and solemn silence! a living death! a spiritual inquisition! in which the mind becomes its own hell, its own tormentor! in which the passions burn without gratification, in which the appetites crave without satisfaction, in which revenge makes vows of horrible retaliation, and shame suffuses the cheek with feverish blood, or regret and repentance makes the countenance pale with a feeble circulation. Who knows what demoniac feelings are there hatched and reared to maturity, what murderous resolutions are formed, what ungovernable tempers are fixed and established in recklessness and obduracy? It is a nursery of demons, a nest of cockatrice eggs, a spawn-bed of spiritual and moral vermin, which, being at last let loose upon society at large, propagate misery and crime like the drugs of the Arsenicans, and multiply disease by prescriptions for curing it."

Hoping to see the above in print,

I remain &c,

Jan. 22nd, 1843. H. D. G.

Self-esteem.—Industry must prosper, as the pickpocket said when he stole three handkerchiefs before breakfast.

Firmness.—The more you drive me, the firmer I'm fixed, as the nail said to the hammer.

TO CORRESPONDENTS.

Several valuable communications arrived too late for insertion in this week's number, but shall have early attention.

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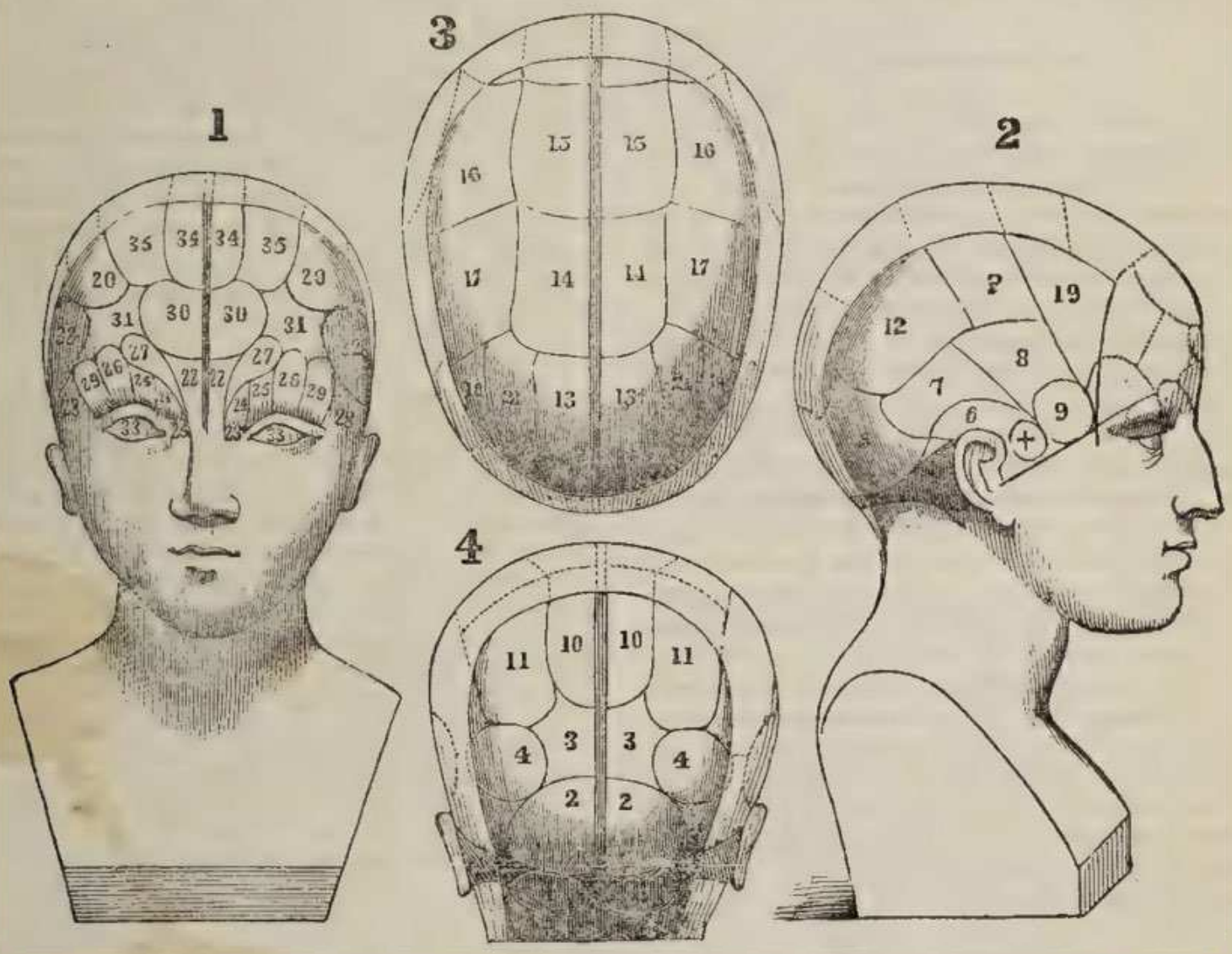
THE

PEOPLE'S PHRENOLOGICAL JOURNAL,

AND

COMPENDIUM OF MENTAL AND MORAL SCIENCE.

KNOW THYSELF.



NAMES OF THE PHRENOLOGICAL ORGANS,

Referring to the figures indicating their relative positions.

AFFECTIVE.

1. AMATIVENESS . *fig.* 4
2. PHILOPROGENITIVENESS 4
3. CONCENTRATIVENESS . 4
4. ADHESIVENESS . . . 4
5. COMBATIVENESS . . . 2
6. DESTRUCTIVENESS . . 2
7. ALIMENTIVENESS . . 2
8. SECRETIVENESS . . . 2
8. ACQUISITIVENESS . 2
9. CONSTRUCTIVENESS *fig.* 2
10. SELF-ESTEEM . . . 4
11. LOVE OF APPROBATION 4
12. CAUTIOUSNESS . . . 2
13. BENEVOLENCE . . 3
14. VENERATION . . . 3
15. FIRMNESS . . . 3
16. CONSCIENTIOUSNESS . 3
17. HOPE 3
18. WONDER 3
19. IDEALITY . . . *fig.* 2
? UNASCERTAINED . . 2
20. WIT OR MIRTHFULNESS 1
21. IMITATION 3

INTELLECTUAL

22. INDIVIDUALITY . . . 1
23. FORM 1
24. SIZE 1
25. WEIGHT 1
26. COLOURING . . *fig.* 1
27. LOCALITY 1
28. NUMBER 1
29. ORDER 1
30. EVENTUALITY . . . 1
31. TIME 1
32. TUNE 1
33. LANGUAGE 1
34. COMPARISON 1
35. CAUSALITY 1

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A COMPLETE SYSTEM OF PHRENOLOGY.

(Continued.)

Sir Charles Bell, in his Anatomy, p. 104, says, "the bones of the head are moulded to the brain, and the peculiar shapes of the bones of the head are determined by the original peculiarity in the shape of the brain. Dr. Gordon, the once celebrated anti-phrenologist, admits there is a general correspondence in the shape of the skull and the brain. Majendie, in his Compendium of Physiology, teaches, that the only way of estimating the volumes of the brain in a living person is to measure the skull; every other means, he says, is uncertain. Pinel, a powerful opponent, admits the truth of this proposition, with exceptions as to particular portions; and the phrenologist being aware of these exceptions, they offer no further obstruction to the study of phrenology than they do to physiology or anatomy. The integuments which cover the skull are of an equal thickness, excepting at the temples and the occiput. The particular organs, and mode of observing in this particular, will be explained when treating of the organs lying under the temporal muscles and the occipetal region. The temporal bones are thinner generally than the other bones in the scull; and there are occasionally fallings-in of the inner table of the scull not followed by the outer portion, forming what are denominated sinuses: these will be considered in a separate chapter. They are among the difficulties of the science; but we must distinguish between difficulty and impossibility; and in no instance can we acquire important knowledge without having difficulties to overcome. In cases of chronic disease, the bones of the scull sometimes thicken to such an extent that the external portion of the scull cannot be taken as any indication of the size or shape of the brain. But disease affects all portions of the system. The heart becomes ossified; but are we to give up studying the physiology of the heart and circulation, because we cannot judge healthy function from diseased organization? The phrenologist confines his observation to healthy subjects not above the middle age; he studies all cases of disease; and much corroboration and useful knowledge may be gathered from this class of cases. The phrenologist, physiologist, and anatomist, in studying pathological cases, do not expect to discover healthy action, but hope to be able to accomplish the means of alleviating suffering, and of preventing the advance of morbid action of the organs. Thus science is benefited; by its lights we are enabled to lessen the sufferings of the afflicted, and its advancement becomes a blessing to all; but because the brain, like the other portions of our nature, is subject to disease, and because the phrenologist cannot prevent, and at all times foresee to what extent its ravages may derange the structure of the brain, prejudice and ignorance have been ready to exclaim, that he could not know anything about the matter when disease was not present. It would be waste of time to answer such cavillers; let it suffice, that, as all human efforts have their limits, so must the knowledge and power of the phrenologist; and without being able to work miracles, it must be an endless source of gratification to all, to know that their labours have enabled them to so great an extent to "minister to minds diseased;" that in many of the institutions of the country, under the care of enlightened phrenologists, insanity, when not curable, has been stripped of its horrors: the suffering patients no longer submitted to savage restraint, are recalled to a state of human existence, and made to be partakers of the enjoyments and associations offered by the bountiful hand of Providence to all his creatures. If it were only that a knowledge of the science afforded a prospect of advantage to the lunatic, all philanthropists should engage in the patient investigations of its principles; and by their countenance stay the clamour of the ignorant, who would impede its course, and withold the advantage which sooner or later must flow from its general adoption.

CHAP. III.—*The Brain not single but multiplex, proved by authority: Bonner, Haller, Cuvier, Foderé, Swedenbourg, the Ancients, Philosophers, Sculptors and Poets; by the progressive manifestations of mental power, natural difference of character, difference in the sexes; by the existence of partial idiocy, partial genius, monomania—Dreaming—Effects of different Studies—This Principle in accordance with the analogies of Nature—Objections considered—Size and measure Illustrated—The Nervous System of Animals and Man, contrasted with their muscular power—Optic nerves of the Eagle, Ox, Horse—A universal principle of nature, other things being equal—Natural Language: Physiognomy—The activity of the Cerebral Organs impresses the body with certain uniform attitudes and movements.*

In the preceding chapters we have shown that the mental faculties are innate; that the brain is the organ of the mind, and that the form and size of the brain are indicated by the form and size of the head and skull,—we now proceed to explain the fourth principle as laid down by Gall: That the mind possesses distinct faculties, that the brain is composed of distinct organs, and that each mental faculty is manifested through a distinct cerebral organ. This proposition, although growing out of the previous ones, may be called the touchstone of the science; for if there be no separate organs in the brain, there can be no phrenology. If authority alone would satisfy us, we may find enough to warrant our conclusions; but the wisest men have been deceived; and in proving a case of so vast importance as the one under consideration, names must only be regarded as affording a confirmation of our own observations.

Bonnet says the brain is an assemblage of very different organs.

Haller states that the internal senses occupy in the brain, organs as distinct as the nerves of the external senses.

Cuvier says certain parts of the brain in all classes of animals are large or small, according to their qualities; and admits that Gall's doctrine is no wise contradictory to the general principles of physiology.

Soemmering trusts we shall one day discover the seats of the different ideas.

Foderé, a most violent opponent of phrenology, admits, that from Galen to Haller, the greater number of anatomists have experienced a necessity for assigning a function to each department of the brain; and even Sir Charles Bell asserts the different functions of different parts of the cerebrum and cerebellum. From a number of the Foreign and British Medical Review, the following might be deemed conclusive:—"But as the advocates of the unity of the brain are few and far between, and their views are entirely without influence on the thinking part of mankind, we consider it needless to occupy more time and space in proving what is so rarely and so feebly denied." And doubtless it is useless to the scientific or medical reader; but we wish to furnish all with the means of proving, from their own observations, the phenomena of mind daily and hourly exhibited in their families and amongst the associates by whom they are surrounded at their occupations,—their pastimes, if they have time for any, amid the present mass of social evil resulting from the general ignorance of human nature, which can only be remedied by a knowledge and practical application of phrenology. That the brain is multiplex, has been maintained by many philosophers; but no one approached so near the truth from reflection as Swedenbourg, —"that amiable enthusiast" as he has been called. The following passage is from a memoir of Swedenbourg, by Captain Walden:—"Every man that is born has a disposition to all sorts of evil, which must be checked by education, and as far as possible rooted out. This is at first to be attempted by correction and punishment, then by good society and example, which leads to imitation; and at last good is secured upon a good and religious root. When these conditions are all observed, it is indicated by the *beautiful scull* of the individual. On the contrary, should the education be neglected, or no opposition hinder the first outbreaking of evil, or disorder, the evil afterwards becomes the habit, and produces peculiar wishes, both in design and practice, which *cause the formation of a badly shaped scull.* The cause of the difference of sculls in such cases is this. The peculiar distinctions of man's will and understanding have their seats in the *brain*, which is excited by the fleeting desires of the will, and the ideas of the intellect. Near the *various spots* where these irritations produce their effects, *this* or *that part of* the brain is called into greater or less degree of activity, and forms along with itself corresponding portions of the scull." Among the ancients we may quote Aristotle, who believed different portions of the brain performed different functions. Five hundred years before the Christian era, Pythagoras maintained the same. Hippocrates, Galen, St. Gregory, Nemesius taught the doctrine. Drawings and busts of heads, with the different organs located, have been published, one in the thirteenth century by Albertus Magnus. Peter de Montagnana and John Rohan de Retham published others in 1491 and 1500. Bernard Gordon and Ludovico Dolci did the same at a later period; but these learned men, instead of observing nature, *thought* where it would be most convenient to place the faculties; so each represented what he thought would be best, not really what was; what had been determined and executed by a higher power than man's, whose duty it is to investigate and adapt himself to nature, not seek to improve, and arrogantly assume that he can tell what should have been. All ancient artists and sculptors must have been aware of the existence of plurality of organs, producing a difference in the shape of the head, or they must have observed that different kinds of character were accompanied by a difference in the shape of the head; and they have represented, in accordance with this law, their philosophers with a mass of brain in the front parts of the head, their gladiators with a great volume of brain behind their ears, their saints with the upper region towering high. The poets too had the same ideas. Homer, in speaking of the basest fellow who went to Troy, describes his *conical head,* which shape indicates a miserable development of the moral sentiments.

Shakespear writes,

> I will have none on't; we shall lose our time,
> And all be turned to barnacles or apes
> With *foreheads villainously low.*
>
> *Tempest,* Act 4, Sc. 1.

From Milton's Paradise Lost, we take the following allusion to the same principle.

> His fair *large front* and eye sublime, declares
> Absolute rule.

The writings and works above alluded to, will afford confirmation of the views stated, and can be examined by those who desire to investigate the matter closely. We now turn to the facts by which we are surrounded, from which the most striking proofs may be adduced; in reality the proofs are as many as there are heads; and the characters on each so legible, that he who runs may read. Were the brain a single organ, the powers would all be manifested at the same time. This is not the case. A child exhibits the desire for food, affection for its nurse, fear, anger, long before it does a sense of right and wrong, *veneration, love of approbation,* &c. Its perception of similarity is shown before it can distinguish differences. Hence, a piece of paper, if made into the shape of a lump of sugar, would be conveyed to the mouth from the general similarity. Colours are appreciated before form and distance; a desired object will be clutched when far beyond the reach of the baby's tiny arms. Many such instances must be familiar to all who have observed children, and it is impossible to account for these effects but by the phrenological principle, that different parts of the brain perform different functions; their progressive growth fully accounts for what we see. A most striking proof is that the cerebellum (the seat of the affectionate instinct for the opposite sex) does not constitute more than from an eighteenth to a twenty-fifth part of the whole brain at birth; it gradually increases its relative size, till in adults it is found varying from an eighth part to the fourteenth, and in some much larger.

It is known there exists in all nations a national character, although in any civilized country spe-

cimens may be selected of all characters, from the savage to the sage; but it is universally admitted that there is to be traced a marked difference in the character of the Irish and the Scotch; they both vary from the English. The French, Italian, Spanish, each has its national characteristic; and great indeed is the difference between the inhabitants of semi-civilized Europe and the aboriginal inhabitants of America, Africa, or Australia. As marked a difference will be found in the *shape* of the *sculls* or *heads*. What conclusion must be drawn from this variety in character and head? We must either believe that the brain is multiplex, and different portions being developed in different men enables us to account for their different peculiarities. The region of *secretiveness*, *cautiousness*, and *reflection* being large, gives a Scotch shape to the head, and produces the canny Scot, always prudent, circumspect, and reflective. The Irish want these powers; have a higher temperament, and larger *combativeness*. They are rash, and will fight for love, if nobody will quarrel with them. John Bull's taciturnity, pride, and selfishness may be traced to the shape of his head in particular regions, where the organs are fully developed. The Frenchman, toujours gai; the revengeful haughty Spaniard; all have their characters written on their heads. The different relative degrees in which their intellect, moral feelings, and sentiments are developed, mark the difference between the European and the savage. Upon this theory we account for all known facts; rejecting this view, and asserting that the entire brain is used for every mental manifestation, we must be prepared to admit that there are Scotch brains and Irish brains possessing different intrinsic qualities: or, falling back upon the spiritual question, and placing little value on the material brain, we must admit that there are English, French, Scotch, and Savage spirits. In the same country we find a difference in the female and male character: contrast the boldness of one with the gentleness of the other; the intellectual faculties vary; more evenness and general talent, but less genius and force in the female than the male. We find a corresponding difference in the size of the different parts of the head. Can we then doubt for a moment that the different powers are in connexion with different portions of the brain? We cannot imagine that the quality is different in male and female, giving rise to the different strength of the powers. But more striking proofs still may be adduced, in cases of idiocy; if the brain were single and not multiplex,—if the brain could manifest power in one direction, it could manifest equal power in another. This is not so: total incapacity in one direction is often accompanied by considerable power in another.

Pinel says some idiots have moral feeling, and some geniuses are without it.

Instances are too well known of idiots manifesting skill for music, mechanics, drawing, &c.; and likewise passion, religious feeling, love of money, love of young, &c. Can any one account for these facts upon the theory that the brain is a single organ?

(To be continued.)

LAUGH AND BE HAPPY.

(Extracted from an Address by Mr. Simpson, *on Proofs of the Existence of God.)*

The *recreative group* of man's faculties—*ideality, wonder, imitation, wit, tune, and time,*—these faculties are an *added* gift of God, bestowed on man for his hours of recreative enjoyment; and they do afford glorious means for that benevolent end. They are fitted for a world exuberant with their proper joys,—full of poetry, beauty, and beauty's reflex art; endless in wonders, gay with mirth and laughter, song and dance, grace and melody, "all beauty to the eye, and music to the ear," lavished, and lavished gratuitously,—for all this extra beneficence, as it may be called, might have been withheld, and man been grave but never gay,—to make him happy with purer joys than those of sense and sensuality. Phrenology brings out this truth in instructive relief, showing how these faculties combine to produce refined and elegant pleasure. To illustrate, but not limit, their application, let us only look at the scope of the entertainments of the theatre: there these faculties are all appealed to; various, no doubt, the modes, but essentially and ultimately the theatre exists by purveying for *ideality, wonder, imitation, wit, tune,* and *time.* Laughter itself is the gift of God. How sadly to mistake his design, then, to inculcate gloom,—his character, to clothe him with terrors!—An innocent child said that which ought to silence the gloomy ascetic for ever, when, admiring a nosegay, it asked, "Mamma, did the *cheerful* God send these beautiful flowers?" Yes! "the cheerful God" sends all the flowers that garland life. He it is who, by planting an organ of *tune* in man's brain, and a relative instrument of music of surpassing excellence in man's throat, hath said to him "*sing!*"—by conferring on him an organ which gives vivid perception and enjoyment of measured time, or rythm, prompting to graceful movement, in some with an energy beyond controul, hath said to man, "Dance!" by enriching his mind with *ideality*, and clothing the lily with glory to delight it, hath said to man, "Adorn!"—while by constituting a distinctive faculty to perceive, enjoy, and even create, the endless combinations of incongruity, from which we draw, not suffering, but enjoyment, he hath said to man, as plainly as if he had written it with his own light on the sky, "Laugh and be happy!" Scenic personation, pictorial similitude, the mimic canvass, the breathing marble, are all one beautiful family, the offspring of imitation; and were all *willed*, when that faculty was constituted part of man. "I could linger long," continued the speaker, "in this happy field of moral speculation. It is an effort to quit the thought that beauty, in its infinite varieties of grace, elegance, adornment, splendour, expression, is of God;—beauty in 'day and the sweet approach of even and morn;' beauty in 'vernal bloom and summer's rose;' beauty in 'flocks and herds;' beauty—oh! what beauty!—in 'human face divine!' Nature is gorgeous with beauty, and God fitted man by his *ideality* to revel in its luxury. For man it had else existed in vain. In a word, the truth stands revealed, that while a benevolent God called into existence a beautiful world, he created man the happy witness of his handiwork. There were enough, I am almost tempted to say, in God's graver, more everyday mercies and bounties—for terms are not easily found for the distinction—to attract the gratitude and love of his favourite creature man; enough in food, and air, and labour, and sleep, and health; enough in the joys of virtuous love, and of infant-cherishing; enough, and more than enough, in truth, and gentleness, and brothers' love; enough in thril-

ling piety and filial prayer: but when we look yet beyond, and see that the stream still flows onwards, from the depths of these substantial blessings, and sparkles in the region of gaiety and mirth, of poetry and pastime, that God is indeed the "cheerful God," our venerative love, restrained by awe and not unmingled with fear, seems to assume a more confiding, a more child-like character, and to become in very deed, the love of the whole heart, and soul, and mind. Can that love be felt, and the existence of its object be doubted?

THE APPLICATION OF PHRENOLOGY TO PRISON DISCIPLINE.

The subject of prison discipline has for a long period engaged a large portion of legislative consideration; and commissions directed to the improvement of the present system are still progressing with their labours. Various have been the intelligences brought to aid, and as various necessarily are the results to which the suggestions emanating from them tend. The philanthropists, to whose conclusions we would direct attention, look to the possibility of reclaiming rather than to the punishment of offenders; and their views are fast gaining ground; indeed, this may be said to be the all-engrossing point to which the labours of the enlightened now move in relation to this most difficult and all-important subject. That the charge often brought against the present system, viz., that on the conviction of a criminal, the duty of the executive is confined merely to the carrying out the legal punishment, is doubtless to a great extent sustained; few are there whose experience does not furnish them with some confirmation of this fact; and humiliating as the conclusion is, it cannot be avoided, that in an overwhelming majority of cases, the criminal is released at the expiration of his punishment, not only no better, but absolutely prepared (and without any prospects or inclination to the contrary) to prey upon society. We have, however, a strong presentiment that a new era is coming; that the concentrated intelligence of the enlightened and humane will be brought to the consideration of this all-important point; and, aided by the lights of science, will give to the world a new and comprehensive system of prison discipline, having for its objects, not only the protection of society from the vicious by means of necessary constraints, but a rigid and systematic course of moral and intellectual education, to be persevered in until its objects are fitted properly to estimate their moral resposibilities as members of the social compact.

Startling as the proposition will doubtless be to many, that the criminal should be as variously treated as the diseased, a slight consideration of the subject will prove that it involves no absurdity. It is necessary in both instances to effect a cure; and it is in fact as useless to the end in view to punish without reclaiming in the one case, as in the other it would be to medicine and operate without attaining the desired end. The culprit and the patient, to become useful and happy members of society, must be cured.

The following papers will show that already a conjunction the most propitious to this grand object is accomplished; which, embodying enlightened and practical legal talents with the highest scientific intelligence on the science of phrenology, bids fair to carry forward with rapid strides the efforts of the benevolent to the desired goal. It will be our aim in the progress of this article to draw a fair comparison between the proposition of the phrenologists and the present system, giving to the latter the benefit of the alterations which, with a view to improvement, it has recently received.

I. Letter from Mr. Combe to the Editor of the Phrenological Journal.

Edinburgh, 18th November, 1842.

Sir,—In transmitting to you the two accompanying letters on the application of Phrenology to criminal legislation and prison discipline, I beg leave to mention the circumstances which gave occasion to them. Mr. Mittermaier, the author of the first letter, and to whom the second is addressed, is now approaching to sixty years of age; he has repeatedly been returned by his countrymen as a deputy to the second chamber of the legislature (the House of Commons) of the Grand Duchy of Baden, and been chosen by that body as its President or Speaker. He was a member of a Commission appointed several years ago by the Grand Duke to reform the criminal code of Baden; he has long been, and is now, professor of criminal law in the University of Heidelberg, and is very favourably known in France, Italy, and Germany, by his writings on this branch of jurisprudence. A small treatise of his has also been translated into English. He has visited personally most of the great prisons in these three countries; and is in correspondence with the most enlightened jurists and friends of an improved system of prison discipline in Europe, and in the United States of North America. At the close of the course of lectures which I delivered last summer, in Heidelberg, he, in a letter dated 23rd July, expressed himself in terms of warm acknowledgment concerning the practical importance of the views which I had presented in the lectures, and particularly in reference to criminal legislation. He, in the same letter, requested me to write also for publication, a fuller exposition of my views regarding the silent and social systems of prison discipline in North America, than I had been able to present in the lectures. He subsequently mentioned, that if he had been acquainted with Phrenology at the time when he was a member of the before-mentioned Commission, he could have offered some valuable suggestions for improvement to his co-commissioners, and been better able to remove several difficulties, and to answer objections, which presented themselves in the course of their deliberations. Being aware of the great weight of his authority in criminal law in Germany, I requested him to favour me with a brief written outline of his opinions in regard to the application of Phrenology to criminal legislation and prison discipline, and to permit me to publish it in Germany and Great Britain. He most cordially complied with this solicitation, and reiterated the request that I should write to him regarding the American prisons. This desire gave occasion to the second letter now sent to you. His letter to me, in its original form, appeared in the *Sächsische Vaterlands-Blätter*, published at Leipzig, on 1st November, 1842; and the following translation embodies its contents.

Allow me to remark, in order to prevent misconception, that, in copying my letter to Professor

Mittermaier from my original draught, I made some slight alterations in the arrangement and expressions of the three introductory pages, but omitted to transfer them to the original manuscript, which is what I now transmit to you. There is, however, no difference between the draught and the letter in principles or topics. I am, &c.

GEORGE COMBE.

II. LETTER FROM PROFESSOR MITTERMAIER TO MR. COMBE.

(Translated from the German.)

Heidelberg, 16th August, 1842.

Allow me, my highly-esteemed friend, once more to return to you my thanks, and to express in writing the assurance that I shall never forget the instructive lectures, for which we in Heidelberg have been indebted to you this summer. You have, with intellectual acumen and perspicuity, led the way to the reintroduction of Phrenology into Germany. You have excited new ideas, and prompted us to new investigations. I am convinced that theresearches of phrenologists will essentially contribute to place psychology on a better foundation; and as the influence of legislation can become beneficial only when it is founded on an exact knowledge of human nature, I consider the jurist, in an especial manner, as interested in the study of Phrenology. I am accustomed neither to surrender myself blindly and instantaneously to new ideas and systems, nor to reject them from prejudice merely because they are new. I try all things; and every inquiry which has for its object a more accurate knowledge of the nature of man, or which can contribute to the progress of humanity, is important in my estimation. I am aware that many individuals are apt too rashly to carry new systems to extreme lengths; and I therefore guard myself against embracing too hastily all conclusions which the founders and enthusiastic adherents of such systems deduce from them. I have been accustomed, moreover, to view all new inquiries from the practical side, and to measure the importance of every science by the degree of mediate or immediate utility which is involved in its applications. I have held fast by these principles of judgment also in the study of Phrenology, and am aware that in this science much remains to be accomplished—that the number of observations and the extent of experience must still be greatly enlarged, before we shall be warranted in placing, with certainty, the laws of human nature on the basis of Phrenology. Great caution also is necessary in deducing conclusions from phrenological observations; because frequently *accident* affords the true explanation of the coincidence of certain phenomena, without our being justified in ascribing them necessarily to their antecedents as their certain causes. Nevertheless, I am equally convinced, that the observations which have already been made, when rightly understood, are sufficient to show the soundness of the fundamental principles of Phrenology, and to warrant us in bestowing a serious attention on its cultivation. With me the study and improvement of criminal legislation are highly important objects; and I believe that Phrenology will prove advantageous in promoting these ends in the five following respects:—

I. In relation to forming a correct conception of the nature of particular crimes, and judging soundly of the kind of punishment the threat of which, by its conformity to that nature, will be best calculated to prevent them. The physician who desires to cure his patient, studies particularly the nature of the disease under which he suffers, and tries to discover remedies appropriate to counteract it. Our lawgivers, unfortunately, do not imitate this example. The distinguished statesmen who enact our laws, are too often not sufficiently acquainted with the people, with their wants and propensities, and with the temptations and excitements which impel them to crime. They form arbitrary notions of crimes, and denounce punishments against them under the influence of those conceptions. The legislator who studies Phrenology, however, must acknowledge that many offences have a deeper origin;—namely, in organs and excitements, which, through their predominance, produce a certain disposition of mind that impels the individual with extraordinary force to crime. On this account, it is important to study these exciting causes, and to enact punishments bearing a just relation to their nature.

II. Phrenology will be useful in leading to a judicious choice of the *kinds of punishment*. If punishments are to be regarded in the light of curative means, applied to the dispositions of the criminal, the legislator is certainly bound to inquire into the nature of the remedies which he intends to apply. A particular kind of punishment is proper and conformable to the nature of the crime, only when it can operate beneficially on the individual criminal, conduce to his improvement, and ultimately effectuate his moral reformation; while, at the same time, by proclaiming at once the seriousness and dignity of criminal justice, and by increasing the motives to virtuous conduct and antagonizing the excitements to crime, it makes a salutary impression on the other members of society, and operates on them as a means of prevention. Phrenology teaches us that the power and activity of the human organs are increased by external excitements, and this of course holds in the case of criminals. Punishment is one of the most important means of operating on the mental organs. Whenever the punishment has the effect of exciting exasperation and despair in the mind of the criminal, his moral faculties will close themselves against every beneficial influence which it is intended to produce, and he will be found in a state of constant exacerbation against the individuals intrusted with its infliction. On the other hand, where the punishment is applied with seriousness, but with benevolence and moderation, a corresponding improvement will be effectuated in the criminal's moral dispositions. Corporal chastisement, on account of the debasing influence which it exercises on the mind, is an inappropriate means of punishment. It exasperates the feelings, and presents obstacles to moral improvement. The punishment of death also is inexpedient; because, through the strong impression which its accomplishment necessarily makes on the spectators, it excites, in a decided manner, their destructive propensity, deadens their moral sensibility, and increases their thirst for blood, and the cruelty of their dispositions.

III. One leading object of a sound criminal legislation is the prevention of crimes. Phrenology teaches us that the activity of our mental faculties and organs is powerfully influenced through the impressions made on them by external objects. The first duty of the legislator, therefore, is early to produce the most beneficial impressions on all the organs which lead to virtuous conduct; for example, to cultivate, by practical education (an effectual means of improvement) the sentiment of Benevolence; in the next place, to present every impediment to the undue development of those organs which are liable, through abuse, to produce evil, such as Destructiveness; and, lastly, to give a right direction to other faculties (such as Acquisitiveness) which become dangerous to society only through their misapplication. This last faculty, for instance, may be properly directed by early training to diligence and industry,

and by forming the habit of accumulating spare money in savings' banks.

IV. Phrenology is, in an especial degree, important to the criminal legislator and to the judge, in reference to questions of responsibility. While legislation hitherto has relied too much on deterring from crime by mere severity, and has attended too little to the excitements which impel to it, and which in so far circumscribe moral freedom, Phrenology teaches us to study the peculiar disposition of offenders, and it authorizes punishment only in so far as each individual is really accountable. Accountability, however, is influenced by the condition of the organs which we find in the offender. For example, certain organs, whose functions are to guide the conduct to virtue, may in him be extremely deficient; or other organs, whose normal development would have given him a clear perception of the criminal nature of the action, may be not at all developed; or those organs which, in excess, incite to certain crimes, may in him be enormously large; and in proportion will his moral freedom and responsibility be circumscribed. In all such cases it is important to inquire narrowly into the state of the organs in the accused. Phrenology shows that there are cases in which the excessive predominance of a particular organ—of Destructiveness for instance,—in combination with great deficiency of the moral and intellectual organs, really abrogrates responsibility; so that only personal restraint, as a means of protecting society against injury, but not as a punishment, can with justice be applied to the individual. Thus, also, there are other states or conditions in which a real *alienatio mentis* (Geisterkrankheit) is occasioned, where a certain organ is affected with disease, while the patient is conscious of his condition, and knows what he does. This so called partial insanity is rendered easily intelligible by Phrenology. It is most important, however, in order to remove the objection that the moral freedom of man is destroyed by Phrenology, not to go beyond the limits within which this science may be legitimately applied to questions of legal responsibility.

V. The study of Phrenology will produce a beneficial effect on the arrangement and administration of institutions for the punishment of crime. Legislators will, by its means, come to understand that those individuals who are condemned to imprisonment on account of their crimes, stand in need of considerate treatment on the part of the State, because what may be called a diseased condition of the mental faculties, is really manifested in their offences; and it is important (as in communicating a good education) to avoid every thing that can increase the activity of the abnormal organs and thereby augment the disease, and to aim at producing a normal development of those faculties from the excess of which the crime proceeded, as the best means of suppressing future abuses. Farther, the legislator must make it his serious endeavour to cultivate and bring into activity all those faculties and organs which serve to conduct to virtue. From these principles it follows, that, in the administration of prisons, the superintendents must study the individuality of the criminals, and direct their treatment in reference to it. Farther, it will become necessary to avoid every thing harsh and arbitrary, calculated only to embitter and exasperate the moral dispositions of the criminals; above all, the principle of benevolence must enter into the adnistration, in order to gain the confidence of the prisoners towards the prison directors. The latter must then labour to awaken in the former correct perceptions of the good and evil of their actions; and every thing must be avoided that can diminish injuriously the bodily or mental vigour of the prisoners. In this view, I regard absolute and unbroken solitary confinement as prejudicial.

The foregoing remarks are only sketches of principles, the full elucidation and application of which I reserve for another place. With much esteem, I remain yours, &c.

MITTERMAIER.

(To be continued.)

NATURAL LANGUAGE—PHYSIOGNOMY.

THE sixth principle of the science of phrenology, as established by Gall, that each organ, when predominantly active, impresses the body with certain uniform attitudes and movements, called its natural language, constitutes one of the most interesting features of the system; and a proper knowledge of it will be found of great importance in the practical application of the science. By understanding this portion of the laws of our nature, we receive aid in estimating character; and it is only by the study of this branch of the subject that the arts and sciences and literature can be perfected. Nature is the foundation upon which the superstructure is to be raised. How can this be accomplished in ignorance of the principles sought to be embodied by men of genius in their works? Artists and authors must understand phrenology, or *how* can they "hold as t'were the mirror up to nature; to show virtue her own features, scorn her own image, and the very age and body of the time its form and pressure?" It is impossible they can treat in a masterly manner that of which they are ignorant. If you inquire of a natural genius, how he knows what expression to give to the countenance, or position to the limbs, to express a *particular* action, he cannot tell you; he will say he feels what is right. It is the same with a musical genius? he often has no rules by which he judges or produces harmony or melody. A genius for calculation may know no rules by which he arrives at results invariably correct; and arrived at with a facility truly astonishing to one whose powers of mind are limited to the correct use and application of acquired rules. In all these cases the knowledge is instinctive; resulting from superior organization and temperament; but all are *not natural geniuses;* and for those who are not, rules are required for their guidance in any study. Lavater, in his works upon physiognomy, gives no rules; he was a natural genius, and knew instinctively the characters of men; but interesting and correct as in many instances his observations are, the student of human nature finds little in his writings that will serve him as a certain guide, or yield a clue to unravel the mysterious web of human thought and action.

This branch of the science of human nature, if it may so be called, is generally expressed under the name of Physiognomy. This word is derived from two Greek words, which signify NATURE, and a SIGN; so that physiognomy means nature, and a sign, or indication of it; and is equally applicable to all the other portions of our bodies, as to the form or expression of the face, to which latter application it is generally limited. The object we have in view is to ascertain how far the inter-

nal powers of the mind are indicated by certain external movements and expressions of the whole body and face. Phrenologists are agreed in denominating these external indications—THE NATURAL LANGUAGE OF THE FEELINGS, SENTIMENTS, AND INTELLECTUAL POWERS. It is known that all the similar powers have their seat in the brain near to each other. This is observed in the arrangement of the propensities, the sentiments, &c.; and independent of their positive size, their activity is much influenced by a variety of circumstances. We know that the activity of the mental powers are not equal in all persons. To acquire a correct knowledge of the influence which the internal powers of the brain exert upon the external members of the body, we must consider the *elements* of which they themselves consist. If we were to consider them in the bulk, but few satisfactory conclusions could be arrived at; and reasoning is worth nothing here. By reason, we could never prove the situation of a single organ in the brain, or the effect it produces when active upon the body; our reliance must be upon observation. We shall find that all are by nature physiognomists; or rather we should say, that all can read the natural language. Artificial language is the invention of man; and the arbitrary sign which represents our ideas and emotions in one country, conveys no information to the mind of a native of a different locality; but natural language is universal;—all nations can read it. The natural expression of love, anger, or veneration, are alike throughout the world. The philosopher, the savage, and the child, can all read in the face the feelings of men; they know by the external signs, whether their parents or companions are angry or pleased with them. Animals too understand natural language. A dog will look in his master's face, and read there, and in the tone of his voice and the action of his body, whether he is in favour or disgrace. This power of reading by external signs, what is passing internally, is possessed by all animals endowed with consciousness, and a certain amount of intellectual power. As soon as an internal power is active, its activity is indicated by a certain external sign. What we have to acquire is a knowledge of the internal feelings and their external signs. These signs must be divided into two classes. 1. Such as indicate natural dispositions, but not their activity. 2. Such as indicate the activity of the powers. Lavater confounds those which depend upon configuration with those which depend upon motion. The configuration of the face, the arms, feet, hands, or any part of the body, except the brain, is no indication of the natural powers possessed by the individual. A man may be a great musician, or mathematician, with any shaped nose, from a Roman to a pug. He may be passionate or gentle with large or small hands, chin, or feet. We shall never find that nature has many ways of accomplishing one end; she is constant, and does not vary her course to suit the convenience or to flatter men's vain imaginings. Nature's modifications may be infinite; but her principles are fixed and inviolable. Phrenologists, then, deny to physiognomists the power of judging natural dispositions from the configuration, except of the brain. If we would find a talent, we must search then where the power is located in the brain.

The second part of this subject must be examined a little more closely,—that is, the external signs which indicate the activity of internal powers. This branch of the subject answers to the Pathognomy of Lavater; and is expressed in Gall's 6th principle of phrenology;—that each organ when active impresses the body with certain uniform attitudes and movements; and the moveable portions, as the muscles, &c., of the face, are included; thus, although it is impossible to infer from the shape of a man's nose the possession of any mental power, when his passions are excited, whatever may be the configuration of his features, an uniform expression will be conveyed to the face, from the effect produced upon the moveable parts by the activity of the internal power seated in the brain. This being the principle of nature, we have to inquire, how are we to know which of the powers are active,—*love of approbation, self-esteem, consciousness, acquisitiveness*, for instance, by the external signs? We must study the natural expression of the powers and the signs by which they are indicated.

We may always be sure that a power will employ the instrument best adapted to produce the intended end. The external senses afford here an apt illustration. Connected with each we find a mechanism fitted for the particular purpose to which they are ordained, and which they invariably apply; and it will be found that certain internal powers manifest themselves as distinctly by external signs. These facts have been observed in all ages. Solomon makes many allusions to the relation between definite external signs and the inward feelings. Cicero, and most of the ancient philosophers, taught the same; but till the fundamental powers of the mind were known, it was impossible to form a correct system of the signs connected with their activity; or, in other words, no system of natural language could be established capable of application to the useful purposes of life. By a knowledge of this science we can excite the feelings in others; it being a law of natural language, that the outward expression of a feeling excites in another the internal power to action. This shows the importance of setting the highest example before the young. It is in vain that we tell them to be kind, and good, and gentle, if they see us manifesting habitually by the voice, by gestures, and by the whole of the external signs, the irascible and vindictive feelings of our nature. It is of the highest importance in regulating our own minds, that we understand the external signs and objects in relation with our faculties. If we apply this knowledge, we may call up at pleasure the feelings or sentiments which we desire to be active, in order to oppose or restrain those under the influence of which we may be suffering; and the activity of which, unopposed, will inevitably lead to vice, and consequently to misery. The great amelioration which of late has been introduced into the system of the treatment adopted towards the insane, has for its basis, the exciting into activity, by means of external signs and circumstances, those powers of the mind which have been predominated over by others, and thus produced insanity; which is

nothing more than the predominant activity of one or more of the mental powers over the rest; thus destroying the equilibrium of mental manifestations. In order that an efficient system for reforming criminals may be devised, the same principle must be introduced as the basis of all prison discipline: every external sign must be excluded which appeals to the feelings, the activity of which has led to crime; and the criminals must be continually under the influence of such external circumstances, or signs, as appeal to those powers which we desire to arouse to action.

These remarks show the importance and wide-extending influence of the subject. In treating of the individual organs, and groups of organs, in the system of phrenology appearing in the *Journal*, details will be entered into, of the particular external signs indicative of, and in relation to, the primitive powers of the mind.

We may here in conclusion observe, that the parts of the body not positively necessary to perform the action, still are affected in harmony with the action; thus it will be found, that when it is necessary to contract the muscles of the arms forcibly, the muscles of the face and of the legs will also be contracted. This simultaneous movement, which is not essential to the action, will be much modified in individuals by constitution, climate, or habit. Some nations will express the natural language with their whole body; others quietly with a finger only, or one arm. The Englishman shows *secretiveness* in the eye principally, the Italian, by the position and action of the whole body. We must not suppose the essential powers differ, nor confound them with accidental modification: the essential powers are always the same.

CASES AND FACTS.

Abstract of a Paper read by Mr. DEVILLE, *before the Glasgow Phrenological Association.*

(Concluded.)

3. The next case is that of Mr. George Bidder, who, in early life, was the celebrated Devonshire calculating boy, and is now the engineer to the Blackwall Railway and other great public works. Casts of his head were taken at the ages of 8, 13, 16, 19, 22½, and 28. In the first the forehead is nearly upright; but in the second, and still more in the third, its upper part has receded; the knowing organs, however, have expanded in width. Now, during the intervals from 8 to 16 years of age, no education was given him, his father taking him about exhibiting his wonderful calculating power, and in general putting up at public-houses, where little culture of the reflecting faculties was to be obtained. At length he arrived in Edinburgh, was patronised and placed at school, and from that time mixed in good society for three years and a half, when he removed to London; and the fourth cast, showing a growth of the upper part of the forehead, was taken by Mr. Deville. After this he was frequently thrown into high moral and intellectual society, with and by whom he was employed; and, at the end of two years and a half so spent, the fifth cast was taken; from which we find that a general expansion had been going on. For about eight years and a half more he continued in and near London, employed in similar society; and now there is manifest in the coronal region an increase of nearly half an inch, as measured from the ear, while the region of the knowing and reflecting faculties also has increased nearly half an inch.

4. Mr. Dennison brought his son to Mr. Deville to get a phrenological opinion of him, and begged that it might be expressed freely, without fear of giving offence. The youth was nineteen years old, and a student of Trinity College, Cambridge. The inference from his head (a cast of which Mr. Deville took at the time) was, that he possessed the basis of a useful mind, but was too positive and self-willed to go by the rules laid down for the acquirement of knowledge; would not methodize details, and consequently would have less knowledge at nineteen, than he ought to have possessed at twelve and fourteen. This accorded minutely with the account which had previously been given to his father by his Cambridge tutor, and the youth was led to apply so energetically to his studies, that within the next twelve months he gained a wranglership. A second cast taken two years and a half after the first, shows a diminution of fully half an inch at *self-esteem* and *firmness*, and a large increase of all the moral and intellectual organs. Mr. Dennison was so struck with Mr. Deville's observations at the time of the consultation, that he gave him liberty to make whatever use he pleased of his name, and of the circumstances of the case; as he considered that phrenology must be of great use in the training of the young. He sent to London casts of several of his family, and also of a relation, for the purpose of obtaining advice as to their education and moral direction. The young gentleman, when transmitting the second cast to Mr. Deville, wrote him a kind letter, stating that he had profited much by his advice, and requesting more. He is now studying for the bar. On the first occasion, his temperament appeared to be lymphatic principally, with a little of the sanguine and nervous; now Mr. Deville considers it to be bilious 55, nervous 30, sanguine 15.

5. A gentleman had his cast taken, purposely during Mr. Deville's absence from London, and left it for examination, with the announcement that he moved in the higher circles and was well educated. *Combativeness*, *destructiveness*, and the basiliar region generally, were large, *self-esteem*, *love of approbation*, and *firmness* very large. The whole of the posterior region was full; and the coronal region, though in some parts full, and in others large, was in Mr. Deville's opinion, not sufficiently balanced to regulate duly the feelings. Alternation of good with inferior conduct was hence deduced, and the inference proved to be correct. It was inferred that he would be too positive and self-willed to move smoothly in the walk of life which his circumstances and education entitled him to frequent, as nobody in good society would submit to his dogmatism and unqualified expression of opinion; that owing to the activity of the posterior organ of the brain, he would like society where he could command personal attention and be the leader of the company, and would be addicted to female society of a similar character; that he would find it difficult to deliver an oration to persons of his own class, for although he would not be at a loss for words or ideas, he would not readily connect and arrange them; and that his brain must undergo a considerable alteration before he could do this, or be able to move in good society with comfort to himself. The gentleman acknowledged that the whole of these inferences were but too true; adding, that his health had suffered in consequence, and he was going abroad for a few years to break off his low connexions, and improve his mind and manners. After spending four years in Germany, during which he entered into highly moral society, and successfully

studied works on moral philosophy, he no longer felt a difficulty in addressing his own class, and repudiated that with which he had formerly associated. He is no longer the positive, self-willed being, but anxious to hear, and to give reasons for his opinions; feeling no wish to be considered—nay, loathing the idea of being considered—the leader of such society, male, or female, as he formerly delighted in. A second cast taken after his return to London, shows an alteration corresponding with the change of his character. At *self-esteem*, *firmness*, and the basiliar region, there is a diminution in some parts of fully half an inch, while the intellectual region is found to have increased.

6. Casts of the head of a medical gentleman were taken at the age of 29 and 35. Shortly before the former period, he had attempted to settle in a large provincial town, where he soon became a political partisan; and, being a fluent writer, wrote so strongly against his opponents, that an action was brought against him for libel, and abandoned only on condition of his leaving the neighbourhood. He then came to London, stated to Mr. Deville the difficulties he was in, and solicited some advice. On his head being examined, *self-esteem*, *firmness*, *love of approbation*, and *combativeness*, were found all large or very large; *cautiousness* moderate, and the reflecting faculties and *ideality* only full; with indications of a command of words and the power of arranging them. That the inordinate strength of the four faculties first enumerated might be lessened and counteracted, he was advised to remove from the metropolis, and reside for a year or two with some respectable family, studying philosophy and ethics, cultivating his reflecting faculties, and getting his *self-esteem* and *firmness* diminished before he again attempted practice. He did so, and has now a very fine practice in one of our county towns, where he is highly respected by his neighbours. In the second cast, *self-esteem* and *firmness* have subsided nearly half an inch, while at the reflecting organs, the head is nearly half an inch larger; the *intellectual* region generally has increased; and there is an enlargement also of *fidelity*, and the whole coronal region.

Change of Character in a Youth from Phrenological Treatment.

Mr. Simpson read a phrenological explanation of the result of a change of treatment from youth, from animal and violent to moral and benevolent, with illustrative cases. In this paper he showed how much phrenology had aided in introducing and systematizing a sound and comprehensive moral and intellectual education. The faculties active in one individual, he observed, rouse the same faculties, by sympathy, in another; and hence the vital importance that the trainer of youth should manifest only those faculties which it is desirable to strengthen in his pupil, and repress those which are never called forth in abuse but to injure or annoy. The pupil, therefore, should never see the teacher, nor the child the parent, angry, loud, or violent; never insolent and tyrannical,—in phrenological language, manifesting self-esteem, combativeness, and destructiveness,—but, on the contrary, should witness only justice, kindness, and temperate firmness. Benevolence, which is moral power, ought to be the great engine of education. It is power with man and beast. The Arab never strikes his horse, yet the beautiful Arabian, which lives, eats, and sleeps with his master, is the best educated horse in the world. The treatment of children has hitherto been too much the reverse of all this. He drew a picture of the flogging and flagging system, and the cowardly frauds which it engendered in schools, and the coarse and brutal and especially puerile characters it produced in society; —witness the police reports of the feats of our adult school boys.

Some boys, either passively or actively, resist the violent system, and are pronounced unmanageable. The boy, we may suppose, has been sent from a strict school, as the seven were called, to one more strict, and he is duly returned from each with an apology that he defied all authority, and having arrived at the point of beating and kicking his master, was beyond his management. This unmanageable boy, we shall suppose, is seen by a phrenologist, who discovers an excellent moral and intellectual, in connection with a large animal, organization; and knowing that while the animal alone has been exercised, the others, especially the moral, have been left in abeyance, he at once declares that the boy is a mismanaged, not an unmangeable subject. He proposes a complete change. He addresses himself to the higher sentiments and intellect, no longer excites the low and violent feelings, and soon produces a complete change of conduct. This is not a mere theory, for many examples might be produced of its practical value. Mr. S. mentioned a gentleman of the most active generosity and beneficence who at school was mistaken by those who could not read the better faculties he possessed for an incarnation of the evil one. He was beaten at school but always beat again, and was frequently sent home as a hopeless and unmanageable boy; subjected to the old system of *taming*, he was as untameable as the hyæna. Left to himself, his higher feelings began to work spontaneously from their own internal energy, and now they take the lead so perfectly, that the animal faculties which formerly baffled his teachers, merely supply energy in the prosecution of his philanthropic views. He is himself a well-informed phrenologist, and knows the process of his own transformation. Mr. Simpson concluded by detailing some additional cases illustrative of these views.

Sixteen Years' Phrenological Experience, by the Rev. Henry Clarke, *of Chorley, Lancashire.*

Concluded.

It is most true, that I have again and again found the estimates of professed phrenologists very greatly at variance with the manifestations. But, even these cases, I have ascertained, in every instance that I have been enabled fully to investigate, to yield this evidence to the truth of phrenology,—that there was something in the organs of the examiner which incapacitated him from giving a correct estimate and judgment of the head of another. And, lest I should be misconstrued, and supposed to insinuate that I am an infallible judge, let me state the facts, that my organ of form is indifferent, and my perception of form is far from good; so I am deficient in the capacity of readily and accurately estimating the form of the head, and the individual organs. But, to remedy in part this defect, I take more time and pains, and more severely task my individuality, locality, and reflecting powers. The difference in tact and accuracy between one manipulator and another, would often not only have astounded me but staggered my faith in phrenology, if I had not had full in my view the fact, that such differences were always conjoined with corresponding differences in the organs of the manipulators' heads. If the lower part of one's forehead greatly preponderated over the upper, he would catch at once an organ or two, and bound instantly at numerous conclusions respecting the capa-

city and character of the individual under his inspection. If the upper part of the manipulator's forehead decidedly exceeded the lower, then the result was a defective estimate of the head which he was examining, and much theorizing from the defective data. Some of the most accurate developments and evolutions of character that I have witnessed, have been those which were obtained by two phrenologists, both having large and active heads, but one endowed with more perceiving than reflecting, and the other more reflecting than perceiving; the former being the chief though joint conductor of the manipulation, the latter, the principal manager of the comparison of the relative powers, and of the judgment to be given.

Whenever the manipulator's self-esteem has greatly preponderated over his benevolence and reflecting organs, and especially if his cautiousness were poor and his combativeness large, I have observed that his decisions on the amount of organs, and their composition of character, were mostly positive but unsatisfactory assertions. Many a time have I had my own head examined by phrenologists whom I observed to differ much in these and other organs, for the purpose of ascertaining how their dissimilarities would affect their estimate of my organs and capabilities; and although no one of them ever pronounced an organ small which another had decided to be large, or the reverse; yet, the opinion given, has within certain limits, varied in its modifications with the peculiar development of the manipulator. The nearer the phrenological practitioner has approached to a superior development of all the organs that can aid in the manipulation and in the deduction of talents and tendencies, the nearer have I always remarked his judgment to approach the subsequently ascertained realities of the case. One professed phrenologist I know, told a gentleman of my acquaintance, that the latter has the organs of inductive faith! Was the former not defective in some of the organs which constitute an accurate philosophical phrenologist?

Having stated above, that I have obtained from phrenology, knowledge which I might look for in vain among preceding systems of mental philosophy, I may be permitted here to state some things, the knowledge of which I now possess, but could not before attain. I know the extent, the capabilities, the deficiences, and peculiar tendencies and consequently the best mode of management, of my own mental powers. This knowledge neither Locke, Stewart, nor Brown supply; they talk wisely and well of mental powers, and mental phenomena, and offer most excellent advice; but they give no data by which one individual may ascertain the extent, capabilities, deficiencies, and peculiar tendencies of his own mind; and consequently, they do not, and cannot, furnish to each the best mode of managing his mind. By phrenology I have also been enabled to judge of the talents, temper, and tendencies of those with whom I come in contact, without waiting for a long series of events and a great length of time to inform me what those talents and tendencies are. This did not the previous mental philosophers for me. Again, I can now account for the conduct, even see the motives, of those whose heads I have had an opportunity of examining; in very many cases for which my former tutors gave no rules. Farther, I have trained youth in strict accordance with the best principles of education that former mental philosophy could adduce; and I have treated others according to the light and injunctions of phrenology, and have invariably found the latter method far superior to the former, and much more efficient; better for the instructor, by enabling him to deal with the scholar's real capabilities, instead of wasting time and labour on imaginary powers, and better for the pupil, by exonerating him from close application to that which he has no adequate ability to learn. Formerly I thought, as most teachers now do, that practice and habit would form a child into almost any thing desired; but, now I know that habit and practice can only make the most and best of the powers possessed, when those powers have been carefully estimated and trained and directed according to that estimate. Habit and practice cannot, as my experience assures me, create a quick perception in a boy with a deficient lower part of the forehead, nor much reflection in one with a small upper part.

With confidence, therefore, I can by the testimony of sixteen years' active experimenting, strongly recommend the study of phrenology as highly interesting and greatly advantageous, and the application of the science as the best hand-maid of education, morals, and religion that the human mind can employ.

Trusting that other practical phrenologists will add to the stock of simple facts, which, with a design so laudable and benevolent you purpose to be accumulated, and wishing you a full measure of success, I am, &c.—*Extract from published letter of the* Rev. Henry Clarke.

PRAISE AND BLAME.

Upon a cursory view of the subject, the difficulty naturally arises, that if actions are necessary, then merit and demerit are mere names, denoting only the character of certain actions; and that, in consequence, man is not, properly, the subject of praise and blame. Upon reflection, however, it will be found to be just the reverse; for if there were no necessary connexion between motives and actions, if a man might refuse or not to be guided by the former, then, indeed, all praise and blame would be useless; for we praise a certain line of conduct that it may be pursued, or we blame it that it may be forsaken, and our approbation or disapproval act as motives that are calculated to produce one kind of action more than another.

INTELLIGENCE.

We are informed by the secretary to the Phrenological Class meeting at the Institution, John-street, Tottenham-court-road, that the labours of the members have been successful in disseminating a knowledge of the science, and that the weekly meetings of the class are well attended. In addition to lectures delivered, we find the members attempt manipulating, with the view of acquiring practical knowledge, and increasing the funds of the class. We trust that due caution will be used in this branch of the subject, or much harm may result. Few who have studied the science for years are fitted by nature with organizations calculated to make them good manipulators; the guesses, then, of students must often be erroneous. If parties are willing to submit to the experiments, and after to compare the facts with the notions of the phrenologists, much knowledge might be acquired; but we fear the giving sketches of characters in the way adopted more likely to excite curiosity and prejudice than to be productive of advantage to the cause or the individuals.

We learn by the *Essex Standard* that Mr. Rumball has delivered a course of lectures at Colchester, during the present month, which the editor pronounces as being highly instructive and well calculated to remove

prejudices, as well as to enlighten on many most intricate and metaphysical points. He repudiated in the strongest terms the fallacies of a numerous body of phrenologists, and in opposition to them demonstrated the immateriality and the infinite nature of the soul. The leading propositions of Phrenology were then enunciated and admirably demonstrated. The proofs that were heaped together in their defence were of the most forcible kind, and it seems impossible to overthrow them. The cases recorded by those who deny the doctrine are, in many instances, quite irrelevant. One states that the faculties of a certain person were *all* retained to the last, but on opening the scull the brain in some places was found to be "*pus.*" What, then, do they argue from this? that the brain is a congeries of organs, and can perform their functions separately? No, indeed; but they say the person previous to his dissolution was perfectly sound on every point. How do they know this? did they try him, or is this merely an assertion? They surely do not mean to say that the brain had not run to *pus* after death. They ought to know that, unless the scull were opened, in the course of a few hours after death an excited organ suffering from inflammation would be decomposed. It is strange that men who really ought to know how to observe and register facts, as they suppose, will, through inadvertence or design, call black white and white black.

On that much-disputed organ, termed by some *alimentiveness* and by others *gustativeness*, much that was entirely new was set forth. Mr. Rumball considers it a double organ; he forms this opinion from an observation of more than two hundred cases.—Dyspepsia he considers a mental disease rather than one of the digestive organs: those who have *alimentiveness* small, on close application, or on being intensely mentally engaged, are subject to dyspepsia, while there is no disease whatever of the stomach. This is rather important, and if it can be maintained, cuts up the blue-pill and black-draught system tremendously.

TO CORRESPONDENTS.

Our friends in Liverpool and Manchester are thanked for their attention; but to insert their essays on "Responsibility" would be occupying much space, we fear, to little profit. The question has been so often discussed in all its bearings, that unless something new could be suggested likely to lead to some practical result, we are confident our friends will acquiesce in our views. The arguers for "Non-responsibility," equally with their opponents, hold those around them responsible for their conduct: this narrows the question much; and phrenologists generally agree that different men are responsible in different degrees, but all to the extent of being subjected to such treatment as is most conducive to their own improvement, and which at the same time affords adequate protection to society. Phrenology, in its practical results, leads directly to the prevention, rather than the punishment, of crime.

A Subscriber is requested to forward any facts he may be in possession of, of a positive and negative nature, bearing upon the supposed organs discovered. It is fully proved that memory is not a primitive faculty of the mind, but a mode of activity of all the intellectual powers. The organ of *sophism* has been alluded to by American phrenologists, but *facts* have not been collected to prove its existence. Our correspondent wishes to be informed, through our pages, the most likely method of teaching savages through the organ of *imitation*—their intellectual powers being very weak, and their nature wild and ferocious. We should say all good must be looked for from *example*, not precept. Perhaps some of our friends may favour us with a few remarks upon the subject, as it bears strongly upon the general principles of education.

W. R. (Temple) is referred to the works of Mons. J. P. F. Deleuze, sur le Magnetism; but is more particularly advised to *see* how the results are produced. Many think the parties operated on are ALWAYS WIDE AWAKE. As space allows, we shall occasionally allude to the elementary principles and practical application of the system.

J. Q. Rumball is thanked for his caution not to mix up Mesmerism with Phrenology. We only investigate to elicit truth. We have seen enough to feel satisfied the subject is of such importance, either for good or evil, that it behoves all engaged in scientific inquiries to observe the fact adduced in support of the system. If Mr. R. is in possession of any facts of an opposite nature, we shall be happy to give publicity to them; being only desirous to prove all things, and hold fast by that which is true. Mr. R. says that the phrenological organs *cannot* be excited—that somnambulism *cannot* be produced; and, further, says that he (Mr. R.) will accept any appointment Dr. Elliotson or any other magnetiser will make, and pledges himself to prove that the operators are deceived by their patients.

P. D., if he thinks the publication worthy of favourable notice, will oblige by giving it publicity, but we cannot agree to give a certain number of copies for any notice it may be favoured with. We intend publishing a list occasionally of Phrenological Lecturers, with their terms, and address, and shall be glad of information on this point, and of communications of general interest.

A Subscriber is informed that the organ marked ? is supposed by some to be the organ of the *love of the past*, others call it the *love of the sublime*. Some French phrenologists believe it to be a modification of *acquisitiveness*, or rather an extension, giving the desire and power to *keep* when acquisitiveness has got. Facts of a positive and negative character are much wanted to clear up these disputes. The organ of *language*, it is believed, gives the power of remembering words as mere arbitrary signs; but the ideas of things will depend upon other organs, and they, being large and active, words, as associated with ideas and things, may be remembered with greater facility when the combination occurs with a moderate organ of *language*, than when the latter is large, but unaided by the intellectual powers.

The early period at which our publication goes to press, for the supply of country subscribers, precludes us from availing ourselves of the contributions of several friends in the present number.

TO OUR READERS.

The Plate with the marked heads will be discontinued after the present Number, except upon the wrapper of the Monthly Part. The space can be more profitably employed; and the trouble of referring to the cuts when required, it is hoped, will be more than compensated for by the increased information afforded, and the general appearance of the work in parts and volumes.

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A COMPLETE SYSTEM OF PHRENOLOGY.

(Continued.)

Genius is always partial. Could this be if the brain was not multiplex? If the same portion of nervous matter was engaged in all studies equally,—had a man a brain to excel in mathematics, he must be able equally to excel in drawing or music; but we find great metaphysicians who cannot learn the multiplication table, poets who do not like music, religious people without morality, and the moral without religion; some who can draw well but cannot colour, some colourists who cannot draw, musicians who cannot keep time, and tunists who appreciate not the melody of sweet sound. Admitting that one portion of the brain is the organ of tune, another of causality, another of time, form, colour, and so of the rest, we can at once understand how it is that one man may excel and be excellent in one thing, and so stupid in another; the organ is large for what he excels, small where he fails; and there is no more necessary correspondence in these powers than in the external senses: a man may have strong eye-sight and be very deaf, or a fine sense of touch and no power of smelling.

Monomania, that is madness upon one point, shows the impossibility of the brain being a single organ. A man cannot have a healthy and diseased brain at the same time; but men manifest healthy mental power, except on some one point. A question asked, bearing on this particular subject, will produce the most unhealthy manifestations, although the individual had been subjected to the severest test upon all other points, without anything like disease being apparent. Can any one believe that one question was a sufficient cause to turn the whole mass of brain, (the disease of course can only be seated in the brain, the material organ,—no one imagining the mind itself, or as they mean the spiritual essence, is mad)? The whole list of extraordinary cases of monomania, of illusions, hallucinations, and hypochondriacal effects, are comprehended the moment we are aware that the brain is a congeries of organs. The one portion is diseased, there is diseased manifestation, whether it be the organ of *combativeness* urging to fight and quarrel, of *destructiveness* forcing to kill and slay, of religious enthusiasm, the victim of which may be seen piercing his own flesh in atonement for imagined sins and back-slidings; or the *love of approbation*, which will drive a female to declare herself wedded to the Almighty, and that she is queen of heaven. All the other parts of the brain may be sound, and no more disease is present than in parallel instances, where the whole body may suffer sympathetically with any of its unsound members.

Dreaming has never been rationally accounted for, independent of phrenology. It is the result of the activity of certain organs, while the other portions of the brain are in a quiescent state. In proportion to the action going on, the number that may be in action, their relation to each other, and whether the intellect is at all in action to regulate them, are the dreams vivid, varied, extravagant, and monstrous, or approach higher to reality. If the whole of the organs were in a waking state, the result would not be dreaming, (except in peculiar circumstances; some individuals are prone to indulge in day-dreaming, but they are seleom esteemed wide-awake). If all the organs were in the state or condition of sleep, there could be no dreaming. It therefore must be admitted, either that there exists *separate* organs in the brain, some being active produce the irregular manifestations we call dreams; or, if the brain be a single organ, and the whole engaged in every mental manifestation, it then must be *asleep* and *awake* at the same time.

It is easy to prove, that the mental powers, directed to one particular object of study, will become diseased. By changing the object,—from history to music for instance, from drawing to history, &c.,—renewed mental gratification is obtained. The mind becomes refreshed; and after a time we can return to the first object with renewed energy of thought. If the brain be single, and the whole mass engaged in every mental operation; if it be fatigued, how can increased study lessen the fatigue? It is impossible for *plus* fatigue to produce *minus* fatigue. But the theory of separate organs fully explains the phenomenon. The organs engaged in the pursuit of history are wearied with the exertion; the musical organs are fresh; their exercise is pleasing; and while they are in action the historical ones recover their elasticity, and history can be resumed, exactly as we rest one of our limbs by changing our position, and throwing a great weight on another portion of the system. All we know of the laws of nature affords striking analogies in support of this proposition. There is no known instance of two functions being performed by one instrument in the whole system of creation. Where there appears multiplex function, investigation will

prove that there always are nerves or apparatus to perform each portion of the duty. Why should the brain be a solitary exception? The emotions of *veneration*, *destructiveness*, *conscientiousness*, and *benevolence*, are the antipodes of the *destructive*, *combative*, and *acquisitive* propensities; and yet our opponents assert that such opposite powers result from the activity of the same single organ of the brain; and endeavour to prove their position by asserting that the phrenologist cannot point out any difference in the structure of his different organs of *conscientiousness*, *destructiveness*, *benevolence*, *acquisitiveness*, &c.; or where one terminates and the other begins. If this argument be worth anything, it tells equally against physiology as phrenology; and therefore goes to prove as much for its users.

Sir Charles Bell, an opponent of phrenology, has succeeded in demonstrating that the *spinal cord*, believed to have been single, consists of three columns, joined a little below the surface of the cord. He has further demonstrated, that the nerves arising from these three columns have different functions to perform. Those arising from the first column communicate to the part over which they are ramified, the power of motion; Those from the back communicate sensation; and those from the middle are the respiratory nerves. Yet Sir Charles Bell has never been able to discover any difference in the structure of the nerves, or to point out where terminates the front and where commences the centre column of the spinal cord. His own words are, "If we take up a nerve to examine it, we find it consists of distinct filaments; but there is *nothing in these filaments to distinguish them from each other*, or to declare their office. One filament may be for the purpose of sensation; another for muscular motion; a third for continuing the muscles in the act of respiration. But the subserviency of each one of all these filaments to its proper office must be discovered by following it out, and observing its relations, and especially its origin in the brain and spinal marrow. In their *substance there is nothing particular*. They all seem equally to contain a soft pulp, enveloped in cellular membrane, or pia mater; and so surrounded with a tube of this membrane as to prevent a continuous track of pulpy nervous matter, from the nearest extremity which ends in a muscle or in the skin."—*Nervous System of the Human Body, by Sir Charles Bell.*

Every one knows the power of vision depends on the optic nerve; that of hearing on the auditory; and so of all the external senses and their nerves. They all differ in function; but where is the skilful anatomist who could discover by the *structure* of the *nerve* the function it had to perform? This is another striking analogy: there *may* be difference, and without doubt there is, but man *has not been able to discover it*. This objection is generally urged by the religious portion of the community, who fear that investigation into the laws of nature will prove something against their particular creeds or doctrines; but *true religion* cannot be in danger from any other *truth*, and surely it is too strong to be perilled by a falsehood. In accordance with a beautiful and all-wise ordination, that any feeling carried beyond its legitimate use tends to defeat its own object, zealous enthusiasts, by this mode of attacking the principles of Phrenology, have let their passion so outrun discretion as to make the irreverent, if not impious, assertion (from which all philosophic reasoners and really Christian men must shrink) that they will not believe God can bestow *separate* function, unless they (in their superlative greatness, not meekness) can distinguish *difference* in *structure.*

The fifth proposition, that the size of each organ can be estimated during life, and that *size*, other things being equal in a measure of power, is a most vital principle of the science. If analogy would serve for proof, then would all nature speak aloud in support of this position. Nature in all her works shows it; and all good writers concur in the admission of it. Is any unknown animal discovered, its habits are defined from an examination of the *size* of the relative parts of the organization. Are the muscular portions the most prominently marked, great strength is inferred; if the nervous system is fully developed, great aptness to receive sensation is known as the result. Compare the relative amount of muscular fibre and nervous matter in man and the horse: the greater muscle of the one is attended with greater strength; the lesser nervous matter with less sensation. Look at the muscular arm of a sturdy artisan and the finely rounded limb of a delicate female: who does not infer strength from size in this instance? In studying zoology, we find that whenever great function is necessary for the well-being of the animal, nature has provided a large instrument for its manifestation. The eagle, towering high in the "mid-air," wheeling its airy circle round about, to distinguish the object of its prey, requires great intensity of vision; but looking from a height upon the abyss below from a point, it sees for miles around. In accordance with the wants and habits of the bird, the optic nerve, giving intensity of vision, is most voluminous; but the mechanism of the eye for taking in an extensive field of vision is as limited in size. Contrast the eagle or hawk, in this respect, with ruminating animals: walking on the earth, their food close to their noses, they require not intense sight; the optic nerve is small, but to enable them to espy danger, the eye-ball, and the apparatus necessary to afford an extensive field of vision, is large and expanded,—the size and power being at all times relative. Examine the lungs of a fish and bird, the wings of insects, their muscular systems,—wherever there is size, power is present: but always subject to the general law, *all other things being equal.* A large piece of wood is stronger than a small piece; but a small bar of iron is stronger than a larger bar of wood. But other things than size are not equal; therefore, to test this principle, like must be compared with like. Cuvier, in a report to the French Institute, says:—"Where all sensations take a distinct form, and leave durable impressions, comparative anatomy offers a confirmation in the constant proportion of the volume of the lobes with the degree of intelligence of the animals." These sentiments are likewise expressed by Portal, Berthollet, Pinel, Dumerel. Analogies might be drawn in illustration *ad infinitum.* Why then should the brain of man be the only exception? That it is not may easily

be proved by observation: let any one contemplate the head of an idiot, and compare it with that of a philosopher.



No one instance can be recorded of an individual with a small anterior lobe of the brain manifesting great depth or profundity of intellectual power. In treating of the organs in detail, constant reference will be made to this point, and examples adduced showing where the separate organs have been large in development, there has been always in healthy subjects power in that direction. A head may be large in its general proportions, without great intellect; and there may be great intellect without great general size. These facts prove the case. In the one instance, the propensities being large, and the organs connected with the feelings occupying the largest space in the brain, the feelings will be strongly manifested; but the intellectual organs occupying but a small portion of the entire brain, they do not necessarily produce a large head; but in characters known as well for intellectual greatness as moral and physical energy, there will always be great general size. Let any one contemplate the heads of Cromwell, Bonaparte, Cuvier, Bacon, Franklin, Hume, Scott, Byron, O'Connell, and compare them with the heads of common men, and conviction of the truth of this principle must result. In proving a case, extreme instances must be referred to; and in heads of equal general size extraordinary difference will be found in particular regions. Joseph Hume's head and that of Dr. Chalmers differ nearly an inch and a half in the region of *ideality*. From the portraits of Locke or Cobbet, contrasted with those of Chaucer, Spencer, or Shakspeare, as great a difference is apparent. If the principle be admitted in these cases, its truth cannot be denied in more minute shades of difference, although there may be greater nicety required in the discrimination of them.

The last principle, as laid down by Gall, that each organ, being active, impresses the body with certain uniform attitudes and movements, called its natural language, will not be dwelt upon at present at any length. It is a portion of the science of equal interest and importance, but will be better understood when the situations of the organs have been explained; and a series of articles will appear in the course of the work, illustrative of the subject. Physiognomy has resulted from observations upon the natural language, but has never been reduced to rules. The fundamental principles of connecting any particular configuration of features with mental powers is false. Passion may be inherent in a man with any and every shaped nose or chin; but whatever be the shape of this or any other feature, the activity of the cerebral organ which gives rise to passion will so alter the moveable portions of the physical system as at all times to produce an uniform expression; and the whole body is acted upon by the same influence,—the irascible feelings giving tension and frigidity to the muscular and nervous system; the softer emotions relax and give a gentleness of expression to the features. This principle is universally acknowledged. All can read the feelings in the face—it is the universal language of nature. Oral language is arbitrary—different sounds in different languages convey the same ideas; but anger, love, veneration, joy, grief, &c., are expressed by all nations in the same natural language, modified by the general habits, manners, and constitution of the individuals. Even animals can read in the eye of their master whether he be pleased or angry; or, without seeing him, the sound of the voice will convey like information.

(To be continued.)

AN ADDRESS BY MR. GEORGE COMBE.

Delivered at the Anniversary Celebration of the Birth of Dr. Spurzheim, and the Organization of the Boston Phrenological Society, December 31, 1839.

(Continued.)

Let us suppose that the child whom we are training possesses the most favourable combination of faculties and organs, viz. full animal and large moral and intellectual organs—he will still be conscious of conflicting emotions. The propensities will give desires, perhaps those of sex, or that of property, or those of vanity and ambition, at moments when the sentiments are off their guard, and the intellect treacherous; and evil may be committed, which conscience may subsequently punish, but which might, as it appears to me, have been more successfully resisted, if the young offender had early been made acquainted with the nature of the enemies within him. Not only so, but a knowledge of the functions and spheres of action of the superior faculties is highly conducive to the formation of a bold, intrepid, and lofty moral character.

In discussing this subject with a friend in Scotland, who is now a well-informed phrenologist, he favoured me with the following remarks:—

"I am able," said he, "to recollect occasions in my boyhood, when my own instinctive faculties rebelled against certain political maxims, practices in trade, and religious opinions, which I heard incul-

cated or defended by persons to whom I looked up with respect, as wiser and more virtuous than myself. Inward emotions, nevertheless, condemned them, and I ascribed this state of mind to self-conceit, to imperfect knowledge, or want of experience, and tried to bend my judgment to their standards. I have lived," he continued, "to be convinced that the emotion of the child, in several of these instances, evolved the sounder morality; and as a man I have defended, with deliberate conviction, the positions which first dawned on my mind as instinctive impressions in childhood. But at that age, and long after, I suspected they were wrong, because they were at variance with general opinion, and I had no standard by which to measure them and the current maxims of the world. In other instances," added he, "I have discovered that my first emotions were egregiously wrong. I may mention one, as an illustration. My first impressions in regard to the treatment of criminals were all severe, and even sanguinary. It appeard to me that the most effectual method of stopping highway robbery would be for every traveller to carry pistols, and blow out the brains of the robber, instead of giving him his purse. As a boy, I resolved to follow this practice when I became a man. I rejoiced in criminal executions, read accounts of them with great interest, and had strong desires to go to see them; but when I did so, I always felt ashamed and repented. My school-companions used to debate, with varying talent, the propriety of executions, and of their going to witness them, and I was confounded by the conflicting feelings and arguments which I heard them express. I can now refer the severity of my own instincts to the combined powers of *destructiveness*, *conscientiousness*, and *firmness*, acting in ignorance of the natural dispositions of criminals, and of the temptations to which they are exposed; while I can trace the cruel views of some, and the benignant and forgiving spirit which characterized others, of my companions, to peculiarities in their own organization all acting, like mine, in blindness and ignorance. Nor were those merely youthful errors, which subsequent knowledge of the world was destined to correct. On the contrary, they were the germs and buds of the dispositions of the future men. Some of my school-fellows were speedily transferred to commands, as young officers, in the army or navy. In these situations they gave effect, so far as their limited power permitted, to the maxims which their instinctive impulses or their associations in life had previously evolved. Others entered the profession of the law, became eminent as political partizans, and continue, to this day, to display the character which dawned in the play-ground of the school." So far my friend.

I may be in error, but on reflecting in the scenes here described—and many of us may be able to recall similar experiences—I cannot escape from the conclusion that these youths would have been greatly assisted in their endeavours to reach true and humane principles of judgment and action, if they had been instructed in the existence, functions, and spheres of activity of their various faculties, and in the effect, on their judgment and feelings, of their own peculiar combinations of them. I may add, that I have not traced this confounding of right and wrong in judgment, in my young relatives who have been trained in a knowledge of Phrenology. They have, like other children, yielded to the impulses of the inferior feelings; but they saw clearly, both that they were wrong, and wherein they were in fault; and I found that Phrenology afforded a science and language of analysis between them and me, which enabled us speedily to come to a clear understanding respecting the merits or demerits of any particular line of conduct which they had pursued. I believe that I address more than one member of this Society who has already used Phrenology in the way I am now recommending, in the instruction of the young, and who has seen the advantages which I have described, to result from it.

Again, in the instruction of youth, parents and teachers draw information from two great sources—the Bible and works of profane history; but how dissimilar are the maxims which flow from these two fountains into the minds of children! In the New Testament, the benignant spirit of Christianity beams forth in all the soft radiance and enlivening freshness of a lovely vernal morn, filling the young soul with truthfulness, beneficence, and joy. It raises it above the earth, and trains it to cherish a glorious affection for all that is pure, holy, and exalted. Reading profane history, on the other hand, is like looking through a long vista on which the dark tempest of human passion sheds flickering and deadly gleams of light, revealing at intervals every form of misery, ignorance, and crime. Here and there, in the long reach of vision, a glow of sunshine penetrates through the deep obscurity, and bodies forth a few breathing forms of lofty intelligence and stately virtue. They stand, majestic and serene, amidst the clouds and whirlwinds which rage around them; and, inspired with a wisdom greatly in advance of their age, they look forward, with solemn steadfastness and the bright prophetic eye of faith, to the dawn of happier days than those which they were permitted to see. Such were Socrates and Pluto, Melancthon and Locke, and the noble reformers of every age. But few and far between do these visions of light and beauty appear in the pages of this world's history. In general, it records the victor's triumph, and the captive's anguish; fields torn up by the ploughshare of destruction, and hearths laid desolate; the widow's lamentation and the infant's shriek; the deadly havoc of pestilence and famine, causing that cup of misery to run over, which man's malignant ire had wanted power, but not the will, to fill to its very brim. How can the Christian virtues be cultivated in the soul, by the contemplation of such scenes, exhibited on the great stage of the world since time began! We observe also, that, for the most part, history is written in the very spirit in which the deeds which it records were done. The vivid imagination and eloquent pen of genius catch the inspiration from the propensities; and the ruthless conqueror stands before us, as a being of gigantic power, commanding our awe at least, often enlisting our sympathies, and serving as a strong excitement to the youthful mind to go and do likewise. Again in the study of Greek and Roman literature, what motley groups of gods and goddesses, of monsters and of miscreants, are introduced to the youthful mind, emblazoned with the splendours of poetry, painting, and sculpture! Their thoughts, words, and actions, as presented in the classic page, stand too often in contradiction to the doctrines and precepts of Christianity. I ask—how is the youthful mind to escape unscathed from the contamination of such ideas, administered to it during its most active period of assimilation and growth? It does not escape unharmed. History shows that too generally Christianity has yielded, and that the maxims of the world have prevailed. In point of fact, at this moment, the minds even of the most civilized nations are animated much more by the selfish and barbarous spirit of history than by that of Christianity. The former comes forth into day, while the latter is seen too often retiring into the closet and the sanctuary. How few minds, even in this free country, have full confidence in the practical power of human virtue! I hear

around me conservative alarms expressed, by the good, the wise, and the patriotic, lest the founders of your government should too early have placed an unlimited reliance on man's moral nature, when they instituted universal suffrage. How many schemes of enlightened beneficence and practical improvement are checked in the bud, or shrivelled up into feeble and inefficient forms, chiefly from want of faith in their supporters, in the power of right to commend itself to the acceptance of the people? And whence have arisen this paralysis of virtue, and this despondency in her cause? From the deadly fountain of history unpurified by an analytic philosophy. Unconsciously to ourselves, we form the conviction that the future will resemble the past. The past is dark, desolate; and those men, therefore, are regarded as visionary dreamers, who, notwithstanding all the tempests of the long and dreary night which history records, see the morning star of happiness arisen, and who still place an unshaken reliance on man's capacity for improvement.

How, then, may a generation be trained, which shall believe in the adaptation of man's nature to the christian morality: which shall read the history of the past without having its faith in human virtue blighted, its sensibilities to the true, the refined, and the holy, deadened, and its hope in the future blasted and cut off? With deference to the judgment of this assembly, I answer,—By teaching to the young Phrenology. Give them an *early*, and it will be an *abiding* conviction, that certain faculties exist, and are the fountains of all human action. Lead them to trace the spheres of activity of these, and to distinguish between their uses and abuses. Open up to their perception the superior authority and governing power of the moral and religious sentiments, and render them familiar with the objects of intellect; teach them that it is given to enable us to acquire knowledge of all that God has instituted which it behoves us to know, that we may apply our faculties aright; finally, train them to the habit of tracing misery to departures from the proper uses of the faculties, and enjoyment to their uses; and you may then present the pages of history to their consideration, not only without danger, but with direct advantage.

They will then read in them the records of the animal propensities struggling to reach happiness unguided by the moral sentiments; labouring to establish empires, founded on force, fraud, violence, and injustice; but constantly failing in their schemes, and producing only wretchedness and disappointment. Youthful minds thus enlightened, will strip the conqueror of his halo of glory, and see in him the propensities combined with mighty intellect, devastating the mansions of the peaceful and the good, and immolating hundreds of thousands of his fellow men to gratify his own selfishness and ambition. They could not love or admire such a being.

They will discover in the existence and functions of the moral sentiments, that man is really adapted to Christianity; and that the dismal past is not the anticipated record of the future; but that, by the steady cultivation of his various powers, and their direction according to the laws of the Creator, man may realize all that his warmest advocates anticipate in virtue, intelligence, and enjoyment.

Possessed of a firm conviction of the existence and power of man's moral nature, they will gird up their loins in virtue's cause, and advance with a steady and undaunted step in the grand career of social improvement unmoved by opposition—undismayed by obstacles.

Perhaps some may imagine that I propose to supersede Christianity by phrenology. This idea is altogether erroneous. Christianity, no longer propagated by miraculous influences, depends for success on the education of man's natural powers. How was it corrupted and debased during the dark ages, and how did it shine forth with fresh effulgence when the art of printing came to its assistance! How vastly have the discovery of the compass and modern improvements in navigation extended its empire! But even with all these advantages Christianity has not yet triumphed. The burden of the discourse of every pulpit, is the lamentable extent to which Christian practice falls short of Christian precept. Where, therefore, is the error in inferring from this universally admitted fact, that something is still wanting to render Christianity supreme in its sway over every mind? I am aware that many excellent persons expect this crowning influence to descend from above, without man's agency or interference. But I respectfully submit to their consideration, that this influence did not compensate for the want of natural science; for the Pilgrim Fathers or their descendants, who were earnestly sincere in their Christian faith, burned harmless old women under the conviction that they were witches; an act which modern science has rendered all educated Christians unanimous in condemning as superstitious, cruel, and unchristian. Why, then, should it be supposed extravagant to maintain that the discovery of the true philosophy of mind, far from superseding Christianity, is destined to form another epoch (like that of the invention of the art of printing) in its onward course?

In this country many excellent men fear the power of the demagogue to mislead the people. I should like to see the most splendid orator who ever bent a people to his will, address an assemblage of men who had been instructed in Phrenology from their youth, who had been trained to analyze every thought, word, and action, quickly as it was uttered; before whose mental vision the boundaries of good and evil had been made to stand forth as clear and well defined as the rocks which first greeted the eyes of the Pilgrim Fathers when they reached this land of their hopes and fears. I should rejoice to witness the attempt of Demosthenes himself, to instigate such an assembly to deeds of outrage and injustice,—to persuade them that individual and national grandeur could be best achieved by triumphant propensities and virtues prostrate,—in short, that the remedy for all social evils was to plunder the rich, to degrade the refined and intelligent, and to enthrone confident ignorance and rude propensity in high places of authority and power. The orator would be committed to a lunatic asylum by a unanimous vote of the people whose reasons he had thus insulted, and whose moral emotions he had outraged. It is true that no candidate for popular favour would venture even now to present such naked propositions of injustice to the people, but many daily offer to their acceptance injurious schemes thinly clothed with sophistry and gilded passion.

In proportion to the power which you confer upon your people of sifting moral and political propositions and resolving them into their elements, will be their dexterity in stripping off the ornamental finery from the sophist's speech, and in resisting his appeals to their passions. Your institutions call on your people to act on questions of great moment, and often of much difficulty. They need an instrument of moral analysis, at once simple and comprehensive, to enable them to do so with intelligence and success. Such an instrument is Phrenology. If you wish, therefore, to deprive the demagogue of every possibility of success, teach your young generation a sound philosophy of mind; you will find that it is also the handmaid of a pure and practical religion.

REVIEW OF BOOKS, &c.

Provincial Medical Journal.

Ethnological Society.—We learn from the above work that there has been a numerous meeting of scientific and influential gentlemen, to form a society under the above name, for the purpose of investigating the natural history of man, civilized and uncivilized. Mr. Greenhough, M. P., was called to the chair. Mr. R. King, the gentleman who accompanied Captain Back in his overland journey in search of Captain Ross, stated the object of the meeting, and read a paper written by Dr. Drieffenbach, of Giessen, showing what good might be done by the society.

It is justly remarked that mankind, under every aspect, is a proper object of study. We trust the proposed society will study man with all the advantages that modern science has placed at their command. The French government sent with the other officers, the most celebrated French Phrenologist, M. Dumontier, to observe and collect facts in connection with the subject the society professes to have in view,—the natural history of man. It is now universally admitted, that the shape of the scull, is the surest indication of the class to which any animal has belonged, as well as its indicating with unerring truth the different races of man; with a knowlege of these facts we are confident that without the aid of competent phrenologists, the result of any labour connected with the study of man's nature must be unsatisfactory. Aided by phrenology, facts may be adduced and certain conclusions arrived at most beneficial to the whole human race,—and which will tend to establish or overthrow many points at present uncertain in connection with the mental powers of different nations in different ages.

There is also in this number a very ably-written letter entitled *Remarks* on Phreno-Magnetism. We shall take the liberty of transferring some of the writer's remarks to our pages. He is evidently a man of talent—he styles himself a barrister on the northern circuit. Why did the gentleman not give his name? if the facts are fairly stated there can be little doubt but the exhibition alluded to was a vile imposture? We are not in the state supposed by the learned gentleman to influence many in their belief; we have seen what we were sure merited investigation; and we are as desirous to expose *trickery* as to elicit truth.

The learned gentleman's remarks are elicited by the lectures of Mr. Spencer Hall, at York, Nottingham, &c.; he prefaces the matter by some amusing remarks of the Mesmeric mania which is described as raging even among medical men. The case is recited of two women being sentenced to death by Judge Hale, and executed as witches upon the evidence, if we may so call it, of the children who were supposed to be bewitched. The learned gentleman concludes the children were acting a part and deceived the Judge; he says this is a lamentable proof to what human weakness the most intellectual and cultivated men may be subject. We must quote the analogy drawn between the belief in witch-craft formerly and in mesmerism now. "We do not wno admit the possibility of witch craft—but are we proof against every other imposture? are we incapable of being deceived? When witch-craft was believed, men lent a credulous ear to every tale of wonder; they were pre-disposed to be convinced. Now, when it is thought impossible, no statements of its effects would be credited, and therefore no statement is made. Those who believe in Mesmerism are precisely in the situation of those who believed in witch-craft,—the *cause* being fully creditted every *effect*, is received on the slightest evidence." There is much truth in this remark, as applied to people generally—but men of science, accustomed to investigation, do not *fully* credit a cause till *fully assured* of its efficiency to produce the effects observed.

We will let this gentleman describe himself;—he says to ,a certain extent he believes in Mesmerism, and does *not* say that a person under the effects of Mesmerism *cannot* see with the back of his head, his great toe, or with his knee-bone; he does not say that he *cannot* play a tune upon *every* instrument, though he never before played on *any*; he does not say that all the Mesmeric phenomena cannot be produced, but he requires evidence that they can. The learned gentleman concludes this part by saying, I am (I hope) of an ingenuous nature; I am extremely open to conviction; I have a tendency to the credulous, but I am not gullible. Let me have honest evidence proceeding from competent witnesses, competent both on the ground of intellect and disinterestedness, and I will believe. This is very fair, and the advocates of Mesmerism are bound to produce such evidence, or they are not entitled to credit. The evidence offered by Mr. Spencer Hall has led our learned friend to name his system the Phreno-Spencerian Magnetic Humbug; certainly not a very ephonious appellation.

It is stated in the remarks we are quoting from that where the patients' *acquisitiveness* was excited, he walked to the table and pocketed a snuffer-tray; we must confess the magnetiser's power must have been great, or the patient's organ very excitable. As phrenologists we had hoped that if the connection between Mesmerism and phrenology could be fairly established, we should by its means arrive at certain knowledge of the primitive functions of the organs; but theft is certainly not the legitimate function of *acquisitiveness*. When *self-esteem* was excited, we are told, he buttoned up his coat, and snapped his fingers at the operator,—*alimentiveness* ditto, and an orange was taken from the pocket and sucked. *Benevolence* was appealed to; a shilling was taken from the waistcoat pocket and given to Mr. Spencer Hall; now the learned commentator justly asks, how came there to be an orange prepared for this manifestation of *alimentiveness*; and how if all the faculties were asleep but *benevolence*, when it was excited how did he know where to find the shilling? the organ of *language* being excited, the youth began to recite from Goldsmith's Deserted Village—and again our legal scrutinizer asks a puzzling question, why was he not perfect, and why did Mr. Spencer

Hall *prompt* him *in a whisper?* We quote the gentleman's words; he says, I state it as a fact, for the truth of which I pledge my honour, and to which I am ready to bear testimony under the sanctity of an oath should it be required, that Mr. Spencer Hall did prompt him in a whisper, which whisper was not intended for the ears of the audience, but which nevertheless was distinctly heard by me.

It is further stated that while this was going on, a person intended to be operated on, was heard to say, "I shall perform better when my turn comes," and from the description which follows, and which our space does not allow us to quote, the display of the feelings by this young man was ridiculous and grotesque; now, as remarked, if the various faculties had *been really excited*, every manifestation would have been *natural*, for not ART but NATURE would have spoken, and her voice would have been echoed by a responsive chord in the bosom of every one present.

There is a watch trick recorded on a par with the above. If the above account be a correct report of what was done after Mr. Spencer Hall's lectures, there cannot be a doubt in the mind of any one as to the pretended effects of Mesmerism being the result of a gross imposture; and we feel that it is our duty not only to notice the statement made, but to offer a means through the pages of our journal of the statements being refuted if false; and much greater would be our pleasure to find that the acuteness of the barrister had been dormant, and that he was labouring under some strange mistake, than to know that a mere charlatan had succeeded by a pretended knowledge of science, in imposing on the ignorant and credulous; if this be not the case, abundance of testimony may be produced to disprove the statements; if it really is, we trust our efforts to give publicity to the exposure of the fraud will be estimated as carrying out the principle upon which we professed our intention to act; to search for truth wherever it lay hid, and having discovered, it to follow wherever it should point, disregarding alike all prejudice, and party, or sectarian interest whatever.

CRIMINALS DETECTED BY PHRENOLOGY.

MONSIEUR LUCHET was lately tried in France, on an allegation of having endeavoured to excite hatred between the different classes of society in a Phrenological sketch which appeared in one of the French almanacs. The counsel for the accused asked, has the science of Phrenology need of an advocate? have we returned to the days of Galileo, and will this age dare to appoint a tribunal to pass sentence on Phrenology? Have we not fresh in memory the remarkable case of the skeleton of the *rue de la Harpe*, of a female dead and buried ten years, restored as it were to moral existence, by a celebrated phrenologist, in so signal a manner, that the guilty person, who had scarcely been suspected, fell at the feet of the *savant* and exclaimed before the assembled parties: "It is I!" "It is I who have murdered the woman God has instructed you, and I am lost.' The other case mentioned was the detection of the notorious robber St. Clair, dining at a *table d'hôte* in Lyons, the conversation turned upon the doctrine of Gall; excited by others, after several heads had been examined by a physician present who was a phrenologist, he rashly presented his head to the doctor and defied him to tell his dispositions. The physician placed his hands on his head and drew back in silence; but being pressed to say what he thought, he exclaimed, "Thank your parents, Sir, if they educated you, for without education you might have become a robber or an assassin."

THE PROGRESS OF PHRENOLOGY.

May be noticed in the general application of the terms used by phrenologists, to describe character; this may be observed, not only in the writings of the fashionable novelists—but at the bar, in the senate, and from the pulpit. This shows that even where phrenology is not acknowledged, its usefulness is not rejected. We should be glad if our intelligent correspondents would take notes of such passages when they meet with them; their publication would be useful as well as interesting. Mr. Edward Litton Bulwer's late works show that he has not rejected the aid of phrenology; he describes one of his characters as a tall dark man, with a head bald in front, *larger behind than before*; and again he says, "This gentleman had received from nature an inordinate share of *animal propensities*; he had strong passions, he was by *temperament* a sensualist. He loved good eating and good wine —he loved women."

THE APPLICATION OF PHRENOLOGY TO PRISON DISCIPLINE.

(Continued.)

III. LETTER FROM MR. COMBE TO PROFESSOR MITTERMAIER.

Ischl, 20th August, 1842.

MY DEAR SIR,—Your letter of the 23rd July has afforded me the most lively satisfaction. I was oppressed by the consciousness of the imperfections of my lectures on Phrenology, owing to the difficulties presented by the German language in the communication of my ideas; and the assurance that you have been interested by them, is the most heartfelt reward that I could have received. I know how to appreciate your approbation, and shall ever regard it as a happiness and honour to be able to say, that you were one of my hearers who did not miss a single lecture in the whole course.

It will give me much pleasure to answer the questions which you put to me regarding prison discipline in America; but I beg leave to remark, that as they involve matters that are still the subjects of controversy in the United States, as well as in Europe, it is not in my power, with a due regard to the interests of truth, to give you brief and direct answers to them. I solicit your indulgence, therefore, for entering at some length into the points to which they relate.

You ask, if my observataions in the United States lead me to believe, that entire solitude is prejudicial

to the physical and mental condition of prisoners.

In answer, I beg to remark, that the social system of prison discipline is carried into effect in the State Prisons of New York and Massachusetts, and in those of several other States, and the solitary system in those of Pennsylvania and New Jersey. I visited several of the prisons in these States, and enjoyed the advantage of much conversation, not only with the prison superintendents, but also with lawyers and physicians who had seriously considered the subject of prison discipline. The impression made on my mind by all that I saw and heard was, that none of these American prisons were conducted on principles that merit entire approval, while, at the same time, all of them exhibited many sound and valuable practices.

I shall endeavour to state as briefly as possible my views of their advantages and defects ; but in order to enable you to judge of the soundness of my remarks, I consider it necessary first to explain my views of the mental constitution of those persons who generally become criminals. Unless we form correct ideas on this point, we have no solid foundation on which to build opinions regarding prison discipline. A physician must know the constitution of his patient, and discover the disease under which he suffers, before he can successfully attempt a cure. In like manner, the lawgiver must know the dispositions of man, and the influence of external circumstances in leading men to virtuous or criminal actions, before he can judge wisely of the treatment which should be administered, to deter them from the one and lead them to the other course of conduct. From extensive observations, I am convinced that men in whom the base and hinder parts of the brain (the seats of the animal propensities) are very large, and the coronal region (the seat of moral sentiments) and the anterior lobe (the seat of the intellectual faculties) are relatively deficient, are prone, under the temptations presented by the ordinary state of society, to abuse their animal propensities ; that is to say, to injure other individuals in their persons or property for the gratification of their own selfish desires,—in short, to commit crimes.

In framing laws in reference to such men, legislators aim very properly at accomplishing two objects, —1st, To treat them in such a manner as will present to other persons similarly disposed, motives to restrain their propensities, and to avoid committing crimes ; 2dly, To reform those individuals who have offended, so that they may be again restored, as useful members to society.

In order to accomplish the first object, lawgivers have too generally supposed, that the most effectual method is to punish severely,—in other words, to inflict great suffering on convicted criminals,—and that the fear of this suffering will effectually deter other men from committing crime. This supposition assumes, that the minds of men disposed to crime are constituted precisely like those of men disposed to virtue; in short, that the criminally disposed are cautious and considerate, and will therefore seriously weigh the pains of transgression against its pleasures, and prefer that course of conduct which, on the whole, promises to be most agreeable and advantageous. That men with well constituted minds are capable of acting in this manner I admit, and therefore grant that such men are deterred from committing crime by the fear of punishment. But this is not the point on which the question of criminal legislation turns. The fundamental faculties are the same in all men, but they are combined in very different degrees of relative strength in different individuals ; and my conviction, founded on extensive phrenological observations is, that the generality of criminals have strong passions, or strong selfish desires, and feeble powers of calculating consequences or of feeling the force of moral obligation. In consequence, the impulses which lead them to crime are naturally strong and urgent, and manifest themselves vividly in action, while the powers of weighing motives, of feeling fear, and of restraining passion, are generally deficient. There is, therefore, in the minds of such men usually a deficiency of those powers on which severe punishment is intended to operate ; and hence punishment is not calculated, in exact proportion to its severity, to deter them from committing crimes.

This consideration gives strength to the supposition, that that method of treatment which is best calculated to reform criminals, may, in reality, be also best calculated to deter other men from committing crime.—I therefore proceed,—

2dly, To state my views of this treatment.

In order to reform a criminal, it is necessary to diminish the vehemence of those desires which led him into crime, and to strengthen as much as possible those faculties, viz, the moral sentiments and intellect, which are appointed to guide and restrain them.

To diminish the energy of the animal propensities, the offender must be withdrawn from the influence of external temptations to commit crimes. Imprisonment in a well-ordered penitentiary will accomplish this object. To increase the power of the moral and intellectual faculties, the offender must be trained to habits of sobriety, order, and industry, and at the same time, he must be furnished with intellectual, moral, and religious instruction.

Such a mode of treatment will withdraw from the criminal the enjoyments afforded by sensual pleasures, generally the greatest objects of his desires, while it will also restrain his vehement and ill-regulated passions, and force them into subjection to discipline ; a change which will be attended with no trivial suffering to an ill-constituted mind. It will also excite his higher faculties into activity, and lead him to form sounder views of his duty and his interest ; which mental process, also, will at first be to him very disagreeable.

I view the sufferings which will unavoidably attend this mode of treatment, as analogous to the pain which nature inflicts during the healing of a broken limb. Both appear to me to be calculated to serve as motives to men to avoid infringing the organic and moral laws under which Providence has placed them. In kind and degree of severity, these sufferings seem to be adapted to the case of each individual, more accurately than is generally perceived. For example, the more the corporal system, at the time of sustaining an injury, has departed from the laws of health, the more severe, as a general rule, is the suffering which attends the cure ; and in like manner, the more impetuous the passions, the more debased the moral feelings, and the more untrained and uninstructed the intellect of the criminal, so much the more severe will the suffering be, which the treatment necessary for his moral reformation will occasion. Farther, in proportion as the injured limb returns to a state of health, will the pain which it occasions diminish ; and in exact proportion to the progress of the moral reformation of the criminal, will his mental sufferings decrease. If in the latter, as in the former case, the treatment should prove effectual in producing a radical cure, all suffering will terminate. The limb, again sound and strong, will no longer ache ; and the mind, when all its judgments and desires have been brought into harmony with sobriety, order, industry, and virtue, will no longer feel obedience to the moral law as a source of uneasiness, but the reverse ; and then only will the individual be prepared to take his place in society as a virtuous and useful member.

CASES AND FACTS.

We have been favoured with a copy of the following letter, the writer of which is a respected and enlightened magistrate of the city of Bristol, and have much pleasure in recording it among the list of "Cases and Facts" which it is an important object of this Journal to register and publish for the information of all; and in furtherance of which object we invite all practical Phrenologists to communicate the result of their observation and experience.

Inference of Character from Phrenological Development.

Bristol, July 23rd, 1842.

My Dear Sir,—As you request, I state the tests to which I subjected the Phrenology of Messrs. Bally and Barber during their stay in Bristol: My eldest son (a perfect stranger to Mr. Bally) at my request wrote his own character, and placed it in the hands of the gentleman to whom he is apprenticed, as a surgeon, and who was equally unknown to Mr. B.; he read quietly the written character, while Mr. Bally developed the head: the coincidence was remarkable in every organ and group of organs.

They (Messrs. Bally and Barber) were next introduced into Queen Elizabeth's Hospital, a public school containing 100 boys, a great number of whom were introduced singly in the presence of the masters. The leading feature of the character of each boy was, in the opinion of the masters, most accurately pointed out.

I next accompanied them to the Common Goal containing about 200 prisoners, and ordered a few to be brought in singly; and I should say that it had been previously conditioned that no speaking on either side was to be allowed, and that their opinions were to be stated in writing. They were correct in each of the four cases presented to them; one of these was a most peculiar one, and not to be expected in a goal; yet striking points of character were as accurately given as in the more ordinary cases. I next took three of my scientific friends to Mr. Bally alone; these were in their pursuits and capabilities very dissimilar. Mr. Bally's judgment was not so universally correct as before; but he did not err in more than two or three organs. As I followed this course with a view to satisfy myself of the power of judging character phrenologically, I need not say I took every precaution I could think of to prevent collusion or pre-knowledge on the part of Messrs. Bally and Barber; and on the other side, I took equal pains to avoid self-deception in the parties subjected to their examination, and erroneous judgment on the bystanders.

Upon the whole I have no doubt but they were correct in nineteen cases out of every twenty; and I think that any system which can give us such assistance is well worth studying.

I remain, my dear Sir,
Yours respectfully,
William Herapath.

A. Harper, Esq., Bristol.

A FEW FACTS IN CONNEXION WITH PHRENOLOGY, PICKED UP IN LANCASHIRE AND CHESHIRE

The general dissemination of some amount of knowledge of Phrenology amongst all classes, is a striking feature of the present times. Many do apply in the most important points the knowledge they have acquired; and the eagerness displayed by all to obtain information concerning its uses in educating their children, shows that, if the educated phrenologists do not establish parties qualified to make the science *practically useful*, much deception and injury must accrue, from the cupidity of men who are at all times ready to avail themselves of the ignorance or eagerness of their fellows, to serve their turn upon them. More than one instance has become known to me of parties declining to fulfil matrimonial arrangements, from a conviction that the organization of themselves and the intended partner were not adapted to realize mutual happiness. Connected with the importance of this matter, a striking fact was communicated to me, showing the hereditary possession of bad-formed brains tending to produce insanity. An individual who was executed for murder—the cast of whose head is well known in phrenological collections, and judging from which the remark has been made that, to execute a man with such a brain, under such circumstances, was judicial murder; this unfortunate individual left three sons; the eldest has almost habitually manifested violence of temper amounting to insanity; he has been *several* times under restraint, to prevent him committing crime. The next, though not so violent, is most eccentric; and more fit for an asylum than to be at large. The third, up to almost the present time, appeared free from the imparted influence; he had been in very favourable circumstances, but upon the disturbance of these, and being exposed to trouble, he has broken out in a similar way to his two brothers; and the last hope of the widowed mother seems now to have perished*.

The cotton-mills of Lancashire afford an interesting though melancholy field for observation—the pale faces and dwarf-like stature of the majority who work in them, speaks in language not to be misunderstood of the ravages their occupation makes upon their physical health; and many of the girls employed in attending to the machines appear to be as mentally deficient as any portion of the machinery. Instead of lamenting the application of machinery to supersede what is left for human beings to perform, all philanthropists must be delighted to anticipate the day when the suffering creatures shall be entirely driven from their present occupation. They have no more to do, really, than another *arm* or *wheel* of the *machine*—and there they are, fixed throughout the long day, under as awful mental oppression as the silent system itself produces on the human mind. Nothing to excite their powers to action, the general expression of their face is in accordance: "there is no speculation in their eyes." Some of the men have better occupation; and their appearance is better in proportion. In every instance, I found those with superior organization had got into the situations where they earned most money, and were most respected by their fellows and their master. In one department, although the rooms are hot, owing to moisture being admitted, the men are healthier and look better. I was told quite coolly, that in another portion of the works, owing to their being obliged to keep the air in a different state to facilitate the work, the MEN EMPLOYED DIE MUCH EARLIER. I thought this, at least, was as bad as slavery: that men's lives should be sacrificed, as a matter of course, that a few manufacturers might accumulate large fortune's quicker. Yet they are Christian men; many build churches. I suppose, having helped to kill their men, they provide resting-places for their bones. It is but fair to state that much has been done to improve the mills, and more would be done, if it was suggested, so that

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* The name of this family will be given to scientific inquirers. It is only withheld from delicacy to the feelings of the family.

the absorbing feeling of avarice were not impeded in its demon march. Generally the education of the employed is not attended to by the masters; there are, however, many glorious exceptions. Men have become, in some instances, sufficiently enlightened to comprehend that the more intelligent are the people, they will, if well used, become the more efficient hands; and considerable sums are dispensed for education; but no instance can I find where any one has been able to resist the temptation to accumulate, and afforded to his workman the means of physical enjoyment, calculated to bring into full operation his moral and mental powers. As a class, there is much less sympathy between master and man in the manufacturing districts, than there is between the landlord and tenant, or labourer, in rural districts; in the latter there does seem to be a something like responsibility felt, at least to sympathise with, in return for the wealth that is drawn from the dependents.

If this communication should be considered worth notice, I will send some further remarks, showing the difference in the organization of the artisans employed in the different branches of manufacture.—I am, &c. YOUR CONSTANT SUBSCRIBER.

Application of Phrenology in the Treatment of an Insane Patient.

IN the moral treatment of cases of insanity, it is of great importance to ascertain the ruling passion of the patient: an appeal to this will frequently divert the attention, and obviate the necessity of having recourse to violent measures. A female of great firmness had for several days refused to take food, and as no persuasion seemed to have any influence on her, preparations were made to inject it by the stomach-pump. At this juncture, my wife discovered that the woman had naturally a great love of acquiring. She sat down by the patient's bed-side, and without saying anything on the subject of food, conversed with her on her former habits; and having learned that she had kept cows and poultry, she induced her to give an account of the profit she had made by them. This attracted the attention of the woman; she forgot her determination to resist; and whilst talking of the gain of selling the butter, she permitted herself to be fed with a basin of bread and milk, apparently unconscious that she was submitting to the wishes of her attendants. In this instance Phrenology was of practical use. The *existence* of the strong feeling of *love of gain* was ascertained *solely* by the observation of the head at the time.—*Sir W. C. Ellis's Treatise on Insanity.*

Loss of the Faculty of Speech.

THE following is related by Dr. Osborne:—The fourth case, and that to which I am most desirous to call attention, is that of a gentleman of about twenty-six years of age, of very considerable literary attainments. He was a scholar of Trinity College, and has been a proficient in the French, Italian, and German languages. About a year ago he was residing in the country, and indulged the habit of bathing in a neighbouring lake. One morning, after bathing, he was sitting at breakfast, when he suddenly fell in an apoplectic fit. A physician was immediately sent for; he was bled, and after being subjected to the appropriate treatment, he became sensible in about a fortnight. But although restored to his intellects, he had the mortification of finding himself deprived of the gift of speech. He spoke, but what he uttered was quite unintelligible, although he laboured under no paralytic affection, and uttered a variety of syllables with the greatest apparent ease. When he came to Dublin, his extraordinary jargon caused him to be treated as a foreigner in the hotel where he stopped; and when he went to the college to see a friend, he was unable to express his wish to the gate-porter, and succeeded only by pointing to the apartments which his friend had occupied.

After he came under my care, I had ample opportunities of observing the peculiar nature of the deprivation under which he laboured; and the circumstance of his having received a liberal education enabled me to ascertain some peculiarities in this affection, which would not otherwise have come to light. They were as follows:—

1. He perfectly comprehended every word said to him; this was proved in a variety of ways unnecessary to describe.

2. He perfectly comprehended written language. He continued to read a newspaper every day, and, when examined, proved that he had a very clear recollection of all that he read. Having procured a copy of "Andral's Pathology," in French, he read it with great diligence, having lately intended to embrace the medical profession.

3. He expressed his ideas in writing with considerable fluency; and when he failed, it appeared to arise merely from confusion, and not from inability, the words being orthographically correct, but sometimes not in their proper places. I frequently gave him Latin sentences, which he translated accurately. He also wrote correct answers to historical questions.

4. His knowledge of arithmetic was unimpaired. He added and subtracted numbers of different denominations with uncommon readiness. He also played well at the game of drafts, which involves calculations relating to numbers and positions.

5. His recollection of musical sounds I was not able to ascertain, not knowing the extent of his knowledge of music before the apoplectic seizure; but he remembered the tune of "God Save the King;" and when "Rule Britannia" was played, he pointed to the shipping in the river.

6. His power of repeating words after another person was almost confined to certain monosyllables; and in repeating the letters of the alphabet, he could never pronounce *k*, *q*, *u*, *v*, *w*, *x*, and *z*, although he often uttered those sounds in attempting to pronounce the other letters. The letter *i*, also, he was very seldom able to pronounce.

7. In order to ascertain and place on record the peculiar imperfection of language which he exhibited, I selected the following sentence from the by-laws of the College of Physicians, viz., "It shall be in the power of the College to examine or not examine any licentiate, previously to his admission to a fellowship, as they shall think fit." Having set him to read this aloud, he read as follows: "An the be what in the temother of the trothodoo to majorum or that emidrate ein einkrastai mestreit to ketra totombreidei to ra fromteido as that kekritest."

The same passage was presented to him a few days afterwards, and he then read it as follows. "Be mather be in the kondreit of the compestret to samtreis amtreit emtreido mestreiterso to his eftreido tum bried bried rederiso of deid daf drit des trest."

We observe here several syllables of frequent occurrence in the German language, which probably had made a strong impression on his memory; but the most remarkable fact connected with his case was, that although he appeared generally to know when he spoke wrong, yet that he was unable speak right, notwithstanding, as is proved from the above specimen; he articulated very difficult and unusual syllables, and was completely free from any paralytic affection of the vocal organs.

A THIEVISH SERVANT.

The following appeared about eight months ago in the *Gazette des Tribunaux*:—On one of the first days of last week, Dr. L. an enthusiastic phrenologist, went to the commissary of police of his quarter of Paris, and made the following declaration: "I come, sir, to communicate to you suspicions which I entertain with regard to the honesty of the femme-de-chambre of my wife, who has, I am convinced, been guilty of thefts, and I wish you to make the necessary inquiries." The magistrate asked the doctor to specify the circumstances which led to this conviction. "I have much stronger grounds than any such," replied the doctor; "for you must be aware that every day undeniable proofs occur to maintain Phrenology among the very first of the positive and real sciences, and I have devoted myself so entirely to its study, that upon the mere inspection of a cranium, I am able, without the possibility of being deceived, to indicate the vices, the virtues, the passions, and intellectual powers of the person to whom it belongs. Yesterday I caught our damsel dressing her hair at the toilet of her mistress; this was impertinent enough, but my dissatisfaction was increased into serious alarm, when, under her tresses, I saw the boss of robbery most prominently developed." The commissary of police told the worthy Phrenologist that, whatever reliance he might place in his acumen and science, he could not, as a magistrate, take any measures against the young woman without a more specific charge. Dr. L. retired by no means satisfied with the result of his visit. In three days more, however, he returned to the commissary, with a countenance elated with pride. He stated that, confident in the opinion he had formed of his servant, he prevailed upon his wife that very day upon his return home to give her maid warning; but without waiting for the expiration of the week, the girl had taken herself off; carrying with her jewels and other articles, worth at least 1200f., besides a handsome purse, containing twenty-seven Napoleons. This, however, was not the only triumph the doctor gained from the attentive examination he had frequently made of the forehead and countenance of the young femme-de-chambre. He discovered the most unequivocal signs of the love of family, and therefore had not the slightest doubt that she had sought an asylum with her mother, her sisters, or some other branch of her family. Upon this last prognostic the magistrate had no objection to act, and sent officers to the mother's abode to make the necessary searches and inquiries. Here, in fact, were found not only the thief of mighty boss, but every article stolen still intact. Thus the doctor had the triple satisfaction of establishing the extent of his own science in two irrefragable instances, and at the same time saving his wife from a very considerable loss. It is left for the girl, who is committed for trial, to appeal to her cranioscopic conformation as indicative of an unconquerable propensity implanted by nature, and therefore as an extenuating circumstance.—[This account, though jocosely given, probably has some truth at bottom.]

TRICK ON DR GALL.

We are ignorant how far the following anecdote is correct: it appeared in the *New York Sun*, 2nd January 1834. "A Paris paper mentions that some surgical students being desirous of laying a snare for the celebrated Gall (who was then delivering a course of surgical lectures in that city), contrived to purchase from the executioner of Versailles the head of a remarkable malefactor, and to place it among the human sculls deposited before the lecturer to afford illustrations of his discourse, after which they took their places among the audience to enjoy the blunders about to be committed by the unfortunate craniologist. 'What have we here?' cried Gall, the moment he cast his eyes upon the scull. 'How came this fearfully organized head into my possession? Never did I behold so frightful a development of human passion! The owner of this head must have been under the domination of the most dreadful propensities, and with a singular tendency to their concealement.' The scull was in fact, that of Leger, guillotined a few years since on conviction of having decoyed a young girl into a remote cave in the forest of Versailles, where, after a series of outrages, he murdered her, cooked a portion of her remains, and actually fed upon them:—a greater criminal probably never fell into the hands of justice! The discomfiture of the hoaxers may readily be conceived."

WONDER.

Witness the sprightly joy when aught unknown
Shakes the quick sense, and wakes each active power
To brisker measure: witness the neglect
Of all familiar prospects, though beheld
With transport once; the fond attentive gaze
Of young astonishment; the sober zeal
Of age, commenting on prodigious things.—
For this the daring youth
Breaks from his weeping mother's anxious arms
In foreign climes to rove; the pensive sage,
Heedless of sleep or midnight's harmful lamp,
Hangs o'er the sickly taper: and untired
The virgin follows, with enchanted step.
Hence, finally, by night
The village-matron round the blazing hearth
Suspends the infant audience with her tales,
Breathing astonishment! of witching rhymes,
And evil spirits; of the death-bed call
Of him who robb'd the widow, and devour'd
The Orphan's portion; of unquiet souls
Risen from the grave to ease the heavy guilt
Of deeds in life concealed; of shapes that walk
At dead of night, and clank their chains, and wave
The torch of hell around the murderer's bed.
At every solemn pause, the crowd recoil,
Gazing each other speechless and congeal'd
With shivering signs; till, eager for the event,
Around the beldame all erect they hang,
Each trembling heart with grateful terrors quell'd.

AKENSIDE.

The result of actions proceeding from blind impulse is always uncertain; crime and suffering flows from ignorance or impetuosity.

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

PERFECTIBILITY OF MAN.

In the Phrenological Journal, Mr. A. Trevelyan states his belief, "that human beings will become *perfect*." Is this an accurate expression? Can we anticipate the advent of a time, when man shall need no farther improvement? for such is the idea implied by the word "perfect." As one of those who expect that a period shall arrive when civilization will be a reality, not a mere verbal fiction, I certainly do not anticipate the arrival of a time when the organs shall not be susceptible to abuse; and so long as the faculties of man can be abused, so long must he remain imperfect. We have no authority for believing that this liability to organic abuse shall eventually cease; and hence for the perfectibility of man we have no authority.

E. J. Hytche.

BENEVOLENCE.

The heart is hard in nature, and unfit
For human fellowship, as being void
Of sympathy, and therefore dead alike
To love and friendship both, that is not pleased
With sight of animals enjoying life,
Nor feels their happiness augment his own.
The bounding fawn that darts across the glade
When none pursues, through mere delight of heart,
And spirits buoyant with excess of glee;
The horse as wanton, and almost as fleet,
That skims the spacious meadow at full speed,
Then stops, and snorts, and throwing high his heels,
Starts to the voluntary race again;
The very kine that gambol at high noon,
The total herd receiving first from one,
That leads the dance, a summons to be gay,
Though wild their strange vagaries, and uncouth
Their efforts, yet resolved with one consent
To give such act and utterance as they may
To ecstacy too big to be suppress'd—
These, and a thousand images of bliss,
With which kind nature graces ev'ry scene
Where cruel man defeats not her design,
Impart to the benevolent who wish
All that are capable of pleasure pleased,
A far superior happiness to theirs,—
The comfort of a reasonable joy. Cowper.

CERTAINTY.

"I am not so foolish," said a truly pious Christian, "as to pretend my certainty to be greater than it is, merely because it is dishonour to be less certain. My certainty that I am a man, is before my certainty that there is a God, is greater than my certainty that he requires love and holiness of his creatures. My certainty of *this*, is greater than my certainty of the life of rewards and punishments hereafter. My certainty of *that*, is greater than my certainty of the endless duration of it, and the immortality of individual souls. My certainty of the Deity, is greater than my certainty of the Christian faith. My certainty of the Christian faith in its essentials, is greater than my certainty of the perfection and infallibility of all the Holy Scriptures. My certainty of *that* is greater than of the truth of many particular doctrines, or of the canonicalness of some certain books. So that you see by what gradations my understanding proceeds; as also that my *certainty differs as the evidence differs!* and they that have attained to a greater perfection and a higher degree of certainty than I, should pity me, and produce their evidence to help me."

PHILOPROGENITIVENESS OF THE CUCKOO.

Mr. Levison considers the extraordinary habits of the cuckoo, as regards propagation, to result rather from a deficiency in the organ of *constructiveness* than in the portion of the brain assigned to *philoprogenitiveness*, which latter organ he states to be amply developed in the head of this interesting bird. This view is supported by the opinion of many naturalists who have stated that the cuckoo will return to the nest after having deposited its egg there, and the anxiety of the bird to obtain a proper receptacle for the egg is considerable; while, on the other hand, that the cuckoo has never made the slightest attempt to construct a nest is an incontrovertible fact.

CORRESPONDENCE.

Mr. Editor,

Sir,—Being present at a public meeting lately, and not particularly interested in the argument, I fell to observing the heads of the speakers, with a view to noticing if their peculiar developments would influence their styles in addressing the meeting. After noticing several interesting *coincidences*, in respect of the activity of *love of approbation*, *wit*, *benevolence*, and *destructiveness*, a gentleman was announced who, upon rising, presented to the view of all who were phrenologists, a most remarkable development of the organ of *self-esteem*; it was *the* feature in his *head*. With much stateliness he advanced to the position for speaking, and commenced at once with the slow emphatic, "*I* congratulate," &c.; and five or six short sentences, each beginning with *I*, were the opening of his address. He went on, only saying what *he* had done, what *he* had seen, what *he* had *said*, or what had happened to *himself*. It grew wearisome, although the people said he was a clear-sighted man; but he excited no sympathy in his hearers; he had the tact to perceive this, and got a little more general, but never out of *his trade* or *his* country. This seemed to me a striking case; and I believe if public men would study themselves phrenologically, they would be much more effective, because knowing their peculiarities, they would be more on their guard to restrain them; whether it be a too exuberant imagination, a too much fishing for applause, or a too frequent allusion to self.

I remain, Mr. Editor,
Yours &c.,

Manchester. Charles Vickers.

TO CORRESPONDENTS.

Sidney Scott.—The Temperaments, and their effect on organization, will be considered in an early number of the Journal.

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A COMPLETE SYSTEM OF PHRENOLOGY,

(Continued.)

CHAP. IV.—*Temperament—Education—Mutual Influence of the Faculties modifies the Effects of positive Size—The Brain and Skull described—Classification of the Faculties—The Domestic Group. Amativeness, Philoprogenitiveness, Inhabitiveness, Adhesiveness.*

BEFORE any practical application of Phrenology can be made, it is necessary to understand what are the effects of temperament upon the size of the organs of the brain; but as the functions and situations of the organs must be known before the modifying effects of temperament, education, or the combinations of the faculties can be estimated, it is considered that the study of the science will be facilitated by deferring a full consideration of these subjects till the organs have been explained; merely stating, that by the temperament of an individual is meant his whole constitution, equally affecting the brain with the other parts of the system. There are four temperaments—the *lymphatic*, the *sanguine*, the *nervous*, and *bilious*. The *lymphatic* is accompanied with a general want of activity and intensity, is supposed to result from an excess of lymph in the system, and produces much fleshiness; but the flesh is soft and pappy, of a dead white colour, accompanied with lack-lustre eyes, pale and lank hair; indolence and general procrastination are among the results. The *sanguine* is accompanied with large size of the thoracic viscera; there is with it great love of physical exertion, a rapid circulation, but no great tendency to steady mental pursuits. It is accompanied with ruddy complexion, blue eyes, red or auburn hair, moderate fleshiness; the flesh is firm. The *nervous* is indicative of great nervous energy, sensitiveness, and a liking for intellectual pursuits in preference to muscular exertion. Delicate health, thin skin, silky-brown hair, dark eyes, are among the external signs by which this temperament may be recognized. The bilious is attended by, or results from, much muscular fibre, imparts an enduring power to the whole frame, partaken of by the brain. There is little flesh, dark sallow skin, strong curly hair. But it must be acknowledged, although Phrenologists speak confidently on this interesting subject, there is still much uncertainty connected with it. The causes and effects are very differently described by different writers. At all times it has been a subject of great interest. Formerly the powers of the mind were supposed to result from the different temperaments. At the present day, some believe the temperaments result from the mental organization. No subject is of greater importance in connexion with education; and the labours of the phrenological inquirers in the department of the natural history of man, will no doubt tend much to the attainment of knowledge on this subject, and to discover the natural laws of the temperaments, which must lead to the most beneficial results.

Mere organology may be studied without much reference to the anatomy of the brain; but it is then indeed a meagre subject. As it is proposed to give a full description of the brain and skull, illustrated by descriptive plates, in a more advanced stage of the work, a brief account will now suffice to facilitate the acquisition of a knowledge of the situation of the organs.

The brain itself consists of *two hemispheres*, so that all the organs are double, one being in each hemisphere, but tending to produce one effect, exactly as do the two eyes and ears. The beneficence of this arrangement is evident, as from loss or injury to one organ, we are not totally deprived of the power; the remaining sufficing to some extent for the manifestation of the function. The two hemispheres are connected by a central band. The brain is divided into three lobes or divisions, called the anterior lobe, the middle lobe, and the posterior lobe, and occupies all the fore part, the upper part, and a considerable portion of the lower and back part of the interior of the skull, down as far as the bony ridge or prominence which may be seen or felt at the back or occipital portion of the skull. This ridge, which corresponds to an internal ridge, is where a strong membrane is attached, which separates the cerebrum or large brain now described from the cerebellum or little brain, which is situated below the membrane, and divided like the brain proper into two hemispheres. The brain is enveloped closely by a thin skin or covering, called the *pia mater*. This is again covered by a beautifully thin and transparent membrane, called the arachnoid tunic, and the whole enclosed in a strong thick tenacious skin or membrane, called the *dura mater*, which is immediately next to the internal surface of the inner table of the skull. This covering penetrates some distance between the hemispheres of the brain: this portion is denominated the falciform process of the dura mater.

The skull is not merely a bony covering, but consists of several bones united by a most beautiful specimen of dovetailing. The bones of the skull most immediately connected with the phrenological organs are the frontal bone, which extends to the top of the nose, and over what is called the forehead; the parietal bones which form the vault on the top of the head, and a portion of the side and back part; the occipital bone, which extends from the posterior portions of the parietal bones backward and underneath to complete the skull in that direction; at the side there are the temporal bones, and between these and the frontal bone are placed the sphenoids. The junctions of these bones are called sutures or seams, and are named after the bones. The frontal suture unites the frontal bone with the front part of the parietal bone; the coronal suture unites the top edges of the parietal bones, and goes along the top of the head; the occipital suture unites the occipital bone with the back part of the parietals. The temporal bones are thinner than the others, and lay over the lower portion of the side of the parietal bone: this juncture is called the squamous process of the temporal bones. It is easily demonstrable that the bones, although appearing so hard and solid from their being several, and in early life their not possessing much of a bony consistency, receive their shape and form,—in fact, are moulded, on the brain.

We shall now proceed, before entering into a consideration of the individual faculties, to describe a classification of them into groups, with a view of presenting a more distinct idea of the uses and applications of the faculties in their individual and combined activity, to promote the general purposes of existence.

Every classification or arrangement made by man, for affording increased facility to acquire knowledge, is the result of his own powers and for his own convenience; we do not find that nature has in this instance held out to him a pattern. It is merely done for convenience, and that arrangement must be best, which from its appropriateness, conveys to the learner's mind information, and adheres at the same time closely to the relative powers, or the attributes of the objects classified. In the arrangement now offered, free use has been made of all that has been said and written upon the subject; the object here sought not being to affect any originality, but to compile and produce a complete system of the science, arranged in a way to interest as well as instruct, and to remove as far as possible all difficulties from the path of the student, who may not have opportunities for reference and long dwelling on a subject.

The whole powers of man's mind may be divided into two grand divisions; the intellectual powers which acquire knowledge, and the propelling powers which produce motives to action. Gall and Spurzheim divided or classified these latter into feelings and sentiments, and described the feelings or propensities as being common to man and animals, and the sentiments as being proper to man. Now this would be a very efficient clasification, as far as it went, if true; but in the first place, we do not know *all* the faculties possessed by any class of animals, and therefore it is impossible to arrive at any thing like correct arrangement. Mr. Combe has followed in this error, and strange to say, gives many examples, showing that it is an error; for instance, while we are told that the sentiments are peculiar to man, he gives us examples of *benevolence*, one of the highest of them, being manifested by sheep, horses, and dogs. We are told in the same works, that the distinction between what is called an animal propensity and a sentiment proper to man, is that the former merely prompts to the performance of some specific act, while the latter, as well as inducing action, gives rise to what is called an emotion, and which, though not easy to describe, is recognized by all endowed with the same power. Thus, the performance of a benevolent act gives to the whole system a hue, so to speak, of satisfaction. This glow is what is called the *sentiment* of *benevolence*. This distinction we never could recognize in nature; its existence is unquestionable in regard to the moral feelings. We esteem it a portion of the natural language; but does not a fond mother, when clasping her child to her breast after absence, experience an *emotion* of gratified *philoprogenitiveness*, as well as being prompted to the specific act of hugging her child? and so of *amativeness*, *adhesiveness*, *combativeness*, and all the rest. We believe they are in their gratification attended with their appropriate sentiment or emotion. Not wishing to dwell upon what is not deemed right, but to explain the nighest approximation we have been able to reach of what to our faculties appears better, it will be only necessary to say that the object sought, has been to discover the original or primitive tendency of each faculty; and when two or more have appeared to tend invariably to the same point, they have been placed in a class, and a name given to the class as clearly descriptive as could be found of the result of the tendency of the faculties in their individual and combined activity. Several of the groups positively tend to the same result, such as the preservation of the individual; but as the mode or way in which this preservation is effected differs so essentially, the including the whole of the animal powers in the preservative group was deemed too general; for although the act of eating tends equally with that of defending himself from attack, to preservation, the acts themselves are certainly of different kinds, and may, with much benefit, be brought into a different category. After much reflection and observation, the following classification has been effected. Many of the ideas were drawn from a similar attempt, made by Mr. Toulmin Smith; and where it was not considered an improvement, the names of the groups have been retained, but some few have been added, and the relative situation of many of the organs changed.

PROPELLENTS.

Groups.	*Organs.*	*Individual Function.*	*Result of combined activity.*
1. Social.	1. Amativeness. [ness 2. Philoprogenitive- 3. Inhabitiveness- - 4. Adhesiveness - -	Love of the opposite sex. Love of offspring. Love of home. Love of friends.	A tendency to live in society and to form communities of individuals.
2. Preservative	† Alimentiveness- - 8. Acquisitiveness - 9. Constructiveness - * Love of Life - -	Desire & power to eat. [future. Desire & power to provide for the Desire and power to build.	Maintenance or preservation of the individual.
3. Defensive & Aggressive.	5. Combativeness - 6. Destructiveness -	Tendency to oppose. Do. to attack.	To repel and to overcome danger.
4. Restraining.	7. Secretiveness - - 12. Cautiousness - -	Tendency to conceal Do. to fear.	Power to avoid or escape danger.
5. Dignitative.	10. Self-esteem - - 11. Love of Approba- 15. Firmness. [tion.	Desire of self-approbation. Do. of approbation of others. Inflexibility.	To produce *character*.
6. Moral ruling	16. Conscientiousness 14. Veneration - - 13. Benevolence - -	Sense of justice. Do. of respect. Do. of love or charity.	Observance of the moral laws.
7. Progressive.	17. Hope - - - - 18. Wonder - - - 19. Ideality - - - 21. Imitation - - -	Tendency to believe possible, to Do. to seek for novelty. [aspire. Do. to strive to perfect. Do. to imitate or copy.	To elevate man in the scale of being.

* The existence of this organ, or the power of observing it during life, are both still uncertain.

INTELLECTUAL.

Groups.	*Organs.*	*Individual Function.*	*Result of combined activity.*
8. Simple Perceptives.	22. Individuality - 23. Form - - - - 24. Size - - - - 25. Weight - - - 26. Colour - - - -	Perception of existence of bodies Do. simple form as an attribute of bodies. Do. size, distance, proportion. Do. gravity, weight, resistance. Do. color, as an attribute of bodies	Quick observation and strong memory of objects in the external world, and their attributes.
9. Objects relative.	30. Eventuality - - 27. Locality - - - 31. Time - - - - 32. Tone - - - - 28. Number - - - 29. Order - - - -	Perception of the relation arising from action in objects. Do. relations of objects in space. Do. do. in periods. Do. do. of sounds Do. do. of objects in quantity Do. do. in arrangement	Perception and memory of the relation existing between two or more bodies, or different portions of one body.
10. Reflective.	34. Comparison or Congruity - - 20. Incongruity or Wit 35. Causality - - -	Perception of similitude. Do. of dissimilitude. Do. of efficiency or power.	Philosophic acumen, depth of thought, judgment.
11. Expressive.	33. Language - - -	Recognition and formation of arbitrary signs, designating the results of mental activity.	Verbal memory, fluency of speech.

It is usual to include among the intellectual faculities the external senses of touch, taste, smell, sight, and hearing, and many include a seventh or muscular sense, but strictly speaking they are the medium by which man is brought into connexion with the external world. The sensation received through the external senses stimulate the internal faculties (the different portions of the brain) to activity or perception. And it appears to us the subject will be simplified by leaving the consideration of this, with several other subjects previously spoken of, till the internal faculties themselves are fully described,—a knowledge of them being essential to the understanding how they are acted upon.

Each group of organs will be considered independent of the number of each organ in its general received order among phrenologists. The number is retained to each organ for the convenience of reference to the marked plates, it being at all times desirable to make as little innovation as possible, unless where decided improvement is effected by the change; and there is no anomaly in number 30 preceding 29, in any group, as in fact, the orgrns have been numbered without any regard to their special function.

In the following chapter we shall proceed to the consideration of the organs forming the social group.

(*To be continued.*)

AN ADDRESS BY MR. GEORGE COMBE.

Delivered at the Anniversary Celebration of the Birth of Dr. Spurzheim, and the Organization of the Boston Phrenological Society, Dec. 31, 1839.

(*Continued.*)

Phrenology teaches us emphatically that mere knowledge is not sufficient to ensure virtuous conduct. It lays open to us the propensities and sentiments, as the mainsprings of human actions, and proclaims, in the clearest language, that it is only by *training them* that really virtuous dispositions can be cultivated. It enforces the great truth that training is highly important in realizing a Christian condition of mind. No means, therefore, that can assist the parent and teacher in training can be unimportant. The most talented and zealous teachers have asked me, "How can we accomplish the training of the faculties most effectually?" They say, "We are aware of its importance, and we desire to train, but we experience much difficulty in doing so." I recommend to them to study profoundly the functions of the primitive faculties, their spheres of action, and the objects that excite them. This study must be serious, and the results of it must be made part of the stock of the teacher's mind. We cannot use knowledge, we cannot teach it, nor impress others with it deeply,—until our own minds be saturated with it to overflowing. I state this from experience. When in Edinburgh, I gave six lectures on General Anatomy and Physiology. I found it extremely difficult to produce a favourable effect on my audience, and I discovered the cause. Although I knew the subject, had seen the parts dissected and their structure demonstrated, and had read descriptions of them, yet this knowledge was all in the memory. It had not been wrought into the warp and the woof of my own thoughts. Phrenology *has* been thus *woven* into the very texture of my mind, and hence the greater ease and power with which I am able to interest other minds in its truths. Let other teachers become as familiar with it, and they will weild it as a powerful instrument in practising their vocation. When they have so studied Phrenology, they will discover that one branch of it offers them great assistance in training, which, to the uninitiated, and the mere reader of phrenological books, actually appears ludicrous when first mentioned. I allude to the natural language of the faculties. The maxim is very ancient, "*Si vis meflere, dolendum est primum ipsi tibi;*" if you wish to excite to weep, begin by weeping yourself. If you wish to train any faculty in a child, exhibit the activity of it in your own countenance, tones of voice, gestures and language, and you will rouse it into action in him. The formation of habits, by a repetition of action, is the aim of training. I go farther still. Teach the child to exhibit the natural language of the faculty, and the very act of doing so will call up the emotion. If you find a child cross and ill-humoured, and you induce him to utter some kind speech to one of his companions, expressive of benevolence, and to suit the action to the word, to smile and look benignant, and to use soft and tender tones, you will find that his crossness cannot co-exist with this effort, if successful. It arouses benevolence, and he becomes, for the moment, what he seems. If the action be often repeated, the emotion will become permanent. The phrenological explanation is simple. The natural language is to the faculties what sound is to the ear; it rouses them into action. The idea of teaching children to act the natural language of the faculties which we wish to cultivate, may appear, as I have said, ludicrous to many persons; but the Creator has given us a capacity for acting, a faculty which enables us to call up the natural expressions of emotions when we want them—it is imitation; and why should this power, divine in itself, be applied only to buffoonery or mischief? Most parents repress the talent of imitation in children because it is often so misapplied as to create enemies. I propose to direct it to its legitimate uses.

This idea is not entirely theoretical. I have known several eminent aud philosophical actors, and they have assured me that they become for the time being the character which they represent. The late Mrs. Siddons was mentally Lady Macbeth from the moment she stepped into her carriage, at her own door, till the curtain fell after her last scene, and she had resumed her private dress. She did not approve of any person intruding on her feelings and attention during the progress of the play, even between the acts.

One effect of the constant practice of players in calling up and exhibiting the natural language of the feelings, is to render some faculties habitually prone to action in themselves in private life. The great tragedian who may be said to wield a magician's power over the propensities and the sentiments of his audience by means of natural language, suffers in his own mind many tragic feelings, from the trained activity of his organs. Many are irritable, in consequence of the trained action of *Combativeness*, *Destructiveness*, and *Self-esteem*, the stock elements of heroic and tragic characters. They are often melancholy and

desponding, from the trained action of *Cautiousness;* which furnishes the perturbed and distracted countenance, the horror-stricken look, the shriek of despair, and sometimes the madness, that petrify us when represented on the stage. The higher sentiments and intellect of the actor may govern his deportment in public, so that his general acquaintances may not observe these effects ; but the close spectator recognises them, and the actor confesses and laments them to his bosom friend.

The converse effects may be seen in persons whose vocation calls on them to put forth habitually the natural language of the higher sentiments. Who does not recollect the benignity, the heavenly purity, and the soft and soothing tones of voice of the Rev. Dr. Tuckerman, of this city ? These radiant beams of Christian emotion are the natural language of *Benevolence*, *Veneration*, and *Hope*, which he is constantly calling into play, in ministering, as a home missionary, to the poor, the wretched, and the depraved. Has any one observed a similar expression of *Benevolence* and radiant joy, in the countenance of Dr. Woodward, the Superintendent of the Worcester Hospital for the Insane ? It is the natural language of those sentiments of tender sympathy and cheering hope, which he is habitually pouring into minds diseased, and which are the best antidotes to their afflictions. Another example may be mentioned. The Rev. Mr. Gallaudet, of Hartford, was for many years Head-Instructor of the Deaf and Dumb, in the Institution near that city. He informed me, that however much annoyed in his own temper, however peevish, and even irritable he might be, the moment he began to instruct his pupils by the natural language of the higher sentiments, which was the only medium whereby he could cultivate these feelings in them, his evil genius fled, and the spirit of peace and good-will reappeared in his bosom. He added, that he had often subdued the worst passions in his deaf and dumb pupils solely by radiating on them the natural language of *Benevolence* expressed in compassion or regret. He has stifled rage also, and brought forth the beauty of kindly affection, by insisting on the refractory pupil exhibiting the natural language of virtuous feeling. He is so impressed with the importance of natural language as a means of training the feelings, that he has strongly recommended it in his writings.

Again, Dr. Woodward told me, when I visited the Worcester Hospital on 28th December, 1839, that he finds the activity of the diseased faculties in his patients, much increased by the presence or even the insignia of their objects. If a quarrelsome man find a feather and stick it in his hat, he instantly erects his head and becomes a soldier ; and his diseased propensity rages more fiercely. Dr. Woodward coaxes him to yield up the feather, and to lay aside his military air, saying to him, " We are all civilians here," and his pugnacity is mitigated. If a female patient who fancies herself a queen, get a shawl or other means of making a robe, with a little finery and embroidery, she puts it on, and instantly struts and sidles about with majestic airs ; and her disease is aggravated. He persuades her to part with it, as " we are all republicans here, and queens might not be properly respected," and the intensity of the diseased feeling gradually abates.

If any of the lower feelings be defective, the same means may be used to cultivate them. If a child be too timid, put a feather in his hat and make him a soldier, or place him in the attitude of *Combativeness*, and teach him to box with gloves, and this organ will become more active. If another be too humble and want self-reliance, make him march and strut with the air of *Self-esteem* and *Firmness*, and you will improve his confidence in himself.

One precaution, however, must be added, in recommending natural language as a means of training. Some children possess in a high degree the combination of faculties which constitutes the professional actor, the chief of which are *Secretiveness* and *Imitation*, and *they* have a natural talent for acting. They will, therefore, favour you with the natural language of the various organs which they enjoy adequately developed, and be essentially acting all the time. If one of them have strong propensities and be deficient in *Conscientiousness*, he may "smile and smile and be a villian." He *may* deceive you ; but if he *be* a villain, he was one before the training which I recommend was administered, and, in my opinion, that training will do more to render him sincere, by giving his higher powers the ascendancy, than could be accomplished by any other method.

The lapse of time, however, admonishes me to bring these remarks to a close. I fear that to some portions of my audience they may have appeared visionary and enthusiastic ; but I respectfully remind them once more, that I have spoken as a phrenologist to phrenologists, who no longer doubt the foundation of the science, but look forward with ardour to its beneficial applications. It is now within a few days of thirty-eight years since Dr. Gall, the immortal discoverer of the functions of the brain, stood alone in the world as the author, the teacher, and the champion, of the new philosophy. It gave displeasure to the Emperor of Germany, and the Church of Austria ; and an edict was issued by the Emperor, the effect of which was intended to be the suppression of the doctrine, and all its consequences. On the 9th of January, 1802, Dr. Gall presented a respectful petition and remonstrance to the Government of his native country, showing forth the truth and the beneficial applications of his discovery, and praying to be permitted to continue to teach it in public lectures. His petition contains these memorable words : "As my doctrine on the functions of the brain has been taught to several thousand hearers, and as it has been spread abroad among a still greater number of persons by the sale of Froriep's Treatise, in three editions, and by means of smaller extracts and notices, in almost all the German, English, and French journals, it is no longer in the power either of myself or of any human being to arrest its progress, or to set bounds to its circulation." The Emperor was inexorable ; the edict was enforced ; Dr. Gall, in the forty-fifth year of his age, and in possession of a high and lucrative practice as a physician in Vienna, went into voluntary banishment, rather than remain silent—and who is now victorious ? The Emperor sleeps in the tomb, and so does Dr. Gall ; but every word of these prophetic lines is already realized. Look at Phrenology in France, in Britain, and in the United States of America. It already directs lunatic asylums, it presides over education, it mitigates the severity of the criminal law, it assuages religious animosity, it guides the historian, is a beacon-light to the physiologist, and already has incorporated its nomenclature with the language of these countries. Who now reigns over the minds of the free, of the great in intellect, and of the good ? Is it the Emperor or

the spirit of Dr. Gall? Thus it is ever. Francis of Germany, stripped of his diadem, is an uninteresting individual of the human race. His edict suppressed Phrenology in his own dominions; and to this hour they lie buried in the darkness of ignorance and ghostly superstition; while light and beneficence beam on the nations around, from the luminary which he in vain endeavoured to extinguish. Dr. Gall stands forth, the equal of Copernicus, Galileo, Harvey, and Newton; or, if discoveries are to be estimated by their consequences, he will one day be awarded a place in the temple of Fame, more elevated than the niches assigned even to these illustrious men!

(To be continued.)

THE TEMPERAMENTS.

THERE is no subject of greater interest to the phrenologist than that of the temperament; for it is the circumstance which more than any other modifies the effect of organization, giving energy and activity to smaller organs, which frequently produces more decided manifestations than are observed attending larger organs when accompanied by a more sluggish temperament. Opponents have argued from this, that we have no indication of the effect resulting from organization; but this is not a fair assumption; because phrenologists never pretend to assert, that any given amount of power results from the size of the organs, without taking into consideration the accompanying temperament. To estimate the modifying effect of temperament or constitution, is one of the niceties of the science: it may be admitted as one of the difficulties: but it surely does not follow, that it is impossible to be accomplished. What science is free from difficulties? Has the geologist no difficulties? Are there no circumstances of a modifying nature so affecting the primitive appearance of rocks and strata, that in some cases it has been found difficult to pronounce whether their origin was aqueous or igneous! Are there no difficulties in chemistry? in astronomy? in botany? in mathematics? In all, even the most exact sciences, there are difficulties, requiring the closest observation, and most untiring perseverance to overcome. We cannot, then, surely expect that the most important of all sciences, that of the human mind, should at once be freed from all difficulty, and a royal road established to this knowledge, by which any one who chose might progress, at a railroad speed, without trouble or care on his part. Are physiology and anatomy free from difficulties and uncertainty? and from the same cause that affects phrenology—the temperament. The physician and surgeon's skill is manifested in calculating the effect of the temperament upon the organization; it is true, the most skilful often err, so may the phrenologist; we know no reason why he is to be infallible, when doctors differ, chemists dispute, and even the mathematician miscalculates. Difficulties, in all cases, should only excite increased application. Much has been devoted to the subject from the time of Hippocrates; but little real knowledge could be acquired before observation was made the basis of theories. The cause perhaps may never be fully ascertained of the difference in temperament; but, however, the phrenologist has only to do with the *effect*. Whatever may be the reason that one temperament induces sluggish action in the system, and another leads directly to intense activity, is a question we shall not enter into, our object being to render this work of practical utility. While leaving the question of ultimate causes to those who seek gratification principally in propounding and discussing abstract principles, we shall proceed to explain the different views which are entertained upon the temperaments themselves, their external indications, the causes on which they depend, and their effect in modifying the manifestations of organization.

Of such consequence has this subject appeared at all times, that many have endeavoured to prove that the different dispositions observed in individuals depended upon their temperament, and this idea no doubt led to the nomenclature which even now is frequently used to describe the different temperaments. These are the

Sanguineous,
Melancholic,
Choleric, and
Phlegmatic.

In nearly all the standard phrenological works, the temperaments are described as consisting of four, the

Lymphatic,
Sanguine,
Bilious, and
Nervous.

Mr. Combe says each of these are *supposed* to depend upon the condition of particular systems of the body. The brain and nerves being predominantly active, *seem* to produce the nervous temperament; the lungs and blood-vessels being constitutionally predominant, give rise to the sanguine; the muscular and fibrous systems being predominant, give rise to what is called the bilious, but which should be called the *fibrous* temperament; and the predominance of the glands and assimilating organs give rise to the lymphatic. The vagueness of this attempt to describe the cause of the different temperaments, cannot be more evident to the reader than it was to the talented lecturer and writer, as is evident from the cautious way in which he speaks, of the temperament being supposed to depend, &c., and certain states seem to produce, this or the other constitution. No doubt it is better to state vaguely than positively in the absence of knowledge; but it would have been better still, we think, not to have hazarded an opinion at all as to the causes till more certain information had been obtained. The object we have placed before us, to be kept continually in view, is to explain the state of the science, and matters in connexion with it, as it really exists; not to assume a higher station than

facts warrant; not to assert boldly where uncertainty really exists; or to advance theories and notions of our own, or others' creating, as established truths. We have no hesitation in calling the attention of our readers to the point, that much uncertainty still exists with regard to the temperaments, especially as to the state of the system or organization they depend upon, or are invariably associated with. We hope, however, in a following part of this essay, to be able to impart to our readers more certain knowledge upon this branch of the subject, both with regard to the cause and manner of discriminating the difference in the temperaments; and if we are able only to induce a few to confine their attention to this branch of the science, great benefit must result from obtaining certain knowledge upon this subject; it will give us a clue to a proper system of physical, as well as mental education; it is indeed impossible to calculate all the advantages that must flow from a more perfect theory of the temperaments being understood and acted upon. The application of any remedial agent in cases of disease, is just so far speculative, as we are ignorant of the true nature of temperament; for the same disease must require very different treatment in the cases of two persons of opposite temperament. General diet, avocations, occupation, whether business or amusement, cannot be determined, cannot be selected with any certainty of the result, but so far as we are enabled to judge of their suitableness to the temperament of the individual.

We now proceed to point out the external indications which attend the before-mentioned temperaments.

Blumenbach remarks that the sanguineous (sanguine) is excited most readily but slightly; the choleric (nervous) readily and violently; the melancholic (bilious) slowly but permanently; and the phlegmatic most slowly, indeed with difficulty. The *lymphatic* is generally described as being accompanied with great plumpness, but the flesh is soft and doughy, and of a dead white or murky yellow colour; the skin thick and coarse-grained; the hair of a yellow sandy look, lank and coarse; the eyes dull and wanting expression, somewhat like unto boiled green gooseberries; the pulse is slow; and the general action of the system is languid and without decision. A love of ease predominates. Men who like "to enjoy themselves" have this temperament; laziness results from it, under all its forms of procrastination, delay, hesitation, doubt, indolence, imperturbability, and that degree of inertness and insensibility, which often passes for patience or philosophy, when it is only indolence or stolidity. The well-known adage is reversed by individuals of this class. They do nothing *to-day* that can be put off till tomorrow. Ease is loved for its own sake. This temperament predominates in old age and infancy. Its effect upon the different organs and groups of organs will be noticed in considering them in the "System of Phrenology." All the temperaments will be found to act as opponents to some of the faculties, and as auxiliaries to others; it is therefore essential to the estimation of power in any direction from the cerebral development, to be able to discriminate between the temperaments and to know their effect upon the organization.

The *sanguine* is accompanied with considerable plumpness, but less than the lymphatic; the flesh is firm; the skin clear, thin, and of a ruddy complexion; the hair chesnut or red; the eyes blue; the pulse quick. This temperament gives likewise great love of enjoyment; but it is a more active sort than that of the lymphatic: the one sits slovenly dozing by the fire—the other must be moving; he is rather boisterous and rollicking, he is your bon vivant, your "jolly dog;" the best rower, cricketer, steeple-chaser in the district, is ten to one of the sanguine temperament. The activity is nearly all physical; the brain partakes of it more than in the lymphatic; but still there is little wasting of the midnight oil over dry tomes and ponderous volumes: indeed, with this temperament predominating, the greatest difficulty exists to induce close application to quiet pursuits: rather than write a letter he would run a mile. Procrastination results not from laziness, but because the intention is not carried out. In the pursuit of pleasure so many sweets present themselves, that he who stops to sip at all must disappoint many. But the want of punctuality must not be attributed to insincerity or falsehood. When dealing with a man of sanguine temperament, unless assured of the existence of counteracting causes, we should never calculate upon punctuality in the performance of promises. We may avoid disappointments in this way far more effectively than by reading or preaching to the subject himself; he may listen, if the exordium be not too long, and promise to reform, aye, and mean it too; but when on the way to fulfil a promise, it generally happens that something or somebody is met with, to frustrate the intent; and at last the will must be taken for the deed, the result only satisfying us that the intentions were good; that the *heart* is *good*, although the head is not strong. The phrase is correct enough here. It will be shown that this temperament depends much upon a *good heart*, that is, the heart performing its function of a *force-pump* with power. General fickleness is one of the well-known characteristics of persons of this temperament. It is common as an old song to hear grandams cautioning the maidens against believing the promises or protestations of the youths possessing the complexion we have described as accompanying this temperament. We shall not point out in this article the practical application of these facts; but, in considering the subject of education in future numbers, it will be shown how the systems should vary in accordance with the temperament of the child. The cruelty will be shown as well as the folly of submitting all to one general system of treatment, without re-

ference to the peculiarity of constitution. The lives of hundreds of children are sacrificed at this one altar of ignorance; and where life is not destroyed, often much misery and deformity, mental and physical, is engendered. These results must necessarily follow, till parents will themselves study the nature of their offspring, and see that those they entrust with rearing their children are in some way qualified for the task. Who would trust their kitchen garden to a man ignorant of the nature of plants; but who ever questions a schoolmaster, a tutor, or a governess as to their knowledge of physiology or phrenology, or any other system of human nature? Less care is taken by most mothers to qualify themselves for this task—the most important—than they bestow upon rearing a plant, a canary, or a lap-dog; they will study the constitution of these, and endeavour to adapt the external circumstances to that constitution; but with their children, all is left to blind chance, if skill and ingenuity be not employed to produce the effects, the existence of which may be really dreaded and known to be fraught with incalculable evil.

THE APPLICATION OF PHRENOLOGY TO PRISON DISCIPLINE.

(Continued.)

Let us now apply these principles as rules for judging of the merits of the American prisons.

In both the solitary and the social systems, the criminal is removed from the influence of external temptations; but the solitary system accomplishes this end more effectually than the social. Under the former, the criminal is withdrawn from all intercourse with his fellow-men, excepting only the director, physician, spiritual instructor, and authorized visitors of the prison. Under the social system the criminals, although confined in separate cells during the night, eat and labour in the society of each other. Superintendents, indeed, are ever present in the eating-rooms and workshops to enforce silence and to prevent communication among them; but I was assured by persons who had the means of knowing, and I was myself convinced of the fact, that nevertheless their ingenuity baffles, to some extent, every effort of the overseers, and that they, in a limited degree, interchange intelligence with each other. As all attempts to do so are forbidden and punishable, the presumption seems to be warranted, that the information conveyed is chiefly of that kind which most interests the criminal mind; in other words, that which is not favourable to virtue.

2*dly*, In the solitary system, the criminal solicits labour as a favour, to relieve him from the intolerable pains of solitude and idleness. He thus learns to prize it as an advantage. Under the social system labour is *forced* on him, and he does not learn to view it as a source of pleasure.

3*dly*, Under the solitary system, the presence of the criminal in prison is not known to the other criminals, and when he is liberated, he, if disposed, may therefore more easily avoid the society of profligate associates. Under the social system, this advantage is wanting.

At the same time, I must remark, that, from the publicity attending criminal trials in America, the conviction and sentence of every offender is announced in the newspapers, and practically few men pass through the penitentiary, without the fact of their confinement in it becoming known to nearly all who are acquainted with them. As the interests of society, as well as justice to persons accused, demand that criminal trials should be conducted publicly, I do not attach much importance to the concealment which is generally considered as a great advantage attending the solitary system.

4*thly*, In regard to the influence of the two systems on the bodily health of the prisoners, my impression is, that the social system, as practised in the New York prisons, deserves the preference; in them the prisoners appeared to be in robust health. In the Pennsylvania Penitentiary, under the solitary system, they in general looked like persons who were not actually labouring under any specific disease, but whose bodily functions were to some extent enfeebled. They resembled, in some degree, patients whose strength has been reduced by fever, who have escaped from the disease, but whose vigour has not yet been completely restored. In their appearance, there was a degree of softness and susceptibility which indicated relaxation of the muscular and nervous systems.

At the same time, it is proper to observe, that several eminent physicians unconnected officially with the Eastern Penitentiary in Pennsylvania, but who had attended to its effects on the health of the prisoners, assured me that the extent of disease and number of deaths in it, were not greater than in the prisons conducted under the social system. The tables of mortality of the different prisons seemed to lead to a different conclusion; but these physicians furnished explanations which appeared to modify the conclusions pointed to by the tables. Having had no sufficient means of investigating the facts myself, I base my inferences on the appearance of the prisoners, and the general principles of physiology, and continue to hold the opinion, that solitary confinement for a long period (even with all the mitigations implied in permission to labour, abundance of nutritious food, good ventilation, and occasional visits from teachers and religious instructors); reduces the physical powers of the prisoners to a lower condition than the treatment under the social system; and I conclude farther, that, when the organic system is lowered in its general tone it is more liable to disease, either from constitutional causes or from injurious external influences, than when it is maintained in full vigour.

5*thly*, As to the effects of the two systems on the mental condition of the prisoners, I remark that, from the robust state of health apparent in the social prisons, the tone of the whole nervous system, and of the brain as its great centre, appear to be more healthy, and in consequence the power of manifesting the mental faculties to be greater, in them, than in those conducted under the solitary system. I should say that a prisoner on his release from the social prisons will feel his mind more capable of making vigorous exertions, less liable to be overcome by obstacles, and also less exposed to vivid excitement from external influences, either physical or moral, than a prisoner on his liberation from the solitary prisons: in short, in the social prisons, the nervous system, on the condition of which mental energy depends, appeared to me to be maintained in that degree of vigour which is the concomitant of good

health ; while, in the solitary prisons, the nervous system seemed to be reduced to that degree of feebleness which is the natural concomitant of long-continued seclusion and solitude. In consequence of this reduced tone, the mind would be more susceptible of impressions, but at the same time more liable to excitement both from internal and external causes, than under the social discipline ; and it would be less capable of making vigorous exertions.

It is still disputed in America, whether the solitary system produces more cases of insanity and intellectual stupidity than the social system, and I had no sufficient means of investigating the facts to authorize me to hazard a decided opinion on the question. But I may remark that, in 1839, the physician of the state prison of New Jersey reported that solitary confinement had actually enfeebled the intellectual capacities of the prisoners. Farther, the warden of the Eastern Penitentiary of Pennsylvania told me, that as the day of liberation approached, many of his prisoners became mentally excited, feared to encounter again the labours and temptations of ordinary society, and altogether manifested a state of mind that made him strongly desire to see an institution provided for them, in which they might be prepared physically and mentally to cope with the difficulties and resist the seductions of social life, before they were forced back into its vortex. This state of mind appeared to me to be the natural consequence of the enfeeblement of the nervous system in general, and of the brain in particular, produced by solitude.

These remarks, however, do not exhaust the question concerning the effects of the two systems on the mental condition of the prisoners. I have said that, under the social, the mental faculties suffer less diminution of power than under the solitary system; but this remark applies to some extent to *all* the faculties of the individual. If his moral and intellectual faculties are less enfeebled, so also are his animal propensities, the excessive energy or uncontrolled activity of which was the cause of his crime. The removal of external excitement does, to a certain extent, diminish the vigour of the propensities ; but as the social system leaves the whole brain in a healthy condition, the propensities do not become so languid as they do under the solitary system, but continue to crave with considerable vehemence for gratification, by the mere internal activity of their organs.

(To be continued.)

PHILOSOPHY OF WALKING.

"Drink and give your mind to it" is a vulgar provincial proverb,* but contains, nevertheless, much sound philosophy. "*Walk* and give your mind to it" is the true philosophy of exercise. Phrenology, if it teaches anything, directs us, in order to imbue the whole system with a healthy vigour, to exercise the several groups of organs *separately* and *distinctly ;* and this rule applies to nothing with greater force than to that exercise of the bodily organs necessary to their preservation in a state of health.

The roystering youngster of twelve or fourteen comes in from his run in a glow of health and spirits, with the unchecked blood coursing like quicksilver through his young veins. No chilling considerations of the morrow have quieted the exuberance of animal joy that most of us at that happy age are blessed with. Say that the self-same being has reached man's estate, and has plunged into the vortex of life,—in the hot-bed of civilization, his intellectual powers have been forced into a disproportionate state of activity. As he approaches us, though still at a distance, it is easy to mark the change that care has wrought in his action and appearance. With pale face, thoughtful look, and measured step, he seems to *think* with his whole frame; his walk is evidently undertaken but to transport his brain to where it may find new food, new exercise. What is it to him that the sun shines brightly overhead? that the birds are carolling their jocund songs in the leafy boughs ? These things will not add to his wealth, will not yield him immediate assistance in his struggles with the chances of life; and so they are voted valueless, and the stimulus which a bountiful Creator has provided to recruit the energies alike of rich and poor, is wilfully discarded; its place supplied perhaps by the fumes of the wine-cup, or the Virginian leaf; and the man, instead of the healthy, happy being we first beheld him, exhibits in his prime the dull tone and sluggish movements of age.

As I am naturally best acquainted with my own case, I may perhaps instance it without rendering myself amenable to the charge of undue egotism.

With me the animal region is relatively small, the temperament nervous, lymphatic; and I find it extremely difficult during exercise to check the continued action of the intellectual group. This waywardness, if I may so term it, of the faculties, has sometimes arrived at such a pitch, that progression itself has been absolute labour to me: and then I have made a strong effort—endeavoured to discard entirely from my mind the subject that has been engrossing it—tried to remember that I have a physical frame which can no more than the brain afford to have its functions neglected; and giving my limbs their full play, and with a rather careless than intense observation of all agreeable objects around me, have arrived at home from my walk with something of the pleasurable feeling of former days.†

H. C.

February 24, 1843.

* I commend this humble saying to the notice of Mr. J. Q. Rumball as an argument, however trifling, in favour of his theory of dyspepsia.

† It is the complete engagement of the mind upon the exercise which forms the best argument in favour of gymnastic training. I would here notice too the pernicious practice (prevailing chiefly in ladies' schools) of studying from an open book during the walk.

VOYAGE OF THE ASTROLABE AND ZELEE.

Report upon the scientific result of the voyage for circumnavigating the globe by the Astrolabe *and* Zélèe. *By the Commissioners, MM. Arago, Beautemps, Beapre, de Blainville, Serres, Elié de Beaumont, Adolphe Brongiart, Isidore Geoffroy Saint Hilaire Andonin, Milne, Edwads: Extract (translated from the French) read by M. de Blainville.*

AFTER reciting the advantages which had accrued to the science in general from the great talent and zeal displayed by the officers and scientific men connected with the expedition, the Commissioner proceeds: "Another great advantage which was possessed by this expedition, was, that it had been able to secure the co-operation as auxiliary surgeon of Mons. Dumoutier, so well known as as a scientific Phrenologist, and for taking casts in plaster.

It is now necessary to show to the académie some facts and examples, chosen from the various species of the animal kingdom.

One of the most interesting and important results of this expedition, and to which we desire principally to call the attention of the académie, is the rich and numerous collection of skulls, and of casts moulded from nature, of the races of men, in different stages of civilization.

It is due to Mr. Dumoutier to state upon the testimony of the commander-in-chief, that this valuable portion of the collection is entirely owing to his skill and perseverance.

Up to this time, certainly, modern navigators had neglected almost entirely this part of their mission,—the history of the human species, through the races and varieties which have peopled the isles of the South Seas from the Patagoons to the Malay and Chinese. Since the voyages of Captain Cook, all we have known has been drawn from descriptions, or from sketches, rarely coloured, and more rarely the size of nature: such specimens or casts as have been brought have often displayed more the skill of the artist, than afforded any correct information concerning the original. What has been accomplished by Mr. Dumoutier is the collecting casts (moulded upon the living natives) of one or two individuals of each race, sometimes of one and sometimes of the other sex, and coloured after nature. To accomplish this there was required not only much artistical skill, but great tact and perseverance, to induce the natives, all more or less savage, to allow their heads or hair to be touched; it being considered by them as very irreligious; and when they were persuaded to submit, it was not always that they would allow the plaster to harden on their face; thus the operation was not always complete. Many of the savages would break the mould away before it became solid. Notwithstanding all these difficulties Mr. Dumoutier has brought home 51 busts, four from the Gambia Isles (thanks to the French Missionaries) two from the Sandwich Islands, several from New Holland and New Zealand. There are two masks moulded from sculptured busts by the natives of the latter place. The whole collection includes busts of nearly all the Islanders of the South Seas. Unfortunately, before the completion of the voyage, Mr. Dumoutier found himself in want of the principal thing to enable him to proceed—plaster; not having embarked a sufficient quantity in France.

Besides these busts, the expedition did not neglect to procure skeletons, or at least the skulls of different races, to the number of more than 50. In this part of their mission they found difficulties no less than in taking the casts, on account of the religious respect with which all these people, considered savages, preserve the bones of their fathers. Upon this point it is mentioned, that one of the natives of a most ferocious tribe of the Malays, of whom M. Dumoutier requested a skull, offering him silver in exchange; he offered to go and DECAPITATE an ENEMY immediately for him, and give him the skull, but would not allow him to touch the bones resting in the tomb. Similar instances occurred among the natives of the Isles of Viti.

In concluding what we have to remark upon this portion of the labours of the parties sailing in the *Astrolabe* and the *Zélèe*, in order to show the importance of them, is to remind the académie how much the materials collected will tend to confirm, to rectify, or to destroy the cerebral system of Gall, in regard to the exterior of the skull being indicative of the intellectual faculties of man; how necessary it is to use diligence and dispatch in the accumulation of similar facts: the invasions of the Europeans tending in a remarkable manner to lessen the number of native inhabitants. An example on this point is given by Mr. Dumoutier: on the whole of the Island of Van Diemen, there are only 40 of the aboriginal inhabitants, and only *one birth* had taken place in the course of the preceding year.

Sixty years have sufficed to produce this alteration, and no other cause can be assigned for the change that has taken place among the unfortunate natives. In the year 1824, there were natives 340—180 males, 160 females; in 1840 there remained only 40, 5 only of whom were females. The thanks of the académie were presented to the officers and scientific men, and to Mr. Dumoutier, for the ability they had displayed, and on account of the value of the information they had amassed.

Note by the Editor.—We have much pleasure in presenting the above extract to the readers of the *Journal*, from having had an opportunity of inspecting the skulls and busts alluded to. From personal observation we can speak to the fact of their affording the strongest possible corroboration to the truth of phrenology. While rejoicing that the system has received a proper notice from the government and scientific authorities in a neighbouring country, and is rendered by this means available to promote the highest interests of humanity, the reflection is not gratifying to the *self-esteem* of an Englishman, that while immense sums of money are being squandered upon mere gewgaws, building stables, or furnishing yachts, and while intellectual energies of the highest class are being exhausted to maintain *parties* and *factions*, the government of this country, whether Whig or Tory, have neglected to inquire themselves or even permit others to ascertain how far the knowledge imparted by phrenology might be successfully applied to an object, which certainly should be considered one of paramount importance,—the prevention of crime and treatment of criminals with a view to their reformation. We shall take an opportunity of laying before our readers a copy of the documents, with a succinct account of the evidence in favour of the above application of the system, which was placed in the hands of the Secretary of State for the Home

Department. All the expenses connected with the experiment were offered to be defrayed by the true philanthropists who called the attention of government to the matter.

CASES AND FACTS.

A FEW FACTS IN CONNEXION WITH PHRENOLOGY, PICKED UP IN LANCASHIRE AND CHESHIRE, STAFFORDSHIRE, WARWICKSHIRE, &c.

(Continued.)

Not only among different classes of artizans, but among what we call the upper classes,—that is the richer portions of the community, great difference may be observed in their organizations, as well as the circumstances they are placed in: which has the most effect in producing the other is a difficult question, and one not necessary to be mooted here. Certainly, as all the organs, when large, seek their own gratification, circumstances are sought calculated to afford a proper field for their exertion. In Liverpool and Manchester, the manners and organizations of the inhabitants are certainly different, although the places are so closely approximating. In Liverpool the number of visitors and strangers passing through the place, give a higher polish to the inhabitants in general; and the general quickness aids the receptive power. The Liverpool people, as a class, might be described as effective, stirring men; but their reflection is not great, nor is science or philosophy cultivated, but for effect. The women are showy, and great party givers, but their parties are sadly unintellectual. The few who seek higher sources of gratification are looked on as eccentric, and form a clique of men and women of high, soaring intellect, but they are not numerous enough to give tone to society. A phrenologist staying in this part, must be struck with the prevailing high temperament, and the great predominance of the perceptive, over the reflective faculties, as the types of the place. In Manchester there is less effect sought, but more quiet, deep reflection. The females especially are far more intellectual, and they meet not merely for display, and for the interchange of cold formalities, but to enjoy a communion of mind. It may be noticed in both places that the highest intellectual powers are found among the Unitarians; whether resulting from higher endowment naturally, or from the circumstances of their being less numerous, they are less exposed to temptations for neglecting study; the great evil, perhaps, resulting from extensive societies, being the desultory habits generated; solitude being an essential to the formation of a well-regulated mind. The artizans, and all below the wealthy, are in Manchester, much less neatly-looking races than the same classes in Liverpool. Crossing through the districts of Cheshire and Staffordshire, known as the Potteries, the people are as altered as the face of the country, and somewhat resemble it, being rough and dirty; but excepting some of the colliers and men who work in the iron foundries, there is a sturdiness and robustness of appearance, that seems invigorating to contemplate. But it is animal energy, which here seems dominant among the masses. In the different potteries, extraordinary instances may be observed of the development of the organs of *form, size, individuality, and constructiveness;* from the intellect required for the execution of the duties devolving upon all the workmen, especially where the China articles are manufactured, all look animated while at work, and form a pleasing contrast to the almost inanimate forms tending the cotton machines. It is astonishing how much is done by hand, and how much skill and attention is required to each article. One young man was observed with so remarkable a development of *form*, that it gave a swelled appearance to that portion of the face. He had received no education, nor been brought up in the works, but had taught himself, and executed the most elaborate modellings of trees and figures, which when baked, possess all the beauty and delicacy of the finest carvings; and the leaves and sprigs are not thicker than in nature. As well as very large *form*, there was large *constructiveness*, and the whole of the *perceptives* large, but a large animal region and a great coarseness of features. Amid the utmost distress here, the striking anomaly is still seen, a few with their hundreds of thousands, which they do not use; for the general habits of the masters in their private establishments are moderate; they are far less refined than the Liverpool or Manchester merchants, but yet they seem to have got completely elevated above all sympathy with the working classes; unless the doling out enough to keep them from positive starvation, while they are wondering how to use their treasures, be deemed sympathy; but even here, amid the confusion and din which prevails, PHRENOLOGY has its advocates —some few study it. MESMERISM too has its votaries even in the Potteries. From this district to Leamington Spa, affords in one day a view of the two extremes of society;—dirt, rags, and impudence in the Potteries; finery, affectation, and foolery in Leamington. Ladies driving about for hours, using horses and men, stopping at door after door, leaving a card, to them quite as much a matter of business and toil as the labours of their fellow creatures in the collieries of Staffordshire. But in truth, Dr. Verity was right; although the aristocrats abuse their good gifts, passing their days uselessly, wasting their precious time on hollow forms; still they have better temperaments, better organizations, and are superior as organized animals. One of the most striking features of the present times is the establishment of commercial houses upon temperance principles: that abstinence from exciting drinks tends to elevate the character, may be seen on the road. Sit for an hour in a commercial room at an inn, listen to the nonsensical, if not ribald talk of the bag-men. See the same class at a temperance hotel; their faces not so rubicund; not so many who can boast "a jolly nose;" but listen to them after the day's business; they meet, and without excitement discuss principles, or pass the time in rational, if lighter converse, and retire uninflamed and excited to that refreshing sleep, which will rarely fail to follow the labour of a well-spent day. Should these rambling remarks be deemed to contain anything likely to call out thought in some, or to convey any matter of information, I will, now at home again, ere long essay something of a more decided character.

Yours truly,

H.

HOPE.

Hope, like the glimmering taper's light,
Adorns and cheers the way,
And still as darker grows the night
Emits a brighter ray.

GOLDSMITH.

INJURY OF THE BRAIN AND LOSS OF MENTAL POWERS.

A boy nine years of age was kicked by a horse on the forehead—he was taken up insensible, the skull was driven in, in the situation of the organs of *causality* and *wit*, on the right side of the head. He lost a considerable portion of brains, perhaps two table-spoonsful. He was restored to health, sent to school, and though not bright, did his duties at school as well as most boys. He entered into business after serving an apprenticeship, and then became liable to fits. The exercise of his reflective powers in arranging the business concerns, awakened the affection in his brain produced by the injury, and hence the fits were induced. He found these attacks came on when he had most thinking to perform; and also if he could direct his mind into other channels just before the attack came on, he could avoid the attack. He has ultimately been obliged to give up business.

Dr. Epps, who related this case, very justly states, that if any of the advocates of the opinion that a person may lose portions of brain, without the powers of mind being affected, had seen him previous to his entering upon business, they might have forwarded this as a proof of the accuracy of the opinion.

The *Reverend Sir Henry Thompson, Bart.*, says: "We are told by phrenologists that mentation is the function of the brain. Will any one make me believe that *lumps* of *pudding* (pointing to several brains on the table) could produce this work,—the poems of the immortal Shakspeare?

"I was manipulated by Mr. Deville, who stated I had an extraordinary propensity to be taken in, but I am not to be taken in with phrenology.

"I will assert that we do know something about the soul; we are taught that it is to survive our bodies, and answer for the deeds done in that body. If mind and soul were separated, how can the soul be made responsible for those acts, the performance of which it had no power to prevent?"

Lord Bacon declared that he considered that the history of the phenomena of nature a volume of the works of God,—another bible. Perhaps the most wonderful as well as beautiful of these phenomena is the human brain, which the reverend gentleman above quoted impiously describes as lumps of pudding.

Yet let us ponder boldly, 'tis a base
Abandonment of reason to resign
Our right of thought—our last and only place
Of refuge; this at least shall still be mine:
Though from our birth the faculty divine
Is chained and tortured, cabin'd, cribb'd, confined,
And bred in darkness, lest the light should shine
Too brightly on the unprepared mind,
The beam pours in, for Time will couch the blind.

Lord Byron.

Study to maintain the supremacy of the moral attributes of our nature enlightened by a well-cultivated intellect.

Be sure to mend that in thyself, which thou observest doth exceedingly offend thee in others.

TO CORRESPONDENTS.

A Friend in Birmingham.—Casts can be taken without shaving the head: the hair requires to be saturated with oil or grease. The cast is not of much value except for general size and shape of the different regions of the brain. For exact observation of the individual organs of the sentiments and propensities, it is necessary to have the head shaved previous to taking a cast.

E. Richard Gilbert.—Our intelligent correspondent is reminded, that for any one to *declare* they have discovered a new organ, and consequently faculty of the mind, and to *prove its existence*, are two very different things. Gall would investigate for years, and collect hundreds of cases, before venturing to announce a discovery of a new organ. Our modern philosophers find them by half-dozens. None of the organs named have been proved to exist. We shall be glad to receive any *facts* in corroboration of their existance; but it would be useless, if not hurtful, to publish a bust with their supposed localities marked. We have not seen Mr. Hall's work, but should be glad of an opportunity to notice it. Spurzheim's Anatomy of the Brain is the best work on the subject. We shall give a full description of the brain, illustrated with explanatory engravings. We wish to give first a description of the organs and their situations; then the information we shall be able to impart upon the natural language, effect of the temperament, &c., will be associated with the organs and the groups of organs in the mind, and more perfectly remembered; the anatomy of the brain will follow as a confirmation and aid to the knowledge previously acquired, and will lead to instructions for the practical application of the system. We shall be glad to hear from E. R. G., and to afford him and his friends all the assistance in our power. Casts of the brain may be obtained at Mr. Deville's, Mr Donovan's, and several of the plaster figure makers.

A Phrenologist is reminded that the principal object proposed by the publication of the *People's Journal*, is to impart a knowledge of the science to the many who are supposed not to have previously studied the subject. To accomplish this, much that is not new to a Phrenologist must necessarily appear in the early numbers; but we trust this being unavoidable will be considered for the sake of science, and those who have not hitherto had the advantages of *A Phrenologist*. We shall be glad to receive original articles bearing upon the science of the mind, with cases and facts that may come under the observation of *A Phrenologist*.

P. D. will confer an obligation by forwarding the Essays on the Anatomy of the Brain and Skull, with any other information or original matter likely to aid in disseminating a true knowledge of man's nature. The motto to the *Journal* was not intended to be the same as over the "Portico." *P. D.* is thanked for this hint; we desire nothing more than to be corrected where we are in error.

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A COMPLETE SYSTEM OF PHRENOLOGY.

(Continued.)

CHAP. V.

IN the preceding chapters, the principles of the science having been considered, and a short description given of the brain and the skull, we now proceed to consider the organs in detail. We shall treat, as before explained, of each group of organs and faculties, without reference to their individual numbers or situations in the head; and, having at considerable length pointed out the method of observation pursued in the discovery of the situation of the phrenological organ of *philoprogenitiveness*, it will not be necessary to detain the student by giving an account, preceding each organ, of the way in which it was discovered. The remarkable cases which led Gall, Spurzheim, and others to notice the connexion existing between the manifestation of mental powers and particular regions of the brain, will be recorded in the future numbers of the *Journal*, with much other matter generally considered as elementary, but which we believe will be much better appreciated, after some knowledge of the functions, &c. of the different organs is obtained. We proceed then to a consideration of the organs forming the social group,—viz., *amativeness*, *philoprogenitiveness*, *inhabitiveness*, and *adhesiveness*. Some phrenologists have objected to commence with the organ of *amativeness*, for fear of offending the delicacy of their readers; while others omit all mention of the matter. We, knowing that it is an elementary portion of our nature, and that, principally owing to the ignorance which exists on this point, the greatest abuses are encouraged; and, feeling that all the faculties were given for *good*, and when acting within their legitimate sphere, under the guidance of the moral powers, and enlightened by the intellect, lead directly to the elevation and improvement of man, we deem it is most essential that a right knowledge should be imparted to all, upon a subject of such paramount importance. "To the pure all things are pure."

AMATIVENESS.

Situation.—Below and on each side a small bony projection, *(*1, *Fig.* 4*)* which will be found (but much varying in size in different individuals) on the middle line towards the base of the skull at the back part of the head. This projection with a bony edge, which may be traced from it towards each ear, is the exterior indication of the situation of the tentorium, or membrane which divides the brain proper from the cerebellum: which is the organ of the power we are about describing, and is below the tentorium. When the organ is large, the base of the skull between the ears, beyond the mastoid processes (the two bony projections behind the ears,—1, *Fig.* 4*)* is much extended. We will here mention, that care must be taken to distinguish at all times between the development of an organ and the bone. Some persons have been alarmed at feeling behind their ear and finding what they thought an enormous development of *destructiveness*. This organ, *amativeness*, being large, there will be a great width or projection between the ears at the base of the skull, and it is indicated by the thickness of the neck; but this may arise from the muscles being strong. If the open hand be raised up from the neck to the base of the skull, the thumb and fore-finger pressing on the neck, the shape and size of the organs may generally be distinctly felt in the locality above indicated, and will be found to vary in size from that of half a walnut to the half of a good-sized apple. When small, the neck is thin and seems to taper off suddenly from the ears; the neck seems in the centre of the head, as may be observed in many children.

Primitive Function.—Love of the opposite sex,—affection.

The Auxiliaries of this faculty are, directly, the whole of the social feelings, especially *philoprogenitiveness;* it is indirectly called into operation by the whole of the progressive faculties, *ideality* especially, by which even an imaginary object may be invested with all the charms and accomplishments pleasing to the senses and the feelings. The whole of the perceptive faculties, with *music* and *time*, aid the manifestation of this feeling; and *self-esteem*, although in its ordinary phases it appears opposed, by giving confidence, tends much to aid the power. We all admit how much bashfulness and timidity are opposed to it.

The Antagonist Powers are, first, the merely selfish feelings, *destructiveness*, *combativeness*, *acquisitiveness*, &c., which, when active, tend to

smother all the gentler affections. *Secretiveness*, *cautiousness*, and *reflection*, by inducing doubt, restraint, and a foresight of consequences, have all a repressing influence on the organ of *amativeness*.

The object attained by this faculty is the continuation of all species of animated beings. "Be fruitful and multiply and replenish the earth." And so far from a due manifestation of the feeling being offensive, an absence of it is an almost invariable sign of a want of refinement in manners and taste.

"He who can resist her charms,
With brutes alone should dwell."—*Old ballad.*

The general character of females being more gentle and refined than males, it becomes essential to adapt ourselves in manners to those we wish to please; and the desire to please the opposite sex springs from this faculty. A lady's man will generally be the beau ideal of amiability; and, to obtain the smiles of partial beauty, what dangers are encountered, what suffering and privation will not be endured! Boys, before this feeling is active, are generally wanting in deference, if not rude to the opposite sex; but after it is developed, a change comes over the spirit of their dream; the harsh feelings are all softened, and all the kindly and benevolent ones called into activity towards the opposite sex—a natural indication of the peace and good-will which should exist between the sexes. When acting alone without the guidance of the superior faculties, its abuse leads, as in all other cases, to the exact opposite of its use; the character becomes brutalized, and what was destined to be a blessing becomes a curse, the finer feelings are blunted, mere gratification of a blind propensity is sought, the road to happiness is impeded, and misery and disappointment result. A deficiency of the feeling prevents the appreciation and participation of the pure joys which spring from the moral influence of love, described by Pope as that equal and reciprocal communication of sentiments and wishes,

"When thought meets thought ere from the lip it start,
And each warm wish springs mutual from the heart."

Celibacy then is unnatural, because it violates an innate principle of nature.

Examples of the activity of this power will be observed in all classes of society, in the general preference given to females, the attention that is paid to them, and the liking generally expressed for their society; but for this feeling, equal pleasure would be derived from mingling in the cheerful dance, in measured time to the melody of sweet sounds, whether the partner were a ladye faire or gallant knight. The activity of this organ is a principal element of the chivalric feeling which formed so marked a characteristic of all well-bred men in the past ages; and although these times are past, the same feeling gives rise to the enthusiasm felt and expressed towards a female, when she is placed in any peculiar situation. Witness the outpourings of chivalry from England's sons upon the ascension of our Queen. A king or queen is intrinsically of the same value; but royalty may be said to have reached a premium, not only in England, but throughout Europe; even in democractic America it has been spoken of with deference, and great interest excited in its behalf, only because it is represented by a female; and albeit we are no deferrers to mere dignified station, except as it is accompanied with talent and integrity, we fully subscribe to the idea so humorously expressed by a late author, that the man who is devoid of this feeling of chivalry for the opposite sex, must have a "pippin for his head and a turnip for his heart." The influence of this feeling not only raises man from a savage state, but prevents him from relapsing into it; it gives rise to many of the pleasing amenities of life. Dr. Thomas Brown says the chief value of this relation (love) is diffused over all mankind. It is to be traced in that character of refinement which it has given to society, and with which love extends its delightful and humanizing influence, even to those who may pass through life without feeling its more direct and immediate charms. It is in this respect like that sunshine which even the blind enjoy, in the warmth which it produces, though they are incapable of distinguishing the light from which it flows.

Examples of the abuse of this faculty are unfortunately but too numerous. In more notorious criminals this organ will be found largely developed, and in some cases, where the crime has been connected with this feeling, the development has been enormous. A full development of this organ is considered by most phrenologists as a favourable indication; its excess in manifestation does not result more from the positive strength of this feeling, than from the relative deficiency of the moral and progressive faculties. No instance is on record, of a coarse depraved character possessing a good development of the progressive group of organs. This faculty is often abused by writers and painters. Byron, Raphael, and many others, might be pointed out as frequently violating taste by the indulgence of their feelings in their works. Many of the popular French authors of the present day, and some in England, show a great disposition in their writings to pander to a vitiated taste in this particular.

Dr. Spurzheim, after noticing the evils and crimes resulting from the abuse of this faculty, says, the feeling and organ exist; is it not better that young persons should be instructed in the consequences of its improper indulgence, rather than be kept in a state of ignorance that may provoke a fatal curiosity, too often leading to those courses of folly and crime which it has been intended to guard against, and in the end compromising their own and their descendants' bodily and mental constitution?

The deficiency of this organ may be noticed in the general coldness of demeanour of those

in whom it is deficient, especially towards the opposite sex. They do not like waiting and daudling about after them, they say. They will *sit* by the fire while a female stands in the cold, and pass a hundred in the drenching rain without offering the shelter of an umbrella. Dr. Gall mentions a physician, who would not have a *female* in his house, and if brought in contact with one by his friends for a joke, he was frightened and would run away. It was small in Newton and several other noted mathematicians; and their dislike to the opposite sex is a recorded fact. In misers it is generally small. The deficiency of this faculty allows the egotistical feelings to predominate, and without its warming influence, the generous sympathies are scarcely manifested. This fact is fully confirmed by the known character of eunuchs, in whom this feeling is extinct. In our present day we do not see many instances of this species of being, playing important parts in the management of nations; but history gives us many examples of their figuring as ministers, generals, and governors. The hardness of their hearts, their egotism, with their want of beñevolence, and the absence of all feelings of jealousy, have been the general characteristic of these beings. In common with all portions of our organization, the activity of this organ may be increased or lessened, almost at the will of the individual. This organ being the largest in the brain, naturally receives a great quantity of blood, and will therefore be, as we may say, passively strengthened, if there is no opposing cause. Intellectual pursuits, by drawing the blood and nervous energy to the anterior portion of the brain, have a repressing influence. We do not look among philosophers generally for a lady's man, nor do we expect to find in a devotee to the fair, a deep reader. Many medicines produce a great effect upon this organ, and it is easily excited by stimulants. This is a very interesting part of the study, but it is more particularly professional. It is proved, that the convolutions forming, in their enlargement, the cerebellum, have their rise in connexion with the optic nerve. The connexion between them is well known. The eye speaks most plainly the language of love; and disease of the organ will produce blindness.

This organ is considered as fully established. Any one reading Gall's work on this subject, translated by G. Combe, will find such a mass of evidence collected in support of this organ, that unless he be blinded by bigotry, he must rise from the perusal satisfied that it rests upon as solid a foundation as any fact whatever in the whole range of the physical sciences. Many opinions have been offered as to the function of the cerebellum. The venesectors have performed their cruel experiments, expecting to produce healthy manifestation by maiming the organs. Many believe the power of motion to be in the cerebellum: whatever else may be connected, no doubt exists as to its being the seat of the organ of *amativeness*.

(To be continued).

THE APPLICATION OF PHRENOLOGY TO PRISON DISCIPLINE.

(Concluded.)

In the solitary prisons, not only are external stimulants withdrawn from the animal propensities, but, by the lowering of the tone of the nervous system in general, *their organs are weakened*, and become less prone to spontaneous action. I observed only one exception to this rule, and it related to a vice which can be indulged in solitude. Hence, under the solitary system, I consider the extent of vicious desire generally present in the mind of the criminal, with the above-mentioned exception, to be less than under the social system. In point of fact, I was struck with the higher moral expression in the countenances of the prisoners in the Eastern Penitentiary under the solitary system, than in those of the prisoners under the social system.

Another cause contributed to produce this higher moral expression in the solitary prisoners. Their moral and intellectual organs, by being abnormally reduced in strength, were rendered more susceptible of impressions; and as some degree of stimulus was applied to them, in the form of secular and religious instruction, they were more vividly excited, in proportion to the excitement of the propensities, than they would have been by the same amount of cultivation under the social system. They therefore became, relatively to the propensities, more active; and hence arose the higher moral expression. The prisoners appeared to feel more profoundly the contrast between their criminal desires and the precepts of morality and religion; they looked more repentant, and seemed to take a deeper interest in serious subjects.

In so far, therefore, good effects appeared to be produced by the solitary system; but I must remark, that this deeper repentance and higher interest in religion, seemed to me to bear a close analogy to the repentance of men of sensual dispositions, under the influence of diseases which weaken their nervous systems, and withdraw the accustomed stimulus from their propensities. It is sincere and real, *while the organs continue in that condition;* but as soon as health restores vigour to the body, and the temptations of the world are again addressed to the animal propensities, the individuals, in the generality of instances, return to their immoral indulgences. Solitary confinement produces and prolongs this feeble and susceptible condition of the mental organs, and the criminal is discharged from prison actually labouring under it. The reformation, therefore, which appears to be produced under its influence, cannot be regarded as permanent. When the excitement of unfavourable external influences is again addressed to the mind of the offender, he is, to a great degree, incapable of resisting them; and when time and intercourse with society have raised the tone of all his mental organs, the preponderating activity of the moral and intellectual faculties (as in the case of the patient recovering from disease) too often vanishes, the propensities resume the ascendancy, and all the high hopes entertained of his reformation disappear.

It is proper to remark, however, that, as there are some sensual individuals who, after restoration to health, fulfil their vows of reformation, formed under the influence of disease, so there are criminals who are permanently reformed by the moral and religious impressions made on their

minds during imprisonment. The explanation afforded by Phrenology, why such instances are but few, is the following:—In the persons who are thus reformed, although the organs of the animal propensities are large, the organs of the moral and intellectual faculties are also considerably developed; so much so, that only strong impressions and favourable circumstances were wanting, at any period of life, to give to the latter faculties the ascendancy in power over the propensities. In those individuals in whom the reformation is not permanent, the organs of the moral and intellectual faculties are less favourably developed in proportion to those of the propensities.

Farther, age exerts a considerable influence on the permanency of a reformation begun under the influence of solitary confinement or disease. If the individual be still young when he is restored to society, the chances of permanency are diminished; if he be past 45, an age at which the animal powers naturally begin to decrease in vigour, they are increased.

To sum up these observations in a few words, I remark, that, as a general rule, the solitary system, by weakening the nervous system, increases the susceptibility of the prisoner to receive moral and religious impressions; but by prolonging the weakness on which the susceptibility depends, to the very day of his liberation, it restores him to society with diminished muscular, nervous, and mental powers, and therefore with increased liability to excitement, and diminished capacity to resist temptation and to surmount difficulties. The social system, by placing the prisoner during the day in the society of his fellows in crime, and by preserving the nerves and brain in full health, renders him less susceptible of deep moral and religious impressions; but it restores him to society with the vigour of health, less liable to sudden excitement, and more capable, *cæteris paribus*, of overcoming obstacles.

There is a radical defect in both of these systems of prison discipline, as administered in America, in not providing sufficient means for strengthening the moral and intellectual faculties of the prisoners. In the majority of criminals the natural strength of the animal propensities is *plus*, and that of the moral and intellectual powers is *minus*, in relation to each other; or at best they stand *in æquilibrio*. Until the preponderance in activity be brought to the side of the higher faculties, the reformation, amidst the temptations of ordinary life, cannot be relied on as permanent. In order to strengthen the higher faculties sufficiently, they must be exercised and instructed far beyond anything which I have seen even in the best-conducted jails. Their cultivation must be great and prolonged *in the ratio of their natural deficiency*, before moral fruits can be obtained. This principle is too generally overlooked in the treatment of criminals.

If I were called on to present a sketch of prison discipline calculated at once to deter individuals from infringing the law, and to reform offenders, I would propose something like the following:—

First, The sentence of the offender, after conviction by a jury, should be confinement in a Penitentiary for an indefinite period of time. Commissioners named by Government should be invested with power, in certain circumstances and on certain conditions, to restore him to liberty.

Secondly, The criminal should at first be placed in solitary confinement, without the means of labour, until he should, by suffering under the influence of ennui and mental depression, learn to appreciate them as an advantage. When requested under this conviction, they should immediately be granted.

Thirdly, Solitary confinement, with a duly regulated diet, should be continued until the brain and nervous system were brought into the highest state of susceptibility for receiving moral and religious impressions, consistent with a due regard to the preservation of health. The process of lowering the tone of the nervous system should not be carried so far as to endanger the constitution, or to expose it to the inroads of disease, mental or bodily.

Fourthly, The criminal being so prepared, a very effective course of moral, intellectual, and religious instruction should be commenced, and continued in solitude until repentance and the desire of reformation were produced.

Fifthly, In proportion as these impressions were deepened and the resolution to reform strengthened, the severity of the discipline and the degree of the seclusion should be relaxed.

Before the moral and intellectual faculties can be rendered capable of governing the lower propensities, they must be strengthened by exercise; and they cannot be sufficiently invigorated in solitude. Strict rules for proper conduct should be framed, and the offender should be placed more and more in circumstances in which the observance of them would depend on the vigour of his own moral and intellectual faculties; and he should be advanced to greater and greater degrees of liberty, of self-regulation, and of social enjoyment in proportion as he showed himself to be capable of acting virtuously and wisely; while, on the other hand, his power of self-action and his means of enjoyment should be abridged in exact proportion to his abuse of these advantages.

During the whole period of his confinement, seclusion during the night, and active labour during the day, should be combined with vigorous moral, intellectual, and religious cultivation. Classification of the prisoners during the day should be duly attended to, so that the more advanced might operate as guides and examples to those more recently received; and those who contributed most effectually, by precept and example, to the reformation of their fellows, should be proportionately rewarded. Before the final discharge of a prisoner I should consider it necessary to bring him into that state of moral and intellectual vigour, and of clear perception that the paths of virtue are the only paths of peace and happiness, that he could be allowed to go at large into society on particular occasions, on the pledge of his word to return at a certain hour to the Penitentiary. These institutions should be placed at a distance from large towns, but near rural villages, with the inhabitants of which the prisoners in the progress of their moral probation might hold regulated communication. If the treatment within the Penitentiary were conducted on the principles now recommended, my opinion is, that, in the course of time, a great majority of the criminals could be brought into that condition of mind in which they would not only give the pledge, but redeem it faithfully; and until they were capable of doing so, I should consider them not fit to be restored to society.

In some individuals, the moral and intellectual organs are so deficient in size, in proportion to those of the propensities, that they may be found incapable of reformation. Such men are moral patients, and they should be confined for life.

Under this system of treatment, they could be easily distinguished; it would be seen that no deep moral or religious impressions were made on them, that they did not advance in reformation, and that they abused every extension of freedom allowed to them. According to the laws of the prison, they would, by their own conduct, postpone indefinitely the day of their liberation; and they would thus remain prisoners for life, without the necessity of any special sentence condemning them to this detention. The opinion that offenders, if once at large, would, under the pledge of honour, return to the prison, will, by many, be regarded as Utopian; but the object of the treatment now recommended, is to rekindle in the prisoner's mind the sense of honour and of the sanctity of a promise, and if this cannot be accomplished, his reformation is hopeless. Besides, the motives which prompt the prisoner to flee from an ordinary prison would not exist here. In support of my opinion, I may mention, that the Bridewell of Glasgow is conducted, as far as the state of the law will allow, on humane principles; and that four boys who had been confined in it, and at the expiry of their sentences had been liberated, having found themselves unable to procure employment, and having been reduced to the alternative of again becoming criminals or of dying from want, after a consultation among themselves, they resolved to return to Bridewell, to state their case to Mr. Brebner the Suprintendent (who, by his humane treatment, had convinced them that he was their friend), and to solicit as a favour to be received back again into the prison, until they could find the means of earning an honest livelihood. He opened the prison gates, restored them to their cells, and reported in the city this spontaneous triumph of their moral faculties: on which masters were speedily found who unhesitatingly received them into their service, and they were saved from a life of crime.

In the present state of the criminal law and of public opinion, it may appear to be impossible to reduce these views to practice; but I beg leave to suggest a method by which they might be brought to the test of experience. If an institution, capable of accommodating 40 or 50 persons, were prepared in conformity with the principles now advocated, it might be supplied with inmates in the following manner: Let the criminal law, the punishments awarded to crimes, and the treatment of offenders in the common prisons, all remain as they now are; but let a new law be made, placing it in the power of the supreme judges, to offer to each of a limited number of criminals who have been sentenced to three or more years' imprisonment, the option of either undergoing the punishment awarded by the previous laws to his offence, or surrendering himself, without condition or limitation, as an inmate of the new institution, to be treated as its rules should prescribe, and to be confined in it as long as its directors should consider it necessary to detain him. This law should declare the contract by which the criminal surrendered himself to the directors to be legal and valid; so that the directors might enjoy power to enforce the rules of the institution, and to reclaim any offender who should attempt to escape.

When condemned criminals clearly understood the object and spirit of the treatment to which they would be subjected in the new institution, many of them would willingly surrender themselves to its directors, and by this means the experiment now recommended might be tried at little expense, and without any important interference either with the existing criminal laws, or with public opinion; and if it should prove unsuccessful, very little harm would have been done, either to the public or to the criminals the selves.

It would be indispensable to the success of the experiment, that the directors and all the officers and teachers of the institution should be convinced of the soundness of the principles on which it proceeded, and should desire to realize its objects. If its execution were intrusted to the advocates of the existing system of prison discipline, or even to the admirers of any system different from the one now recommended, the failure of it might safely be predicted. As the results contemplated could be attained only by fervent and long-sustained moral, religious, and intellectual efforts on the part of the officers of the institution, any lukewarmness on their part would prove an all-sufficient cause of non-success.

Finally. A practical knowledge of Phrenology on the part of the chief superintendent and directors of the Institution, would be of great advantage. By means of this science, the natural dispositions and talents of each individual could be ascertained, much deception on the part of the criminals be prevented, and a steady and consistent direction be given to the efforts of all the persons employed in the institution.

The views contained in this letter are of necessity general; because a volume would be requisite to state all the modifications and details that would be necessary to be attended to in carrying them into practical effect; but your own extensive knowledge of the principles of criminal legislation and the practice of prison discipline, will enable you to correct the errors into which I may have fallen, and to supply the deficiencies of the present exposition. I have the honour to remain, with the highest esteem, my dear Sir, yours most faithfully.

GEO. COMBE.

REVIEW OF BOOKS.

The Phreno-Magnet and Mirror of Nature.

WE have been favoured with Nos. I. and II. of a monthly work under the above title, edited by Mr. Spencer Hall, a gentleman who has gained considerable notoriety by his lectures upon Mesmerism in the provinces. We opened the No. I with no small eagerness, feeling that we were on the point of receiving confirmation—by a strong array of facts, to which we might ourselves refer—of what we had seen, and the still greater wonders of which we had only heard; we confess our utter disappointment—we closed the first No. after a most careful perusal, without having been able to detect even a plausible argument in support of the astounding theories propounded; all, we regret to say, is mere bold assertion. We are promised facts and evidence in the course of the work, and we shall hail their appearance with pleasure; we will not yield to Mr. Spencer Hall in the love of truth nor in boldness of its advocacy—we never have nor ever will shrink from fearlessly pursuing the path, to whatever end it leads, when assured it

is TRUTH that points the way; but we cannot receive as truth all we hear, because it is *new* or *strange:* we must carefully investigate; cases for and against must be seen,—not one, but hundreds,—before we deem it safe to announce the discovery of a single new organ. Gall often thought he had made such discoveries, and after years of patient investigation confirmatory of his views, he met with cases which showed him he had been in error, and he had cause to rejoice that he had not endangered his system by a hasty announcement of his supposed discoveries. Mr. Spencer Hall candidly says, he was ignorant of his present system until the spring of 1842, and now in some nine or ten little months, he announces the discovery of some 150 faculties, and organs in connection with them. This is going a-head with a vengeance; whatever other organs Mr. Spencer Hall may have, we opine his *cautiousness* is not large. We find the first call Mr. S. H. had to this miraculous method of multiplying the human faculties, was from reading a work, by the Rev. &c. Roy, Sunderland (America); and the theory of this gentleman is given first; Mr. Spencer Hall stating as his reason for giving the reverend gentleman's account precedence of his own personal narrative, is the candour and courtesy which is due to a senior, and which he says he hopes to receive from others.

The rev. gentleman says the brain has *five large poles*, corresponding with five others in the heart, and with these large poles there are consecutive poles, throughout the entire system, connected with every mental and vital organ, and with every muscle and portion of the body which is concerned in the production of voluntary and involuntary motion.

This may be true,but we should as soon believe that every man has five heads as five poles, upon the bare assertion of the Rev. anybody; and we think it would be as easy to *prove* the one position as the other. That there is much truth, as well as mystery, connected with the influence exercised by one individual over another, we have proved; that much good must result from a knowledge of any truth, we are assured; but we must beg our readers, and all who have any pretensions to philosophic acumen, not to be led back from the observation of facts to the study of theories, which, for aught we know at present, are based upon as mere pretence as were the idlest assertions and the vainest imaginings of the old schoolmen.

Without condescending to name how, when, or where the discovery was made, or even naming the situation of the organs, the Rev. gentleman coolly says, "Another interesting fact, *demonstrated* by *my* discoveries, is the opposition of the mental organs. My experiments *have proved* that the organs are balanced by positive and negative poles, as for instance, one organ is for joy and another for sadness. If it is a law of our nature for all the faculties to desire and seek for gatification, are we to understand that with the organ of sadness large, the individual is happy in proportion as he is miserable? There is too, it appears, an organ desiring to see *old places;* and another for *new ones*, or *travelling*. Now it does appear to us that we must travel as far at least to see *old places* as *new places*, therefore we suppose the desire to see *old* places being predominant, the individual would desire to see them, but without a desire to travel; so one or the other faculty must be outraged to please its opponent. We are favoured too, it seems, with one organ for *recent* events and another for *ancient* events; now what is to be understood with regard to this?—a geological event five hundred years ago is recent, speaking geologically; historically, of England for instance, it is neither very recent or ancient—(there should be an organ between the two for middle-aged events); but sixty years is an ancient event of any thing having occurred to an individual. At least we should have been told whether one, two, or three hundred or a thousand years was the limit of the organ for recent events, and then we might have made some observations for ourselves on the point. It would be useless to occupy more space in noticing these vague assertions; they never should have been made by any man having the slightest claim to scientific attainments. We only allude to them to point out to those whose credulity might induce them to take such things on report, how they may proceed to examine for themselves the assertions, while waiting for proof or even argument in their support. We repeat, we are ready to believe anything that can be proved; to co-operate with men of any sect, party, or country to find proof; but until something more definite is related, as to the situation or the functions of some of the supposed organs, we should as soon think of searching for the centre of gravity, or endeavour to analyse the vital principle, as to seek for the organs of love of ancient places,—the love of censure, (to receive it, it being the opposite of the love of praise, we are told), the love of pets,—the organ regulating the nerves of sensation,—the organs of *calorification* and coolness, &c.

Space will not allow us to extend in our present No. our remarks upon Mr. Spencer Hall's personal narrative, but from the veneration expressed for the Rev. gentleman's opinions which we have alluded to, we presume Mr. S. H. agrees with the views expressed. There is a new organ mentioned of *veneration for man*, will Mr. S. H. inform us if it is large in his own head; and if so, what sort of man it inclines one to venerate? Mr. S. H., we understand him to say, in addition to the 150 new American organs, has discovered the following; but the list is too long, we will quote a few only,—there is *aquativeness*—no explanation given, does it mean swimming, rowing, or a tendency to break the ice when skating; perhaps this organ gives the bias to those suicides who prefer drowning? Then we have those relating to *waterfalls*, caverns, storms, the ocean: so aquativeness, we must conclude, is confined in its operations to rivers and ponds. May it not, if situated

near *alimentiveness*, be in connection with *teetotalism*? but then to complete the theory we must have gin, rum, beer, wine and many other tativenesses. We are seriously told too,—nay, it is positively printed,—that there are organs for velocity—riding, (when the former is active, I suppose we should gallop the horse, unless we hurried to a rail-road station), walking, climbing, descending, (it is fortunate the latter exists, or a poor fellow might keep on always climbing up and never coming down again), of evolution and convolution, of the *tragic*, as a negative of the *comic*. This is the first time that we ever heard the absence of comicality constituted tragedy. Excavativeness, as contrary to compilation in constructiveness: what a large development of this organ we should find in Mr. Brunel, the excavator of the Thames Tunnel! To make up a pretty little bit of theory of our own, to show how easy it is to be done, we might exclaim, what benevolence is manifested by the Creator, in bestowing this love of excavating on man; doubtless it is large in *miners* and *colliers*, and while the ignorant lords and commons are seeking to prevent children working underground, they are depriving the poor dears of the gratification of one of their faculties, bestowed upon them simply to adapt them to their situation, and to make them *love* burrowing *underground*.

We shall take leave of Mr. Spencer Hall's Phreno-Magnet No. I., with a brief quotation, the truth of which we acknowledge is apparent; but we must be excused if we doubt for the present, that any time will suffice to prove all that is guessed at in this work. We sincerely hope that Mr. Hall will see the necessity of using caution; if he does, he must approve our endeavour to restrain the tendency to believe before proving. If Mr. Hall can afford any proof of what he asserts, none will be so eager as ourselves to publish them, and to be relieved from our present ignorance. If what is asserted be truth, no sacrifice would be shrunk from, nor is there any risk that would not be incurred. Surely Mr. S. H. must contemplate a visit to London; indeed, we have no hesitation in saying, that if he has proofs of only one of his assertions being true, he is bound as a philosopher, as a man, to give them to the world, that men of inquiring minds may test them. We place little reliance as to any result produced upon a scientific question before a large assembly: the majority are not capable of judging; and besides, they may easily be excited to aid any effect resulting even from dissimulation; if really a conscientious proceeding, the exhibitor certainly has less chance of displaying the powers he may possess over his fellows, if such power depends upon steady and cool perseverance. In a given course, the patient too is under an undue excitement, when exhibiting before a crowded audience in a theatre. These circumstances being taken into consideration, we confess we care little what may be the verdict of such a jury; be it *pro* or *con*, it passes with us as a very slight circumstance. We must see, to believe; we must arrive at self-conviction, through the only legitimate channel—self-observation. We repeat, we are desirous of being taught, and we trust we may ere long obtain such information as will put us, and many who are as ignorant as we, in the road for observing the *whereabouts* of some at least of these very many curious new organs. Mr. S. H. says,

We are prepared for encountering considerable incredulity as to these statements with a mass of evidence it would be absurd on our part not to rely upon, and which time will prove to the world to be genuine. It is impossible, however, to bring before every inquirer ocular proof of its validity; but when we state that many thousands of intelligent people, including gentlemen widely celebrated for their scientific attainments and candour, have sat as a jury on the question in Sheffield, York, Nottingham, Birmingham, and other places, and by a large majority given in their verdict of credence, we at least show cause for a patient examination on the part of the public, and of the result we have not the slightest fear. Of the means by which this evidence was obtained, in our present number we can give but a brief outline. Thankful that it has been our privilege to meet with subjects more than ordinarily susceptible of the magnectic influence, we have endeavoured to use it for the most honest and rational purposes; and its revelations have been even more than adequate to our assiduity.

AN ADDRESS BY MR. GEORGE COMBE.

Delivered at the Anniversary Celebration of the Birth of Dr. Spurzheim, and the Organization of the Boston Phrenological Society, December 31, 1839.

Concluded.

Napoleon frowned on Dr. Gall and his discoveries. But where are now Napoleon and his empire? His body moulders in a solitary tomb, far from the scenes of his energetic deeds, and his empire has crumbled into dust. Has *he* triumphed over Dr. Gall? No: the cast of his own head now serves as one of the strongest evidences in support of Dr. Gall's discovery; and Napoleon, *dead*, ministers to Gall's enduring glory!

There can be but one Dr. Gall, because there is no other department of nature equally important for man to know, with that which contains the philosophy of his own mind; and this once discovered, no equal field remains to be explored by succeeding philosophers.

Next to Gall, beyond all question, stands Dr. Spurzheim, on the anniversary of whose birth we are now assembled. He has not the merit of having discovered the functions of the brain; but he has extended the knowledge of them by discovering important organs which Dr. Gall did not reach, and he has taught more largely the applications of the whole. Animated by a generous devotion to truth, he, in early youth, cast aside the allurements of ambition, and the prospects of fortune, and dedicated his life to Phrenology, when it had no defender except its founder, and counted among its opponents the greatest minds of the scientific world. But signal has been his

triumph! In Britain, we cherish his memory with the deepest reverence and fondest affection. He it was who first came, like a messenger from heaven, to make known to us the new philosophy; and we find his monument in the good, the imperishable good, which he has done to us. We point, as you do, to improved hospitals for the insane, managed (to the admiration of our countrymen) by his avowed disciples, and on the principles which he taught; to our improved schools, conducted on his maxims; to our more just and humane administration of criminal law, particularly in cases of homicidal insanity; to our enlightened, philanthropic, and philosophical press (for the journals of largest circulation and most extensive influence, in my country, are conducted by followers of Dr. Spurzheim); to our general advance in civilization: and we say we owe these great benefits to the new philosophy which Dr. Spurzheim taught us to understand and apply.

On the 25th of January, 1828, in my native city, and in the presence of this illustrious teacher, I publicly acknowledged that "I owe every thing I possess in this science to him: his lectures first fixed my wandering conceptions and directed them to the true study of man; his personal kindness first encouraged me to prosecute the study thus opened up; and his uninterrupted friendship has been continued with me since, communicating every new idea that occurred, and helping me in difficulties which embarrassed my progress." I now stand within a short distance from his grave, and nearly twelve years have rolled over my head since these words were spoken, I repeat them here with redoubled earnestness, and confirm the testimony then given to the value of the gifts in the following words: "I speak literally, and in sincerity, when I say, that were I at this moment offered the wealth of India, on condition of Phrenology being blotted from my mind for ever, I should scorn the gift; nay, were every thing I possessed in the world placed in one hand, and Phrenology in the other, and orders issued for me to choose one—Phrenology, without a moment's hesitation, would be preferred."

On the 13th of December, 1832, the intelligence of Dr. Spurzheim's death in this city was communicated to the Phrenological Society of Edinburgh. Mr. James Simpson, in alluding to the melancholy event, said: "His labours were as expansive as they were indefatigable; no scope was too great for them. He had gone to add the new world to the old, in one wide empire of truth. Alas! that America's first tribute to her illustrious guest should be a grave, and a monument!" That monument, citizens of Boston, is a noble tribute of respect to a great and good man's worth. The place, the form, the simple inscription of the name, "SPURZHEIM," all speak with a touching eloquence to the soul, which no pomp of architectural decoration, and no panegyrie of classic phraseology, could have reached. Posterity will associate one name with that monument,—the name of Mr. William Sturgis, citizen of Boston. This day I repaired to his residence, and tendered him my humble gratitude for the tribute which, in erecting it, he had paid to the memory of the benefactor of his race, to my master and my friend; and for which many a good mind will hereafter honour him.

I cannot take leave of this society,—my last leave of them,—at which every emotion of my mind swells with sorrow, when I recall their virtues and intelligence, their ardent and expansive philanthropy, and their overflowing kindness to myself as a stranger—I cannot bid them farewell in more appropriate terms than by recommending to them to carry into effect the resolution that was adopted on the 14th of November, 1832, by the Boston Medical Association. It is in these words:—

"Resolved, That we recommend to our fellow citizens the opinions of the deceased, on the improvement of our systems of education, and especially what relates to the development of the physical powers and moral dispositions; and, as they can no more expect to hear them from the lips of our lamented friend, that they lose no time in making a practical application of them to the existing state of our institutions for the culture of the human mind."

CASES AND FACTS.

In the London Literary Gazette of the 13th August, it is stated in an editorial article, that Dr. J. S. Davey of the Hanwell Lunatic Asylum, who is one of the most celebrated Phrenologists of the day, has given publicity to the following facts:—"That he has tried the effect of Natural or Vital Magnetism on the patients in the Hospital, with the most excellent results, and feels assured that the practice of Vital Magnetism will soon be universally adopted in the treatment of the insane."

Extract from a letter of Mr. Owen, of Indiana.

A subsequent experiment was of a still more startling character. Dr. Buchanan having informed us, in writing, that he would attempt to change T.'s mind to the condition of early infancy, proceeded to operate on certain organs. T——'s head dropped on one side; he appeared hardly conscious of anything that was passing around; and with a silly laugh, (which in an adult seemed almost idiotic,) he held up his hands, opened and closed his fingers, and appeared to examine them with much delight. There was a complete relaxation of the muscular system. His arms dropped over the chair, and stooping down, he seemed listlessly to trace and admire the bright figures on the carpet. At last, getting on the floor, he caught up, with great glee, a bunch of keys that were thrown to him, seized upon an impromptu doll that was placed in his way, crawled about without apparent object, and in short, exhibited every symptom of a relapse into a state of infancy. When restored, by the action of the operator's hands, he appeared to awake, almost from a trance; did not recollect what he had been doing, and could not imagine how he got from his chair to the floor.

An experiment succeeded, which it was frightful to witness. By passing his fingers in a peculiar manner, backwards and forwards, along the medium line of the sinciput, corresponding with the upper fissure of the hemispheres of the brain, the effect appeared to be, to destroy all sense of identity; to scatter the thoughts, so that they could not be concentrated on any subject; and to cause the legs and arms to be extended in opposite directions, violently and involuntarily. The patient sometimes moved his head and body to one side, then to the other; seemed excessively restless and uneasy; his eyes rolled frightfully in their sockets; and his countenance indicated utter confusion of ideas, and vague apprehension, almost amounting to horror.—When requested to

strike his hands together, he made the effort unavailingly; when asked to rise from his chair, it appeared he was unable to do so; and when assisted to his feet, his legs spread out laterally in so unnatural a manner that he could not walk; and, being afraid he would injure himself, we replaced him on his chair. He did not reply rationally to any of the questions put to him.

When restored to his senses, after this experiment, it was some little time before his mind regained its equilibrium. He complained of the effects produced as painful, though his recollection of them seemed vague. He said he felt as if his consciousness was diversified; and (as he phrased it) "as if one part of his head was thinking one way, and one another." He added, that he experienced an impulse to go in different directions at the same time.

Laura Bridgman.

A highly interesting example of the utility of Phrenology in education, is furnished in the case of Laura Bridgman, a pupil in the "Perkins Institution and Massachusetts Asylum for the Blind," who from infancy has been deaf, dumb, blind, and nearly destitute of smell, but who, nevertheless, by the enlightened and most benevolent efforts of Dr. Howe, the superintendent of the Institution, now exhibits attainments that are equally astonishing and admirable. Public attention has been called to her in this country by Mr. Combe, and, more recently, by Mr. Dickens, in their "Notes" on America; and the former cites a letter, in which Dr. Howe mentions that he and the teachers of the Asylum owe whatever success has attended their exertions in improving the education of the blind (and it is generally acknowledged to be great,) to the light which Phrenology has shed on their path. The following is a brief description of Laura's attainments, selected from the "Annual Report of the Trustees" of the Institution for 1840. She was then nine or ten years of age.

"There is one whose situation is so peculiar, and whose case is so interesting in a philosophical point of view, that we cannot forbear making particular mention of it; we allude to Laura Bridgman, the deaf, dumb, and blind girl mentioned in the two last reports.

"The intellectual improvement of this interesting being, and the progress she has made in expressing her ideas, is truly gratifying.

"She uses the manual alphabet of the deaf mutes with great facility and great rapidity; she has increased her vocabulary so as to comprehend the names of all common objects; she uses adjectives expressive of positive qualities, such as hard, soft, sweet, sour, &c.; verbs expressive of action, as give, take, ride, run, &c. in the present, past, and future tenses; she connects adjectives with nouns to express their qualities; she introduces verbs into sentences, and connects them by conjunctions; for instance, a gentleman having given her an apple, she said, *Man give Laura sweet apple.*

"She can count to high numbers; she can add and subtract small numbers.

"But the most gratifying acquirement which she has made, and the one which has given her the most delight, is the power of *writing a legible hand*, and expressing her thoughts upon paper; she writes with a pencil in a grooved line, and makes her letters clear and distinct.

"She was sadly puzzled at first to know the meaning of the process to which she was subjected; but when the idea dawned upon her mind that by means of it she could convey intelligence to her mother, her delight was unbounded. She applied herself with great diligence, and in a few months actually wrote a legible letter to her mother, in which she conveyed information of her being well, and of her coming home in ten weeks. It was indeed only the skeleton of a letter, but still it expressed in legible characters a vague outline of the ideas which were passing in her mind. She was very impatient to have *the man* carry this letter, for she supposed that the utmost limit of the Post-office Department was to employ a man to run backward and forward between our Institution and the different towns where the pupils live, to fetch and carry letters. We subjoin to this Report a correct *facsimile* of Laura's writing, observing that she was not prompted to the matter, and that her hand was not held in the execution; the matter is quite original, and the chirography is entirely her own.

"She has improved very much in personal appearance as well as in intellect; her countenance beams with intelligence; she is always active at study, work, or play; she never repines, and most of the time is gay and frolicsome.

"She is now very expert with her needle, she knits very easily, and can make twine bags and various fancy articles very prettily. She is very docile, has a quick sense of propriety, dresses herself with great neatness, and is always correct in her deportment. In short, it would be difficult to find a child in the possession of all her senses, and the enjoyment of the advantages that wealth and parental love can bestow, who is more contented and cheerful, or to whom existence seems a greater blessing than it does to this bereaved creature, for whom the sun has no light, the air no sound, and the flowers no colour or smell."

Dr. Howe's testimonial to the advantages derived by himself and the teachers from Phrenology, is in these words:—

"Before I knew Phrenology," says he, "I was groping my way in the dark as blind as my pupils: I derived very little satisfaction from my labours, and fear that I gave but little to others. Our upper classes are all instructed in the general principles of intellectual philosophy, and we explain to them both the old and the new systems; but I never new one of them who did not prefer the latter, while I have known many who have taken a deep interest in the philosophy of Phrenology, and heard them avow that they were made happier and better by understanding its principles. Some of our teachers are persons of considerable intellectual attainments, and all of them have adopted the new philosophy since they joined the Institution, not because they were induced to do so by any request of mine, or on any consideration of extrinsic advantage to themselves, but solely because their duties led them to examine all the theories of mental philosophy, and the new system recommended itself most forcibly to their understandings, and appeared most susceptible of practical application."

"Dr. Howe," says Mr. Combe, "at my request put this testimony into writing, and authorized me to use it."—*Notes on the United States of America.* By George Combe, vol. iii. p. 189.

The greater the knowledge which a man acquires, the less highly does he think of himself. Self-conceit, if not the direct product of ignorance, is greatly fostered by it.

RATIONAL MESMERISM.

We have been favoured with the following account of Mr. Catlow's experiments at Wakefield.

On the first evening Mr. Catlow opened his lecture by saying that he would only make a few remarks, as the handbills announced that a discussion should take place after half-past nine o'clock. He begged the audience distinctly to understand that the discussion was not his own suggestion, but as the announcement had been made by a friend of his he would not shrink from the discussion. Mr. Catlow proceeded to say, that he had, along with the Rev. J. Cameron and the two proprietors of the *Journal*, been down to Mr. Marriott's mill, and there had selected some patients on whom experiments would that evening be tried. He agreed to try experiments on these parties for the satisfaction of his friends, and though he yielded to these suggestions, still he would not yield the importance of the experiments on his own patients. The discussion to-night would be confined to Mesmero-Phrenology. The following was his proposition for discussion :—

"That the phenomena ascribed to the excitement of cerebral organs, are dreams induced by impressions on one or more of the senses according to the natural and general laws that regulate the development of mental states and the movements of the organs of external relations in sleep."

Thus leaving untouched the question of cerebral organology, and which implies the second proposition.

"That the doctrine requires other proof than that which can be derived from the experiments of the mesmero-phrenologists."

Mr. Catlow proceeded to say that in coming forward it had been his desire to make no personal allusion, neither had he any personal feelings on the subject. He had never witnessed the experiments of the mesmero-phrenologists, though he had frequently been desirous to do so; and he regretted that he was unable to be present at the lecture on the previous evening both on his own account and on the account of the valuable institution for which the lecture was delivered. Mr. Catlow then produced a boy apparently about twelve or thirteen years of age from Mr. Marriott's mill. Before going on with the experiments, the Rev. J. Cameron came forward and said that it was at his suggestion that Mr. Catlow had been down to Mr. Marriott's mill, and he assured the audience on his honour that Mr. Catlow had never seen the patients before that afternoon, and then only in the presence of Mr. Marriott, himself, and several others; so that in these cases there could be no collusion. He merely stated this for satisfaction to the audience, he himself had been thoroughly convinced of the correctness of the theory by what he had seen of the experiments that afternoon. Mr. Catlow then proceeded with the experiments, and produced sleep in about five minutes by passing his hand slowly up and down before his eyes. After sleep had been produced, he said the proper way would be for some gentleman or gentlemen in whom the audience had confidence to come upon the platform, and test the boy whether he was asleep or no. Mr. Dunn and Mr. Holdsworth then went upon the platform and the experiments proceeded, and after several had been tried, it was arranged that Mr. C. should at once proceed to the subject of Mesmero-Phrenology, and that Mr. Dunn or Mr. Holdsworth should point out an organ on a bust, and that the organ should first be rubbed as the Mesmero-Phrenologists do, and if no result ensued that Mr. Catlow should act on his suggestive theory.—The organs were then pointed out on the bust by Mr. Dunn and Mr. Holdsworth, and then rubbed by them without any effect, after which Mr. Catlow, amid loud cheers, produced the required demonstration by the slightest whisper. While Mr. Dunn was touching and rubbing one of the organs, which we think was *veneration*, the boy got up and followed Mr. Dunn across the stage, until Mr. D. actually fell off on his back on the floor; the lad remaining without moving a muscle, though there was a loud cry from the audience, who were afraid that Mr. Dunn was hurt. On Mr. Dunn gaining his equilibrium, he said that it was his intention to have taken the boy to the edge so that he would have fallen off. He fully expected that the lad must have fallen off after him (Mr. Dunn). The phrenological experiments were carried to some extent, after which a girl was introduced from the same mill, and sleep was almost instantly produced by pointing. Mr. Dunn and Mr. Holdsworth again proceeded with the phrenological experiments, which were all decided failures, by rubbing or touching the organs, but were all successful by the suggestions. A little girl from Manchester was then introduced on the platform, and sleep produced in about half a minute. The eyes of the girl were examined by the medical gentlemen, and the experiments proceeded. She danced in first-rate style and kept tune and time surprisingly. The patients were then awoke, and Mr. Holdsworth delivered a short address, in which he stated that Mr. Dunn and himself had appeared on that stage in the character of medical men, to test the reality of the experiments, and after the severest scrutiny, they were bound to acknowledge that their opinion decidedly was that they were real. Mr. Dunn said that he frankly confessed the reality of the experiments; next, continued Mr. Dunn, to the discovery of the truth is the acknowledgment of error, and he frankly confessed that he had been in error up to that evening, as he never before believed that even sleep could be produced by these means; but this evening he had been thoroughly convinced of his error.

Fox-hunting Parsons.—We copy the following graphic sketch from the letter of "a Liberal," in a Cheltenham paper:—"When I arrived at this place it was on Sunday. I of course attended a church—it was decent. When I entered the precincts of the holy edifice, a sturdy beggar in the shape of a box-keeper of a theatre, approached, and inquired if I had *paid?* "What do you mean?" "All people pay, Sir," he replied. "Do they?" said I; and looking towards the pulpit, I there discovered a jolly, rosy-cheeked, swaggering, fox-hunting parson, with whom I had been in company a few days before in a tally-ho chase, giving the view-hallo with Stentorian lungs; then, taking a cursory survey of the audience, I quitted the mercenary theatre in disgust."—Thus it is that the Established Clergy, in general, create Dissenters. They hunt six days of the week; and on the seventh, mumble over the Church service, and then abandon themselves to the consoling idea that they have conscientiously performed their duty! If these men were paid according to their services, the stocks—not the three per cents.—would be their portion.

M'NAUGHTEN.

We wish to devote some attention to the recent trial of M'Naughten, for shooting Mr. Drummond.

If legislation were based upon sound principles, it is quite evident M'Naughten would have been prevented from committing the crime, and placed under restraint, when the sapient Scotch functionary, seeing he was deranged, asked him if he had ever been treated as an insane man, and told him to go home and consult his friends. If hanging were ever proper, it would be in the case of a sane man, who, aware of another's mental disease, allows him to go at large till crime results; or of a Secretary of State, who, knowing there are thousands of such cases, makes no provision for their being subjected to such treatment as will remove the disease, (in the case of M'Naughten, a few weeks' proper treatment when the disease was first known to exist, would no doubt have restored him to a sound state of mind, and Mr. Drummond's life, and all the consequences resulting from his death, would have been saved,) or deprive them of the power of injuring others, but waits till death has been inflicted on some one, and then interferes, and as unreasonably makes arrangements for keeping the patient in confinement all the rest of his life. What reason is there in this? A man shoots his fellow creature. A jury declares upon the evidence of the highest medical authorities, that the man, owing to insanity, was not able to resist the motive to kill some one; and they admit the position of the learned council, that all insanity results from disease of the brain; and then, after our law makers having to a great extent been accessary to the crime, by not providing a remedy in time, doom the unfortunate victim, not to the necessary privation and treatment for the cure of the heightened disease, which they have allowed to reach its present extent, but to perpetual imprisonment, regardless as to whether the disease is increased, lessened, or cured; and they will go on hearing of such cases, calling themselves Christian men, and exerting themselves for this or that *private bill*, although it only comprehends the removal or erection of a turnpike; and yearly sacrifice the lives of their fellow-creatures, by the apathy they manifest in ascertaining the real nature of man, the source of crime, and modes of treating all who by their deviations from sane conduct, distinctly prove they are subjects for restraint; whether the aberrations be of a violent or a desponding nature, or a tendency to indulge in habitual intoxication. Where the deviation from rational conduct is proved by overt acts of vice or folly, blind ignorance alone would restrain the arm of power from interposing to prevent the fatal results known to follow so frequently. We shall resume our efforts to force these facts upon the notice of all; and surely in a case so self-evident, no argument can be required to prove a truth, which all must know; and if their attention is called to the subject, all are willing to acknowledge that in such cases "something should be done."

INTELLIGENCE.

London Phrenological Society.

The meeting on Monday the 20th ult. was numerously attended. Dr. Elliotson in the chair. Mr. Atkinson, F.G.S., read a paper on the late John Varley, the eminent painter; he described him to have been a man of wonderful genius and intellect, original in all his conceptions, grand in all his designs—an ardent admirer of nature and nature's works; he loved the sublime and beautiful, the cloud capt mountain, the lowly valley, the placid lake, the umbrageous wood "impervious to the sun;" these were his delight to view, and these he so inimitably transferred to canvas. In landscape painting he stands pre-eminent—none have excelled him, few can equal him; he was the founder of this species of art in water colours. In manners he was mild, affable, benevolent, and communicative; his charity was as large as his expansive heart; he knew no distinct country or creed. "Friend to no sect, he took no private road, but looked through nature up to nature's God." As every mirror has its dark side, so has human nature its frailties. Varley's might have been called amiable, it was credulity; he believed nearly all he heard or read; he was an astronomer, and deeply impressed with the truth of the occult science of astrology: he imagined the starry host to possess an influence over the actions and feelings of men, and "that there were more things in heaven and earth than were dreamt of in our philosophy." Varley was wholly devoid of worldly prudence, and was consequently always in difficulty. The cast of his head was exhibited. The coronal region was large; the moral faculties highly developed, and the intellectual, to a high degree. *Ideality*, his predominant sentiment, was strikingly large; also *benevolence* and *constructiveness*. Mr. Atkinson at the close of his address was much applauded. Dr. Elliotson said he wished to call the attention of the meeting to the report of the Hunterian Oration which he had read in the *Medical Times* of the 18th inst. The doctor said here was a gentleman addressing the first surgical college in the kingdom, and asserting that to Sir C. Bell belonged the honour of the greatest discovery made in the nervous system for twenty centuries. The passage is as follows:—"In a word there belongs to Bell the great discovery, the greatest in the physiology of the nervous system for twenty centuries—that distinct portions of that system are appropriated to the exercise of different functions." Dr. E. in no way detracted from the merit due to it; it was a discovery, and as such entitled to praise; but when compared with those of Gall it shrunk into insignificance, "it was as a wart to ossa." What Gall years before discovered with respect to the brain, Bell applied to the excito-motor nerves. The former said that separate parts of the brain have distinct functions; the *latter* had found out after twenty centuries "that distinct portions of the nervous system are appropriated to the exercise of different functions."

Dr. Epps commenced a course of four lectures on Phrenology, at the National Association Hall, Holborn. All who are acquainted with this gentleman's happy manner of illustrating the principles of the science, so to speak, for while his strictly logical reasoning is sure to carry conviction to all capable of comprehending a just conclusion, his reasoning is introduced and made familiar by such an array of interesting facts and amusing anecdotes, that the subject at once, in the hands of Dr. E., becomes one of interest to all. At times, we may just hint perhaps, the Dr. allows his *love of approbation* a little *too* much rein; and as we object to Phrenology being tacked to any system, or made subservient to other views than those strictly relating to it as a natural science, we are not pleased when extraneous matter is placed in too strong a light. We do not wish for Phrenology any more than chemistry, upon Christian principles. The truths revealed by science are universal; nor would we have them mixed up with politics. The knowledge we gain by the study of any science, may, and should be, brought to bear on *all* subjects—religious, political, and social; but the study of the principles and details of a science should be kept apart from the application of the principles, when acquired, or we may expect to hear of an anti corn-law league phrenological lecture, or a conservative system of the science of Phrenology, dedicated to all who love things as they are.

In our next number we propose giving a report of the succeeding lectures of Dr. Epps. We should be glad to hear of the formation of a class, among the members of the Association, for the study of Phrenology.

From Liverpool we are glad to hear that the appearance of our Journal has led to the resucitation of a class, formed principally by some advocates of the Temperance system. We learn there are many intelligent members; that they have above 100 casts, besides skulls and books. We are promised the report of an interesting case. We shall be happy to hear from them, and from all similar institutions. When men begin to teach themselves it looks well.

Ethnological Society, February 28.—The Secretary reported that since the last meeting there had been an accession to the list of members 22, which included among other distinguished persons, Dr. Knox of Edinburgh, and Professor Clarke of Cambridge. He then read part the first of a paper, entitled, "Contributions towards a History of the Esquimaux." It appears this arctic race is spread over the whole of the northern coast of North America, down to Prince William's Sound; on the Pacific, including the Island of St. Lawrence; and to the coast of Labrador on the Atlantic, as well as along the opposite coast of Greenland, a computed distance of 5,400 miles, exclusive of the various indentations of the land. Throughout this vast country the same physical characters, language, and dress, is found. Dr. Prichard, in his "History of Man," has fallen into grievous error regarding this nation of fishermen, by trusting to compilations, instead of consulting the original authorities. By this means he has figured a skull as typical of the race, which is falsified by the collections of Esquimaux crania existing in this country to the number of fourteen. He has mistaken the summer for the winter dress, and placed the stature of the nation too low by upwards of six inches—no very trifling error in their physical history. Even the little, therefore, that has been done in this infant, but, particularly to medical men, most interesting science, is in a very crude state.

TO CORRESPONDENTS.

J. Methven is requested, if convenient, to forward us masks of the faces of the parties alluded to; we imagine we should readily be able to point out the one who excels in mathematics, if the facts are correctly stated. The mistakes of manipulators must not be charged to the science of phrenology, any more than errors in chemistry effect that science,—in medicine, or in astronomy. The laws of nature are invariable, although man may err in their interpretation; besides, the organ in question is, perhaps, the most difficult to determine on. Is J. M. sure, in estimating the results, he has carefully distinguished between acquired and natural capability?

H. G. is thanked for his letter. We are glad he appreciates our motive for publishing both sides of the question; we quite agree with the general tenor of his remarks. He may rest assured we shall never lend ourselves to any party, or section of a party, or advocate any creed. We, through the medium of the People's Journal, desire only to promulgate TRUTHS in SCIENCE; and we have pleasure in stating that our determination seems to please all parties. To elicit these truths, our pages will be always open to the advocates and opponents of all and every theory, so long as their communications tend to the one point,—the elucidating truth by the announcement of facts, and legitimate deductions from them. When introducing matter not so supported, it will be only with the view of restraining the enthusiasm of those who, too impetuous in the race, often injure the cause they wish to serve. No one, perhaps, might so often and so justly exclaim as Science, were she personified—"save me from my friends." The rash friends of truth have generally retarded its progress more than its most determined enemies.

Books and Papers received.—Phrenology in the Family; or, the Utility of Phrenology in early Domestic Education. Dedicated to mothers.—The Wakefield Journal.—The Western Times.—Manchester Guardian.—Sheffield Iris.—Nos. 1 and 2 Phreno-Magnet.

Books for review and communications for the monthly parts, must be forwarded to the Editor by the 15th of the current month.

Want of space precludes our replying to numerous queries this week. We shall be glad to receive any facts and opinions relating to the case of M'Naughten.

Advertisements must be ready by the 20th.

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A COMPLETE SYSTEM OF PHRENOLOGY,

(Continued.)

CHAP VI.—PHILOPROGENITIVENESS.

FOR the manner of the discovery, and the proofs of the existence of this faculty of the mind, and the invariable correspondence in the size of a particular portion of the brain, relative with the strength of the feeling, we refer our readers to Nos. 1, 2, and 3 of the Journal, article "*Philoprogenitiveness;*" and we advise the careful re-perusal of that article, before proceeding to the study of the details of the faculty under consideration.

The organ of *philoprogenitiveness* is situated at the posterior and inferior region of the brain, resting upon the tentorium, the membrane which separates the cerebellum, or little brain, from the cerebrum, or brain-proper. When large, this organ gives a decided protruding appearance to the back part of the head, (see *plate*, p. 7,) and sometimes a peculiar look of hanging over, or drooping appearance, to this part. It is one of the easiest of the organs to discriminate, but some care is requisite to distinguish at all times the development of this organ from the occipital protuberance, which, when large, may be mistaken for the organ of *philoprogenitiveness*. But this bony projection may be known by its hardness, and it never extends over so much space laterally as the organ. The situation is lower down; the bony protuberance, and a bony ridge extending from it to the back of the ear, being the external indication of the juncture of the tentorium to the skull inside. The best way to proceed, to determine the size and situation of this organ, is to trace out distinctly the position of this bony ridge and protuberance, by passing the hands down tightly pressed against the head from the top downwards, and *vice versa*. The organ of *philoprogenitiveness* is always immediately above this, in the centre of the head. Both the organ and the bony ridge vary much in their positive position; sometimes being much higher up, relatively with the position of the ear, than in other cases, but it is at all times resting on the tentorium. The knowledge of the exact position of this organ, and the occipital protuberance, enables us to judge correctly of the preceding organ of *amativeness*. It is always below, at each side; there being a division between the two hemispheres of the cerebellum. which seems to divide the two organs. The division not being so distinct in the case of *philoprogenitiveness*, it may be supposed there is but one organ, but in all cases they are double; but those on the medial line, from their approximation to each other, generally present the appearance of a single organ, although the division may be frequently distinguished; and the indentation is then taken by unskilful observers for a deficiency of the organ.

The Primitive Function of this faculty may be described as the *love of young*, the helpless and weak, the propensity to associate with children. By a primitive function of a faculty it is not intended to describe the manifestations *first evinced* of the feeling; but the term is used in the sense of the right or proper acts to which the activity of the feeling leads, supposing man to be living in accordance with the laws of his nature. Each faculty is supposed to have some specific duty to perform in the human economy; its activity, to be intended to produce some specific effect, necessary to the full realization of the capabilities of man, for usefulness and enjoyment. This specific result of the activity of any organ is regarded as the primitive function,—that is, what it is intended to perform. A better word might perhaps have been chosen, but natural, original, or ultimate, would all have been open to some objection; and the word, if we understand the meaning, is of secondary importance. Dr. Gall gives the following rules for determining what is a primitive faculty, and these rules should be carefully studied. A want of their observance has led to much useless discussion and theorizing upon supposed new organs. The Dr. says, we admit a faculty as primitive,—

1st. When it exists in one species and not in another, among animals.

2nd. When it varies in the two sexes of the same species.

3rd. When it bears no relative proportion to the strength of other faculties of the same individual.

4th. When its manifestations are not simultaneous with the other faculties,—that is, when it comes into activity, or loses its power sooner or later than the other faculties.

6th. When it is transmitted from parents to the young.

7th. When its manifestations are separately observed, either in a state of health or disease.

The Auxiliary Faculties to that of *philoprogenitiveness* are *amativeness* most especially, with the whole of the gentle feelings of our nature; *self-esteem*, and *love of approbation*; the former limiting the feeling to the circles of which *self* is the centre. The whole of the intellectual faculties aid this power, by observing the particular talents of children; a similarity of organization producing to some extent sympathy. The sanguine temperament is a powerful auxiliary to this and all the social feelings.

The Opponents are the harsh and irascible feelings, combined with large *self-esteem*, great activity of the intellect, and love of order; but when the organ is large, philosophers, and even misers, relax their usual habits, and succumb to the love of their young: and by it, even a lymphatic temperament may be urged to strenuous activity.

It is impossible to sufficiently admire the wise adaptation of our natures to our wants. Observe the utter helplessness of an infant, and think for what a lengthened period of time, the child is dependent upon others, even for the means of existence: how strong, then, should be the natural impulse, prompting to these acts of care and attention; and the manifestations are evident in the care we see bestowed by a parent on her child; but this being, in common with all the feelings, blind, unless it is directed by enlightened intellect, it leads to pampering and spoiling children. It is then acting in a merely selfish manner. A fond mother may imagine she is kind to her child, when she is only gratifying her own *philoprogenitiveness;* and very likely in a way certain to produce future misery to the object she wishes to benefit. Sir Walter Scott, who, although ignorant of phrenology, affords some most accurate delineations of the activity of the different powers of the mind, observes, that people who have this feeling strong, are immediately recognised by children, by what he calls a species of FREE MASONRY. The fact, too, of even doating parents sacrificing their children's welfare to their own blind feeling, did not escape his observation; he describes Elspat's love for her son thus:—"Elspat's ardent, though selfish affection for her son, incapable of being qualified by a regard for the true interests of the unfortunate object of her attachment, resembled the instinctive fondness of the animal race for their offspring; and diving little farther into futurity than one of the inferior creatures, she only felt that to be separated from Hamish was to die."

When the organ is deficient, a general coldness, especially towards the young, is apparent; its manifestations must not be mistaken for those of *benevolence*, it refers more especially to the helpless and weak; it imparts a considerable portion of that indescribable tenderness shown by some nurses to the sick. With this organ deficient, a sense of duty may incline, but the *power* will be wanting, to render attentions or instruction pleasing to children. It is, therefore, most essential, that all nursery-maids, tutors, masters and mistresses of schools, especially of infant-schools, should have a good endowment of this faculty; without it, whatever other advantages may be possessed, the duties will be irksome, and frequently badly performed; and thus, much suffering and injury to the child, maid, and mistress often results from being ignorant of the fact, that a good development of the organ of *philoprogenitiveness* is an absolute necessity, in such cases. The difference in the feelings of people towards children is known to all; some avoid them, while others will seize hold of and hug strange children, whenever they can get an opportunity, and are delighted to talk of, and to play with, them; and generally will they have their pockets or reticules crammed with toys or sweetmeats for the little dears; and how eagerly will they be welcomed by the playful circle; while in other cases we may observe the children recognizing a deficiency of the organ, and seeking to avoid the stranger; and, if invited to approach, it is in a tone so cold, that frequently the repugnance of the child cannot be overcome; and we have not unfrequently been mortified by seeing a child strapped because he could not like Mr. Somebody, who was papa or mamma's favourite. From the universality of this feeling, and the amiableness with which even its abuse is enveloped, much care is necessary to guard against its too great activity. Much misery is produced from the mistaken kindness of parents to their children; many, wise enough on all other subjects, are decidedly insane upon this point, and quite incapable of managing their own affairs; the old proverb is based on this fact,—that every goose thinks her own gosling a swan. When it is deficient, as much care is required to prevent children being exposed to harm from the opposite cause; in these cases, the necessary cares are considered and felt a trouble, and the offspring neglected. The deficiency of this does not induce cruelty to children; the want of a power can never produce a positive manifestation; cruelty results from other causes, the non-existence of active *philoprogenitiveness* leaves them unrestrained in their effect towards the young.

Numerous examples of the existence of this faculty will be found in the article previously quoted; it would be needless to repeat them here. The general larger size of this organ in females than in males may be observed in childhood: the girl delights to nurse her doll; she may be seen for hours amusing herself, dressing and undressing it, washing, feeding, and lulling it to sleep, exactly as mamma does to the baby; the boy will have his horse, or delights to play at top, or soldiers. Let any one range six or twelve girls on one side of a room, and as many boys on the other, and it will immediately be seen that their heads are differently shaped in the region pointed out as the seat of this organ. Where it is deficient in a girl, she will most likely be fonder of the

boys' sports; and if large in the boy, he will be more like his mother in disposition. It is large in some men; they will then dress and wash the children, and seek for pleasure in domestic occupation. Some men, who bear with philosophic coolness the loss of a wife, are dreadfully distressed by the death of a child; in this case, *philoprogenitiveness* will be found larger than *amativeness*. The existence of this faculty points out why parents are generally more distressed at parting with their children, than the children, however gentle and amiable they may be, are at leaving parents, in case of marriage, &c. The children are only bound to their parents by the ties of *adhesiveness*, *benevolence*, *conscientiousness*, *veneration*, &c. While the peculiar feeling under consideration is added to the feelings of a parent for his or her child, it is worthy of remark that the strength of this feeling bears no relation to the beauty, or even worth, of the object; the most deformed and pitiable objects, nay, the most depraved too, often finding a response through the active *philoprogenitiveness* of a mother's head, when all other portals to the commisseration of any of their kind are closed against them. When this organ is large, and combined with *cautiousness* large also, the most anxious fears are entertained for the safety of children; they cannot be trusted out of sight; if away for an hour, apprehension is felt that some dreadful mishap has befallen them. The sight of an accident happening to a child has, in several instances, produced disease in this organ, and insanity has been induced; the sudden loss of children has produced the same effect, and the poor patients would sit for hours, nay days, with their hands clasped over the organ in question,—that being the seat of the pain experienced.

In accordance with the laws of natural language, we find the motion of the body and head, in this case, in direction of the organ. See a mother seize her child, after its absence for a time; she will throw her head back, and holding the child up in her arms above her head, gaze in its smiling face with rapture. It is not very easy to describe the effect upon the countenance; its activity imparts a warmth and vividness of expression, the eyes sparkle, the mouth is drawn a little open, and laterally, bespeaking a mingling of love and joy; the whole of the limbs are gracefully relaxed, and a gentle air pervades the whole system. It is very easy to obtain illustrations of the natural language of this faculty, in any mixed company of males and females; let the children, their little pranks and games, be made the subject of converse,—the *philoprogenitiveness* will arouse, each will begin to recount something of their John, or their sister's Jane; and a like expression will be seen on every face, varying only in degree, except in one or two instances, where the organ is small. The unhappy wight so circumstanced will be seen to fidget and frown, will make sundry fruitless efforts to change the conversation, and at length gets up, and leaves, or declares that children and their nonsense should be kept at home.

Some phrenologists believe the space generally represented as being occupied by the organ of *philoprogenitiveness* contains several organs; or, at least, that the organ is divided,—the lateral parts being the organ of *marriage*. Dr. Vimont, M. Prideaux, and several others, have thought so. We have not seen any proof ourselves; we regard marriage as resulting from the combined activity of *amativeness* and *adhesiveness*, primitively. In the present day, *acquisitiveness* is a principal cause, aided by *love of approbation* and *self-esteem*. The phreno-mesmeric observers have subdivided this organ into *filial love*, *parental love*, *love of pets*, *love of gifts*, *love of keepsakes*. We must confess, we do not understand the *love of pets* as a natural feeling, nor do we see clearly the distinction between *gifts* and *keepsakes*.

(To be continued.)

NATURAL LANGUAGE.

The following passage from Miss Martineau's excellent "Letter to the Deaf," fully carries out, by her own experience, Mr. Combe's principle of the reaction of the natural language upon the brain.

Having stated that she is herself afflicted with deafness, she says: "I was kindly told, a few years ago, that many people wished to converse with me, but that I looked as if I had rather not be spoken to. Well I might; for I then discovered that in trying to check one bad habit, I had fallen into another. I had a trick of sighing, to cover which, I used to twist my fingers almost out of joint, and the pain of this process very naturally made me frown. My friend's hint put me on my guard. Instead of twisting my fingers, I recalled my vow of patience, and this made me smile; and the world has been a different place to me since. *Some such little rule as turning every sigh into a smile will help you over a multitude of difficulties, and save you at length the trouble of thinking about either smiling or sighing.*"

This, though addressed only to the deaf, is applicable to all. H. C.

TRUTH.

To gain truth, which is the object of the understanding, I must seek it disinterestedly. Here is the first and grand condition of intellectual progress. I must choose to receive the truth, no matter how it bears on myself. I must follow it, no matter where it leads, what interests it opposes, to what persecution or loss it lays me open, from what party it severs me, or to what party it allies. Without this fairness of mind, which is only another phrase for disinterested love of truth, great native powers of understanding are perverted and led astray; genius runs wild; "the light within us becomes darkness.

PHRENOLOGY VERSUS MATERIALISM.

PHRENOLOGY is often unjustly accused of favouring materialism and leading to infidelity, whereas it in truth confutes both. In its leading doctrine, namely, that one portion of the brain thinks, another is used to manifest anger, another kindness, and so of each of the other manifestations; there is evidently no more materialism than there is in the opposite doctrine, that the whole brain thinks the whole is employed to manifest anger, the whole kindness, &c. Whatever of materialism appertains to phrenology, appertains to it solely on the ground that it recognises the brain as the instrument of thought and feeling, a doctrine quite as universally admitted by anti-phrenologists as by phrenologists; so that the former are materialists in the same way and degree in which the latter are. But to be more specific:—so far from favouring materialism, phrenology furnishes stronger arguments against that doctrine, and in favour of the immortality of the soul, than can be drawn from any other source; one of which we will adduce. Materialism asserts that the mind is only an emanation, or condition, of organized matter;—that the brain is the mind, and the mind the brain, or at least the product of the brain, when active; and that they are not two substances or entities. Now, it is plain that if phrenology can point out a single instance of a difference between the condition of the two, if it can show that one is dormant whilst the other is active, or one strong whilst the other is feeble, it thereby overthrows the whole doctrine of materialism, by showing that they are two entities, and that each is not always as the other. What then are the facts in the case? Take the organ of *eventuality*, or memory of facts. This organ, and also this kind of memory, is powerfully developed in children, especially boys. The centre of their foreheads is usually swollen out beyond the other portions, and they literally never forget facts, or what they have seen or heard. In relation to men, especially old men, the tables are reversed; their organs of *eventuality* are usually small, and their memory of facts short and indistinct. And yet these very men, whilst they forget the events of the day or the week before, recollect clearly and accurately the events of childhood. This shows, that after the scenes of their childhood have passed, through their vigorous organ of *eventuality* into a mental state, the after-condition of the organ differs from that of the faculty; and hence, that they are two substances, the organ being weak, but the faculty vigorous. Having shown that there is a difference between the given state of one organ and its faculty, the inference is clear, that the same may be true of the other faculties. At all events, having pointed out a difference between the present condition of the one, compared with that of the other, we have established the principle, that vital organization is not mind, and that they are two entities, which completely upsets materialism. An equally powerful argument against materialism might be drawn from *veneration*, which is adapted to the worship of a God, of a spiritual being; and this adaptation of a phrenological faculty in man to a spiritual being, proves that there is a spiritual being. By thus establishing the existence of a spiritual being, we again overthrow materialism; because the very existence of a spiritual state of being, independent of matter, is incompatible with materialism. *Marvellousness* is also adapted to a world of spirits, and this proves there is a world of spirits adapted to *marvellousness;* for in no instance do we find one thing adapted to a second, without the existence of a second; without the existence of the second adapted to that of the first. But having completely routed the objection, foot and horse, by the first argument, we do not deem it necessary to expend the other arguments: for why should we continue to pelt that which is dead!

THE SILENT SYSTEM IN AMERICA.

By a Correspondent of the American Examiner.

ON my return to New York, I observed, sitting in the fore part of the boat, a half-starved, half-clad human being. He had terror and misery strongly marked on his countenance; all the social feelings seemed dead in him for ever. I found, on inquiry, he had lately been an inmate of Sing-Sing Prison. He had been sentenced for fourteen years, but I could not learn his crime. I was anxious to know some particulars of this famous prison, where one thousand convicts are kept at hard labour, and doomed to perpetual silence during the term of their confinement. I got into conversation with the poor wretch, and he certainly described the horrors and the cruelties of that prison to be such as must shock the feelings of humanity. The prisoners are worked hard, and allowed but a scanty share of provisions. They never get a full meal, so that there is a constant craving for food; and yet, if any of the prisoners, through illness, have any of the provisions left over, they are flogged severely if detected in giving it to another, and the receiver is also flogged. This prohibition is so strictly enforced, that my informant declared he was once flogged for picking up an old chew of tobacco which one of the keepers had spat out of his mouth. No wonder that such cruel treatment breaks down the health and spirits of those unfortunate wretches. Some of them commit suicide; others are taken sick, and when death comes to their relief, one would think some sympathy might be shown to the dying man; but no—with a refinement in cruelty peculiar to the Yankees, no friend, not even a father, a brother, or a wife, is allowed to sooth his dying couch; he sees before him the dark valley of the shadow of death, and in that awful hour he looks around for some one he loves to sooth the agonies of his soul, but he looks in vain. These prisoners, who have transgressed the laws of their country, are still human beings; they are all, more or less, susceptible to kind treatment; they have a sense of natural justice about them; they feel that the punishment inflicted is far beyond even what is due to

the crimes they have committed; a spirit of revenge is first cherished in their bosoms against their keepers; they next become dejected and almost heart-broken under the merciless castigations which they see inflicted every day around them: their constitutions fail, and if they survive the term of their imprisonment, they come out objects only for the charity workhouse. I sincerely trust that our free and happy country may never be disgraced by the adoption of such a system of brutal tyranny and oppression. While I listened to the narrative told me by this man, I had occasion to put some questions to him, and I noticed when I spoke he gave an involuntary shudder; I asked him the cause, and he said that for 14 long years he hardly heard a human voice, except that of his keeper, and even that he had scarcely ever heard but it was to order him to strip to be flogged. I felt deeply for this miserable outcast, and gave him a trifle of money, and left him sitting where I first saw him.

GOOD AND BAD IN THE SAME CHARACTER.

Many are highly estimable in one relation to their fellow-creatures and not in another. For instance, present any unfortunate, or feeble, or depressed person to their consideration, and they will be untiring in the exercise of benevolence towards that person. But present to their consideration any person of superior qualities or in superior circumstances to their own, and they immediately appear as if the spirit of malice were in undisputed possession of them. This alternation between benevolence and its opposite is ruled by *self-esteem*. In the first case, the *self-esteem* is pleased in contemplating an inferior; in the second, offended in regarding a superior. One character may thus appear very different to different persons—kind and genial to some, and bitter and malignant to others; as the shield was thought to be gold by the gentleman who came from the west, and silver by the gentleman who came from the east. It is needless to remark that so very bad a fault as envy cannot be palliated by the exhibition in the same character, towards other objects, of any amount of benevolence.

INFLUENCE OF GENIUS.

There is a certain charm about great superiority of intellect that winds into deep affections, which a much more constant and even amiability of manners in lesser men often fails to reach. Genius makes many enemies, but it makes sure friends, who forgive much, who endure long, who exact little. They partake of the character of disciples as well as friends. There lingers about the human heart a strong inclination to look upward—to revere. In this inclination lies the source of religion, of loyalty, and also of the worship and immortality which are rendered so cheerfully to the great of old. And, in truth, it is a divine pleasure. Admiration seems, in some measure, to appropriate to ourselves the qualities it honours in others. We wed—we root ourselves to the natures we so love to contemplate, and their life grows a part of our own. Thus, when a great man, who has engrossed our thoughts, our conjectures, our homage, dies, a gap seems suddenly left in the world; a wheel in the mechanism of our own being appears abruptly stilled; a portion of ourselves, and not our worst portion—for how many pure, high, generous sentiments it contains, dies with him? Yes! It is this love, so rare, so exalted, and so denied to all ordinary men, which is the especial privilege of greatness, whether that greatness be shown in wisdom, in enterprise, in virtue, or even, till the world learns better, in the more daring and lofty order of crime. A Socrates may claim it to-day—a Napoleon to-morrow; nay, a brigand chief, illustrious in the circle in which he lives, may call it forth no less powerfully than the generous failings of a Byron, or the sublime excellence of a Milton.

THE PLEA OF INSANITY.

Sir,—The observations on M'Naughten's case in your last, induce me to offer a few words on the question, more especially that I observe it has been made the subject of a discussion in the House of Lords. Little good was to be expected from any proposition on this point coming from the lawyers, but I feared the present moment, when the minds of the multitude are excited to fury little short of a thirst of blood by the majority of the press, was to be used to ensure success to some measure even more at variance with the principles of humanity and justice than the present system. Public feeling, in its usual healthy state, would, I am well aware, negative instantly any such proposition; but when we see this brutal feeling influencing the minds of the larger portion of the conductors of the public press, from whom the people receive the majority of their impressions, and that it has further extended itself to the magnates of the land, we must not be surprised that the lower classes have been inoculated by its baneful influence. Happily this fear was unfounded; the utmost wisdom and moderation have been shown by the ostensible originator of this discussion, who appears deeply impressed with a sense of our inability to legislate on the subject, with our present imperfect knowledge, with any probability of success; and the peremptory character of the advice given to the House, may be taken to set the question of a more stringent law against the insane at rest for the present. The country is much indebted to the nobleman who has at this conjuncture thrown the weight of his great name and talents into the scale of humanity. The object, then, of this discussion, is simply to give greater publicity to the present law, and more fixedness to the language in which the point of insanity is to be left to the jury, and so far accomplishes a great good; but it does not, however, touch the one point necessary, viz., the placing under proper control persons so afflicted. This onerous responsibility is now in the relatives of the party; and a long series of instances show how improperly the responsibility is bestowed. The papers of the last week have a case strongly in point. Let us, therefore, know what reason there is, why the state, under certain restrictions, should not have the

power of taking possession of the persons of individuals so afflicted, and of providing an asylum for them, in which their malady may be properly administered to, and their own and society's safety insured. Why should society be obliged to wait until crime is committed, or some injury attempted or accomplished? Well do you observe, "in the case of M'Naughten, a few weeks' proper treatment when the disease was first known to exist, would, no doubt, have restored him to a sound state of mind." What mercy would not such a law be to the unfortunate individual, as well as to society! All the necessary machinery for the carrying out such an enactment is ready at hand, whether the restraint be in a public or private asylum. The recent acts for regulating these establishments would render such a measure perfectly easy of construction and application; and the present excitement would be turned to legitimate account, could such an improvement be accomplished. It has been urged that such a law would involve a violation of the sanctity of social life; that it would interfere with the liberty of the subject. These objections, properly sifted, will be found alike futile. The law already recognises the power to abridge the liberty of the insane, although untainted with crime, by means of commissions of lunacy; and yet but yesterday, we find a magistrate, in the conscientious discharge of his duty to the public, (acting, it is doubtless true, under the force of recent events) compelled to overstep the law, for the protection of society. Need, then, stronger proof be required of the inefficiency of the present system, or could a stronger case be made out for legislation? I sincerely hope that some of your correspondents, more able than myself, will aid you in your advocacy of a measure which shall accomplish this end; the little intelligence I can bring to the subject, if needed, shall not be wanting. Though doubtless familiar to you, I append a few extracts from *Sampson's Criminal Jurisprudence*, the publication of which at the present moment cannot be considered unseasonable; few men will rise from the perusal of them without feeling that the insane, as the most helpless and unhappy of our kind, instead of being proper objects of abhorrence and vengeance, have even a superior claim on our benevolent sympathies to those labouring under any of the many other diseases to which mankind are liable.

THOMAS PEPPER, fourteen years of age, potboy, a clever lad, but of sullen and morose disposition, committed suicide by hanging himself in an arbour in his master's bowling-green, where he was not discovered for two or three days. It appeared from the landlord's evidence, that "he considered the mind of the deceased to be peculiarly formed; his conduct frequently evincing a predisposition to cruelty. Frequently he would hang up minor animals, such as mice, &c., for the purpose of enjoying their throes in death; and often he would call in boys like himself, saying, "Here's a lark; he's just having his last kick." He had often been known to catch flies and throw them into the fire, that he might observe them while burning. He had also been observed, while passing along the streets, to pull the ears of the children, lifting them off the ground by their ears, and when they cried at his unfeeling conduct, he would laugh with a kind of fiendish delight at their sufferings."

Other witnesses deposed, that about four years since (when he was ten years of age), he attempted to strangle himself on an occasion of his mother chastising him for some offence, and locking him up in a room by himself; and when discovered, life was nearly extinct.

The above account forms a forcible illustration of the necessity of early measures of prevention and cure; and the duty which exists on the part of society to see them enforced. The conduct of this boy, even up to the time of his death, and in its mode of execution, continued to keep in accordance with his previous powers and habits. His chief delight appears to have been in acts of destruction; and as from habit they increased in degree, they at length terminated in suicide. Had not this been the case, it is probable that he would have gone on until he had destroyed some fellow-creature; when it would have been the province of the law, as it at present stands, to terminate his life—an act which he himself had contemplated with pleasure. It would be a vain employment to endeavour to fix a point at which insanity commenced in this boy. Is it not evident that he possessed from the first a badly-constituted mind; that he was impelled by an irresistible desire; and that the act of suicide was merely a result of an increase of that tendency which induced him to watch with pleasure the death-struggles of his tortured victims! It was the duty of society to remove him from the means of gratifying the desire, and of doing injury to himself or others. By this course his life might have been saved, his disposition ameliorated, and the list of suicides, which by its amount forms a national disgrace, might have been lessened. It is well, however, that his career did not terminate more fatally. He gave, by his conduct for many years, a warning to those around him, which they were too ignorant to construe rightly; and if he had terminated his career by a more fearful tragedy, how much of responsibility would have fallen upon them!

But although, when these tendencies lead to their most fearful and natural result, society is prepared and eager to inflict the severest punishments, it never seems to be conscious of its own neglect in not acting upon previous minor indications, which should have called forth a preventive care. The London papers of the 26th June, 1840, copied the following from the *Greenock Advertiser*:—

A man named MILLER, a barber at the Broomielaw, was arraigned before BAILIE SMALL, on the charge of fearfully maltreating his wife. The evidence which was adduced brought out a case of extreme barbarity. It appeared that the man had thrown her down stairs, kicked her, dashed her into the fire, and inflicted many other cruel injuries. The man had a curious method of refinement with his cruelty; for it was brought out that he was used to place a razor and huge ham-knife under his wife's pillow, upon which he forced her to lie down, hinting, at the same time, that he would operate upon her with them as soon as he found it convenient. BAILIE SMALL sentenced him to confinement in Bridewell for sixty days, and almost regretted that the case had not been taken before a higher tribunal, as *this*

was not by any means the first instance of his cruelty.

This man has given a warning to society; and the only advantage that is taken of it, is to inflict sixty days' imprisonment, without medical or moral treatment of any kind; at the end of which time, whether improved or otherwise, he is again to be turned loose upon his fellows. If his conduct should go on to its most probable conclusion, society will doubtless (when it is *too late* to prevent a fatal consequence), inflict revenge by its most energetic means.

We are unable, in the present number, to give the whole of the extract intended.

THE EFFECT OF NARCOTICS ON THE ORGANS OF THE BRAIN.

Opium acts on *amativeness*, and likewise on the intellectual faculties, and *ideality*. This is known to all medical men as regards the first case. That it acts on the intellectual faculties and *ideality* is evident, from the activity of the intellect, after a moderate dose, and from the brilliancy of ideas that occur, (see "The Confessions of an English Opium Eater,") and from the continuation of the activity of the same faculties, even after sleep has been produced by it. In noticing this fact, Dr. William Gregory says, "the mind is awake while the body sleeps." Of the intellectual faculties, that of *language* in particular, seems active; hence the loquacity of the sleeper. Dr. Gregory says this excited state of the organ of *language*, is particularly produced by a preparation of opium, the *muriate* of morphia; "I have always," says the Dr., "observed an increased flow of ideas, a greater power of following out a train of reasoning, after taking the *muriate of morphia;* and I have never experienced from it any excitement of the lower propensities. For some hours after a dose of this medicine, the organ of *language* is so strongly stimulated, that I find it difficult to stop when I begin to speak." An over dose may probably derange the faculty. Dr. Montgomery, Dr. Robertson, Dr. Gregory, recommend this medicine to nervous people, who have to make an appearance in public, on account of the calm collectiveness of mind produced by it. Now, if we compare the effects of opium with those of *belladona*, *hyoscyamus*, or other narcotics, we shall find them quite different. None of them acts like opium on the intellectual faculties. On the contrary, belladona stupifies them; so does likewise cicuta. Hyoscyamus seems to have a particular exciting action on *combativeness;* for all patients who take it become saucy, and inclining to anger and violence, (see Dictionary de Med. t. vi., art. Jusquiame). *Crocus* acts on *amativeness; cannabis* on *mirthfulness* and *hope*. All observers agree, that the inebriated state which follows spirituous drinks prepared with this drug, is characterised by immoderate mirth. *Tobacco* has quite a peculiar effect. It has, firstly, a marked influence on the organ of *language*, (as opium has); and secondly, on the intellectual faculties. This is already sufficiently proved by the practice of smokers of tobacco. In order to excite the intellectual faculties, in order to promote conversation, nothing is better than a pipe or a cigar; even when you feel quite indisposed to reading or writing, you will immediately become inclined when you take to the pipe; and conversation never flags amongst smokers.

Dr. Otto.

PHRENOLOGICAL FACTS.

From the American Phrenological Journal.

Phrenology is often right when it is supposed to be wrong. In hundreds of instances, where I have been supposed to be in error, the result has gone to sustain and confirm the science. A few facts of this class, while they will doubtless prove interesting to the readers of the Journal, will also show that it is safe to rely on Phrenology, even though it contradicts the conduct of those whom it condemns. In 1835, at a time when Phrenology was under discussion in Baltimore, M. D, one of the advocates of the science, while defending it, was requested to give off the phrenological character of Mr. Wm. Guinn Jones, of that city, who, at that time, was president of the "Young Men's Athenæum," an editor of one of their most respectable and influential papers, a member of the church, and standing high in the first circles of Baltimore; so that he was trusted to any extent, and even allowed inside the post-office during the assorting of the mail. The examiner and the person examined were well acquainted; and in making the examination, he said to him: "Why, Jones, if I was not acquainted with you, I should at once pronounce you a downright *rascal*, for you have no *conscientiousness*, but prodigious *acquisitiveness* and *secretiveness*. You would not hesitate to appropriate to yourself what belonged to others. I could not trust you out of sight! This decision of the phrenologist was thought really monstrous; for all in Baltimore considered Jones one of the most worthy young men in that city. But there were the organs. They stood out in bold relief. That Phrenology made him out a real rascal was perfectly apparent; but that his character was directly the opposite was equally positive. Thus the issue rested for weeks—till the last of May, 1835—when Jones was arrested for robbing the post-office. Scarcely ever, on any occasion, has it fallen to my lot to witness so much surprise—as much perfect astonishment—as was evinced on the occasion of his arrest. None dared believe it, and yet the facts were proved upon him, and he was sent to the penitentiary,—thus confirming most fully the predictions of Phrenology. I had the above from an *eye-witness* of the examination of the phrenologist, and what is more, from an *opponent* of the science. He prefaced the facts much as follows: "Though I have no faith in Phrenology, yet I must give it the credit of guessing right at least once;" and then proceeded to narrate what he heard a phrenologist say of Jones, while his character yet stood unblemished. The supposed feature of Phrenology in regard to Rathbone, the forger, of Buffalo, was trumpeted all over the Union. Scarcely a paper but copied it; it was in everybody's mouth, and has been cast in my teeth a thousand times. The examination was

made by Sims, in the Rochester Jail; they had him blindfolded, and then, instead of introducing prisoners, as was proposed, they brought forward several *citizens*, manacled in irons as though they had been convicts. When Rathbone was brought forward, he was pronounced a talented scoundrel, capable of forgery, counterfeiting, and swindling, on the largest scale, &c. When the phrenologist was told of his supposed error, he replied that if that man was not in prison, he ought to be, and would be if he was not careful. Then Rathbone was the father of Buffalo; now he is in Auburn state prison. This is not the only warning Phrenology has given to the people of Rochester. In 1840, I lectured there with marked success, and after one of my lectures, was asked to examine the head of a fine, portly-looking gentleman, whom I pronounced a splendid speaker, and an Episcopalian. I discovered an utter absence of *conscientiousness*, with strong animal propensities, especially *amativeness*. He stood very high as an orator—one of the first in that vicinity—and as a clergyman, universally esteemed and beloved. Few men stood so high in the estimation of any community as the Rev. Mr. Van Fandt then stood in the estimation of the citizens of Rochester. The fact that I had examined his head, spread like wildfire through the city, and scores asked me what sort of head Mr. Van Fandt had. To a few of the first I answered that he was destitute of *conscientiousness*. The marks of astonishment that followed this annunciation, were many and strong, and I was often rebuked by the declaration, that he was a clergyman of the first standing in the place, and that his character stood above even suspicion. I answered, "minister or no minister, he has no conscience." I afterwards examined his head and gave him a written description of character, in which I stated in plain terms, that he had few and feeble compunctions of conscience; that he seldom felt guilty; and that conscientious scruples seldom influenced him. I also added that a love of the other sex was a besetting sin, and that if governed at all it was governed with the utmost difficulty. It was really a predominant quality, and unrestrained by moral feeling. In this chart, I marked *amativeness* 7, or at the very top of my scale, *conscientiousness* only 3, with a minus—too feeble to exert any restraining influence upon such powerful *amativeness*. The above occurred in January, 1841, and in a few months afterwards, he was apprehended, tried, and convicted of seduction, and that of a most flagrant character. When news of his apprehension and probable guilt came out in the Rochester papers, a young man then in my employ, who had resided in Rochester, and knew the high moral and religious standing of Mr. Van Fandt, absolutely refused to believe a word of its truth, alleging that such an act from such a man was impossible, and maintained that some enemy had done this out of personal ill-will to Mr. V. F., or to Grace church, of which he was rector. But the moment I heard of it, I pronounced it *true*, from what I knew of his developments, and then told him what I have already stated in regard to his want of *conscientiousness*, and the predominance of *amativeness*; still, as he was not a full believer in Phrenology, he would not believe it possible that Van Fandt was the guilty man represented. With the result all are familiar. His trial, and the facts evolved, were so recently published in nearly every paper in the Union, that they need not be repeated here. Is it not high time that the citizens of Rochester were believers in Phrenology? twice have they been warned by that science before the crimes were committed, that when they were committed they might "believe that Phrenology is true."

At Denham, Mass., at a public double-test examination, I found *colour* small in a man somewhat noted as a painter, and described it accordingly. My brother (L. N. Fowler), followed me before the same audience (he not having heard or seen my description), and he also gave the man small *colour*. This was considered as a great mistake, and being made by both of us, the science suffered exceedingly. Some believers in Phrenology, unwilling that the science should be so signally at fault, put several questions with the design of palliating the supposed mistake; but this only made the matter worse and worse. After these questions had been put and answered, in order to bring the matter out plainly, and as it really was, I said to the audience, "Ladies and gentlemen, I wish to put to this gentleman a single question, that will settle the whole matter. We maintain that his talents as a painter depend on art and practice, not on a natural instinctive observation and recollection of colours. If this faculty be large, he can at least tell the colour of his wife's eyes, but if he cannot, you will of course concede that Phrenology is right.—And now, sir, what is the colour of your wife's eyes?" "I can't tell," was his answer; and yet he wanted to tell, because he felt cut by our pronouncing him deficient in a quality in which he really prided himself. Instantly the whole audience were turned in our favour as strongly as they had the moment before been against us.

At Danton, on the eastern shore of Maryland, I examined publicly the head of a man who had very small *approbativeness* and *conscientiousness*, and prodigious *acquisitiveness*, *destructiveness*, and *combativeness*, with feeble *benevolence*. His head was nearly round, very wide from ear to ear in proportion to its length, short upon the top, conical and low. The instant I touched his head, I recoiled back involuntarily as from a serpent, exclaiming, "No *conscientiousness!* not a bit! No *approbativeness!* No feeling of shame! Perfectly regardless of the opinions of his fellow men! Utterly regardless of moral principle! Without any conscientious scruples, and cruel and selfish in the extreme!" Though respectably dressed, yet I have seldom found as bad a head without the walls of a prison. His vital temperament predominated.

The next morning I was informed that he had been arrested, and was soon to be tried for a most inhuman manslaughter of a female slave. She was to be his slave till a certain age, when she was to be free. By threats and falsehoods, he had already kept her six years beyond that time. Of this she was conscious, and finally broke away, and went to see an old woman some fourteen miles distant, who knew when she had a right to her freedom. He followed and found her. After whipping her most inhumanly, he tied one end of a rope to her neck, and the other end to the neck of his horse; thus he drove home at full speed, sometimes dragging her by the neck, when she could not keep up with him, and every now and then beating her in a most barbarous and shocking manner; and this too when she was about to become a mother. Though in the prime of life, and possessed of a powerful constitution, yet she died of her wounds the next day. His treatment was described as most horrible. Some of his neighbours began to inquire into the matter, and he

ran away at the time into Delaware, but was soon apprehended and brought back in chains. Still he exhibited no traces of either remorse or shame when surrounded by his neighbours, who knew the grounds upon which he was apprehended. When I saw him, he was bailed out, but walked erect, and put on as bold an air as if he had never done a sinful act.—This female determined to leave him at the time she did, that her child might not be born a slave ; and it was the apprehended loss of this unborn slave that so enraged his *acquisitiveness* and *destructiveness*.

Not long since, at a blindfold examination, a gentleman was brought forward whose *amativeness* was large, and also indicated great activity. I dwelt upon it as much as was deemed proper ; but was regarded as grossly in error ; because he had not shown the ordinary attention to ladies which men generally pay them. On account of this failure, he came up a second time, after I had examined several other heads, but the result was the same. A friend of the science then asked me if I had not made a mistake about the organ. I answered, "Not unless his bumps are wrong." Disbelievers in the science now triumphed gloriously, while believers held down their heads, and smoothed over the alleged mistake by saying, that even the best would miss it sometimes. So entirely unexceptionable had his life been in this and other respects, that no one ever suspected his possessing more than an ordinary share of this propensity. But the scales soon turned. It soon leaked out, that some twenty years before he had been obliged to pay for an illegitimate child, and that the same was true of one or more of his brothers.

In hundreds of other similar instances I have corrected the opinions entertained by communities in regard to particular persons, and came out right in the end, although at first apparently in error. Indeed, when I am certain as to the size of organs, I feel as sure of the accompanying characteristics as I could be of the results of a mathematical problem when the specific data are given.

In preparing this article, I hesitated as to the propriety of giving the names of persons and places, lest I should injure the feelings of those named ; but these facts are facts, and it is due to Phrenology that they be recorded ; and if they rested on my *ipse dixit* alone, they would carry less conviction than if they had the additional support of a reference to persons and places, which, however, I thought best to omit in the last case.

A SURGEON'S EXPERIENCE ON MESMERISM.

From a Correspondent of the Medical Times.

Sir,—Allow me, through the medium of your scientific and impartial journal, to state one or two points, more particularly for the information of the learned editor alluded to in your paper of the 11th inst., as to the importance of mesmerism in the alleviation of disease. I was called in haste in September to visit S. P., aged 18, affected with fits ; on my arrival I learned that she had had twelve in the previous four-and-twenty hours ; she complained of great tenderness, in the spinal cord on pressure, region of the liver and pubis : catamenia suppressed for the last two months, in consequence of cold caught after their last appearance : she presented altogether an aspect of great debility. Leeches and blisters were applied to the spine and side ; hip bath, with Mist. Ferri Co. and sulphate of quinine, and on the accession of the fits, assafœtida, enemas, &c. Notwithstanding these and other active remedies, the fits obstinately persisting, I mesmerised her at the first sitting in five minutes ; she awoke in fifteen minutes, expressing herself inclined for further sleep ; the next day I mesmerised her again, the fits having decreased to six in the 24 hours; in short, I continued to mesmerise her every second day till quite free from fits. Her strength has returned, and it is now two months since she has had a fit. The other was that of a young woman, aged 19, similarly affected with chlorosis and fits ; the chlorosis was removed by the usual remedies, but the fits still continued. I mesmerised her at the first sitting in two minutes, the fits have not returned, and she expressed herself as feeling the next day increased spirits and appetite. Now, Sir, I do not mean to recommend the indiscriminate employment of this agent in every case, nor substitute it for acknowledged remedies, but where there is no cerebral affection, I should not hesitate to employ it : it strengthens the nervous system, improves the digestion, and tranquillises the mind.

I have the honour to be, Sir,
Your obedient servant,
W. Boyton.

Wattington, Oxon.

REVIEW OF BOOKS.

Phrenology in the Family ; or, the Utility of Phrenology in early Domestic Education. Dedicated to mothers. By Joseph Warne, A. M. Reprinted from the American edition. Edinburgh ; Maclachan, Stewart & Co. : Longman & Co., Simpkin, Marshall & Co., and W. S. Orr, London.

Under the above title, Mr. Warne has presented to the public, a work which we have great pleasure in recommending to all who take an interest in the education and training of the young. We cannot subscribe to many of the notions expressed by Mr. Warne, but we wish to regard the labours of phrenologists of all grades of thought, as tending to one great and glorious whole,—the improvement of the race, by imparting to all, just views of their own constitution, and teaching how to live and act in conformity to the laws of their nature. By uniting in this object, we rear a temple of truth, which by its glorious aspect, must still attract votaries. This is at all times wiser than attacking what we may consider error. Harm has always accrued from too great eagerness in endeavouring to overthrow what should be improved, instead of directing the energies to establishing what we deem better. As phrenologists, we know too, what must be the feelings possessed by the amiable author, and what has been the education they have received, to lead to his way of treating the subject; and we believe that phrenology, thus treated, has found its way, through what some may call the prejudices, to the hearths and hearts of many, who never would have tolerated it in any other shape. Would we impart truth to any particular class, we can only

hope to succeed by speaking in a language they understand and appreciate. This is true, whether appealing to mere verbal language, or in speaking to the feelings.

The author does not enforce the necessity of mothers or teachers understanding Phrenology as an essential. He wishes them to recognise the faculties as revealed by Phrenology, and gives, in the course of the work, good practical instructions for training. But we believe but little good relatively will result, unless the teacher, be it mother or not, is informed a priori of the relative power of the different classes of feelings; and this can only be effected by practical phrenology,—organology, as it is designated by way of distinguishing this branch of the subject from the philosophy of the system. Without this knowledge, all that may be done will be speculative: the faculties requiring control, will have acquired great strength before their excess may be perceived in actions, independent of the size of the organs.

The principle demonstrated by phrenology is ably advocated,—that to secure virtuous conduct, and, consequently, happiness, the animal feelings must be trained to *obey;* the moral powers, enlightened by intellect, to *command.*

In allusion to some of the practical errors of education, Mr. Warne has these enlightened remarks: "Children," says he, "manifest several of the feelings and faculties before they are of an age to go from home for instruction; this *fact* indicates the design of the Creator that the early education of them should be performed at home; and it shows, at the same time, how important it is that the education received at home should be conducted aright,—conducted according to the nature of the being who is to receive instruction; for *that only* deserves the name of EDUCATION which is characterized by this adaptation. It is indeed a fact that parents *do* give instruction to the propensities, and intellect, and moral feelings of their children, i. e., they teach them severally *to act:* but alas! in the large majority of cases they teach them to act *erroneously*, and even *injuriously.*" This portion of the subject is concluded, with a quotation from a work by the Rev. Christopher Anderson, of Edinburgh; which we, from the merit and practical utility of the remarks, transfer to our pages.

"In the laudable anxiety of their hearts, two parents with a family of infants playing around their feet, are heard to say, 'Oh! what will—what can best educate these dear children?" I reply, look to *yourselves* and your *circumstances*, * * * * your *example* will educate them, your conversation with your friends, the business they see you transact, the likings and dislikings you express; *these* will educate them; the society you live in *will* educate them. Your domestics *will* educate them; and, whatever be your rank or situation in life, your house, your table, and your behaviour there, *these* will educate them. To withdraw them from the unceasing and potent influence of these things is impossible, except you were to withdraw yourself from them also. Some parents talk of *beginning* the education of their children. The moment they are capable of forming an idea, their education is already begun: the education of circumstances,—insensible education, which, like insensible perspiration, is of more constant and powerful effect, and of far more consequence to the habit, than that which is direct and apparent. This education goes on at every instant of time; it goes on like time,—you can neither stop it nor turn its course. Whatever these, then, tend to make your children, that, in a great degree, you, at least, should be persuaded they will be."

We scarcely think the author will be deemed orthodox in the following view he entertains with regard to *prayer;* but we are pleased to meet with it, however it may be received by the pious mothers, par excellence, who may peruse the work; the majority of them, we believe, would be inclined to attribute the effect produced on the "fine young man," to the direct influence of prayer; and not, as Mr. Warne says, to the activity of the organ of *attachment*, excited by external circumstances. We think, by the bye, more than one organ contributed to the result; *conscientiousness*, *benevolence*, and reason would all aid.

"Some years since," says our author, "a fine young man, the only son of his mother, and she was a widow, on becoming of age and receiving his patrimony, entered into company and indulged in the dissipations of genteel society. Her watchful eye saw his danger, and she pointed out its tendency to ruin both soul and body; and used every argument, persuasion, and entreaty, to induce him to relinquish it—but in vain. One day she learnt that he was to dine with a large and jovial party, and she spent the forenoon in entreating him to break his engagement—but it was useless. 'Mother,' said he, 'I will go.' 'Then, John,' replied the widowed parent, 'I will retire to my closet, and pray for you till I see your face again.' He went to the party, but could find no enjoyment. The thought of his mother on her knees, wrestling with God in prayer for him, formed such a contrast to the scene before him, that he slipped away—found his mother in the act of prayer—knelt by her side—fell on her neck,—and from that day became the delight of his pious mother's heart."

This, continues the author, was the operation of the feeling under consideration,—the instinct of *attachment*, the activity of a powerful *adhesiveness*, which haunted him with the vision of his kneeling mother praying for him, and which rendered not only insipid, but disgusting, all the gaiety and frivolity of the jovial scene. This is tracing effects to their causes, in a rational way; others might have made a miracle of such an event.

The advice given, to weaken propensities when strong, although possessing no novelty, cannot be too often repeated, or too deeply impressed upon the minds of all, and may be concentrated in a few words. It must be done

by *keeping them still*; if unfortunately excited, *quiet* them as soon as possible; but this *must* not, *cannot* be done by *force*. The employment of this will only excite, and thus increase, the feelings. It may at length weary and wear them out temporarily; but after repose they will be prepared to "awake like a giant refreshed with new wine."

Our space obliges us to conclude this interesting subject. We do so with the less regret, as we shall give occasional extracts from the work, upon the management of the different feelings and intellectual faculties. We cannot nevertheless refrain from making a few observations upon what we meet with in the book, concerning the organ of *marvellousness*. We confess our author is here vague and unsatisfactory. It only shows that when even Phrenologists quit the rock on which the science is built,—FACTS,—to indulge in theory and hypothesis, they are as unintellgible as other men. We are told the organ gives a "tendency to credit, as real or true, what has not been, and cannot be, submitted to the examination of the senses; and, moreover, what is not *comprehensible* by the mind in its present imperfect state." If this be its tendency, it can only be in abuse, when acting blindly, unenlightened by *intellect*; as *destructiveness*, in like circumstances, leads to murder, *acquisitiveness* to theft. Page 36, we are told this faculty is indispensable to man; without it he would be incapable of religious faith, such faith being, it is said, the realization of things hoped for, not seen,—that is, not submitted to the senses, nor capable of being appreciated by them. Allowing, for the sake of argument, this statement to be true, how can we reconcile it with the instructions given, page 37, where it is said, *marvellousness* should *always* be under the guidance and instruction of the intellect, or *serious* and *dangerous* consequences may be expected from its excitement. We cannot refrain from quoting this minister's remarks in opposition to those mistaken zealots, who maintain that laughter and enjoyment are opposed to religion. He says, "The conscientious, but misguided religionists, with whom we here have to do, in vain allege that the scriptures do not sanction laughter. It would be easy to show, if this were the place, that they *do* recognise the existence of the feeling, and that they *address* it too. It is almost too glaring an instance of pitiful ignorance to allude gravely to it; but it is justifiable, because it is gravely alleged against the lawfulness of the act of laughter, "that we nowhere read that our Redeemer ever was other than *grave*, and that often he was *sad*; that we have no evidence that his features ever relaxed into a smile." Perhaps we need make use of no more words on this childish remark, than to relate the observation of a child, about nine or ten years of age, to her father, when she had heard a minister from the pulpit make the above remark. "Papa," said she, "I think Jesus *must have smiled* when he took the little children in his arms and blessed them." This remark of the child was more worthy of the minister than his own: and *his* was less appropriate to *himself* than it would have been to *the child*, had she been three or four years younger than she was.

Phreno-Magnet, No. 2.

We only refer to the second number of this work, to beg our readers, and all who feel interested in the welfare of mankind, and believe phrenology destined, if legitimately carried out, to effect universal improvement in all our relations in this life—not to allow their *wonder* to be excited beyond the control of their reason, by the extraordinary tales told in this little volume, and by some of the advocates of mesmerism. We are not only willing, but anxious to believe all for which we receive warrant from our intellect, but we speak it in sorrow, as we always must deplore men or parties of men following blindly their feelings, whether they be led on by a love of notoriety, or of the strange and wonderful; and a greater abuse of the faculties it would not be, to yield a credence to the most absurd systems of the "unknown tongue," or the "new lights," because their bigoted professors asserted their truth, than to listen to what we are told are the revelations of vital magnetism, resting, as the assertions do, on so narrow an experience. Many, we fear, will not distinguish between the *truth* of *phrenology*, and what at present is merely the hypothesis of a few men, unknown almost to science. With the undiscriminating, the whole will be rejected, for the errors which the zealous magnetisers wish to make a part and parcel of the system. We most decidedly enter our protest against any new organ being admitted into the system, until supported by such a number of positive and negative cases, as have been deemed sufficient to establish, at least the *probability* of the existence of the faculty and organ, by all the philosophic inquirers hitherto, whose discoveries, the result of patient investigation, have led to the knowledge we possess on this important subject; and we would, we will not say advise, but entreat, all who engage themselves in the pursuit of discovery by mesmerism, (and we confess ourself one among the number,) to withhold their surmises till they have sure ground to walk upon, and not to allow their eagerness to be known as discoverers, to lead them to injure a system, which we believe they may conscientiously intend to strengthen.

WITTICISMS ON PHRENOLOGICAL TERMS.

Alimentiveness.—We are both a matter of taste, as the ginger-bread said to the fine painting.

Order.—First come first served, as the snare said to the rabbit.

CORRESPONDENCE.

To the Editor of the People's Phrenological Journal.

9th of March, 1843.

Dear Sir,—As your Journal is intended to be a source of information on Phrenology, and its application to education, &c., I beg leave to send a short account of my experience in teaching: first, without the aid of Phrenology, and secondly with the aid of Phrenology. I remember when I first entered a school, as a teacher, I looked around me, and beheld so many different features, and so many different manifestations, that I began to think that the only way to govern with success, was to produce in the mind of each pupil a kind of slavish fear; something similar to that which exists in the minds of the Carolinian Plantation slaves. Under this belief I commenced operations, but I found that instead of having *willing* obedience from all the pupils, some were inclined to resist the harsh treatment they received at my hands. This only exasperated me, and the consequence was I adopted still harsher means, but with no better success; seeing that this kind of treatment did not produce the effect I looked for, I felt inclined to give up in despair; but one evening I attended the first lecture of a course on Phrenology; this had the effect of making me laugh at it, and ridicule it; but after hearing the whole course, I thought I would turn my attention to the subject. I commenced studying it under the direction of a very eminent London Phrenologist, and after eighteen months' careful examination of the particular forms of individual heads and their manifestations, I became convinced of the truth of Phrenology. I again entered the school-room as a teacher, but with a very different state of mind to that in which I entered it before, ignorant of Phrenology. I looked around me with pleasure, because I knew that I now had a favourable opportunity of testing the new system of mental philosophy. I began by examining a boy's head; he had *secretiveness, destructiveness, combativeness, self-esteem, acquisitiveness,* and *ideality* large; the remaining organs were small, except the perceptive organs, which were moderately developed. This boy had been injudiciously treated at home by his parents, who were as ready to tell a lie as the child; and from this and other things I should infer that one or both of them possessed a similar organization. I stated my opinion to the master of the school, he being at this time doubtful of the certainty of the principles of Phrenology. A few days only had elapsed when several things were broken in the school-room. Inquiries were made, when it was ascertained that they had been wilfully broken by this boy. After I had spoken to him kindly for some time, he confessed that he had broken them, because he felt when he handled them, a something urging him to break them, and when he did this he felt pleasure; he also stole several things from school and from home, and said, as he had before, that something urged him to steal. He used to be very fond of arguing the point with his school-fellows, although in a very hot manner, and at times would fight. This boy used to amuse the other boys by writing pieces of poetry on his slate, and he had a particular manner of giving force to his rhymes which attracted my attention; the rhymes were generally relating to murders and robberies; he was very fond of reading a work entitled, "Brigands' Tales," which he bought weekly. His conversation generally was in the same strain, and he was particularly fond of playing at robbers, he acting the part of the robber. I could mention many other examples, but I think this one sufficient for the purpose. I left the school, and, therefore, had no further opportunity of watching the actions of this youth. But it had such an effect on my mind as to convince me that any schoolmaster who undertook to teach without the aid of Phrenology, undertook to do that which is as absurd as to attempt to guide a ship without a helm. I have applied Phrenology successfully in a school that I have at Dockhead Chapel, with the greatest benefit to myself and the pupils. Phrenology and physiology are introduced as subjects for study, which I think will produce very beneficial results on the minds of the pupils.

I do not fear to assert that a great amount of misery exists, in consequence of the lamentable ignorance displayed by the members of society at large, of the structure and functions of their own bodies, and of their mental and moral natures. I think if phrenology and physiology were taught in every school, society would improve morally and physically. Individuals would be led to understand the nature of those feelings, under the influence of which they commit so many crimes, and endeavour to cultivate their intellectual and moral faculties, by seeking food suited to them. I have written this with the desire to draw the attention of other schoolmasters to the subject, who may have a strong desire to forward education. I should be most happy if I could in any way forward the introduction of phrenology and physiology into schools, either by being engaged to form day or evening classes, or to lecture on the subjects at a moderate renumeration.—Yours, &c.

W. T. Raine.

5, Napoleon Place, Dockhead, Bermondsey.

INTELLIGENCE.

M'Naughten.—We perceive by an advertisement forwarded to us, that Mr. Rumball is about publishing a letter to the Lord Chancellor, upon insanity, showing the fallacies of the existing definitions; the ignorance exhibited in medical testimony; and the legal anomalies which have resulted. The advertisement states, that a correct definition will be attempted, and the expediency and justice of retaining the punishment of death considered, and (if retained) that state of mind described, which alone should exempt a man from the consequences of his acts.

TO CORRESPONDENTS.

A. T.—The Phrenological articles on Shakspeare's characters enrich the early volumes of the first series of the "Quarterly Phrenological Journal." This valuable work is now scarce; and presuming that there is little probability of a reprint of the earlier series, we purpose, from time to time, as space will allow, introducing some of those articles to our readers.

T. C.—The information sought may be obtained at Mr. Deville's, Strand; or at Mr. Rumball's or Mr. Donovan's, King William-street, Strand.

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A COMPLETE SYSTEM OF PHRENOLOGY.

(Continued.)

CHAP. VII.—INHABITIVENESS AND CONCENTRATIVENESS.

IT is necessary to offer a few preliminary remarks before entering upon the consideration of the mental power or powers, connected with the portion of the brain next to be considered; it is the space at the back of the head, between the organs of *philoprogenitiveness* and *self-esteem* below and above, and *adhesiveness* on each side. The space is usually marked No. 3, on the busts and phrenological plates.

Dr. Gall did not assign any function to this part of the brain. Dr Spurzheim called attention to this particular portion of the brain. Abundance of facts prove that nature has established a relation between inanimate objects and living beings; all experience, in a greater or lesser degree, the feeling, which may be denominated a love for place, independent of the individuals, or other circumstances connected with the particular spot. Some individuals are solaced during a life of misery and suffering, by the hope of returning, if only to be buried in their native land. Others experience this feeling but in a slight degree. It would be needless to bring forward further proof of the existence of this feeling; all who think for themselves, will be able to adduce examples from their own families, or from among their friends; the feeling, in different circumstances, being limited to a particular village, or even house, or extended to an entire kingdom, nation, or quarter of the globe. The feeling then existing, there must be an organ, or instrument, through or by which it is manifested. Dr. Spurzheim, from observing the portion of brain referred to, large in animals fond of dwelling in one place; and in the heads of many individuals who were reluctant to travel from their native place, and if absent, were always uneasy till their return. In the heads of mountaineers he noticed that this portion of the brain was almost invariably well developed. He associated then this portion of organization with the feeling, and called it INHABITIVENESS.

Mr. Combe states, that he found this portion of the brain small in those persons whose thoughts, like clouds, come and go without regularity; whose sentences have succession without relation. In others of less mental capacity, remarkable for continuity of thought, and for natural relationship existing between the successive subjects of their conversation, the organ was large, "the function appearing to me," says Mr. C., "to be *to keep two or more organs in continuous, and simultaneous activity*." Dr. Hoppe and Mr. Welsh agreed in this view, and the feeling was named CONCENTRATIVENESS; and the portion of the brain, considered by Dr. Spurzheim as the organ of *inhabitiveness*, was regarded by the Scotch phrenologists as the organ of *concentrativeness*. Much argument was used on both sides; but argument, in such cases, seldom leads to satisfactory conclusions. Dr. Spurzheim could never be brought to recognize Mr. Combe's views. It is rather remarkable that this portion of the brain was, perhaps, the least developed in the Dr's. head of any part; hence was inferred a natural incapacity to recognise the feeling of *concentrativeness*. It is very largely developed in Mr. Combe, and hence may be inferred his natural perception of the power.

Dr. Vimont, of Paris, has made some observations, which go far to reconcile the views of Dr. Spurzheim and Mr. Combe. Being engaged particularly in the study of comparative anatomy and phrenology, the Dr. directed his attention to birds which live on fish, and hover over water,—watch with intense fixedness, and then dart downwards as though they were arrows, rather than living creatures. And having compared them with ducks and other animals, which practice no such concentrated watchfulness and action, he found in the first, a great development of the *lower part of this region of the brain;* and in the others a great *deficiency*. This lower part he believed to be the organ of *concentrativeness;* thus dividing the space into two organs, and giving one to *inhabitiveness*, and the other to *concentrativeness*. He extended his observations to cats, in which the powers of concentration are very great: while watching their prey, their whole energies are bent, as it were, to a single point. In sporting-dogs, the like may be observed; and Dr. Vimont found, in all these cases, corroboration of the views he had taken. If this be correct, the diverse opinions of many who

have had their attentions directed to this subject will be reconciled; but FACTS are still wanted, to fully establish as sound, any of the notions that have been propounded, concerning the function of this portion of the cerebral system. All interested in the improvement of the science, should devote a portion of their time to the collection of FACTS, to clear up the doubts concerning this and other organs. But to argue, and to propound theories, appear so much more agreeable occupation, that for one *fact*, we get twenty suppositions and assertions, with sheets of argument to support the supposed necessity of such or such an assumption. With only half the power stated to be possessed by some of the mesmerizers of the present day, it would be very easy to satisfactorily settle the question, as regards *inhabitiveness* and *concentrativeness*, and much good would have been done; but instead of this simple point being cleared up, we hear marvellous things of the finding new organs without number; and of blind ladies, ignorant of anatomy, describing the structure of the most minute portions of their system. We have, for a considerable length of time, been engaged in observation, with the desire of proving the functions of this region of the brain; and as far as we have been able to satisfy ourselves, we believe the view of Dr. Vimont to be correct. Particular cases we have met with will be referred to in considering the two organs; but there is still great diversity of opinion upon the subject among phrenologists. Mr. Deville does not believe there is a separate organ for concentration; he devotes the whole space to *inhabitiveness;* he has many casts corroborative of his view; he believes that any large organ concentrates in its own sphere, and, so to speak, forces the other powers to serve its cause: thus a large *acquisitiveness* will keep fixed in the desire to accumulate, and the intellectual powers will be concentrated in action to produce the gratification of the ruling power.

This may appear plausible, but it is rather theory than fact. Two persons, with equally large *acquisitiveness*, or anything else, will show great difference in the power of maintaining a continuous activity of their mental powers in the pursuit of their favourite object. Many are, in all they do, discursive; they undertake twenty things but never conclude any; are easily disconcerted, by extraneous circumstances to the one business they are engaged on; in writing, or speaking, never keep to a point; are carried away by an illustration, and digress so that when they have finished a letter, they have neglected to say what they sat down to write; and at the conclusion of a long speech, leave their hearers wondering what they intended to prove or maintain, and not unfrequently, which side of the argument they had been taking. Others, when engaged in any undertaking, bring at once all their energies to bear, and carry a point of business or debate the shortest possible way, they can never be driven or led from the precise point at issue: their mind occupied on a subject, what is moving around them is neither heard nor seen, unless when they wish; and then a well-trained *concentrativeness*, and much intellectual power, we have seen enable an individual to write a discourse, give directions to a servant, and join in a general conversation simultaneously. These natural differences existing, we are compelled to refer them to distinct innate faculties; and knowing the necessity for every faculty to have its organ in the brain, we differ with Mr. Deville. Many who take the same view of the subject with ourselves, differ as to the localities of the two organs under consideration. The American phrenologists state as the result of their observations, that the *lower part* of the space resting immediately upon the organ of *philoprogenitiveness* is the organ of *inhabitiveness;* and that the upper portion, extending to the organ of *self-esteem* is that of *concentrativeness*. Mr. Rumball, and many in this country, take the same view of the subject; their argument against Dr. Vimont's statement is, that *inhabitiveness* being a blind instinct, and bearing a connection between the love of offspring and the other affective faculties, should be found close in the same locality with them, and not divided from them by a power partaking so much, it not wholly, of an intellectual quality. This may appear a good argument, but if facts show that the upper part of the space in question is relatively the larger, in those persons who experience most strongly the feeling of the love of place, our notions as to what may be the most suitable locality are worth nothing at all, to decide the question; and, moreover, although the power of concentrativeness acts with the intellectual powers, it is rather a quality imparted to the whole, or any portion of them, than the addition of any faculty, and may as well act in connexion with the affective faculties, giving them a continuity and unity of action, as well as the intellectual faculties; in which case it could not be better placed than in the centre of them; and Mr. Combe and Dr. Solly have fully demonstrated, that there is a convolution of the brain, running from the region of this organ, near the base of the cleft between the two cerebral hemispheres, and terminating in the anterior lobe; thus bringing this faculty in direct communication with the region of the intellectual faculties. Having thus pointed out the diversity of opinion, and the ground upon which it rests, in regard to this portion of the subject, with the view of inducing inquiry and observation, to elucidate truth, as well as to clearly show the actual state of the science; never assuming that it is perfected, or that we ought to rely with too much confidence upon the knowledge we have obtained of the function of some parts of the brain. Some of the organs are fully established, while others are certainly still doubtful; and we beg of all, in studying the subject, to discriminate between what has been proved, and what still requires much confirmation.

We shall now proceed to consider in detail

the organ of *inhabitiveness*, and its function, separate from that of *concentrativeness*,—the consideration of which will follow; we prefer this to regarding them under one view; it is true no number has yet been given to the latter organ on the English busts, and to do so would cause an alteration throughout the series, and as it is very likely future discoveries will lead to a complete alteration of the numbering and classifying the organs, most phrenologists consider it better to wait the accumulation of facts, and not to alter prematurely the present arrangement, when the alteration itself might soon again require to be altered; and for all useful purposes it is sufficient to understand that the space is the seat of two separate organs.

(*To be continued.*)

CONSECRATION OF GROUND, NOT ABSOLUTELY NECESSARY.

In one of the parishes on the Suffolk coast, it was found necessary to enlarge the churchyard, by adding part of a neighbouring field, and, as a matter of course, the ceremony of consecration was to be gone through, before the ground so added could be used for burials. The ceremony and the expense of it was a great stumbling-block to one of the church-wardens, a plain farmer, and all the logic of the rector could not convince the honest yeoman of the utility of reading a mass of unmeaning mummery over "as good an acre of land as e'er a one in the country." The farmer argued that the ground was exactly the same, and that "all the reading was no good," and, as a closer, added — "How about the sea, master? There be millions buried there, and that bean't consecrated, and I never heard any on 'em complain."

MR. GUTHRIE'S ACCOUNT OF M'NAUGHTEN'S TRIAL.

The members of the medical profession are, apparently, according to the present state or practice of the law, the arbiters of life and death in such cases, without positively knowing on what principle they arbitrate. I listened attentively the other day, at the trial of M'Naughten, and heard the Solicitor-General state at length the dicta of Lord Hale, Lord Erskine, and others, each authority laying down the law somewhat differently; but I did not understand him to point out decidedly the precise law under which the prisoner was to be tried and convicted. He seemed to me to intimate that the jury ought to be guided by the authority of Lord Hale, whilst the counsel for the prisoner intimated as strongly, I thought, that they ought to confide in that of Lord Erskine. This state of indecision is exceedingly distressing to medical witnesses, and cannot be satisfactory to a jury: whereas, if the law had been rather more clear, and had declared that a prisoner on trial was to be found guilty according to the facts, and that the extenuating circumstance of his having been occasionally insane, was allowed to be urged in his defence, as entitling him to a recommendation for mercy, which the judges might grant or not, as they thought right, and in such manner as they thought fit, or might be afterwards determined upon with reference to the proofs given of insanity, previously to the committal of the murder, the absurdity of finding such a prisoner as M'Naughten "not guilty" of murder or homicide, would rarely or never take place. If I had been a medical witness on the point of insanity, I should have, in all probability, coincided with the other medical gentlemen; but if I had been one of the jury I should have found him guilty, recommending him, however, for such a degree of mercy as would be short of hanging. I should have done this on evidence, or considerations of a professional nature, foreign to the trial, or what was adduced in court, and which inclines me to the opinion that our forefathers acted wisely in excluding medical men from juries, not because by their profession they are inured to human suffering, and might be careless of preserving life, but because they might possibly be influenced, in a similar manner, by knowing too much or too little. In my own case, I am willing to admit that it would have been the last.

Looking at the prisoner from the side of the jury-box, I was struck by the peculiar manner in which he carried his head, which was so far backwards, both while standing and sitting down, that his chin would have pointed to the cornice of any moderately high room. This is a strange, constrained position, giving a singular expression to the countenance, and is not in any way natural, but under the control of the will, for many muscles must be kept in constant action to maintain it.

The head is only usually thus thrown back when in the erect position, for the purpose of looking at something, when the eyes are kept open in the ordinary course of things, and the upper eyelid seldom moves. The muscle which turns the eye upwards, the rectus superior, and the levator palpebræ superioris, are supplied with nervous influence by the same branch of the third pair of nerves, in order that they may always act in concert, and, during this proceeding, the involuntary motion of winking is in a great measure suspended. I observed that M'Naughten's upper eyelid did not wink in the proportion of one to three, when I compared its motions with those of the eyelids of the persons sitting near him. Its motion then was merely the involuntary action by which the eye is cleaned. I have heard, since the trial, that he usually carried his head in the same manner when under observation; and if he should continue to do so for the future, it will be a very inconvenient position, involving no light degree of punishment in itself, and will prove that he is not mad upon one, but upon two points. I mention it in order that you may draw the attention of the young ladies, your friends, to this physiological fact, when they go lionizing to Bethlehem. They may also observe how intellectual the eye appears when the head is brought forward, as in answering a question, and they will then come to the conclusion that he is rather a sensible, good-looking person, in spite of his double insanity.

A Hint to the Blue-stockings.—A young girl was presented to James I., as an English prodigy, because she was deeply learned. The person who introduced her boasted of her proficiency in ancient languages. "I can assure your Majesty," said he, "that she can both speak and write Latin, Greek, and Hebrew." "These are rare attainments for a damsel," said James; "but pray tell me, can she spin?"

PLEA OF INSANTIY.

Extracts from Sampson's Criminal Jurisprudence continued.

GEORGET mentions a case of a woman who consulted him, and who was evidently healthy and rational, whose irresistible propensity it was to murder her children: she abhorred herself for the feeling, and avoided windows and sharp instruments, and often fled the house to get out of their way.

GALL relates the case of a man at Vienna, who, after witnessing an execution, was seized with a desire to kill. He wept bitterly, struck his head, wrung his hands, and cried to his friends to take care and get out of his way. PINEL speaks of a person, exhibiting no unsoundness of intellect, who confessed that he had a propensity to kill: he nearly murdered his wife, and then frequently attempted self-destruction.

It was recently mentioned in the *London Medical Gazette*, that in 1805, a man was tried at Norwich for wounding his wife and cutting his child's throat. He had been known to tie himself with ropes for a week to prevent his doing mischief to others and to himself. A man exposed to a sudden reverse of fortune was heard to exclaim, "Do for God's sake get me confined, for, if I am at liberty, I shall destroy myself and my wife! I shall do it unless all means of destruction are removed; and therefore, do have me put under restraint. Something above tells me I shall do it—and I shall!"

CATHERINE ZIEGLER was tried at Vienna for the murder of her bastard child; she confessed the act, and said she could not possibly help it; she was forced to do it; she could not anyhow resist the desire she felt to commit the murder. The frankness of this her confession, connected with favourable circumstances, her good character, &c., induced the tribunal to pass a merciful sentence; and on the ground of insanity (which she did not herself plead), she was acquitted, and at length let out of prison. But she told the court, that, if they let her escape, they would be responsible for the next murder she committed, for that if she ever had a child again she should certainly kill it. And so in fact she did. About ten months after her release from prison, she was delivered of a child, which she soon murdered. Brought again to her trial, she repeated her old story; and added, that she became pregnant merely for the sake of having a child to kill. It does not appear whether she was brought before the same judges as before; most likely not; she was *executed* for this second murder.

Cases also have been known where a criminal has been executed under the verdict of a jury, although the well-informed and more experienced judges of the court before whom the trial was had, entertained no doubt of his insanity. The following case occurred in one of the New England States. On the morning of the 23rd June, 1833, Abraham Prescott went into a field with Mrs. Cochran, his foster-mother, to pick strawberries. They had been gone but a short time, when Prescott returned nearly to the house, and was heard crying or whining so as to attract the attention of Mr. Cochran, who was left in the house reading. Upon inquiry of Prescott why he cried, he replied, that, "he had killed Sally" in the pasture; which, upon examination, proved true; near to her was a billet of wood that had been a stake in the fence, with which he had struck her on the head. On his trial, it was proved that Prescott had, in the month of January preceding, risen in the night about ten or eleven o'clock and built a fire in the kitchen preparatory to butchering swine, which was to have been done the next day; that Mr. and Mrs Cochran slept in an adjoining room; that Prescott, without waking them, took an axe and entered their room, and there inflicted on the head of each a severe blow which left them entirely senseless. This extraordinary transaction was supposed at the time both by the physician and the wounded friends of Prescott, to have been done in a fit of somnambulism. He disclaimed any knowledge of the affair, and was diligent and active in procuring relief. He had lived with Mr. Cochran some six or eight years, and had always been respectful and affectionate, particularly to Mrs. Cochran. Upon inquiry of him how he came to do so diabolical a deed, he stated that he had a violent toothache come on while in the strawberry field, and sat down upon a stump; after which he disclaimed any knowledge of what had happened till he found Mrs. Cochran dead before him. After his arrest he made various confessions in the jail, so discordant, that the Chief Justice, in his charge to the jury, declared them worthy of no consideration whatever. The plea of insanity was made on his trial. But the jury gave a verdict of wilful murder; and he was sentenced to be executed.

A second trial was had, in consequence of some irregularity in the proceedings of the first jury. At this trial there was little or nothing proved differing from the first; and although the court evidently felt favourably disposed towards the prisoner, he was condemned to death, and was executed.

After the second trial and verdict, the judges of the court before whom the trial was had, united in a petition to the Executive, that execution of the sentence might be postponed till the Legislature should be convened, that an opportunity might be afforded for a commutation of punishment to perpetual confinement. This petition, signed by all the judges of the highest court in the State, contained the following language:—"The defence set up by the counsel assigned him (Prescott) was insanity; and the very strange circumstances which attended and preceded the act, go far, in our opinion, to raise reasonable doubts whether he was at the time of sound mind." Speaking of the jurors who tried him, they say—"But the circumstances tending, in our opinion, to excite doubts of the prisoner's sanity, do not appear to have operated with the same force upon their minds as upon ours."

A TRUE CHARACTER.—A clergyman in a neighbouring county, who is well known for his personal eccentricities, as well as for his sterling worth, on being lately applied to by a parishioner for a certificate of character, gave the following curious and candid statement:—"Whereas application has been made to me to give a character of D— R—, slater, in the parish of——, I hereby certify and declare, that he is one of the most infamous characters I ever knew—notorious for lying, swearing, cheating and drunkenness. He is not only a young man of bad character, but glories in his wickedness, and is well known through the country by the name of Donald Eageorach, or Wicked Donald, and if he had not lately left our bounds, it was resolved by me, and my session, to apply to the civil power to banish him, as being a pest to society."—*Inverness Courier.*

DR. BUCHANAN'S DISCOVERIES.

We insert the following article from the American Phrenological Journal, not because we believe all it contains is proved—(from the remarks of the American editor, it will be seen, that Dr. Buchanan is regarded as too *speculative* even in America),—but because the speculations are of so astonishing a kind, that we feel it a duty to make them known; for, if any of the ideas should be proved, the results must be of the greatest moment; and the promulgation of them as merely theories, should have the effect of inducing observation and inquiry. The greatest discoveries have been guessed at, and supposed to be truths, long before they could be proved as such. Most of the names familiar to us as belonging to great discoverers, will be found to have belonged to men who have, from an advanced state of knowledge, been able to prove or demonstrate, what had before been only speculation. The circulation of the blood had long been speculated on, ere Harvey lived to prove it. How much that modern science has fully proved, did Bacon speculate upon! Gall proved the connection between the brain and mental power, and that different portions of the cerebral mass performed different functions; but this had been a matter of speculation through all ages, from Plato and Aristotle. Let us not then reject theories; but let us search for facts to corroborate them, or to prove their fallacy. That mind is not adapted to philosophical examination of any subject, that is so much under the influence of *marvellousness* as to be incapacitated from investigating, because the subject proposed is new and wonderful.—Ed.

"Until within a few days, Dr. Buchanan's labours in Phrenology have been confined exclusively to the west and south. He has just completed a course of lectures at Clinton Hall, in this city, to a class something below one hundred, and another to a private class of about thirty, many of whom were physicians. Another course is announced at Rutger's Institute. Two or three of his lectures to his private class were attended by the Editor, a synopsis of which will doubtless be interesting to the readers of the Phrenological Journal. Until his arrival in New York, the phrenologists of the east have been unable to ascertain by what means he excited the organs. That agent appears to be animal magnetism under the name of the Neurauric fluid; and Phrenology, with his additions and discoveries, he calls Neurology. He is certainly an excellent magnetizer, and is the author of some valuable discoveries; but to what extent they may be relied upon is to me a matter of doubt, and require farther proof. In regard to his newly discovered organs, I have more confidence than in his changing the position of some of the old ones. For the last ten years, I have been engaged almost continually in examining heads by the old locations, with what success the public are left to determine, at all events they have given myself and brother no little credit for making correct observations. These observations have been predicted solely upon the old locations of the organs; nor am I willing to abandon the old locations till proof of his new locations, of a character even more positive than that already seen of the old ones, compels me to make the change. Still, I shall endeavour to hold myself open to conviction. One thing is certain, that if the old locations are to be abandoned, or even essentially modified, I shall give up all hope of ever establishing the new locations of the organs, or applying Phrenology practically by the present method of manipulation. Adopt his views, and the examination of heads must be abandoned as utterly impracticable. This I cannot consent to do on slight grounds, nor in haste. The newly discovered organs may, and doubtless do, exist; but I have too many striking confirmations of the old locations of the organs, for a moment to doubt their correctness; and should as soon think of distrusting my eyes, as of distrusting them. Dr. B.'s new method of examining heads, certainly deserves attention. It consists of having a person highly susceptible to the magnetic influence, place his little finger on the respective organs, guided as to their position by the magnetic current of each organ; and then receiving the impressions given off by that magnetic current; by which he professes to tell the present state of the organ, whether it has recently been excited or depressed, inflamed or deadened, &c.; thus inferring the condition of the organs for years past. If this can really be done, it will certainly be of the utmost importance; much more so than the present method of manipulation; so that I would willingly exchange the present method of examining heads for his, provided that I can but be convinced that it may be relied upon. But by far the most important department of Dr. B.'s discoveries, is that relating to the healing art. He professes to be able to restore diseased organs; that is, effect cures by megnetizing the co-operative organs (poles) in the face. He maintains what has already been suggested in the Journal, as one of the results of our scientific sittings in New York,—that every organ in the body has its organ also in the brain, and its co-operative organ (we call it pole) in the face; by magnetizing which, the function of the organ can be modified at pleasure, so as to be rendered more or less active, and so as to be restored from a diseased to a healthy condition. In the application of magnetism to the cure of diseases, I have implicit confidence; but without a knowledge of phrenology, and especially without the discovery that the heart, stomach, liver, and every organ of the body, have their organs in the brain, and their correlative organs in the face, this application of magnetism to the removal of diseases would be comparatively powerless; but the two united, place every organ of the body under our control, to be excited and their powers of function augmented, or to be soothed and their morbid or inflamed action

subdued. A synopsis of the effects produced by Dr. B. upon the physical organs was given in the last No. of vol. 4. Dr. B. stated in his lecture, to which allusion has just been made, that the brain was the instrument of every physical function, as well as of all the mental operations; that every organ communicated with the brain, by means of the Neurauric (magnetic) fluid; that this influence operated diagonally, as regards the brain and the body; that the left hemisphere of the brain controlled and operated upon the organs in the right side of the body, and *vice versa;* that this principle was not proved by anatomy, but by experiment; that some little sympathy existed between the right lobe of the brain and the right side of the body, by means of the diagonal sympathy already alluded to; that each of these physical and mental organs in the brain had its correlative organ in the face; that magnetic passes made from the forehead, backwards and downward towards the cerebellum, were soothing and invigorating; that those made from the crown towards the chin were debilitating and relaxing; that the upper part of the forehead, and indeed the whole of the head, before the ears, was relaxing; that behind the ears was exciting and stimulating; that the upper portion of the head was soothing; but the upper and back, though soothing, was not relaxing, but gave nerve and tone to the system; that the whole of the base was exciting and tonic; that the back portion of the top region gave moral energy; that the whole of the base of the brain was base in its character, low, animal; that the base of the forehead was weak and wicked, while the base of the back part of the head was powerful and wicked; and the base of the forehead was malicious without power; that the base of the brain is necessary to life; that the back part of the brain was indispensable to moral power and vigour; that a brain narrow at the base, accomplished but little; that the doctrine of antagonistic organs obtained throughout all organs; that when the base was weak it should be stimulated; and so, if the top of the head predominated in action; that small or feeble organs also should be stimulated, so as to restore proportionate action, as disproportionate action was detrimental and painful, and induced disease; that the organ of *calorification*, which heats the system, was nearly in the centre of the brain, and had its correlative organ in the chin; that its antagonist, the organ of *refrigeration*, was over the ears, about the middle of old *secretiveness*, producing the cool and refreshing; that the organ of *animal sleep*, an organ which arrests the operation of the intellectual organs, by antagonizing them, is just behind and below the organ of *cautiousness;* that *consciousness*, its antagonist, is in the centre of the forehead; that the intellect expends the energies of the base of the brain, the lower portion of which was irritating; that there was an organ of *dreaming*, the lower portion of *ideality;* that, like *ideality*, it gave a castle-building disposition, and dreamed when the person was awake; that the organs which require excitement, are easily excited; that the face was the compendium of all the organs; that every mental action changes the physiological action; that, if the communication between these correlative or conductive organs were in the face, and their true organs in the head cut off, the functions of active organs would be felt, but could not be expressed in the face; that these conductor organs in the face, were not the true organs, only their medium of manifestation; that, when these conductor organs in the face were excited when their true organs were not in action, their functions would be manifested, but not felt; that, if the conductor organ of *mirthfulness* were excited, but the organ of *mirthfulness* itself not in action, there would be laughing without any feeling of the mirthful; that striking a curve from the cheek-bone, along the muscles of the cheeks to the hollow of the chin, the inside of the circle would embrace the conductor organs of the brain, but that the conductor organs of the body were outside of this circle; that the conductor organs of the cerebral organs are inverted, those organs over the eye having their conductor organs immediately below the eye, while those that are higher up and further back have their conductor organs lower down in the face; that the beard was given to men to protect their conductor organs; that the conductor organs of the internal organs are before the ears; hence, that passes made downwards before the ears to the chin, would stimulate the digestive apparatus; that perspiration was in the outer portions of the chin; that the part of the face immediately about the mouth gave expiration, or threw out; that the range outside of these, including that largest muscle shown in laughing, or the cheek proper, gave inspiration; that a flat face denoted inspiration, a round one expiration; that the conductor organs of the gastric region are in the zigomatic arch; that near this, was the organ of *disease;* that great care should be taken not to excite this region, and also not to excite the organ of *mortality*, or organ between *hope* and *veneration*; that the organ of *vitality* was in the cerebellum, by stimulating which a poor person would be sustained and fattened; that the cerebellum sustained the whole system, and appropriated food, &c., to the nourishment of the system; that a large cerebellum would fatten the system, by appropriating a greater proportion of the same amount of food to nourishment, than a smaller cerebellum; hence, a small cerebellum caused a lean, spare person, and a large cerebellum rendered one fat and much of a similar character.

"The Editor is free to say, that he thinks he has received some benefit in his own person by having the organs of the stomach, liver, &c. magnetized in harmony with Dr. B.'s doctrines. Some of his experiments were certainly striking and quite satisfactory; at least his views certainly deserve investigation; yet he is somewhat given to making speculative

inferences, and is apt to claim too much for his own discoveries, and to regard all the rest of Phrenologists as novices."

THE MARCH OF INTELLECT.

(Extract from a letter.)

"You have not the slightest idea of some of the glaring exceptions from that rule which characterises watermen as ignorant, uneducated men. A few days ago I got into a boat belonging to one of the fraternity, and on stating my conviction that his vocation was a very laborious one, he said that it was 'merely an illustration of the mechanical principle of the lever and fulcrum, by which a great power might be acquired through apparently incompetent auxiliaries—that the expansion and contraction of the deltoid muscle, accompanied by an alternate depression and elevation of the body at an angle of about forty-five degrees, explained all the mystery.' I expressed a belief that his business must have been greatly injured by the introduction of steam. 'Why, Sir,' replied my *learned* friend, 'the fishermen are injured in the same ratio as *we* are; for the perpetual undulation emanating from the progress of the steam-boats, necessarily disturbs the finny tribe, who love quiescence and repose, and expels them from the river to explore a situation in which they may more safely inhabit."

PASSIVE RESISTANCE.

Some parents commit a great error in the education of their sons. They are constantly inculcating the doctrine of passive resistance, and recommending them to slip out of quarrels the best way they can, instead of conducting themselves in a manful and courageous manner. This may do very well with pugnacious and hot-blooded lads, whose fiery propensities require a check; but with quiet timid creatures, what other effect can it have but to make them regular Jerry Sneaks? The defective spirit of a lad of this kind should be supplied, as far as possible, by precepts inculcating courage and manliness. The parent who encourages his son to pocket affronts, instead of resenting them, is training him in an apprenticeship to cowardice, and degrading the very nature of the lad.

PHRENO-MAGNETISM.

To the Editor of the People's Phrenological Journal.

Sir,—I have taken the liberty of troubling you with the following imperfect observations on Phreno-magnetism, in consequence of having had my attention drawn lately to the several facts in connexion with the subject; and now more particularly, in the fifth number of your journal; where you have inserted part of a letter which appeared in the Provincial Medical Journal, entitled "Remarks on Phreno-Magnetism;" and to which you have added your own views on that part of the letter, which relates to the mental manifestation produced by Mr. Spencer Hall on his mesmeric patient; which manifestations, the author of the letter, in conjunction with yourself, do not consider to be the "primitive functions" of the several organs; but to be manifestations acquired by "art;" consequently, a doubt is thrown upon the accuracy or soundness of the experiments, as related to be performed by Mr. S. Hall.

It is not my intention to vindicate Mr. Hall, he can better do it himself, but to show the fallacy of the attacks made on mesmerism, in consequence of the parties making the attack, not having, what I consider to be, a correct view of human nature; or, otherwise, not being in possession of the first principles of phrenology.

In the following imperfect remarks, I will endeavour to be as brief as possible; and if no additional light will be thrown upon the subject, it may stimulate to further inquiry. In the first place, we must properly understand the words we make use of, else the consequences may be fatal to our inquiries.

Now, what I understand the terms "primitive faculty" and "primitive functions" to be, when used in connexion with phrenology, is, a power, quality, adaptation, or disposition in certain distinct portions of the encephalon at birth, to perform or produce a certain phenomenon we call "mind," "cerebration," &c.; by being acted upon by external nature, through the medium of the senses: from which I conclude, that before cerebration or mind is produced or manifested in any portion of the brain, whether it be the intellect, the sentiments, or the propensities, external nature must be brought to bear a certain relation, through the medium of the senses, to any particular portion of the brain; otherwise no cerebration is generated.

Now, if we examine the sense of the term, as made use of by the author of "Remarks," and too many of the phrenologists, it will be found to be incorrect; for, as nature never varies in her modus operandi, the product and manifestation of any given portion of the brain will be modified according to the quality or nature of the external influences acting upon it. Therefore, to use the term "primitive functions" as the author of "Remarks" does in his criticisms of Mr. S. Hall's experiments, is erroneous; for he wants the patient to manifest the identical result or mental manifestation that took place when the organism of the patient received the first impression, which, if it could be done, would still depend on the nature of the first influence impressing that organ through the senses, for its precise shade or degree of manifestation. Every individual organism has manifested a primitive function or feeling; but that primitive function or impression has been lost by subsequent impressions; consequently, we never can call up the primitive function of any organ. We may excite the present function of the organ, which is the natural function of the organ; which function, although much modified, is identical in nature with the first or primitive function. From the above, it will be seen that the mental organism will not, from birth upwards, manifest a specific or determined function, as its function will depend on its own constitution, and the influences acting upon it.

If the author of "Remarks" means by the term "primitive function," natural function, still his objections to Mr. Hall's experiments are unsound, as I will endeavour to show: but if he use the word primitive as too often used by phrenologists, he must at once embrace the exploded doctrine of innate ideas, or otherwise, innate feelings.

Cerebration, or mind, in all its modifications, is the result of the compounds, brain and external nature; and no other means will produce cerebration. Mesmerism may excite the brain to re-

Produce or recall with an increased activity the previous impressions it has received, or its *natural* unctions; but will never, independent of the senses, produce one idea or feeling.

The assertion you make, that "if the various faculties had been really excited, every manifestation would have been natural, for not art but nature would have spoken, &c.," will not bear criticism, consequently, will not stand as an objection to Mr. H's. experiments: for art is one of the departments of the operations of nature; it is one department which acts most extensively upon human nature; it is it which pervades all our institutions, educational or political: it was that portion of nature's economy called "art" that had certainly operated upon the mental organs of the individual operated upon by Mr. H.; and it would be impossible that the several organs acted upon, could manifest themselves otherwise than what they had been previously trained to; or, otherwise, what they had acquired through the medium of the senses, in the ordinary course of life, with this difference, that the manifestations would be stronger, in consequence of an extra stimulus being given them, and likewise each organ acting singly, which would deprive them of being controlled by the other portions of the brain. Therefore, it is no argument against mesmerism if the patient exhibits the common features of character which he manifests while in his natural state. All the modifications of mind which he manifested, were natural, in virtue of the then condition of the brain and the exciting principle acting upon it: if he then committed murder, or merely broke a walking-stick, both actions would be the natural (or primitive, in this sense) function of the group of organs of *destructiveness*, only varying in degree, the one being the maximum of activity, the other perhaps the minimum. If we were to mesmerise the organ of *acquisitiveness* of a child, we would then see the simple manifestations of the organ, which would be very simple, entirely depending upon the influences used, and varying according to the age of the child, or the impressions that organ had received through the senses; the manifestation would be natural (or primitive, in the last sense) but simple. Then, if we were to mesmerise the same organ in a grown-up patient, the manifestations would still be natural, but more complex, in virtue of the greater number of impressions that have been given the organ through the senses. The various degrees have a relative effect upon society; and we, knowing these relative effects, endeavour to alter or change the condition of those portions of the brain whose natural functions have an injurious effect upon society.

As a further illustration, we will suppose a patient to have arrived in perfect health to the age of maturity, but deprived of all his senses; in which state he will be excluded from receiving any impressions from external nature; consequently, the result will be that no mind, or cerebration, will be produced or manifested. Now, if we in this state operate mesmerically upon any of his cerebral organs, the result would not be the production of mind, as that phenomenon can only be produced through the medium of the senses. But if the patient were put in possession of the five senses, each organ would more or less receive impressions, and cerebration or consciousness would from that time commence, but the amount or degree must be extremely weak. Each portion of his cerebral organism will be then adapted or disposed to receive certain feelings and produce certain manifestations; but the precise or specific nature or shade of those manifestations will depend upon the quality of the other equally necessary ingredient which makes up the compound that produces cerebration; which ingredient is the external influences acting upon the organism. Therefore, we cannot limit the sphere of activity of any of the organs as being its determined (or primitive) function; as all function, of whatever shade or quality it be, is the natural manifestation of the organ. And it seems more in accordance with our knowledge of mental phenomenon, that the latest impressions received by a mesmerised patient in his natural state, should be the most active, and consequently the first to manifest themselves when in the mesmeric state.

While Mr. Spencer Hall was conducting some of his experiments in Liverpool, one of his patients having the organs of *gustativeness* mesmerised, asked to be handed him the salt, mustard, &c. I have no hesitation in saying that this was the natural manifestation or function of the organ, it was its acquired function; but if the patient had never seen or tasted salt and mustard, these ingredients never would have been called for. Mr. S. H. considers he has discovered a group of organs, in connexion with *locality*, or he otherwise divides the organs of *locality* into so many portions, which he names *aerostation*, *swimming*, *riding*, &c., in which I believe him to be correct; but if the patient had never seen or heard, or practised swimming, riding, aerostation, &c., he never would have manifested these feelings while in the mesmeric state. Every action that the human organism performs must be the produce of a mental feeling, the organ of which feeling must have a seat in some part of the cranium. Our organ of *gustativeness* has acquired a very extended function or desire, in our state of society; its desires are innumerable, and whether all these desires are located to one spot is a matter of opinion; mesmerism seems to reveal the contrary, that each distinct mental feeling has its own locality, and consequently, it divides each organ into so many innumerable parts. As each effect or phenomenon in nature requires its own cause, it seems but in accordance with her general economy, that the organ of *gustativeness*, in our state of living, may be divided into so many portions, and each portion giving rise to a specific feeling; such as the desire for mustard, salt, vinegar, and every other article that has made an impression sufficiently strong as to call up that peculiar mental feeling; which impression constitutes memory.

Now, if we present an orange or anything else to any portion of the human family, who have never tasted one, or not received the impression resulting from its taste, upon their organism, they could not—it would be impossible that they could—form any idea of its taste; or, otherwise, they could not conjure up the mental feeling which an orange produces; it may excite a former impression, by its resemblance to something else they have tasted. Offer to them what they have been accustomed to eat, and then a mental feeling of that substance will be produced. Now give them the orange to eat, and from that time forward you may say they have an organ of orange-eating. But if the feeling produced by the eating of the orange be not cultivated or renewed, or if the first impression was not very strong, it may become extinct, in the course of the physical changes, or renovation, that the brain, in connexion with the rest of the system, is continually undergoing; and then that locality of the cranium may be occupied by another portion of brain,

whose function will not give the desire for oranges, but a something else which has made a stronger impression ; and then no excitement short of the original will reproduce the feeling : but if no new impression is received, to replace the one which has become extinct, that portion of the brain will be lost, and consequently a depression of the cranium will take place. When minutely examined into, it is this principle of renovation that continually takes place in the substance of the brain, that will satisfactorily explain the changes of character individuals undergo, both intellectually and morally : for I consider that every portion of the cerebral mass has a power of assimilating to itself the new atoms, which it receives from the several vessels whose functions subserve that particular department of the animal economy, to perform the same functions as itself. But if that any particular portion is not cultivated by a continuation of the requisite impressions, its function degenerates, and the new matter added takes to itself a function in accordance with the new impression received : but then if any impression is continually renewed on any portion of the brain, the increased circulation of the fluids that consequently takes place, will, in accordance with the animal economy, cause a greater deposit of nervous matter in those portions exercised, which nervous matter will be assimilated to the old, and receive its functions ; consequently there will be an increased group of mental faculties, subserving to nearly the one and the same end, in the one locality. Therefore, if this principle be correct, every individual come to maturity, must have new organs with new functions, in virtue of his increased intelligence, and greater amount of feelings, in addition to the old organs, or more correctly speaking, those parts of the brain which have retained the old impressions ; consequently an enlargement of the several organs will be the result. The several positions I have here advanced, may, upon the first view, appear to be absurd ; they may be so ; and if really so, they will be the easier refuted, and truth will be progressing.

Now what we have to do, is to collect every shade and character of mental phenomenon, and classify them as well as our knowledge of facts will enable us ; and mesmerism seems so far the most simple and correct method of doing so. Ere mesmerism was discovered, we had organisms that were inclined to aerostation, swimming, &c., but it would have rather puzzled us to what part of the brain to have assigned them. And we have still mental phenomena, that we do not know to what portion of the brain they belong. But I believe that in time mesmerism will make us acquainted with the locality of every shade of mental manifestation, which reflection upon consciousness never will do. Gall, in the course of his experience and observation, was only able to make but a limited classification or division of the brain and its mental phenomenon ; which was a most vital improvement upon the old metaphysicians, who merely reflected upon consciousness. Mesmerism is now coming to complete Gall's discoveries, and make a more minute or extended classification or division of the brain and its manifestations : and perhaps, after a while, it will be found necessary to divide the brain into classes, orders, genera, species, &c.

I think from the several positions I have advanced, the reader will see that the objections the author of "Remarks" urges, are unsound, and do not in the least affect Mr. Hall's experiments : for my part, if I had a mesmeric subject, I should certainly exercise him, while in his natural state, in the functions of the several organs, so as to make the case more interesting when he became mesmerised ; else, if I wanted to excite *wit* in conjunction with *tune* and *language*, if the patient never acquired a comic song, he never could sing one ; perhaps he might compose a garbled one for the occasion. And so with *imitation*, if he never in his life saw anything to imitate, the idea of imitating could not be produced, consequently could not be manifested in the mesmeric state. And so on with the other organs. If we want to exhibit nature in her more simple or rude state, we must take the untutored savage, and mesmerise him : but with him we will only discover the direction that his several faculties have taken ; they will be *natural* (or primitive) with respect to him ; and so it will be with every variety of the human species ; it will depend upon the climate they reside in, the scenery of the country, and the other multifarious circumstances that encircle them, and consequently form their character, what will be the natural or acquired function of the several portions of the brain. Therefore we have no right to say that one manifestation more than another, is the natural (or primitive) function of any of the organs.

EDWARD JONES.

Liverpool, March 7. 1843.

Note by the Editor.—We insert the above letter from our intelligent correspondent, for two reasons,—first, that both sides should be heard ; and secondly, to show how soon our prophecy, that the premature announcement of the supposed phrenomesmeric discoveries would lead to wild theorizing, has been fulfilled. Mr. Jones's mind being in the state to receive as truth mere surmises, he could easily suppose, how all the phenomena might be accounted for ; but in science, supposition should have little weight. We beg to refer Mr. J. to our description of what is meant by a primitive faculty, page 35 ;—he will there find that his view of the meaning of the term is not that of phrenologists. He further argues, that any mental manifestation is natural to the being displaying it ; literally this may be true ; but when we speak of the nature of man, or man's constitution, we imply a knowledge of some standard by which we judge such nature or constitution, such as it really is, or we suppose has been, or is intended to be ; for example, phrenology teaches us that man's mental nature consists of animal, moral, and intellectual powers ; that to act in accordance with the laws of his nature, the animal powers must obey the moral, enlightened by his intellects ; when the reverse is the case (as it unfortunately is generally at the present time), we say man is not obeying the natural laws ; he is acting unnaturally; vice and misery are the consequences. We speak in the same way of man's physical organization, calling it the natural form of a man, and departures from this standard are considered as unnnatural, or deformities. Now a cripple may be a well-made man, for a cripple ; or, a murderer may be a good sort of a man for a murderer ; and Mr. Jones may be right in saying the deformity is the cripple's natural form, or that it is the murderer's nature to kill and butcher ; but surely, he will not say the one is the natural shape of man, or the other man's nature. To point out to our readers, and particularly to all who engage themselves with observing the mesmeric phenomena in connection with phrenology, the danger of departing from the strict rules of

inductive philosophy, and of multiplying causes without necessity,—we shall just notice the extraordinary notion conveyed in the above letter, that new organs may be formed, or created, by external circumstances: take *alimentiveness*, for instance, if it have a separate branch for every taste, and, as *supposed*, upon the first presentation of an orange and by the frequent repetition of the same sensation, an organ is formed for orange-eating, supposing we do not leave off any other kind of food, we may go on tasting fresh things and getting new organs without end. If this be possible, it must stand true of all the powers; if *colour*, for instance, does not give the sense of perceiving different colours, it is clear there must be one for red, another for blue, and so on through all the shades of colour. Supposing a new colour invented, or one presented for the first time to an individual, if there be no organ to perceive it, it would be no colour to him, and he never could know any thing about it. So of music, if the primitive faculty be not to distinguish the relation existing between sounds in general, however produced, there must be faculties, innate or created by the presentation of their object, for taking cognizance of the sounds of a pianoforte, another for the violin, the drum, jews-harp, flageolet, &c. And so of *ideality*,—if the sense of the beautiful be not a general attribute, applicable to poetry, painting, mechanics, &c., there must be organism, to use the word, for *poetic ideality, mechanical ideality*, &c. And then for *constructiveness*,—we shall want one faculty to make chairs well, another for sofas, and quite a different one for a ship or a wheelbarrow. We should not have dwelt on this subject so long, but we fear much time may be lost, and harm done, (unless timely checked,) by the symptoms we perceive of indulging in revery, when facts should be sought for.

Mr. Spencer Hall, we are told, places a group of organs in the neighbourhood of *locality*, of *aerostation, rowing, walking, swimming*, &c. &c.; if these have any relation to the different methods of getting from place to place, there surely must be one for *rail-roading*; and the subscribers to, or originators of, the "new aerial transit company," must surely have the organ of aerostation well developed. And as there is such evident differences in men as to their powers and liking for riding, swimming, flying, rowing, &c, why does not Mr. Spencer Hall favour us with casts of some individuals who have these organs large or small, and prove that their powers are relative. We do not say any of these things are false or absurd; they are not more astonishing, relatively to what we have proved, than that must have appeared to our ancestors, when the wonders in science which we see every day, were first propounded. We do not say there are not as many organs as stated by some mesmerisers, but we think we have a right to demand some proof of the existence of some of them; nay, we will admit the faculties may exist, and it may be impossible to point out the organ; then it must be shown, that there is a necessity for such a mental power, for man to fulfil his destiny. Let Mr. Jones, or any person, devote themselves to examine one of Mr. Spencer Hall's group of organs, and collect facts in corroboration; no one will be more pleased to give them publicity than ourselves; nay, we are at the present time engaged in making experiments, and, if favoured with a description of the situation assigned by Mr. Hall to the different organs, in any particular region, it would save us labour, and gladly should we set up our claim to rank among the discoverers in the new world of phreno-mesmerism; but we certainly shall hesitate to express our thoughts, till we have some facts to support us, or are prepared to show, by argument, that the manifestation produced could not result from already known powers, modified by the circumstances in which the individual has been placed.

It is absurd to reject phrenology, or hesitate to adopt its principles, because it demonstrates the natural tendency of men, with certain organizations, to commit crime. Phrenology, as well as pointing out the organs of the propensities, reveals also those of the sentiments, *conscientiousness, veneration*, and *benevolence*, as the ruling powers, and gives no validity to the notion, that the dictates of the first are to be blindly followed, while the impulses of the latter are to pass unheeded. But it is difficult for many individuals to refrain from crime. This is a truth; but so also is it that difficulty and impossibility are not the same thing, and all sane individuals have all the organs, although in different proportions. But if phrenology is to be rejected because it shows the difficulty for some men to abstain from crime, then must Christianity be rejected for the same cause; for this revelation from Heaven goes hand-in-hand with the fact, as proved by phrenology, "Can the Ethiopian change his skin, or the leopard his spots?—then may ye also do good who are accustomed to evil."

THE QUESTION OF INSANITY AND RESPONSIBILITY.

From the Medical Times.

Though subscribing fully to the justice of the jury's verdict in the case of M'Naughten, we yet—strange as it may appear to the *Times*, and the many others who have been eagerly crying out for blood—believe in what has been called the sanguinary principle, that punishments are justifiable only on the ground of *prevention*, and should rise or fall in amount according to the rule required by the good of society. While retributory punishment is no prerogative of ours, the absolute power of preventive punishment *is*. While the charter of our power over each other allows of not even a momentary increase of human misery, save with the clear purpose of humanity's greater amelioration, it allows us that in full plenitude. In punishment, the salus populi, the bonum publicum, is at once the *lex suprema* and the *lex unica*.

If it be said that—this principle admitted—we must discard the maxim which connects responsibility with mental sanity, we briefly answer, that punishments undeserved, or punishment out of all proportion with the offences, are as bad for society as they are unjust to the individual. They exasperate the circle or class in which the sufferer moves—shock the sense of equity—throw discredit on the law—and, rousing all men's sensibilities to revolt, are more apt to encourage men to wrong, than to wean them from it. The teachings of Justice, which is indeed but another name for the Common Sense of mankind, are thus in perfect harmony with the requisitions of society.

Now, the broad maxim we would lay down on a man's legal responsibility is, that it should hold in law, as it does in human equity, a precise proportion with the sanity of the mind on which it depends. We need not say, in discussing the na-

ture of insanity, that it is no metaphysical malady. We know that the spiritual essence has a physical residence, and receives its knowledge, and exercises its behests, through physical agents. The mind may not be the brain, more than the instrument is the musician, or the type in which Milton's works are printed, are Milton's ethereal thoughts —but the mind is still wholly and entirely dependent on the brain. Derangement, disease, disorganization of the substance of the brain, are evils, then, that *necessitate* greater or less aberrations of mind.

The evil may be in various degrees of magnitude. The patient may be sensible of the aberrations. There will then be no lesion of that part of the brain on which the mind depends for forming a just estimate of the actions immediately under review. There may be no consciousness of the aberration—in which case, the *cæteris paribus*, there is a larger extent of physical malady. There may be again, a limitation of the malady to that portion of the brain on which the mind is dependent in reference to its propensities ; or to that other portion through which it perceives, compares, remembers, judges—or to *both*. If the disease extends to all, we have lunatics in the most desperate of stages ; if to the former only, we have men in various stages of passionate irregularities, accordingly as their intellectual powers are strong or weak—or their past training has been good or bad. If the disease, instead of attacking the moral feelings, has triumphed over the part of the brain dedicated to intellectual labours, we have hallucinations, delusions, phantasies, varying with the especial seat of the malady, as well, probably, as with the past character and habits of the patient. Irresponsibility, therefore, is rarely total. There are few even confirmed lunatics who, for a certain class of actions, are not as responsible as men in sanity. This man may, by one of those obliquities of mental action by which a *fragment* of memory or sensation is turned into a solid conviction, mistake his own identity, but his notions of *meum* and *tuum* are healthy as ever : nay, on every thing unconnected with—it may be—one point of memory, his judgment and feelings may be as sane as his soundest neighbour's. This suggests considerations as to the punishment of lunatics, which we cannot dwell on, but which our legislators might turn to account,—and, on the other hand, shows how foolish is the policy which, considering monomania as a pretty fiction of modern times, holds it not to be a true insanity, nor one which exempts the actor from responsibility on the special matters that come under its range. Monomania is far from an uncommon phase of insanity ; and no reason can be mentioned why monomaniacs should be visited with punishment for the *direct* consequences of their mania, which would not equally apply to all other madmen for acts immediately the result of a wider lunacy. If reason, with the power over one's volitions, be admitted the source of all responsibility, by what sophistry shall it be argued that M'Naughten should have been punished for his recent act ? We are told that *motive* and *intention* are the things that give an action its character,—and that the fixed design frustrated, and the fixed design carried out, only differ in there being a more consistent and persevering course of mischievous intentions shown in the one than in the other. If fixed intention, if mischievous design, then, be the test of guilt, where shall we look for either in M'Naughten ? If any one believe that a fixed delusion, sincere, strong, invincible, held possession of his mind—and few surely can doubt that —what difference can he point out between M'Naughten's act, and an assassination committed in a dream ? The design of either assassin would be equally under the control of reason.

It appears to us no proof of wisdom to assert, with Sir William Follett, and some other lawyers, that the incriminated act of a supposed monomaniac should not be narrowly scrutinized as evidence for or against the insanity of the accused. A single act may contain a mass of evidence proving madness, and there is no reason why the act first offering such proof should be the very one accused. If the act happen to offer evidence of long premeditation, cunning or unnecessary cruelty, the circumstances are duly enlarged on, as aggravating the crime. Is there any reason why circumstances proving a want of intention (and there must always be such a want, where there is no reasoning intellect) should not as fully be urged in palliation for the accused ? We confess we can see none.

The *Times*, in rather an ingenious spirit, affirms that the mental delusions of M'Naughten offer no extenuation of his guilt. If the supposed injuries he complains of, were real, and he had avenged them in the way he is accused of—the law, it argues, would have held him guilty of murder ; *a fortiori*, therefore, when the provocation was merely imaginary. Now, we have a clear *petitio principii*. If M'Naughten be not mad, he certainly deserved to have suffered for his act as much (we will not say more) if his complaints were fictitious, as if they were real. But M'Naughten, we affirm, was mad ; and the extraordinary delusion he laboured under, affords, with other evidence, proof of the assertion. But the argument carries on its face its own answer. In leaving it, we must content ourselves in expressing our admiration of the journal's powers, which can derive, from an agent's hallucinations, proof of *increased* responsibility.

MARRIAGE.

Accident renders many marriages unhappy ; carelessness others ; natural bad disposition others. Some rush into matrimony in the hopes of revenging themselves on another, who has slighted their love. Some for the mere excitement and desire of change, without any love at all. Some fall blindly off the precipice. Some leap desperately. Many are drawn off by the delusive lapse of irresistible passion. A lover is a drunken man. Time makes him sober, and he wonders at the mistakes of his reeling imagination.

FOREIGN PHRASES IN WRITING AND CONVERSATION.—It is a piece of pedantry, to introduce foreign words into our language, when we have terms of legitimate English origin that express all that these exotics convey, with the advantage of being intelligible to every one. For foreign sounds, like foreign servants, ought not to be introduced, to the disadvantage of the natives, until these are found unworthy of trust.

UNION.—There is more strength in union than in number ; witness the people that in all ages have been scurvily used, because they could so seldom agree to do themseves right.

DEATH BY SOLITARY CONFINEMENT.

The inspectors of Monmouth goal, in their report of 1842, state the following instance of death produced by solitary confinement in that prison. It is as follows: On the 12th of February, 1842, a man died apparently from fright. He was put into a solitary cell, and was found dead the next morning. There was no indication of the cause, excepting congestion of the brain. There was a rumour that the cell was haunted. He was a fine and powerful man. The verdict was—"Died of apoplexy, produced by the effect of a superstitious dread of solitary confinement." Some of the prisoners heard him cry out. The turnkey thought him rather low-spirited when he placed him in the cell. On the previous day the deceased had told the cook that he was going in solitary confinement, and that he feared he never should live the week out; he added, that there was "some one walking there."

SCRAPS.

Struggling in misery.—The struggle in misery and with misery at the same time, appears to be the acme of human sufferance. Who, acquainted with the number of propitious circumstances required to make a vigorous effort of the mind, can read the advertisement of the great British lexicographer motionless? "It may gratify curiosity to inform it that the English Dictionary was written with very little assistance from the learned, and without any patronage of the great; not in the soft obscurities of retirement, or under the shelter of academic bowers, but amidst inconvenience and distraction—in sickness and sorrow."

Serious Joking.—The French are so very lively a people that they jest upon every thing; "murder in jest," as *Hamlet* has it. Of the two poor American missionaries, recently destroyed by the savages, they say that they fulfilled their mission and supplied the cannibals with Christian nourishment!

CORRESPONDENCE.

To the Editor of the People's Phrenological Journal.

Sir,—In your last number, you have inserted a paragraph from the "London Literary Gazette," which it seems was contained in an editorial article of that Journal, to the effect that I had tried the remedial effects of Animal Magnetism, in the treatment of the insane under my care; inmates of the Institution to which I have the honour to be officially connected.

I beg leave to add that such is not the case. I have never performed a single experiment, on any one, who has been at any time a patient of the Hanwell Asylum; and, *for reasons the most obvious.* No "*excellent results*" then can have been experienced; as the Editor of the Journal before mentioned, has it.

Will you allow me to subjoin the quotation from my paper, "*on Phrenology and Insanity,*" read last year, before the Association; in which must have originated the conclusion so prematurely arrived at? It is thus:—"Now, that I am speaking of monomania, I am reminded of a series of very beautiful experiments I had the pleasure of witnessing some ten days since, at the house of Dr. Elliotson. I allude to the magnetic excitation of cerebration, during which I was no less astonished than gratified, in having the opportunity of witnessing in one individual more forms of monomania than I have ever seen even within the walls of Hanwell, or elsewhere; and each individual form of the disease was so splendidly illustrated, that I very much doubt, if even the reality could under any circumstances, have excelled it. The pencil of no artist could have surpassed the original; and not even a Siddons, a Rachel, a Kean, or a Macready, could have wished to do more than copy it. No art, ancient or modern, could give better expression to the natural language of *intense feeling.* I am strongly disposed to think that animal Magnetism will be found ere long indispensable as a remedial agent in the treatment of the insane."

An early insertion of the above will oblige

Your obedient Servant,

Jas. Geo. Davey, M.D.

Hanwell,
March 22nd, 1843.

TO CORRESPONDENTS.

A Young Phrenologist.—The quality of the brain equally affects the intellectual with the other portions. Education or training more decidedly increases the activity than the size of an organ; it is not in all cases of improved function, that increased size is apparent, but there must at all times be increased activity. Size is a measure of power. The strength and the activity of a faculty must not be confounded: a powerful organ is not always the easiest to excite, nor the most active one capable of producing the most powerful manifestations.

A Constant Subscriber.—Mr. Bally, King-street, Manchester.

D. Amier.—We do not deem it advisable to draw any deduction of character from the rating of the organs, by any one whose practice is unknown; different phrenologists have different ideas of the medium size from which they estimate, higher and lower; they will agree as to the relative size of the organs, but what is esteemed as 12 by one may be reckoned at 14 by another, especially when the range is extensive. We have adopted No. 4 for medium, ascending to 7 and descending to 1. If a cast of the head were forwarded, we would give our opinion on it.

Luke Burke—The "*Enquiries*" are much liked, co-operation is sought, an appointment to witness any experiments will be attended to if a few days' notice is given; there being no desire or object for concealment.

T. S.—The first No. of Mr. Rumball's work is promised on the first of June.

TO OUR READERS.

The next number will contain, with a portrait of Mr. Clay, the American statesman, the phrenological estimate of his character and organization.

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A COMPLETE SYSTEM OF PHRENOLOGY.

(Continued.)

Situation of the organ of Inhabitiveness.—Between the upper part of the organ of *philoprogenitiveness*, which it will be observed is somewhat of an arched form, and the lower, or inferior portion of the organ of *self-esteem*, is a space, varying in extent, from three-quarters of an inch, to an inch and a half. The upper portion of this, touching *self-esteem*, and extending halfway downwards towards *philoprogenitiveness*, is the organ of *inhabitiveness*. Upon pressing the hand with some force upon the top of the head, and passing it downwards from the spot marked *self-esteem*, a considerable depression will be often found before coming to the organ of *philoprogenitiveness;* and frequently there will be a depression immediately above *philoprogenitiveness*, and a projection above that before getting to the organ of *self-esteem*, which is often somewhat higher up than is generally marked on the busts; this appearance results from the lower part of this space, now believed to be *concentrativeness*, being small, and the upper part, *inhabitiveness*, large.

Primitive function.—Love of place, country, or home; in excess, it produces a great dislike to move abroad,—what is called patriotism results from the abuse of this faculty.

Auxiliary faculties.—There is no doubt that this power is aided by the whole of the social feelings; its object, home, being so intimately associated with our sentiments for friends, family, and similarities; it will combine with *self-esteem*, which inclines to estimating highly whatever is connected with, or belonging to self; and even *combativeness* and *destructiveness* aid this feeling, and in their turn they are excited to defend what we call our own, be it house, home, village, or native land, and having done so, the pains we have taken in defence increases the desire to retain any object, and in common with others, the objects in relation to this faculty.

Opponent faculties.—The high and generous sentiments of our nature, although it may be said they are not opposed to the legitimate gratification of any of the faculties, they acting in combination with enlightened intellect; under their influence the character becomes expanded from PATRIOT to CHRISTIAN. *Locality* is a decided opponent to this faculty, but when both are large, the individual will be urged to travel, and then feel uneasy till home is seen again,—he cannot bear to be long away from home.

Manifestation.—A certain amount of this feeling, like all the known powers, contributes to the happiness and well-being of man. This, no doubt, is one of the principal elements of man's social existence, attaching him to some particular spot which he regards as home, and to improve which, and to maintain it, his highest powers and energies are called into activity; and, as the legitimate activity of our faculties is the universal source of happiness, we may easily see how the possession of this faculty conduces to the welfare and improvement of mankind. Civilization must indeed advance slowly among wandering tribes, which have no settled residence or place of abode.

The legitimate use of this faculty it appears may be easily pointed out, and to us it seems there is not one in the whole series of phrenological organs more simple and elementary in its nature, or one that may be more correctly and easily defined in its primitive analysis than the love of *home*. What that home is, will depend upon circumstances; it may be the mud cot of an Irish boor, or the splendid palace of a queen. Still it is home, and the faculty of the peasant may, and generally will, beat stronger, than that of a prince, to the hearth or hut (if it has no hearth,) where his infant days were passed. It is in the most unsophisticated of nature's children, that we must search for strong and direct manifestations of single faculties; educated and wealthy man becomes so artificial, that nature can rarely be detected peeping through the thick mantle thrown by art round all his acts and thoughts. The motives of action become complicated and ill-defined, as the acts themselves are indirect and mystified.

This faculty, when in excess, leads to an absurd liking for particular places—houses, or even particular rooms, or seats in a room. The feeling was so powerful with Schlabrendorf, the inventor of stereotyping, that although he was subjected to great and continued persecution, he never could bring his mind to leave his native city. Dr. Spurzheim knew a clergyman

in Manchester, who could not sleep away from his own house; and has been known to walk many miles during the night rather than remain away from home. The organ was very large, and great warmth could easily be felt in that part of the head. We have met with two interesting cases of the organ being large and accompanied with striking manifestations. One —a gentleman, after being in London, studying for a profession, upon returning home, when reaching his native county, was impelled to dismount from his horse, and throwing himself on the grass, shed tears. The other case, was of a gentleman past the middle age, who held a highly responsible situation in a house of business, and being required to take a journey to give evidence on a trial, "felt," as he expressed it, "that he could not leave home!" and offered any sum of money, or would have given up his situation, rather than take the journey: in this gentleman the organ was very large. The inhabitants of mountainous districts manifest this faculty in a remarkable degree,—the attachment of clans to particular districts,—the love of the Swiss to their native hills. Among the conscripts who were taken from these parts to serve in the French army,—the sound of one of their native melodies would not unfrequently generate a species of madness, called nostalgia, which could be cured only by sending the patient *home*. The playing of the "Ranz des Vaches," the favourite Swiss air, was proscribed under penalty of death.

The deficiency of this organ is shown in a liking for a wandering or vagabond life. It is very small in the American Indians, Tartars, brigands, and most who are inmates of our prisons, or have perished on the scaffold for crimes resulting from general vicious habits and propensities. Some persons can never settle anywhere; this will be found to result from several causes, large *locality* will contribute much to it, but there must likewise be a deficiency of the power in question. This feeling is most strongly depicted in the writings of some of the most popular poets and authors. The organ was large in the head of Walter Scott; his attachment to a particular spot is well known; combined with his *veneration*, which was immense, it produced the conservative and somewhat narrow views of this famous man. We need only quote the following from the poem of The Lay of the Last Minstrel, in illustration of this.

"Breathes there the man with soul so dead,
Who never to himself hath said,
This is my own, my native land!
Whose heart hath ne'er within him burned,
As home his footsteps he hath turned,
From wandering on a foreign strand?
If such there breathe, go, mark him well;
For him no minstrel raptures swell;
High tho' his titles, proud his name,
Boundless his wealth, as wish can claim;
Despite those titles, power, and pelf,
The wretch concentered all in self,
Living, shall forfeit fair renown,
And doubly dying, shall go down
To the vile dust from whence he sprung,
Unwept, unhonoured, and unsung.

O Caledonia! stern and wild,
Meet nurse for a poetic child,
Land of brown heath and shaggy wood,
Land of the mountain and the flood,
Land of my sires! What mortal hand
Can e'er untie the filial band,
That knits me to thy rugged strand!
Still as I view each well-known scene,
Think what is now, and what hath been,
Seems as, to me of all bereft,
Sole friends, thy woods and streams were left;
And thus I love them better still
Even in extremity of ill.
By Yarrow's stream still let me stray,
Though none should guide my feeble way;
Still feel the breeze down Ellriche break
Altho' it chilled my withered cheek;
Still lay my head by Teviot stone,
Though there forgotten and alone
The Bard may draw his parting groan."

In Rogers' poetry there are many beautiful illustrations of this feeling. He alludes to its power among the Swiss in the following lines.

"The intrepid Swiss, that guards a foreign shore,
Condemned to climb his mountain cliff no more,
If chance he hears the song so sweetly wild,
Which on those cliffs his infant hours beguiled,
Melts at the long-lost scenes that round him rise,
And sinks a martyr to repentant sighs."

Examples exhibiting the power of this feeling have been alluded to in mentioning the cases which attracted the attention of Spurzheim, and other phrenologists. The use of the power is apparent; it furnishes a tie which binds each individual to the place of his nativity; it makes the Laplander love his barren scene, and the Esquimaux his dreary abode of ice and snow. The Canadian Indians manifested this feeling in great strength; when solicited to emigrate, they replied, "What! shall we say to the bones of our fathers, arise, go with us to a foreign land?" [Cardinal Richelieu, when building his splendid palace, destroyed the symmetry of the building, in order to preserve the room in which he was born, under the influence of this feeling.

Animals of some species possess this faculty in a much more powerful degree than others. The cat is known for her attachment to places, while the dog cares little for the place, but his affection is fixed upon persons; we once heard a gentleman say, who had been obliged to remove from a house, that he always gave a lingering look at it as he passed, for no reason which he could define, but that he loved it as a cat did her corner.

Some phrenologists have imagined this power was connected with the choice of habitation among animals; one, for instance, lives on a tree, another burrows in the ground, &c. We believe the general adaptation of the being, and his wants, determine the locality in which his residence will be fixed; this faculty attaches them to it, but being a blind instinct, it surely cannot take cognizance of what is only perceived by the highest intel-

lectual powers,—the adaptation and efficiency of things.

We shall conclude our remarks on this organ with an extract from one of the volumes of the Library of Entertaining Knowledge, relating to the Hawthorn Tree,—a passage always to be admired: the cause being its strong appeal to the feeling of inhabitiveness experienced by all, in a greater or less degree. The passage is here:—"There is something about the old and gnarled hawthorn, which one bred in the country cannot soon forget, and which a visitor learns sooner than any association of placid delight connected with rural scenery. When, too, the traveller, or man of the world, after a life spent in other pursuits, returns to the village of his nativity, the old hawthorn is the only play-fellow of his boyhood that is not changed. His seniors are in the grave; his contemporaries are scattered; the hearths at which he found a welcome are in the possession of those who knew him not; the roads are altered; the houses rebuilt, and the common trees have grown out of his knowledge; but, be it half a century or more, if man spare the old hawthorn, it is just the same—not a limb, hardly a twig, has altered from the picture that memory draws of his early years." To the same cause may be attributed the extreme popularity of the ballad of "Home Sweet Home!"

IMPORTANCE OF THE STUDY OF MENTAL PHILOSOPHY TO MEDICAL PRACTITIONERS.

An article under this title appeared in the Lancet of March 25th. Some of the facts with regard to the state of knowledge among medical men are rather startling, but coming from such an authority, we must conclude the ignorance of the profession is not exaggerated.

"It is a singular thing that although medical practitioners have, from time immemorial, been referred to by courts of justice to determine whether individuals were of sound intellect or otherwise, no class of men addicted to learned pursuits has possessed fewer opportunities of studying the subject of mental philosophy clinically. The wards of all our great public asylums for lunatic patients have been wholly closed against them as students of insanity. This fact is deeply to be regretted on many accounts; because medical practitioners are the very men whose peculiar knowledge, and habits of observation and reflection, would eminently fit them to deal with the phenomena of the mind, at the same time that a more careful study of these phenomena, in connection with that of the material organs through which they are manifested, would tend both to enlarge our views of pathology, and improve our practice in the treatment of insanity and other forms of disease, involving disturbance of the mental faculties. From the fact that the philosophy of the human mind has been almost wholly uncultivated by those who are best fitted for its pursuit, the study has received a wrong direction, and become a subtle exercise for lawyers and casuists, and abstract reasoners, rather than a useful field of scientific observation. Accordingly, we find the views, even of the most able and clear-headed metaphysicians, coming into frequent collision with the known facts of physiology and pathology. For example, that "consciousness is single," is an axiom among the mental philosophers, and the proof of *personal identity* is made by those gentlemen to rest chiefly on the supposed universality or certainty of that allegation. But what would they say to the case of a somnambulist who evinced what is regarded as a double consciousness,—the operation of the mind being perfectly distinct in the state of somnambulism, from its development in the wakeful condition? With reference to such an individual, the proof of *his* personal identity must rest with others, not with himself, for his memory in one state takes not the smallest cognizance of what he thought, felt, perceived, said, or did, in the other."

It is justly remarked that the question of materialism has retarded among many weak persons the study of the mind, in connexion with its material organs. We give the summing up of the value of this question in the writer's words.

"Now, to agitate this question in the present state of knowledge, is entirely futile, because the question is utterly incapable of solution. It runs precisely parallel with the inquiry whether *life* be the result *organisation*, or *organisation* the consequence of *life*, an inquiry which all judicious physiologists have, for the present, laid aside, as one on which they might argue for ever without becoming a whit the wiser. In debating the phenomena of mind, we are brought into contact with objects which are purely abstract, and of which physical science can take no cognizance. It would be absurd to speak of the specific gravity of an idea, or of the chemical affinities of a passion, or of the colour of a desire, or of the electrical relations of a resolution. Yet there is no doubt, that we *conceive* ideas, are *agitated* by passions, are *impelled* by desires, and *frame* resolutions. These events are as real, and constitute as essential a part of our existence, as does the circulation of the blood or the secretion of the bile: and although they are neither amenable to physical laws, nor subject to ocular examination, they are controllable by the influence, and subject to the analysis, of the unknown power which produces them. We can weigh our ideas in the balance of our reason, and determine on which side the scale preponderates; we can judge whether the impulse of our passions and inclinations be towards good or towards evil, and can command them to either; and by moral firmness, we can infuse into our resolutions an almost irresistible energy.

The latter part of this quotation certainly does not appear to us very clear or intelligible. We are told that the mental manifestations are not amenable to physical laws, but are under the influence and subject to the unknown power which produces them. How can we tell what the unknown power produces or controls? Immediately after is said, WE can weigh our ideas, balance them, &c., &c.; and the sentence concludes with the extraordinary assertion, that WE can *command* our inclinations to good or evil; yes, and we can "call spirits from the vasty deep, but will they come when we do call for them?" About as readily we imagine as our inclinations will obey our commands. But what is meant by WE? is it the

unknown principle or the known, or the mixture of both, that governs what is not amenable to physical laws? Really for one who finds fault with phrenologists for not adhering rigidly to facts, the above is not a bad specimen of rash and unsupported assertion, but fully justifying the remarks at the commencement of the article, upon the few opportunities medical men have had of studying the mental manifestations.

The remarks upon the objections raised to the phrenological doctrine, that the brain is multiplex, are thus answered:

"Against this doctrine various metaphysical and ethical objections have been raised; but those objections are entitled to no consideration whatever, considered in opposition to a theory which must be established or disproved by actual observation."

The writer does not seem to be aware of the vast collections of facts, already made by phrenologists in London, Edinburgh, Paris, America, &c. He calls upon the advocates of the science to bring forward cases well authenticated. Thy have done so with regard to many of the organs by scores and hundreds. Admitting as the writer does, the importance of the subject, (we quote his own words,) "should the connexion of certain powers of the mind, with particular portions of the brain, be once established by sufficient observation, an immense field of pathological inquiry would be opened; and our knowledge of mental disease would acquire a high degree of precision and applicability." Taking this view of the subject, would it not have been more liberal to have stated what the phrenologists have really done, and to have urged medical men to come forward and aid them; or are phrenologists supposed to be the only men interested in giving a high degree of precision and application to mental knowledge? The medical profession ought to be highly interested in this subject; and if they are, why are they not to investigate for themselves, to collect facts bearing upon the subject? Why are they to call upon phrenologists to bring such an array of facts as they must yield to? Why should not the phrenologist, if actuated by no higher principle, reply, —if you desire knowledge, seek for it; I have done so, and satisfied myself; but you have no right to insist upon my labouring for you. I do not wish to convince you; if you desire, search and you will find.

We give the concluding remarks upon the modifications of the nervous actions of parts by concentrated attention to them. There is much valuable advice and information; and we have no doubt many of the phenomena of the mind depend upon this concentration.

"The second inquiry which we would suggest relates to the modification of the nervous actions of parts by directing continued and earnest attention to them; or, in other words, to the local effects of concentrating the sensorial energy on a given part. This subject has received very little attention from pathologists, although its bearings have lately been ably pointed out by Dr. Henry Holland. To the influence of the sensorium on distant parts of the body, a number of singular phenomena, vaguely attributed to imagination, appear to be referrible. Nothing can be more unsatisfactory to an intelligent inquirer unacquainted with such subjects than to be informed by 'a doctor' that a phenomenon which he has actually witnessed, and which has excited his wonder, was merely the effect of 'imagination' on the part of the individual in whom the phenomenon occurred. For example: a nervous patient says that he has a severe pain in a given part,—a mesmeriser lays his hand on the spot, which in a few minutes is stated to have grown exceedingly warm, when, the hand being removed, the pain is said to be gone. Such occurrence has often been exhibited to those who have witnessed the proceedings that are ascribed to what is foolishly called 'animal magnetism.' If in such a case, an intelligent bystander were to ask a medical practitioner what was the rationale of the 'curious fact,' and the latter answered, 'Oh! mere humbug; it is nothing but imagination,' the inquirer, in accrediting the phenomena themselves, would conclude that the doctor's 'explanation' had explained nothing, and perhaps, admit the existence of the mesmeriser's alleged 'magnetic fluid.'

"But suppose the medical practitioner were to answer,—'These things are difficult to explain, on account of our imperfect knowledge of the nervous functions; but it is probable that the hand of the operator acted merely by fixing the patient's attention powerfully on the part, and thereby so concentrating the influence of his brain on the nerves of the part, as to produce a sudden change in their action.' The inquirer would here find something like an idea to sieze; and although it might seem less distinct to him than to a physiologist, he would probably prefer it to the 'explanation' that referred to the agency of a fluid which was only presumed to exist, or to the incomprehensible influence of 'imagination.' That the brain really does exercise on the local nerves a power like that which is above indicated, is sufficiently proved by a variety of phenomena. A person who is waiting with intense anxiety for the arrival of another, from whom he expects to receive deeply interesting intelligence, will sometimes not only identify the individual, but read the expression of his countenance at a distance at which, in his ordinary state of mind, he would not have distinguished him. The sense of hearing is susceptible of a similar exaltation from like causes; and fear, or anxious suspense, or joyful expectation, will so bring the sensorium to bear on the auditory nerve, that a sound will be distinctly heard which would be inappreciable in the ordinary condition of the ear. The subject of the effects of fixed attention and concentrated sensorial energy on different parts of the body, involves the true explanation of many extraordinary phenomena in insanity, hypochondriasis, hysteria, and other nervous affections, and is consequently, highly worthy of the attention of all who wish to study, philosophically, the reciprocal influence of mind and body, as well in the maintenance of the normal functions as in the production or cure of disease,—a study which, however neglected, is one of incalculable importance to both metaphysicians and medical practitioners."

As joys are increased by participation, so griefs are lightened when they derive not their source from the severe sting of self-reproach.

PIERPONT'S DIRGE ON THE DEATH OF DR. SPURZHEIM.

Sung at the Funeral, November 17th, 1832, in Boston, by the Handel and Hadyn Society.

Stranger, there is bending o'er thee
Many an eye with sorrow wet ;
All our stricken hearts deplore thee ;
Who that knew thee can forget ?
Who forget what thou hast spoken ?
Who, thine eye—thy noble frame ?
But that golden bowl is broken
In the greatness of thy fame.

Autumn's leaves shall fall and wither,
On the spot where thou shalt rest ;
'Tis in love we bear the hither,
To thy mourning mother's breast.
For the stores of science brought us,
For the charm thy goodness gave,
For the lessons thou hast taught us,
Can we give thee but a grave ?

Nature's priest, how pure and fervent
Was thy worship at her shrine !
Friend of man—of God the servant,
Advocate of truths divine !
Taught and charmed as by no other
We have been, and hoped to be ;
But while waiting round thee, brother,
For thy light—'tis dark with thee.

Dark with thee !—no, thy Creator,
All whose creatures and whose laws
Thou didst love, shall give thee greater
Light than earth's as earth withdraws.
To thy God thy godlike spirit
Back we give, in filial trust :
Thy cold clay—we grieve to bear it
To its chamber—but we must.

THE PHRENOLOGICAL SOCIETY.

At a meeting of the members of the London Phrenological Society, on Monday evening, Dr. Elliotson, the president of that body, delivered to an audience, consisting principally of ladies, an address on "the plea of insanity." He commenced by referring to the universal disappointment, particularly manifested by the female sex, that M'Naughten, the assassin of Mr. Drummond, was not hanged for the horrible deed he committed. Calm thought, however, impressed us with the conviction that, if he had been hanged, it would have been a deed of cruelty, for M'Naughten being insane, of which there could not be a doubt, was not an accountable being. What was meant by "an insane person ?" A person in his senses appreciated, and was expected to act according to, motives, but even here great allowances were to be made. The usages of the nation to which he belonged, were to be taken into account ; the morality, the received code of morality of that nation, presenting good or bad motives, might, or might not, relieve a man of the responsibility of a criminal act. Now, what was meant by saying that an individual was mad ? The reply which he (Dr. Elliotson) gave, was either that he could not appreciate circumstances, or was completely under a delusion, mistaking things completely without any fault of education, not through accidental habits. This was the view of insanity given by Gall, who considered insanity to be of two kinds, where there was a delusion such as frequently occured in states of hypochondriasis, and where persons did things which were wrongful in spite of themselves. There were instances of persons who committed murders and robberies, without any motive, but from the force of some irresistible delusion ; other persons who fancied they were called upon to do certain things, and that they were to be raised to some high situation : and that they were kings and emperors ; and even, in some cases, to believe that they were the Almighty. In all these cases some feeling or faculty of the mind was diseased. It was important to know that there might be cases of this description without any delusion. Persons acting under delusions, or impulses, knew that these impulses were wrong, and it was often incorrect to say, that a maniac did not know the consequences of certain actions, that they were wrong in law and punishable. There were many cases of persons who had committed murder, and had, beforehand, "hoped to God they should not do it," and entreated their friends to bind them down, and restrain them from doing what they felt they would, otherwise, be irresistibly impelled to do. These facts were important to be noticed at the present time, because persons were said to be punishable if they knew that they were doing wrong ; nay, that they were acting in opposition to the law. It was an unquestionable fact that many insane persons knew they were doing wrong, but were unable to resist the impulse. He could only account for this apparent anomaly by supposing that there was an exceedingly rapid alternating action of the brain. It was not, he said, true to say, that if a maniac *knew* he had done wrong, or purposed doing wrong, that it was a circumstance rendering him deserving of punishment ; he might know all the time that he was doing wrong, and yet be unable to resist it. It often happened that madmen were favoured with talent, and extreme sagacity, on many points. Sometimes it was said that a person could not commit crime from inadequate motives, but it was quite impossible in many cases to discover any motive whatever for the crime of a madman ; the impulse in such a case appeared to come on inevitably, unexpectedly, and to overwhelm him. There could be no doubt about ascribing a crime so committed to insanity ; many circumstances, blows, and other injuries, producing nervous disturbance, might lead people otherwise sane, to commit insane acts, and, therefore, he could not subscribe to the opinion that if madmen were capable of knowing what they were doing, they ought to be punished like sane people. Now the fact was well known that madmen were capable of being influenced by motives as well as other people, and this principle was acted upon in madhouses by a system of encouragements and deprivations. But insane people were only accessible to these influences within a certain range. The conclusion derived from the fact of madmen being thus influenced within confinement, was that they were equally accessible to the influence of the fear of punishment out of confinement; and while there were so many mad people about, the question arose what punishment should be established for their crimes. He thought the same rules should be followed as were adopted in lunatic asylums, where everything was conducted without cruelty, and upon the most benevolent principles. As no madman would be tortured under confinement, so no madman out of confine-

ment should be subjected to corporal punishment. Society had a right to protect itself from the crimes of madmen, and it ought to do it by holding out the same punishments that operated in lunatic asylums. As to the question of hanging, insanity was of such various degrees that it was hardly possible to say whether a person was a lunatic or not. He was opposed to capital punishments in any case, and he conceived there was now a means of getting rid of the difficulty raised of late as to the wisdom of capital punishments, in admitting the plea of insanity, and punishing sane as well as insane criminals, with confinement for life. Society in all cases of crime had only the right, with respect to the criminal, which a mother had with regard to her child, that of punishing it by way of correction and example. All our actions were the result of our internal frame, acted on by external circumstances, and, therefore, if an individual under the influence of some morbid disease committed a crime, it was wrong to think ill of him although it was proper to condemn his actions; therefore, punishment ought not to be inflicted with the object of giving pain, but of applying motives to that individual and others to avoid that which was criminal and wrong. The punishment he would substitute for capital punishment would be confinement for life in a lunatic asylum without reserve; it would be hard upon the individual if he ever came to his senses, but society had a right to protect itself by holding out this punishment to others, and also of protecting itself in the event of such an individual turning mad again. Madmen should not only know that if they commit crime they will be confined, but that that confinement will be a real calamity to them. If these principles were acted upon, justice would be done to society, madmen would be considered madmen, and society would be secure.

THE SPIDER AND THE BEE.

SIR,—I am a Phrenologist; and as I do not, like some half-converts to the system, coquet with my belief in it, but, on the contrary, openly avow it wherever I go, I am of course prepared to encounter all that kind of civil persecution, with which the followers of Drs. Gall and Spurzheim have been visited by the patrons of the old philosophy. This, however, makes no sort of impression on me; on the contrary, I am frequently amused when, at the first mention of the subject in a company, I perceive a sneer beginning to mantle on the face of some grave professor, or pert young advocate. Burns has somewhere asked, "Where is the shield from the darts of contempt?" I could have told him, that one effectual shield is afforded by the conviction, that the contempt is founded in ignorance. The savage views with supreme contempt, the arts and improvements of civilised life;—but what civilised man cares for the contempt of a savage? Now, the grave professors and advocates learned in the law, however knowing they may be in matters within their own sphere, are perfect Yahoos when they begin to talk about phrenology, of which we have generally found they know as little as the Canadian or Esquimaux does about the solar system.

I happened to dine the other day with a party of literary men, among whom the subject was started, as it sometimes is, for the sole purpose of running it down. I soon found that, as far as votes went, I was rather in the minority, as indeed I was the only decided phrenologist in the room. Some there were who I knew had wavered; but these being deterred by the dread laugh of a redoubted doctor, drew their forces aside, and left me to wage the combat alone. The contest which followed somewhat resembled what I have seen take place between the small fry of a school and some unfortunate dominie, who has happened to incur their displeasure. Whenever the dominie turns and faces the enemy, they scamper off in all directions, so that he can never get a blow at any of them; but, no sooner has he turned his back, than they are down upon him in scores, while at the same time he is assaulted from a distance with showers of light missiles, more irritating to the temper than weapons of a heavier construction. I attempted several times to fix them down to fair argument, but this I found was in vain. When, as I thought, I had aimed a blow that was to fell one of them to the earth, he shifted his ground, or one of his friends took his place, and bestrode the fallen, spreading over him as a shield, a stray leaf of Blackwood's Magazine; or, if nothing else would do, sometimes my most conclusive hits were parried by a pun, or a conundrum. However, I was determined not to yield one inch of ground, and continued to the end to show a bold front to the enemy. Being rather tired by this unprofitable sort of wrangling, on reaching home I took up a book to compose my mind with something intelligible, after the nonsense I had been listening to, and I lighted upon that volume of Swift which contains his account of the Battle of the Books in St. James's library. I there read with great satisfaction the following apologue:

"Upon the highest corner of a large window, there dwelt a certain spider, swoln up to the first magnitude by the destruction of infinite number of flies, whose spoils lay scattered before the gates of his palace, like human bones before the cave of some giant. The avenues to his castle were guarded with turnpikes and pallisadoes. In this mansion he had, for some time, dwelt in peace and plenty, without danger to his person by swallows from above, or to his palace by brooms from below; when it was the pleasure of fortune to conduct thither a wandering bee, to whose curiosity a broken pane in the glass had discovered itself, and in he went; where, expatiating awhile, he at last happened to alight upon one of the outward walls of the spider's citadel, which, yielding to the unequal weight, sunk down to the very foundation. Thrice he endeavoured to force his passage, and thrice the centre shook. The spider within feeling the terrible convulsion, supposed at first that nature was approaching her final dissolution, or else, that Beelzebub, with all his legions, was come to revenge the death of many thousands of his subjects, whom his enemy had slain and devoured. However, he at length valiantly resolved to issue forth and meet his fate. Meanwhile, the bee had acquitted himself of his toils, and, posted securely at some distance, was employed in cleansing his wings, and disengaging them from the ragged remnants of the cobweb. By this time the spider was adventured out, when, beholding the chasms, the ruins, and dilapidations of his fortress, he was very near at his wits end; he stormed and swore like a madman, and swelled till he was ready to burst. At length, casting his eye upon the bee, and gathering causes from events (for they knew each other by sight)"—As it was now approaching the "witching time of night," and I had been somewhat jaded dur-

ing the day, I here gave a nod in my chair and fell asleep; and the subject of which I was reading having impressed itself on my organ of *individuality*, produced the following dream:—Methought I was seated in the venerable library of our own renowned *Alma Mater*,—and upon the corner of one of the windows, I perceived the individual Spider of which I had been reading, peering out of the recesses of his cell, swelling with venom, his eyes fixed with fury upon the offending Bee, who continued with great *sang froid* to brush his wings without minding of him. At last the Spider called out to him in a voice of thunder,—"What miscreant is this who presumes to trespass upon my premises? Do you not know, sir, that these are my undoubted lawful dominions, where none is allowed to come without my permission? but you shall find, sirrah, that there are here traps and spring-guns which shall soon make you repent your temerity." The Bee, upon this, made a very proper and modest apology; said he was sorry he had given offence,—that he had no intention of trespassing on other people's grounds, and that he would forthwith return to his more congenial haunts and occupations; but withal he desired to be acquainted with the name and quality of the owner of the castle. "Sir," replied the Spider, "I am a metaphysician; these webs which you see stretched round in such beautiful order are my systems and theories, which are to me as the apple of my eye, or as the children of my loins. If you dare, insect as you are, to touch one of them, or so much as to approach them with your unhallowed breath you shall learn what it is to incur the anger of a philosopher." "Sir," replied the Bee, who by this time I evidently perceived to be a phrenologist, "I am sorry that I have offended you. Your systems do indeed appear to be rather too tender to be breathed upon, much less touched by so rude a hand as mine. From their venerable and dusty appearance, I presume that they are very old. Your castle seems to have been built at very distant periods, and by various hands; additions make a house convenient within, but are somewhat clumsy without; but yours is such a thing of shreds and patches, that I would hardly discover it to be a house at all, without very narrow inspection. Doubtless this august fabric has been the work of many generations, and has descended to you from a long line of illustrious ancestors." On this the spider assumed a look of ineffable disdain. "Heaven help your foolish head!" he exclaimed, "is that all you know about metaphysics? No, sir; every thread of this beautiful structure (which you possess no skill to comprehend, or taste to appreciate,) is my own work; it is altogether spun out of my own bowels, twenty systems, every one of which, larger, and fairer, and more beautiful than another, have been demolished to make way for it; twenty successive monarchs have, for two hundred years, occupied this corner, and every one of them erected a castle of his own, and in order to make room for it, cleared away all that had been left by the labours of his predecessors; but my system is infinitely finer and handsomer, and more elegant and substantial, than any that has preceded it. I have fixed its foundations upon such firm ground, and connected the parts of my fabric in such a strong and indissoluble manner, that it must of necessity last as long as the world endures." "Great sir," replied the Bee, with submission, "may I not ask if a misgiving does not sometimes come over you, that this fabric of yours, though it looks so fair and handsome at present, may not sometime share the fate of those that have gone before it? were they not also spun from the bowels of their respective authors?" "Every one of them," answered the Spider; "it is beneath the dignity of a true philosopher to draw any of his materials from without. We metaphysicians can say with the ancient sage,—*Ommâ mecum gero.*" "But are you not afraid," said the Bee, "that your successors may happen to treat your labours with as little ceremony as you have treated that which preceded you? How can the material which has proved itself so fragile and unsubstantial in their hands, become at once strong as iron or adamant, when moulded and fashioned by you? May not some young spider after you are gone, fix himself on this very spot, and begin a new work, and rear a still more splendid palace in the site which is now occupied by yours?" "You impudent, audacious scoundrel," cried the Spider in a rage, "how dare you make such a supposition? I shall teach you to repent of such insolence to me.—But—stay, give an account of yourself,—what is your employment, and who are you? Have you been able to construct such an assemblage of beautifully complicated workmanship as that which adorns my castle? Where are your works? What is their nature? Are they in any way to be compared with mine?" "Sir," said the Bee, "I shall not venture to make any comparison between my works and yours. I am a phrenologist,—you are a metaphysician; I meddle not with any fine-spun theories and complicated hypotheses; I go on in my own way, which is entirely different from yours. If you will come with me you shall see my works, and not mine only, but those of the colony to which I belong. We do not sit, as you do, in solitude; we labour in company. Each brings his contribution to the general stock. We do not live in dark and dirty corners; we go abroad into the world, and observe nature in all her variety and in all her greatness. No object is too high, and none is too lowly for us. We light upon the heath-bell that crowns the summit of the mountain, or on the daisy which blossoms in the vale. We do not, like you, draw our materials from our own bowels; we visit every flower that sips the dew, and extract something from the greatest and from the fairest objects in nature. But come with me and see the cells we have constructed, and taste the honey with which they are stored,—it affords a food no less delicious than healthful,—at once gratifying the palate and nourishing the body." "I," cried the Spider, swelling into tenfold rage,—"I go to your waspish hive, and take your trash, no, depend upon it not a particle of the vulgar compound shall ever pass my lips. Begone!—Fly like an idler as thou art, to thy fields and mountains, and there loiter away thy time in skipping to every flower thou meetest, and leave me here to enjoy undisturbed my sage and profitable contemplations." "Farewell, then," replied the Bee; "live in your dismal corner, and increase and spread your webs till they cover the whole roof of this spacious hall; you will only take a few more miserable flies who may perish in their labyrinths. But the sun will continue to rise and set, and to illuminate hill and dale; though you wilfully shut your eyes upon their beauties, flowers will bloom, and honey will be gathered without your assistance. You boast indeed of being obliged to no other creature, but of drawing and spinning out all from yourself; that is to say, if we may judge of the liquor in the vessel, by what issues out, you possess a good and plentiful store of poison and dirt in your breast; and

though I would by no means lessen or disparage your genuine stock of either, yet, I doubt you are somewhat obliged for an increase of both to a little foreign assistance. Your inherent portion of dirt does not fail of acquisitions, by sweepings exhaled from below; so that, in short, the question comes all to this: whether is the nobler being of the two, that which, by a lazy contemplation of four inches round, by an overweening pride, feeding and engendering on itself, turns all into excrement and venom, producing nothing at all but fly-bane and a cobweb; or that which, by an universal range, with long search, much study, true judgment, and distinction of things, brings home honey and wax?" * I here found that my sleep had left me, and that I was sitting with the book in my hand, so that the last words pronounced by the bee seemed to be written in legible characters on the page. I immediately took up my candle and went to bed, pondering deeply the moral of my dream, which I doubt not is sufficiently obvious to all who have any interest in finding it out.

I am, Sir,
Your obedient servant.
M.

DR. SHARPEY'S LECTURES ON THE BRAIN.

University College,—March, 1843.

In considering whether the brain is a single organ or a congeries of organs, the Dr. deemed it necessary to refer to the opinions of phrenologists upon this subject; but what his own opinion was he kept very much to himself; for at the end of the lecture the only interest excited appeared to be to know whether Dr. Sharpey had been lecturing in favour of, or against phrenology. The Dr. must have presumed upon his age and the situation he was placed in with regard to the very juvenile class listening to him, or he surely would not have ventured on such twaddle, relieved occasionally only by a very bad and very old joke, to excite the risibility of the medical students. Really professors of science should soar higher than to *amuse*,—their duty is to instruct. The Dr. did acknowledge he did not understand phrenology;—he should not then have meddled with a subject he was incompetent to teach. We care not how skilful a man may be as an anatomist, or how deeply read in metaphysics, if he has not studied phrenology he is not competent to lecture on the physiology of the brain. All the general knowledge imparted to the pupils might have been gleaned from any pamphlet on phrenology. We know not if it was owing to the unpleasant position the Dr. felt himself in,—at one moment endeavouring to explain what he did not understand, and then opposing what he did not comprehend; but certainly he did fidget about and stammer most considerably.

As a sample of the Dr.'s resoning, he said, that although it were proved that persons with a particular region of the brain prominent, were naturally endowed with certain mental powers in great strength, it did not prove that there were distinct organs in the brain; but only that a particular shape of head was better adapted to the character accompanying it. The most learned doctor did not explain what made heads different shapes, if large development in the particular regions did not; knowing it could only result from this cause, and admitting that a particular shape of head was indicative of the strength of particular faculties, he fully admitted the phrenological doctrine, that different portions of the brain perform different functions. The Dr., to strengthen his position, we suppose, said, "some horses were better calculated for draught horses,—others for racers; but this did not prove that they had separate organs, but that the shape of the horse altogether in the one instance was more adapted for draught, and in the other for racing." We will not say what we think this illustration proves, but leave it to our readers and even anti-phrenologists to decide.

The medical students were then amused with the old jokes about the frontal sinus, which any schoolboy who has read Combe's elements can now refute. But certainly the Dr. should, in justice to his pupils, have told them that although he had two skulls before him with very large frontal sinuses,—we say he should have said, for the information of his class, that they were rarely so large in men, and that they did not exist in women or in children under twelve or fourteen years of age: therefore, the phrenologists had abundance of opportunities of proving their system, whatever difficulties might meet them in the practical part in some adult male cases, with respect to estimating the size of a few of the small organs,—for we suppose the Dr. did not wish it to be inferred that the sinus in the lower portion of the forehead interfered with all the other parts of the head where no sinus exists.

Comparative anatomy, we were told, is quite opposed to phrenology, and it was announced as a fact, that the lower we go in creation, the larger is the anterior lobe; and, therefore, the lower animals should be more intellectual than man. And yet the Dr. had just said, the different portions of the brains did not perform distinct functions. This is certainly taking both sides of the question. The works of Leuret were much recommended to the serious consideration of the pupils, we understood for the purpose of proving that the lower animals have no posterior lobe to the brain. Why was it not mentioned that Dr. Vimont of Paris has published a most elaborate work upon comparative anatomy, with a folio atlas of plates, executed by the first artists in Europe? If Dr. Sharpey is ignorant of the existence of such a work we commend it to his notice; and would advise its careful perusal before he discourses further on comparative anatomy or phrenology.

We beg to commend to the learned Doctor's notice, the preceding fable of the Spider

† Swift's works, Scott's edition, Vol. xi. pp. 231—334.

and the Bee,—it first appeared in Volume I. of the Quarterly Phrenological Journal, in 1824. Its publication at intervals will no doubt be productive of good, and the learned Doctor's discourse seems to point to the present as a fitting time again to give publicity to the truth it conveys.

THE PLEA OF INSANITY.

In our present, as in several preceding numbers, we have something on the plea of insanity. Bearing upon this subject will be found, among others, the observations of Mr. Gutherie, Dr. Elliotson, and the Editor of the Medical Times; and much more will doubtless be fresh in the minds of our readers; but none of them seem to meet the difficulties of the case, or originate any suggestions likely to lead to practical results, or tend to legislative improvement; indeed, so varied are the opinions, and so inapplicable the suggestions, that the only conclusion to be arrived at from a consideration of them is, that alteration for good is next to impossible with our present imperfect knowledge. In our last number we gave Mr. Gutherie's views, conveyed in a recent lecture at the Westminster Hospital. After stating that "the members of the medical profession are, apparently, according to the present state or practice of the law, the arbiters of life and death in such cases, without positively knowing on what principles they arbitrate," the learned gentleman proceeds further to propound, that to his mind the lawyers know as little about the matter as the members of his own profession, and again (we quote from the report) he is made to state the following:

"If I had been a medical witness on the point of insanity, I should have, in all probability, coincided with the other medical gentlemen; but If I had been one of the jury, I should have found him guilty, recommending him, however, for such a degree of mercy as would be short of hanging. I should have done this on evidence, or considerations of a professional nature, foreign to the trial, or what was adduced in court, and which inclines me to the opinion that our forefathers acted wisely in excluding medical men from juries, not because by their profession they are inured to human suffering, and might be careless of preserving life, but because they might possibly be influenced, in a similar manner, by knowing too much or too little. In my own case, I am willing to admit that it would have been the last."

As to the utility of anything here conveyed it is unnecessary to observe. We agree with him, that a man, though a good surgeon, may nevertheless be entirely unfit for a judge or juror; and think that he is himself an example of the truth of the proposition.

Our present number contains the lecture of Dr. Elliotson to the Phrenological Society, of which body he is president: this also is bare of all useful suggestions. "All our actions," the learned doctor remarked, "were the result of our internal frame, acted on by external circumstances; and, therefore, if an individual under the influence of some morbid disease, committed a crime, it was wrong to think ill of him, although it was proper to condemn his actions, and concludes as follows:

"All our actions were the result of our internal frame, acted on by external circumstances, and, therefore, if an individual under the influence of some morbid disease committed a crime, it was wrong to think ill of him although it was proper to condemn his actions; therefore, punishment ought not to be inflicted with the object of giving the individual pain, but of applying motives to that individual and others to avoid that which was criminal and wrong. The punishment he would substitute for capital punishment would be confinement for life in a lunatic asylum without reserve; it would be hard upon the individual if he ever came to his senses, but society had a right to protect itself by holding out this punishment to others, and also of protecting itself in the event of such an individual turning mad again. Madmen should not only know that if they commit crime they will be confined, but that that confinement will be a real calamity to them. If these principles were acted upon, justice would be done to society, madmen would be considered madmen, and society would be secure."

Now, the proposition with which this closes involves nothing new. Madmen do know, if they are as capable of estimating these matters as the learned doctor assumes them to be, that the punishment of confinement in a lunatic asylum invariably follows an acquittal on the ground of insanity in capital cases; and the same powers of reasoning would also inform them, that there is little hope of escape from this punishment. The doctor would make all criminals insane, and would punish all alike.

We have before us Mr. Rumball's letter to the Lord Chancellor on this subject, published a few days since, containing much interesting matter, and conveying the practical experience of the writer for more than twenty years on insanity, and the management of the insane. It will, we are sure, prove interesting to the general, as well as professional reader. Still, we cannot help saying that, as a guide to legislative improvement, it is as much beside the question as the rest. Mr. Rumball quotes the various definitions of insanity by Locke, Spurzheim, Conolly, Thornburn, and Mayo, which we will here transcribe.

"Madmen do not appear to have lost the faculty of reasoning, but having joined together some ideas very strongly, they mistake them for truths and err as men do, who argue from wrong principles."—*Locke*, Bk. II. cap. IX. s. 13.

"An aberration of any sensation or intellectual power from the healthy state, without being able to distinguish it; or without the influence of the will on the action of the feelings; in other words, the incapacity of distinguishing the diseased functions of the mind, and the irresistibility of our actions, constitutes insanity."—*Spurzheim.*

"An impairment of one or more of the faculties of the mind, accompanied with or inducing a defect in the comparing faculty."—*Dr. Conolly.*

"An excitement of one or more faculties with a loss of balance."—*Dr. Thornburn.*

Dr. Mayo, in his Pathology of the Human Mind, declines to define insanity; but states (page 9) that "the will gradually loses its efficacy in combating the trains of painful thoughts, and gradually sinks overpowered." "In the insane, the unsubjected state of their moral impulses to the will, may easily be recognised."

Mr. R. then gives his own definition in the following terms:—"Insanity is the excitement of any of the mental faculties beyond the control of the remainder." Now, presuming this definition to be true, and taken in a general sense, there can be no doubt of its correctness. It is not calculated more than any of its predecessors to guide those who have the administration of the laws in criminal cases; and is, therefore, unsatisfactory as regards the matter under consideration. It is admitted, we believe, by all, that whether the punishment of death be retained on the statute book or no, that the crime of murder by accountable creatures should be punished at all events to the utmost extent of secondary punishments, that society may have due protection; not only must it be put out of the individual's power to repeat the offence, but as far as possible punishment should be applied to deter others from the commission of like crimes. These observations regarding punishments apply of course only to crimes committed by accountable creatures. The great object, therefore, to be attained, is the ascertaining by the surest means our imperfect knowledge allows, the sanity or insanity of the culprit. It is apparent that the present system of leaving this question to an ordinary jury involves great uncertainty, and in many cases the results are most unsatisfactory; and we do not see that any of the definitions immediately addressed to M'Naughten's case lessen this difficulty. Dr. Andrew Combe thinks it absurd to attempt to frame "one definition inclusive of all the organic causes of insanity," and although he admits that "definitions are constantly sought after by lawyers and judges," believes it to be "beyond the power of man to invent the brief description which shall describe the various cerebral affections whence insanity originates." After all we have read and heard on the subject, we consider this to be the inevitable conclusion. If, then, there is this acknowledged uncertainty, the greater is the necessity that the best possible assistance should be secured to overcome as far as possible the difficulty, and to enable us to attain as near as practicable to a just estimate of each individual case,—there being no certain rule of general application; and to this point we would direct attention. Now, it seems that in all human probability a much more correct conclusion would be arrived at by the united judgment and observation of a few men, who have made the structure and diseases of the brain their study, assisted by efficient members of the legal profession, forming a commission, than by the present imperfect means. Let these commissioners be chosen from those of the medical profession who have more particularly made the philosophy of mind their study, and are also best experienced in its diseased manifestations; let them be associated with barristers whose education and practice fit them for the task; let the reasons for their decisions be embodied in their reports, and we think there would be little dissent from their judgments; and as their documents accumulated, we should most probably find matter guiding to further improvement. Let us suppose, then, that in all future cases in which insanity shall be pleaded, the plea be considered equivalent, if sustained, to the plea of guilty; and, that the sufficiency of such plea be submitted to those commissioners, who should have the power, if allowing the plea, of placing the accused at once at the disposal of the crown as insane, or of otherwise dealing with the party as they might be authorised: and if deciding against the plea, that they should be required to remit the prisoner again to the usual tribunal. There are under the present laws for the regulation of establishments for the insane, mixed commissions of the description here alluded to; this machinery could be applied, or a permanent commission, which would be the more advisable course, might be appointed for this purpose. We believe that some such measure would be productive of good, would to a considerable extent quiet the public mind and would more effectually conduce to the protection of society than the course at present pursued. As regards the individual, it would not violate any principle of justice, and it seems to us to point a safer road to a just conclusion in all such cases.

Louis XI. of France, perhaps as vile a miscreant as ever breathed, and like all other miscreants—Royal miscreants at least—adored by the clergy, was driven in his necessity to ask aid of as great a villain as himself, Alexander Sforza. The Italian gave him a reply characteristic of both of them:—"Men I have none to spare; but I will give advice which shall be as effectual. Always agree with your enemies, upon any conditions, and then find an opportunity to cut their throats."—Louis acted upon the advice with great success, and he was within an ace of being made a saint by the Church.

CASE OF A FAMILY IN WHICH EVERY ALTERNATE CHILD WAS BORN AN IDIOT.

(From the Quarterly Phrenological Journal.)

SIR,—What I am about to relate is, in my opinion, a remarkable fact; and a desire for the information which you or some of your readers may be able to throw on it, as to the probable cause of such distressing births, induces me thus to trouble you. There is now living at Hayes (the birthplace of Sir Walter Raleigh), near Budleigh, a family, in which, out of eight children, every alternate child was born an idiot. Of those poor creatures three are now living. In giving birth to the last, the mother died, and her death was soon followed by that of the child. The father is

a small farmer ; between him and his wife no sort or relationship existed ; and, with respect to intellect, they were equal to people in their condition, and so are also the remaining children. The worst of the three is a female, who is now 25 years of age. She is constantly seated in a low chair, so constructed as to prevent her falling over. With her body she maintains a perpetual see-saw, which is most painful to behold ; and certainly the meanest of the brute creation is much her superior. I am not acquainted with the phrenological method of measuring heads, but the dimensions that I took were as follows :

Over the head from ear to ear . . .	9½ in.
Over the head from No. 2 to 22 . .	11 „
Circumference	17½ „
Thus giving a mean of	12⅔ „

What information I have obtained from the sane members of the family, or from the neighbours, is here added. About two years since I asked the daughter if any of the family, in times past, had been so afflicted, and the answer was "No." It appears that some on the father's side have rather poor brains, but not to such a degree as to excite notice from those in the same class of life. As the occupation of people in their circumstances exercise but very little intellect, and as the minds of such have not been stimulated and elevated by education, there is, after childhood, little apparent, and often times little real, distinction between the mental conditions of those who, at birth, were widely different. The grandfather, I believe, was given to intoxication. The father is industrious and successful, and this, I presume, will prove that he is not an habitual drunkard. (See a case in Mr. Combe's "Constitution of Man," appendix, No. 7.) But he is, unquestionably, a great drinker of cider, which is plentifully made in this country, and is considered so indispensable by the labourer and farmer, that agricultural wages are 1s. 2d. and two quarts a day. The source of such distressing births is, without a doubt, involved in much obscurity, but it must exist to a great extent in the conduct of individuals. I am not one of those who attribute events of this description to the "dispensations of Providence," or to the freaks and caprice of nature ; but I ascribe them to those unerring laws which govern all creation.

I am, Sir,
Your most obedient servant,
HENRY NORRINGTON.

Ottery, Devon,

INTELLIGENCE.

MR. HOLM, the friend and companion of the late Dr. Spurzheim, is delivering a course of lectures at the Rotunda, on Monday evenings. The 1st and 2nd lectures of the course have been well attended. The plain and matter-of-fact way in which the subject was treated gave the greatest satisfaction ; none could fail in being taught something, as well as being interested ; and from the unassuming manner of the lecturer, they who did not believe could not scoff. Mr. Holm has the enviable advantage of illustrating his lectures with many of the rare specimens which belonged to Spurzheim. We believe the Dr. bequeathed to Mr. Holm the bulk of his phrenological property, together with his papers and letters.

We shall continue to give some account of the succeeding lectures.

In the first quarter of this year, Mr. Donovan has delivered lectures for institutions at *Winchester*, *Chichester*, *Emsworth*, *Wellinborough* (to gentlemen who subscribed a sum for the purpose), and *Northampton*. At Chichester, Mr. D. was induced to prolong his stay a week, in order to give explanations and instructions to a class of thirty gentlemen, among whom were three surgeons. During the last term, a motion was carried by a majority of the Union Society (composed exclusively of members of the University) at *Cambridge*, accepting Mr. Donovan's offer of a course of lectures on Phrenology, to be delivered this term. But the phrenologists do not seem to have expected an attempt to defeat their object ; and a motion for the arrangements preparatory to the proposed course was met by an amendment, which was carried by the anti-phrenologists. The phrenologists appear to have reposed too soon after their first success. Mr. D. will deliver a short course of lectures for the Mechanics' Institution, Cambridge, early in April.

Sydney.—On Monday last (says the *Sydney Morning Herald* of 10th October, 1842), the Debating Society concluded the discussion of the question, "Is Phrenology a true science ?" which had occupied the members for three nights. The speakers for the affirmative were, Messrs. E. A. Rennie, Holdsworth, Hill, T. L. Dodd, T. Day, C. O. Middleton, A. M'Kay, James S. White, and Dr. à Becket ; for the negative, Messrs. R. Day, Meares, Fletcher, J. Rennie, and Michie. The arguments for the affirmative adduced by Mr. E. A. Rennie, were—1. That we are conscious that the mind exists in the body. 2. That we are conscious that the head is the seat of thought. 3. That anatomy and physiology of the brain and nervous system prove the doctrine. 4. That physiology has determined the function of every part of the body, and that the functions of the brain and nerves alone have any connection with the mental faculties. 5. That the mind is affected by compression of the brain, and is quiescent during sleep. 6. That the comparative size of the brain in man and animals proves the position. 7. That the plurality of powers or faculties of the mind argues a plurality of organs in the brain. 8. That analogy from other organs of the body leads to the same conclusion. 9. That the anatomy of the brain shows a complexity of structure. 10. That there is a uniform connexion observed between certain prominences on the skull and certain manifestations of character. 11. That growth of parts of the brain accompanies the exercise of certain faculties. 12. That partial insanity can be traced to over activity of certain parts of the brain. 13. That partial injuries of the brain produce partial loss of faculties. We can only spare room to mention one or two statements of great interest made during the debate. One was made by Dr. à Beckett, respecting a poor boy, whose large development of the organ of *number* had struck him so much, that he called him into his house last week, and put to him a great number of rather difficult arithmetical questions, all of which he answered with surprising rapidity and correctness, in a similar manner to the celebrated calculating boys Zerah Colburn and George Bidder. Another was made by Mr. Michie, of Dr. Spurzheim having pronounced from the head of the poet Coleridge, that he was deficient in imagination. This was met by Mr. Windeyer, by stating from the chair, that a clever writer in Blackwood's Magazine had shown, in the clearest manner, that

Coleridge had translated *verbatim* all his best things from German writers, without acknowledgment, so that Dr. Spurzheim was most probably right. Mr. Michie also mentioned, that a Mr. Donovan, of London, had surreptitiously obtained a knowledge of the character of Mr. Sergeant Adams, and had afterwards pretended to discover this from his head. This was met by a sort of prediction of character on the spot. Mr. C. O. Middleton produced upon the table a skull, of which he had become possessed, and wished some phrenologist to pronounce upon its development. The opener being called upon, examined the skull, and said, that, from the great development of the peculiar organs, he should consider the head as a very bad one, and the owner must have been very cunning, unscrupulous, prone to fight, and most probably to do murder, having little *conscientiousness* and *benevolence*, much less intelligence, to counteract his bad propensities. This statement of Mr. E. Rennie's was confirmed by Mr. Middleton stating the skull to be that of Reynolds, the notorious murderer and bushranger, some time ago convicted in Sydney. Upon the question being put, the affirmative was carried by a large majority, only two or three hands being held up for the negative."—We have the authority of Mr. Donovan for directly contradicting Mr. Michie's allegation as to him, and for saying, that he never has been consulted by Mr. Sergeant Adams, nor has that gentleman ever put any question to him, directly or indirectly, as to his moral or intellectual character, as deducible from his cerebral organization. Probably there is as little truth in the statement about Dr. Spurzheim and the head of Coleridge ; but if the alleged examination ever took place, we shall be glad to learn the truth of the matter from any of our readers who may be acquainted with the circumstances. Mr. Michie, we understand, is the author of "A Challenge to Phrenologists," which he published several years ago while resident in London.

Lectures on Mesmero-Phrenology.—Mr. Carstairs of Sheffield delivered lectures on Mesmero-Phrenology at Wakefield in January and February and more recently at Leeds, where an acute, cautious, and well-informed correspondent of the Phrenological Journal paid close attention to his proceedings. In a letter with which the gentleman alluded to has favoured the editor, he says, "I certainly went to the lecture prepared to doubt the whole thing, unless the evidence should be very decided indeed ; but I am now forced to choose between the equally difficult tasks of doubting and believing. Mr. Carstairs, I understand, is a surgeon ; he seemed to act and speak in a very fair and open manner, and said he did not profess to account for the phenomena he produced, but aimed only at exhibiting facts, and drawing attention to what he considered to be a very important subject." The usual manifestations were elicited, and the writer adds, that "during the whole exhibition there was an air of reality about them which could hardly by possibility be feigned ; and this seemed to be the general feeling with the audience, including the medical gentlemen on the platform. I was surprised to find that a knowledge of the situations of the cerebral organs was possessed by at least four persons around me at the lecture ; this shows that Phrenology has been more studied in Leeds than I supposed. Mr. C. made an unsuccessful attempt to mesmerize one of the audience, but succeeded with another, whose mental faculties he stimulated as in his own subject." In a subsequent letter, the writer mentions that several medical gentlemen and other persons well known in Leeds, have succeeded in producing the same phenomena which Mr. Carstairs exhibited ; and although there is considerable opposition to both Mesmerism and Mesmero-Phrenology on the part of individuals who seem to have examined them to some extent, there appears to him to be no room for questioning the genuineness of what was exhibited by Mr. Carstairs. After witnessing the second "demonstration" given by that gentleman, the writer has arrived at the conclusions, that the reality of the mesmeric state cannot be reasonably doubted ; that there seem, however, to be different modifications of it ; that, apparently, only some persons are susceptible of being thrown into the state necessary for the excitement of the organs, and only some are capable of throwing patients into that state : and that this, like every other new theory, must submit to the ordeal of opposition, and for a time lie under the disadvantage of not appearing quite consistent in all its parts till brought to greater perfection.

TO CORRESPONDENTS.

S. Beswick shows much ability ; but he is scarcely precise enough in his definitions, to be useful in explaining mental phenomena ; in scientific language, what is not similar must be different ; we might as well talk of real and superficial truth. The function of the organ is by many supposed to be to detect difference, for instance, a lacquey dressed in his master's clothes, and assuming the air of a man of fashion, the clothes *are similar*—there exists positive likeness ; the manners are different to the reality, and the organ in question *(wit)* perceives the difference ; without it, comparison would have been deceived by the similarity in one or more points ; at least, so would say the advocates of this view of the organ of *wit*.

The Americans have discovered, or invented, an organ for *sophism*. Will *S. B.* forward us some of the facts he alludes to? were we to propound the queries, every one, before attempting an answer, would require the facts to be proved,—that the organisations and manifestations have always been found as stated.

Phrenology versus Materialism.—Under this title a short article was inserted in No. 8 of our Journal, from the American periodical devoted to the science of Phrenology, and by an error of the printer, the source from which the article was derived was not stated. Some of our friends have given us credit for the article, and the assertion it contains, that we had "completely routed and overthrown Materialism horse and foot, by a single argument." This assertion smacks so much of the "Far-West," that we wonder there could be any mistake about it.

C. B. M.'s communication shall be inserted in an early No. We shall not regret the mistake as to the author of the article alluded to, should it elicit discussion tending to elucidate truth.

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A COMPLETE SYSTEM OF PHRENOLOGY,

(Continued.)

CHAP. VIII.—CONCENTRATIVENESS.

IT will not be requisite to repeat the remarks connected with the discovery of this organ, for which, see the observations preceding the consideration of the organ of *inhabitiveness*.

Situation.—At the back, or occipital portion of the head, immediately resting upon the centre of the organ of *philoprogenitiveness:* in the middle of this region, a narrow depression will often be felt, which is the joining of the two bones, and must not be mistaken for a deficiency of the organ, which is on each side of the suture; sometimes the suture, or joining of the bones, will present a projecting ridge; this must not mislead as to the size of the organ. The space marked (see plate 1, fig. 4) shows the suture; and whether this space present a depressed or projecting appearance, it does not at all indicate the size of the organ on each side of it.

Primitive function.—The desire or tendency to concentrate the mind upon itself, and keep its efforts combined on one object; unity of mental action; constancy, or the *liking* to dwell upon one subject, till examined in all its relations; in opposition to the fixity of purpose resulting from large *firmness*, which latter power may be said to force attention, not only without, but in opposition to desire and liking; it gives continuity to impressions, whether feelings or ideas. In excess, it may lead to a morbid dwelling on internal ideas and emotions.

Auxiliary faculties.—*Firmness*, and no doubt it is at times associated with all the faculties; its most powerful auxiliaries seem to be the reflective faculties, with a bilious, or bilious-lymphatic temperament.

Antagonist faculties.—*Love of approbation*, generally speaking; but even this will combine with it; the selfish and aggressive faculties oppose this power, by the restlessness and desire for stirring scenes which spring from them; the perceptive powers too, unless poised by reflection, lessen the liking for concentrative thinking on one point; the sanguine temperament most decidedly opposes the action of this faculty.

Manifestations of the faculty, in various degrees of strength, may be daily observed; there are individuals who are delighted with bustle, whether of a campaign or a hunting party, but who become afflicted with *ennui* as soon as the excitement is over; they seem to have no power of concentrating their thoughts upon a subject, but always require external stimulus; in others, the contrary may be observed; as soon as circumstances permit, the mind becomes fixed upon an object, and the time between the stages of this life's fitful journey is pleasantly and profitably occupied by the legitimate use of this faculty. Intellectual greatness, and general usefulness, we believe, will be proved to depend as much upon the strength of this feeling, in combination with the intellectual faculties, as upon the positive strength of the intellectual faculties themselves. Many professional men find the act of concentrated thinking troublesome and a great fatigue to them, while others can turn their thoughts, as it were, where their fancies dictate; pursuing an object of amusement or apparent frivolity, surrounded with the greatest difficulties, by the aid of this power, while others would sit deploring and almost paralysed. The man with intellect and concentration will see that nothing can then be done, and turn his mind for the time to other matters. It inclines to be prolix,—an individual with it large will often repeat an argument or an assertion, they never seem to think they have made the point clear to their hearers; this may indicate, too, a want of activity of the reflecting faculties; it likewise leads to what is called being absent, which is a very different thing to forgetting,—the mind, absorbed on one object, may be blind to all else around; steady constancy is more the characteristic of this feeling than intensity. Application and permanancy are striking mental features in the concentrated man. When deficient, there is a ceaseless love of change; variety is sought; there is little application, although there may be intensity of feeling; he will not dwell long on anything, jumps rapidly from premise to conclusion; the ideas are not carried out or connected. In a diseased state, Mr. Combe states this faculty produces a fixedness of thought, differing from, but reducing the patient to a state as bad as of hopeless inanity. From the above remarks and instances of many phases of the activity of this power, will be seen, the difficulties which attend our

obtaining certain knowledge of what really is the elementary function of this faculty: we must refer our readers to page 85 of the Journal, where they will find Dr. Gall's rules for deciding what constitutes an elementary, or primitive faculty of the mind; we confess we cannot easily reconcile the functions of this organ, as described, with the Dr.'s definition; but *firmness* is in the same state, and to us it only shows the necessity of carefully investigating the subject. We are not to give up facts we have proved, because we have not accumulated enough to teach us all the truth; phrenologists, like all other men who seek improvement, must expect to be obliged to modify their opinions, as their knowledge increases; they must not stand committed to maintain or support any hypothesis or theory. This abuse of the organ of *self-esteem*, by keeping men from confessing they have been in error, tends much to retard the advance of science.

Examples.—We might adduce the names of all great men, men who have been distinguished for anything above mere blind impulsive action. Perhaps the most remarkable example in the pages of history, of the effects resulting from large *concentrativeness* acting with powerful intellect, is to be found in the career of Napoleon Bonaparte: his definition of the art of war, is, "the concentrating the greatest number of men upon a given point;" this was merely a carrying into operation the strong feeling of his mind, and to this practice, this concentration of power, were his victories mainly owing; and to his deviating from his own principles may be attributed his final ruin. It is interesting to notice the working of the mind of Napoleon, as recorded by General Count de Segur,—his strong desire to conquer Russia, mastering the other faculties: he knew the impolicy of the attempt, still there was persistency from strength of feeling, but not from *concentrativeness;* this and reflection showed him the error, but could not restrain the action; once engaged, we find *concentrativeness* directing every faculty to one combined effort,—to carry on, and realize his designs. We find an instance recorded, showing very distinctly the difference between this faculty and *firmness:*—speaking of the Emperor's irresolution at Moscow, he says,—"Napoleon, howeever, does not yet decide either to remain, or go away. Vanquished in this combat of obstinacy, he defers from day to day the avowal of his defeat. In the midst of the terrible storm of men and elements which thickens around him, his generals and aides-de-camp see him pass the latter days in discussing the merits of some new piece which he had just received, and arranging the management of the theatre at Paris, which he employed three evenings in finishing. Knowing his intense anxiety of mind, they are struck with the force of his genius, and the facility with which he *removes*, and fixes at pleasure, the whole power of his attention. After a graphic description of the difficulties and horrors which were accumulating on every side, the Count says, "at this news, Napoleon regains the fire of his former years. A thousand orders as well general as of detail, all different, all in unison, all necessary, burst at once from his impetuous genius. The night had scarcely yet come, and already his whole army is in movement towards Woronowo." It would be useless to multiply examples further than is requisite to the elucidation of the function:—Sir Isaac Newton showed much concentration in the power he had of detaining his ideas, so as to *examine* and *compare* them; and without this power, it is impossible any great or grand consequence can result.

Among historians, orators, and poets great difference of style will be manifested in proportion to the development of this organ. We gave an extract from Sir Walter Scott, illustrative of the strength of his feeling of *inhabitiveness;* his works are as remarkable for a want of the power of *concentrativeness;* the general diffuseness of his style is most unpleasing to persons accustomed to close and concentered thinking; he often leads you through a third part of a work before really commencing it; and few indeed of his works show any design, or unity of effect intended or produced;—they are interesting descriptions merely. If "Marmion" of Scott is contrasted with the writings of Campbell or Byron, in the writings of the latter will be noticed the force of thought, the vividness with which a stirring scene is brought before the mind's eye, by the concentrating of the energies on one point. A battle is described in the above work of Sir Walter's, occupying above sixty pages; but after all the minute details of the battle-field, less reality is given to the scene than Byron throws into about a dozen lines, descriptive of the battle of Albuera, in Childe Harold; there, after a very brief appeal to the feelings, the actual engagement is brought before the mind in a concentrated mass, as it were, of expression, in the following lines:—

"Hark! heard you not those hoofs of dreadful note?
Sounds not the clang of combat on the heath?
Saw ye not whom the reeking sabre smote;
Nor saved your brethren e'er they sank beneath
Tyrants, and tyrant slaves? The fires of death,
The bale fires flash on high:—from rock to rock;
Each volley tells that thousands cease to breathe;
Death rides upon the sulphury siroc, [shock."
Red battle stamps his foot, and nations feel the

In the writings of Shelley, although in every thing else differing widely from Sir Walter Scott, we find the same diffuseness of style: in his Queen Mab there is a description of a battle, commencing with

Ah! whence yon glare,
That fires the arch of Heaven?—that dark red smoke
Blotting the silver moon? The stars are quench'd
In darkness, and the pure and sparkling snow
Gleams faintly through the gloom that gathers round!
Hark to that roar whose swift and deafening peals
In countless echoes through the mountains ring,
Startling pale midnight on her starry throne!

This extract will be enough to show the style; and a very interesting application it is of phrenology, to trace the prevailing blemishes or beauties of an author, in connection with his organization, and the consequent predominance or deficiency of a power. Byron's *ideality* was more powerful than Sir Walter Scott's, but scarcely more than Shelley's; and in intellect not equal to either; but his concentrated style could not be the result of his large *ideality*, for we find as decided a difference to the diffuse styles of Scott and Shelley, in Campbell's poetry, as in Byron's; and certainly it is not in this latter case, that *ideality* is larger than in Shelley. Take Campbell's Battle of Hohenlinden, and we find in two short verses, as much said as by Shelley in a like number of pages.

"Then shook the hills with thunders riven,
Then rush'd the steed to battle driven;
And louder than the bolt of Heaven
Far flash'd the red artillery.

Few, few shall part where many meet:
The snow shall be their winding sheet,
And every turf beneath their feet
Shall be a soldier's sepulchre."

In rope-dancers it is supposed this faculty must be large; it gives the power of maintaining the fixity of action and the unity necessary to the performance of their arduous feats. Balancers, and all excelling in a similar way, are much aided by this power. It was large in Mirabeau, Bentham, Cobbett, and others whose writings and speeches are well known.

Animals possess this faculty, some in a most eminent degree; Gall used to keep animals to observe their natural dispositions and talents. Sporting dogs, cats, and animals, and birds which pounce upon their prey, have this feeling, according to Dr. Vimont; but as in the case of rope-dancers and balancers, it appears in these instances closely connected with the sense of equilibrium.

EDUCATION OF BENEVOLENCE.

Go,—says he, one day at dinner, to an overgrown fly, which had buzzed about his nose, and tormented him cruelly all dinner-time,—and which, after infinite attempts, he had caught at last, as it flew by him;—I'll not hurt thee, says my uncle Toby, rising from his chair, and going across the room, with the fly in his hand; I'll not hurt a hair of thy head:—Go, says he, lifting up the sash, and opening his hand as he spoke, to let it escape. Go, poor devil, get thee gone: why should I hurt thee? This world surely is wide enough to hold both thee and me.

I was but ten years old when this happened: but whether it was that the action itself was more in unison to my nerves at that age of pity, which instantly set my whole frame into one vibration of most pleasurable sensation; or how far the manner and expression of it might go towards it;—or in what degree, or by what secret magic,—a tone of voice and harmony of movement, attuned by mercy, might find a passage to my heart, I know not; this I know, that the lesson of universal good-will, then taught and imprinted by my uncle Toby, has never since been worn out of my mind; and though I would not depreciate what the study of the *literæ humaniores*, at the university, have done for me in that respect, or discredit the other helps of an expensive education bestowed upon me, both at home and abroad, since,—yet I often think that I owe one half of my philanthropy to that one accidental impression.

This is to serve for parents and governors, instead of a whole volume upon the subject.—*Tristram Shandy.*

IS IT POSSIBLE TO REFORM CERTAIN CRIMINALS WITHOUT IMPAIRING THE HEALTH OF THEIR BRAIN?

(From the Quarterly Phrenological Journal.)

Sir,—I am not a phrenologist, at least in the same sense that you are one. But this fact will not, I know, induce you to refuse insertion in your journal to this communication. My object is to propose a question and to gain information; and I must here do you the justice to acknowledge the candour and temper with which you fulfil your editorial duties. The question I am about to propose, was suggested by a sentence in Mr. Combe's paper on the Application of Phrenology to Criminal Legislation, which appears in your number of January 1, 1843. He is speaking of the effects of the social system of punishment, and observes—"If his (the criminal's) moral and intellectual faculties are less enfeebled, so also are his animal propensities, the excessive energy or uncontrolled activity of which was the cause of his crime." The sentence now quoted, I say, led me into the following reflections on the alleged impracticability of Phrenology to moral reform, of which I shall thank you to indicate the error, if error there be. Supposing we have a man with what is called the criminal type of head; is this man's reform, even in the slightest degree, practicable, the cerebral and general vigour of the man being kept, meantime, entire? To me it appears impossible, (I argue as a phrenologist, or rather I argue from phrenological principles,) and for the following reasons. By the primary or congenital organization of this man, he is predisposed to crime. By original conformation, the animal propensities have a greater force than the moral; and, supposing the health of the brain to remain entire throughout, the superior force of the former must always manifest itself, and always prevail. Crime is the necessary result of the normal action of this man's brain. How, then, the health of that man's brain continuing, can he, by any possibility, be reformed? By making the propensities operate less actively, you will perhaps answer me; by presenting to them fewer objects or occasions of excitement. But I remind you that I have stipulated for the man's brain being kept, in all its extent, in a physically healthy state: to the maintenance of this state, a normal degree of exercise of all the organs is needful, and I have already pointed out to you, that the normal action of this man's brain leads inevitably to crime. A healthy liver or kidney secretes just so much bile or urine, and no more or less.

We can neither augment nor diminish that quantity of urine or bile (which is the normal quantity,) without using some means which cause the organ to swerve more or less from the normal state. We either give too stimulating or

too little stimulating food, &c. But how, leaving the liver or kidney normal, can we by any possibility regulate the quantity of bile or urine? In no way: and now I would apply this reasoning to the case of the man with the criminal type of head. If, by that man's original conformation, the animal propensities have a greater force, operating normally, than the moral faculties, operating normally, how can we possibly alter this relation, keeping both these departments of the cerebral mass in health? for, of course, I assume that phrenologists do not propose to accomplish the moral reform of criminals by sacrificing the health or normality of any one part of the brain. You will perhaps say, we shall give a greater relative activity to the moral than to the animal propensities. But I answer to this, that, as a healthy liver or kidney is, from the very fact of its being healthy, in the greatest degree of activity consistent with health, so must the animal propensities of a healthy criminal's brain be; and as the moral faculties can never, any more than the animal propensities, be forced into a greater than their normal activity, and the normal action of the brain of the supposed individual being congenitally criminal, how, I ask again, can, in any circumstances or in any degree, such a man be reformed? If my query must (as it appears to me it must) be answered in the negative, the fact of men having congenitally virtuous or criminal types of head, will, I own, not be at all affected. The doctrine that any moral reform is, in any circumstances, practicable, in the cases of men with originally criminal types of head, and whose brains throughout continue normal, and normally active and exercised, will, however, be shown to be a chimera.

I am, &c.,

ROBERT DICK, M.D.

ANSWER.

IT has often been stated that there are criminal heads of *two* forms. In one class the animal organs are large, and the moral and intellectual organs very deficient. To this class belonged E. S., mentioned in several phrenological works; and we have frequently expressed the opinion, that individuals thus constituted are moral patients, incapable of acting virtuously under the temptations presented by ordinary society, and that, therefore, they should be confined for life,—not for the purpose of punishing them, but in order to protect society from their evil deeds, and themselves from the suffering, which society would certainly inflict on them if they were left at large to follow their own immoral inclinations. This is the only class of criminal heads to which the remarks of Dr. Dick apply. We grant to him that such criminals are all but incorrigible; but as Mr. Combe remarks in his letter to Professor Mittermaier, published in our last number, this opinion is entertained by the most enlightened superintendants of prisons as well as by phrenologists. There is, however, another class of criminals to which Dr. Dick does not advert, and which is by far the largest of the two; viz., that in which the animal, moral, and intellectual organs, are all fully and nearly equally developed. Of persons in this class, we have often said, that they are capable of acting virtuously, when external influences are such as to give but moderate excitement to their animal organs, and to stimulate powerfully their moral and intellectual organs. The *normal* condition of such brains is that in which the activity of the animal organs is subordinate to that of the moral and intellectual organs; crime is the consequence of the subversion of this condition by external temptation; and Mr. Combe's doctrine is, that, in a well regulated penitentiary, the normal state may be re-established by withdrawing all undue stimulus from the propensities, and furnishing powerful excitement to the moral and intellectual organs, not transcending the boundaries of health. For a fuller exposition of these principles we refer to Mr. Combe's Moral Philosophy, from pages 261 to 272, 2nd edition; and to his System of Phrenology,—vol. ii., p. 324, 5th edition. We experience some difficulty in understanding what conclusion Dr. Dick means us to draw from his analogies of the liver and kidneys. If he intends to maintain that, as we cannot strengthen or weaken one portion of either of those organs without strengthening or weakening the whole; so we cannot increase the energy of the moral organs without, at the same time and by the same means, adding to that of the animal organs and *vice versa;* we answer, that the brain is not, like the liver and kidneys, an organ endowed with only one function, but is a congeries of organs of different faculties; and that it is as possible to strengthen *benevolence*, for example, by vigorous exercise, and to weaken *destructiveness* by leaving it inactive, as it is to improve touch without equally adding to the power of the sense of hearing. The muscular system affords another illustration. By regularly exercising any one set of muscles for a few months, these may be greatly strengthened without the least departure from the normal state; and that on the other hand, a person whose habitual occupations have peculiarly strengthened one of his arms, for example, may, by restricting its exercise, healthily diminish its power. This is the only point of view in which the analogies cited by Dr. Dick seem to bear on the question at issue. In any aspect they militate against him. There is reason to think that more or less bile is normally secreted according to the quality of the food; and certainly the quantity of fluid normally secreted by the kidneys, varies much with the degree of perspiratory action of the skin, which is influenced by muscular exercise, and the temperature of the surrounding air. In fact, the amount of normal action of almost every organ varies within pretty wide limits.

THE TEMPERAMENTS.

(Continued from page 69.)

THE BILIOUS is indicated by black hair, dark skin, moderate stoutness, firm flesh, and harsh features. The hair is curly; there is a great amount of fibre in the system, upon the predominance of which many suppose the temperament depends; others say that the proportion of fibre in the system is the result of, and not the cause of the temperament. The most marked characteristic of the bilious temperament is endurance of quality, which is imparted by it to the whole physical and mental system; it is this quality which leads almost invariably to great success in whatever path the individual may move; the notoriety of many men has been attributed to organization, when it has more resulted from their untiring perseverance,—the steady industry they have shown in carrying out a point; the mind once

fixed upon an object, it will be obtained, if human exertion render it possible; and if not, that life or reason will be sacrificed rather than turn away. Lord Brougham, we consider, to have owed as much to his temperament as to his organization. The Duke of Wellington is another example of this temperament, combined with favourable circumstances, producing great results, without any particular excellence of organization; this temperament is very prevalent among the "dark Jews," and no doubt contributes much to that fixedness of character, which forms in them so striking a characteristic. These remarks show how important a condition the temperament is to be observed, before venturing to predict acts, or even strong tendency, as the result of mere organization; the modifying influence of the temperament being so evident, not only upon the mental manifestations, but on all parts of the physical system; it is astonishing that the subject has not been more carefully investigated by physiologists; for at present, after all the speculations upon it, we know as little of its general laws as we do of the laws of vital magnetism; we hope to excite renewed attention to the subject, and if phrenologists and physiologists will observe and record facts, merely, leaving their own opinions, for the present, out of the question, we shall be advancing with certain, although slow steps, on the road to knowledge.

The nervous temperament is generally described as being accompanied with fine thin hair, small muscles, thin skin, paleness of countenance, brightness of the eye; the hair is generally brown, the eye hazel or brown; the general texture of the organization appears to be a relative condition to the proportionate power of the nervous system, but so much diversity of opinion exists on this subject, that we shall in the first instance, merely state the generally received opinions of the effect of this temperament upon the mental powers, as we have done of the previous temperaments. We shall continue the subject by an account of Dr. Thomas', of Paris, theory of the temperaments; and also, we shall endeavour to explain the views of Dr. Caldwell, the American physiologist, and other phrenologists, with as much general information as can be gleaned upon this very interesting subject; we shall offer a few remarks upon what we have ourselves seen, and shall be glad, during the time of publishing these papers, to receive communications and cases illustrative of the subject.

From whatever cause it springs, the result of a nervous temperament is that quality which is known as genius in some cases; in a greater majority, as eccentricity. It gives an intensity and vividness to the feelings and intellectual powers, but their excessive action soon destroys itself; the physical health is generally delicate; we look to see a genius pale and interesting. This delicacy of health is principally caused by the want of size, or activity, in the heart, lungs, &c., and not from excess of nervous power positively considered. It is a law of nature, that large or active organs seek their own gratification; hence the brain large or active, the lungs, heart, &c., small or torpid, study will be preferred to physical exercise. Unless the natural tendency is counteracted by training, disease is often the consequence; and many natural geniuses, who, had they attended to the physical laws of their nature, would have lived years to enlighten the world with the brightness of their intellect, have died in youth or early manhood, having bequeathed only to the world vivid scintillations to cause regret that they had not lived to realize the hopes of their admirers. Byron, Shelley, Kirke White, are instances of predominating nervous temperaments. Combined with large *ideality*, it makes the "poet's eye in phrenzy rolling."

Precocity in children is predisposition to disease, resulting from the undue predominance of some portion of their system; the only rational course to pursue, is to endeavour, by education and training, to produce an equilibrium in the different parts of their organizations; for without an equilibrium in the powers, there cannot be that evenness of action which alone is productive of lasting good or happiness; but although this course is so evidently the only one which ought to be pursued, how do we find parents and others entrusted with the care of the young, acting when the precocity of a child is noticed in its intellectual powers? Instead of repressing their activity and exciting the other parts of their system, they too often urge to increased activity, by exciting emulation, the already too active brain. Positive disease is established; the child lives a prey to sufferings attributed to the mysterious ways of Providence, or is forced into a premature grave; the parents satisfying themselves by stating the dear child was too good for this world, and that God had taken it to a better. The result in both cases, is the effect of the general ignorance which exists of physiology and phrenology; nor can we expect much amelioration of the sufferings and loss thus inflicted on many, till these subjects are taught to all, as the most important principles upon which the future happiness and welfare of the world depends. We are only at the mercy of chance, in proportion to our ignorance; it is impossible to conform to the will of God, which may simply be defined to be—obeying his laws, while we are not only in ignorance of the laws themselves, but even inclined to doubt the reality of their existence, although we are surrounded by the revelation; all nature teems with proofs—not a page of her book but has it written so legibly that all who run might read; but verily, the many "have eyes and see not, understandings, and understand not."

(*To be continued.*)

The highest luxury to which the human mind is sensible, is to call smiles upon the face of misery.

MESMERIC FACTS AND CASES.

In spite of the mistaken zeal of the sincere advocates of mesmerism, or the blind prejudice of its opponents, facts enough have been elicited to interest the many who wish to calmly investigate, in order that truth may be arrived at. To aid this, we shall devote a portion of our space each week to the recording facts and cases; detailing not only the effects produced upon the individuals mesmerised, but also the general features of the cerebral organization, the temperament, and circumstances of health, education, &c. If experimenters will forward statements of this nature, we shall in a short time have something real and tangible to refer to—not mere opinions of men who are, perhaps, in no way qualified to venture one on the subject, although common honesty will fully qualify them to record a *fact*. This course being steadily followed, the "laws" must be discovered; and then a certainty and precision may be calculated on in the effect produced, which alone can be satisfactory to the operator or operatee. At present all is blind chance: the results may be ludicrous, serious, or even dangerous, or no results whatever may follow the most strenuous exertions of a generally successful manipulator. All are ready to acknowledge they only know the effects they sometimes can produce on some subjects. There are very few instances recorded, where, in the same case, manifestations of all the organs can be produced by mesmeric excitement.

We cannot hope to restrain within the bounds of reason, for some time at least, men of Mr. Spencer Hall's temperament; they must go on, we fear, rashly speculating, and perhaps driving many from the cause who would aid, and furnishing the opponents of full and free inquiry with weapons to oppose the march of truth; but upon the whole they will probably do more good than harm, by the general notoriety they give the subject; and all whose co-operation is really valuable will search for themselves, and not be led on by others, for or against what they do not understand.—Ed.

Alarming nervous excitement and hysterics produced by Mesmerism. From a Correspondent.

A young lady about niniteen years of age. A well balanced head; the lateral region larger than the occipital; the moral and intellectual faculties well developed and educated. Temperament,—nervo-bilious-lymphatic.

The afternoon had been passed in romping with a younger sister, &c. From particular circumstances the organ of *tune* has been under much excitement. Upon sitting down opposite the magnetiser, she dared not look him in the face. Several relations in the room laughed at her, and she laughed; but in two minutes she broke out into hysterical laughter, and screamed violently; was striving to restrain these manifestations. It was attempted to continue the process, to carry her through this climax to a state of somnolence; but the cerebral excitement increased alarmingly; the manifestations approached to the ravings of insanity, but laughter was predominating, with a strong desire to sing; and several times a song was commenced. Reverse passes were then made, the magnetiser preserving complete presence of mind. The symptoms were then reduced; but the presence of even the dearest relative could not now be borne; the young lady almost screamed out that they should go away; she did not "hate them," she said, "but could not bear them with her." She was violent; wished the magnetiser to remain; and she was much soothed when all were out of the room, but the paroxysms returned upon hearing them talk in an adjoining room. Two hours elapsed before consciousness was thoroughly restored. The head felt shaky; there was general exhaustion'; the pulse was weak; no notion of the time that had elapsed, or recollection, except of the first laugh. In this case it appears there was too much excitement induced to the head; and perhaps altogether too strong an influence was exerted. It is intended to try an experiment—the magnetiser at a distance, and endeavouring to keep the influence from the brain.

MESMERISM.

(From the 5th edition of Mr. Combe's System of Phrenology. 1843.)'

A Chapter on "Comparative Phrenology" is added in this edition; and after it, one upon "Mesmeric Phrenology," which, as the subject is at present exciting great interest, we make no apology for extracting entire:—"Various phrenologists in England and the United States of America have applied mesmerism to the individual organs in the brain, and have reported that the organs thus excited became active, and manifested each its proper faculty in words, gestures, and actions, independently of the will of the patient. I have not seen any of these experiments, but I have read the reports of many of them, and received letters from persons (in whose shrewdness, intelligence, and good faith I have confidence) who have witnessed them, and who assure me of their truth. In the words, therefore, of one of my esteemed correspondents, I acknowledge that 'the impression left with me is, that it is more difficult to believe that all the parties are deceived or deceivers, than to believe that some of the alleged facts are natural facts.' There appears to be no absurdity in the supposition that the nervous system of one individual may influence that of another through other channels than the senses. Many of the phenomena reported by magnetisers are not more incredible than similar ones, the result of disease. In the present work (vol. 2, p. 202, 224) well authenticated cases of divided consciousness, and of manifestations of the faculties in singular conditions, have been given; and if we divest the mesmeric cases of some of the spectators' inferences, which are often largely incorporated in the reports as parts of the facts,—and reject some things which, from being at variance with established truth, do appear to be incredible—the remaining alleged facts are not so contradictory to experience as many persons suppose. The generation of mental excitement in a large assembly, when addressed by a powerful orator, is equally unaccountable as the communication of mesmeric influence. Why should mere movements in the air, produced by the speaker's voice, and transmitted, through a series of undulations, to the tympanum of the hearer, excite the passions to the highest pitch of energy? This is as great an enigma as that the brain should be excited by the transmission of some unknown influence by mesmeric operations. The orator would in vain attempt to produce the same effect by his eloquence on one individual (unless by nature highly excitable) as on a mass; and why should numbers increase the effect, seeing that, during the impas-

sioned periods of the discourse, the individuals composing an audience neither speak to, nor look at, each other, but each hangs with concentrated attention on the speaker? That some influence is generated by the mass, which extends from individual to individual and increases the excitement of each, and which is also radiated back from their countenances to the speaker, and has the effect of augmenting the intensity of his mental action, is undeniable; yet this, if not identical with, bears such a strong similarity to, the alleged mesmeric coma, that it is difficult to distinguish between them. I am very much disposed, therefore, to adopt the views of the correspondent already alluded to, who expresses his opinions in the following words:—

"'Though unexpected,' says he, 'the alleged facts of mesmerism rather go to fill up an acknowledged void in our acquaintance with nature's operation, to wit, the present inability of explaining that mental influence which human beings (animals generally, indeed) exert on each other by a mere word, or look, or gesture, even without physical touch. This influence is an admitted fact, because long a familiar fact; yet, if we come to seek an explanation for it, it is as difficult to give a satisfactory one, as it is difficult to explain the facts of the mesmerists; and thus, to my thinking, that influence itself seems equally worthy of wonder as are many of the alleged and laughed at facts of the mesmerists. The two sets of facts appear much on a par—except that one is familiar, the other strange. And, moreover, they support, rather than antagonize each other.' Going so far as to admit that a decided influence can be exerted by a mesmerist over the nervous system of others, by certain processes whose modus operandi on the patient is yet unknown,—it does not appear a very wide step (and the step is onward, not aside from the course) to allow that he may influence a part of that system more than the rest. On this ground, when reading (Dr. Elliotson's reports of his experiments on particular organs of the brain, I did not feel disposed to reject all the results as impossibilities, or as things in their own nature too marvellous for trust. I found, indeed, considerable difficulty in believing that he (or any operator) could so exactly excite given organs without affecting others. Yet, on his side, the argument must be advanced and allowed, that when we look at the close connexion of the phrenological organs of the brain, the community of their vessels, and the inability of detecting any line to distinguish organs from each other,—when we look at these apparent obstacles, it is as difficult to conceive the *spontaneous* or natural separate and independent action of the organs, as to conceive their separate excitation by a mesmerist. In the one case we see functional manifestation, forcing us to the inference that this separate action does occur spontaneously, in answer to internal or external influence. And if, in the other case, the like functional manifestation follows the artificial or mesmeric influence, how can we deny the connexion, and the possibility of the operator effecting it? So far, then, the alleged facts of the mesmeric phrenologists seem to correspond with other acknowledged facts: that is, they present no contradiction to them, and even so much resemble the other acknowleged facts as to admit of being classed with them, and perhaps lead one step farther towards some generalisation, which may hereafter be received as a law of nature. But when we come to the asserted excitation of organs of insanity and childishness, we are compelled to pause, and suspect that the spectators have reported their own mental construction put upon external facts, rather than the mere facts. The existence of such organs should be first established, or at least made probable; for their existence, as it seems to me, would be in contradiction of much past experience, which goes to show that insanity and childishness are not primitive and distinct functions of special organs, but states of manifestation. In examining the evidence of facts alleged to exist, it is, in the general case, unnecessary to institute an inquiry into the capacity and other mental characteristics of the individuals who report them, because we are bound to verify the facts themselves by a direct appeal to nature. But there is a striking peculiarity in the evidence offered in support of mesmerism. Its professors state, that some individuals are naturally incapable of mesmerising, and that others are unsusceptible of mesmeric influence. It is not in the power of every one, therefore, to ascertain the truth of the facts by direct investigation; and consequently many persons must form their opinion on the faith of testimony alone. The value, however, of evidence which cannot be tested by every inquirer, must necessarily depend much on the mental character of the individual who reports it; and therefore, to enable us to form a sound judgment on the subject, we should be informed concerning the age, sex, temperament, education, sphere of life, and cerebral development of both the magnetiser and his subject. This information appears to me to be the more necessary, because I conversed with an educated individual, who in perfect sincerity, affirmed that he holds communication with supernatural beings; and I have been informed that a very zealous advocate of mesmeric phrenology, in the United States, assures his friends, that, in his natural state, he holds frequent converse with spirits of his deceased wife and child. I have observed very large organs of *wonder*, in both of these individuals; and it is an ascertained fact (see vol. i., page 452–464) that a predominating development of this organ leads to belief in the real outward existence of objects, which to other individuals appear to be merely impressions existing in the mind of the person so gifted himself. Many of the advocates and witnesses for mesmerism, who are known to me, possess large organs of *wonder*; and without entertaining the slightest suspicion of their perfect good faith, I cannot help suspecting, that, through the medium of this organ, the extraordinary nature of the phenomena recommends the phenomena themselves to their acceptance, with slight investigation; and renders them less careful, both as observers and reporters, than an inquirer not labouring under a similar influence would desire. In this way alone can I account for the looseness and imperfection of the reports; some of which, without any attempt at explanation, ascribe to special organs, phenomena which to ordinary reason appear to be negations, or the results of states of the whole brain, or of particular parts of it which have ascertained functions. In America, for instance, an organ of *insanity* is reported to have been discovered; which seems analogous to the discovery of an organ of *asthma* or of *indigestion*. The information before mentioned is desirable also, as affording the means of discovering whether any constant relation exists between particular temperaments and particular developments of the cerebral organs, and the capability of mesmerising and of being mesmerised. In vol. xv. of the

Phrenological Journal, pages 188, 349, 304, 314, 354, 317, 326, 339, 365 373, cases are reported, to which I beg leave to refer the reader; and also to an instructive paper on Mesmeric Phrenology, by Dr. Boarman, of New York, in vol. xvi. (April 1843.) An idea insisted on by some mesmeric phrenologists, that the phrenological organs, as at present delineated, are groups, is not destitute of support from other known facts. Mr. James Milne, for instance (see vol. ii. page 57,) although incapable of distinguishing red from green, discriminates easily blues and yellows. Some individuals have a great talent for learning the spirit of languages, and very little for learning mere words, and *vice versâ*. (See vol. ii. page 131.) The first of these facts seems to indicate that there are distinct fibres in the organ of colouring for distinguishing different colours, because the same organ cannot be both capable and incapable of performing its proper functions at the same time. A different explanation has been given of the second fact; but much obscurity still pervades it, and Dr. Gall's opinion, that there are two organs of *language*, may be correct. The supposition that the organs are compound, would serve also in some measure to explain the modified manifestations apparently resulting from the same organ, and the consequent difficulty of finding a common name inclusive of all *kinds* as well as *degrees* of manifestation from the now so-called same organ. It is undeniable that the farther the subdivisions are carried, the greater will become the difficulty of proof by physical development; but, in studying nature, we are bound to follow wherever she leads.

"Having, as already mentioned, no personal knowledge of the subject, I have hazarded these remarks, with the view merely of recommending experiments, and inculcating accuracy in observation and reporting."

[Our readers will require no apology for the insertion of the above article: the observations it contains are replete with temper and judgment, and the whole reasoning quiet and philosophical; all who have the advantage of an acquaintance with Mr. Combe's writings would expect no less. But to us, and we doubt not to all, it will be a matter of disappointment and regret, that the first phrenologisist of the time should not have placed himself in a position to give something more than an opinion on the theory merely of mesmerism. Whether mesmerism be true or false, its public application to phrenology, we say it with every respect, should, we think, have induced Mr. Combe, so far as time and opportunity would allow, to test its pretentions, and to have given the benefit of his profound judgment to its investigation. We must assume that time and opportunity have not been wanted, from the fact that many phrenologists who are but his satellites, have long been pursuing experiments to ascertain its powers.

With regard to the mesmeric coma, we feel perfectly satisfied of its truth from private experiments. We do not mean to assert that it is possible for every one to produce it, or that every one may be subjected to it; but having repeatedly seen the effects produced, we cannot choose but admit the fact, although, what may be the state of the patient or the operator necessary to produce the effect we know not. Now it is asserted, that in this state the various phrenological organs may be excited, should phrenologists, should the foremost man of them, stand aloof and neglect or refuse to test this assertion, by experiments open to him and to all? If true to half the extent published, how would it not aid phrenology? A single course of experiments, with stisfactory results, carrying the sanction of Mr. Combe's name, would do for the dissemination of phrenology what millions of collected facts as to individual organs would fail to do. We trust the importunities of his friends will shortly induce Mr. Combe to give to the practical investigation of this phenomena his accurate educated judgment. We refer our readers to a letter to Mr. Combe on this subject, from Dr. And. Boardman, New York. which will, we are sure, be read with the interest it deserves.—Ed.]

LETTER FROM DR. ANDREW BOARDMAN, NEW YORK, TO MR. GEORGE COMBE, ON MESMERO-PHRENOLOGY.

My Dear Sir,—What think you of mesmerism? I confess that I am entirely convinced of the reality of the influence termed mesmeric, and that great discoveries in physiology, therapeutics, and mental philosophy, are resulting, and will continue to result, from the sagacious employment of this influence. I hope, my dear Sir, that you will devote some attention to this subject. Your great knowledge of whatever relates to the manifestations of mind, your philosophic habits of thought and inquiry, your prudence, sagacity, and perseverance, and your freedom from professional care and toil, give you vantage ground for investigation; and, if I do not greatly mistake, any attention that you may pay to this matter will be repaid tenfold. It is four or five years since I commenced to pay attention to mesmerism, I read Deleuze's work, and several others, and made some experiments, which were not, however, very satisfactory. I also witnessed some experiments; but though they seemed to prove that there was "something in it," what that something was did not very clearly appear. In the spring of 1838, Professor Caldwell was in New York, and we had several conversations about the matter; and as he was very desirous of seeing some experiments, Mr. Rufus Dawes, who had some reputation in a private circle as a mesmeriser, agreed to meet the professor and myself, at a room at the Washington Hotel. We met; Mr. Dawes tried to mesmerise me for half an hour; but the only effects that I or Caldwell could ascertain were a difference in the heat of the surface, and in the fulness and frequency of the pulsations. This was not very encouraging; and an experiment I made last Christmas-day but one, was still less so to Dr. Delamater. Mr. Mooney and myself were together, and the conversation turned upon animal magnetism. They were desirous to see the passes used; I consented to try to put Mr. Mooney, a man of nervous-sanguine temperament, asleep. It was about ten o'clock in the forenoon; I went to work with great gravity, and, in about twenty-five minutes, Mooney's eyes closed; in half an hour he was decidedly asleep. I turned to Dr. Delamater, to call his attention to the fact, when I found that he was asleep too! This was proving a little too much. I was rather taken aback by such a droll result. Truth is a shy mistress, and was "not at home" to one who paid such slight attention to the modes of gaining her favour in this matter as myself. My experiments were few, at long intervals, and generally made with haste. The fact is, my interest in the subject was not great. I had little time to attend to such matters, and what

Phrenology and Mesmerism became associated that my attention was fairly roused. You have seen sufficient of mesmerism, probably, to know that the mesmeriser has the power of rendering the muscles of the mesmerised rigid or flaccid, pretty much at his pleasure. This, I believe, first suggested the idea of isolating organs of the brain, by taking off the mesmeric influence from them singly. I have seen the experiments repeatedly tried. Let me briefly narrate something of what took place on one occasion. On the 21st of September last, some experiments were performed in my presence, on a blind girl, Mary Mattocks, who was an inmate of the New York Blind Asylum seven years, being for four years of that time under the care of Mr. Silas Jones, whom you know. Mr. Jones says, she is quite blind. That she is so in one eye cannot be doubted. Of the total blindness of the other, there might be at first some question. There has evidently been an operation performed on it for artificial pupil. She and her intimate acquaintances, however, say that the operation was useless, inasmuch as the retina proved to be disorganised. That she is totally blind, I believe to be true; her mental capacity seems mediocre. Mr. Rubens Peale, the former proprietor of Peale's Museum, was the mesmeriser on the above occasion. In a very short time he put Mary into the mesmeric state, and proceeded to make sundry experiments, in order to show the influence of the mesmeriser on the mesmerised. The mass of these I will not detail, but mention one only. Mr. Peale stood behind Mary, about five feet from her, making various motions, which she was imitating. While thus engaged, Dr. Washington stepped beside Mr. Peale, and motioned to him to imitate his movements. He raised his arm, Peale his, and Mary hers; he shut his hand, Peale his, Mary hers; he opened his hand, Peale did the same, Mary opened hers; he put his arms in various positions, Peale imitated him, Mary did the like. The girl, as I have said, is blind; but even if not, her eyes were closed, and the position of Mr. Peale and Dr. Washington was such as to preclude the possibility of her seeing their movements. The room during the experiment was perfectly still. I did not, at the time, speak, nor have I since spoken to Dr. Washington on the subject; but it seemed to me and to others, that he suspected collusion, and stepped up to disarrange the supposed preconcerted movements. But I will pass to the phrenological experiments. Lists of questions were privately formed by a committee, having reference to the functions of particular organs of the brain, but so mixed with others having no referrence thereto, as to prevent the questions from being leading.

Mr. Peale at that time knew little or nothing of Phrenology, and the course pursued was this:—A phrenologist pointed to an organ without mentioning its name; Mr. Peale made reverse passes over it; then the list of questions having reference thereto was handed to him, and he put them to the mesmerised. Every question, to answer which required the activity of the demesmerised organ, remained unanswered. No question, however ingeniously put, elicited an answer indicating the existence of such an organ in the brain. On the organ being remesmerised, and put in harmony with the rest, and the like questions put, answers were readily and correctly given. In this way, nearly all the intellectual and most of the affective organs were tested, and with like results. These experiments are open to such objections as the following:—If the person operated on was not in the mesmeric state, but was merely stimulating the conditions described as constituting this state; if she was a most accurate phrenologist, knowing the situation and functions of all the organs, so astute as to be able to foil all the ingenuity of intelligent professional men, and so insincere as to attempt it—then were the manifestations witnessed important as marvellous specimens of deception merely. Some who were present deemed the experiments satisfactory and conclusive, others deemed them sufficiently so to warrant further investigation. Others believed that they had been witnessing a series of juggling tricks, though they confessed their inability to explain the modus operandi of much of the trickery. It was sufficient for them,

> "That what's impossible can't be,
> And never, never comes to pass."

But another method of experimenting was afterwards suggested, just the reverse of the former, and more satisfactory and fruitful. It is to put the subject into the mesmeric state, and then to still further excite the organs successively; on doing which the mesmerised immediately manifests in expression and language the predominating activity of the excited organ. All is spontaneous; no questioning is necessary. And there is this great advantage in the method, that the organs may be excited by merely pointing at and near them, without contact, thus cutting of the possibility of trickery if the mesmeriser be not honest. I have excited the organs in this way, with the finger half an inch from the head. I do assure you my dear Sir, that I am in my sober senses when I say, that the brain may be played upon like a musical instrument, that organs may be successively raised into activity and laid dormant at the will of the operator, and that temporary monomania may be produced at pleasure. If this be the sober truth, you will acknowledge that mesmerism affords the most ready mode of demonstrating the truth of phrenology and the most ample means for its further investigation.

(To be continued.)

CORRESPONDENCE.

To the Editor of the People's Phrenological Journal.

Sir,—The announcement in your prospectus, that one of the objects of your Journal would be to offer a medium for "discussions upon disputed points," induces the request that you will allow a place in your pages to this letter, having reference to a "point" which has of late been very much disputed. The subject of Materialism has been occasionally mentioned in your columns, as one, the discussion of which would be serviceable to the cause of truth: however, though seven numbers of your spirited undertaking had gone forth, no one had thought it worth while to venture a word in favour either of body or of mind. Many of your readers will doubtless have been disappointed, by not meeting with any new idea to assist in the formation of their opinions, on this most highly important question of Truth or Error. At length, however, in default of other candidate, editorial authority has walked over the course in the name of Mind; and triumphantly claims the congratulation of the hitherto undecided spectators. Your

"Number 8," with one potent sesquicolumnar article has overthrown and "again overthrown" poor Materialism, for the ultimate satisfaction of the "most thinking *People*," whose "*hoc habet*" will affright the dying ears of Matter, while exulting *Mentalism* accepts its easy victory.—"*Favete linguis.*"

But there may be a few dissentient voices, there may be some who read your pages, who cannot be so easily tricked into conviction by a thrust of sophistry, some who have an appetite for truth, which cannot be so lightly quieted, and who yet venture to have their doubts ; to such are offered the subjoined remarks, which, to avoid lengthy quotation of successive sentences, must be understood as referring to your article, (at p. 88,) "Phrenology versus Materialism."

The object of this letter is to show that, by the paragraph above mentioned, the conclusions of Materialism have not been overthrown, nor one whit endangered, that Phrenology has *not* been proved not to "favour Materialism," and to assert, that it has not been shown that this accusation forms any "objection" which our science requires to be "routed" in its defence. Cerebral Physiology had generally been made to plead "not guilty" by its timid friends, who had been terrified by the artful introduction of "Infidelity" into the same count of the indictment with Materialism, till Dr. Engledue, in his noble "address," set them an example of philosophy, by pleading "guilty" for his client, and challenging the sentence of Reason. But "Phrenology" stands not alone "guilty ;" as is most justly remarked in your article,—all are "rank" Materialists, who know that thought takes place in their heads, though since they do not trouble themselves to interpret the facts to which they assent, they repel the dreaded charge with a clear and indignant conscience. True Cerebral Physiology, however, admitting the imputation, cries, "Save me from my friends," and fearlessly asks, "Where is the crime, where the folly, of an honest inference ?"

But now to the defence which has been here set up, for our science : there is misstatement in its very premises. Materialism is not the *blockhead* you have painted. Materialism does *not* "assert that mind is an emanation from, or a condition of, or the product of, brain ;" still less does it assert that "the brain is the mind, and the mind the brain." Materialism asserts that man knows not at all *any* such "entity" as mind. We know such a "substance" as brain, we know no such "substance" as mind. What then *is* mind ? A monosyllable. What *has* it ? A sound. But brain *has* functions : i. e. there have been proved to result from the existence of brain certain "faculties" of thought : the states of these faculties in any given brain, at any given time, have been called "cerebral phenomena," and the action in the brain of producing them, "*cerebration :*" —now most assuredly neither the phenomena, nor the action can be identical with mind, for mind has been represented by the *Mentalists* as a permanent and independent existence, not as a series of varying results. Neither can these results be the *functions* of mind, because they have been proved by Cerebral Physiology to be the functions of brain. There remains then in connection with thought, nothing that we know of to be—or to be called—the mind : and the Materialist says that he sees no phenomenon of "cerebration," which requires for its production, or can be explained by, the intervention of any such entity as mind.

If, however, as you justly urge, Phrenology can point out (what Cerebral Physiology cannot) a single instance, where there is something which assists in thought, whose activity varies independently of, and differently from that of brain,—we shall then have a "*dignus vindice nodus ;*"—then, let there be mind. To prove an instance, you call up to witness the "organ of *eventuality :* deponent states that, "old men, whose "organs" are now small, forget recent events, while they remember the events of childhood, which took place when "*eventuality*" was powerfully developed." Here, you argue, there are two states which do not coincide, one, of the organ, which is weak, the other of the faculty, which is strong : therefore, there are two substances, the organ one, the faculty the other, (a most ingenious subtlety) : generating, fairly enough, from this partial instance to the entire case, you argue that the same may be predicated of the whole brain : i.e. that the state of the whole brain may differ from the state of the aggregate of the faculties ; therefore, (by the aid of the previous fallacy,) there must be two entire substances, the brain one, the aggregate of the faculties (to which you apply the term mind) the other. Now this veritable logic might deceive many readers, who, paying little attention to the terms of an argument, would assent in indolence, to a conclusion which they did not comprehend. Now, for this deduction, first, the function of the fractional part of the brain, *eventuality*, ought to have been more rigidly and fairly defined than as mere "memory of facts," and afterwards it should have been shown how a faculty, or a sum of any number of faculties, could possibly be a substance. (No man would fancy that a blow in his face was a substance, however sensibly he might have been convinced that there resided in a fist, a faculty for the infliction.) The function of any given "organ" in the brain, according to the present organology, is an exceedingly complicated faculty, or rather series of faculties, whose laws of excitability have not as yet been clearly analyzed. The function of *eventuality* is not simple, it is complex ; and the two phenomena which you have instanced, are two of its faculties, the faculty of producing the consciousness of events recently observed, and that of reproducing the consciousness of former impressions. You have in evidence that there is an alteration in the substance of the organ, and also that there is an alteration in its function, which is just what physiological materialism would have led us to expect. You select two properties, and finding that their laws of variation differ, you argue that there must be two substances. Let the conclusion be granted, though it is not legitimate, for there is not a substance which has not many properties, perhaps as many as there be other substances in nature ; however, there are two substances connected with eventual memory ;—granted ; let us take a brain, and there searching within or without the skull for a mind, we shall find "*two substances,*" the one grey and external, the other white and interior ; the two together forming, at one part, your organ of *eventuality ;* now, I would ask you, which of these two is organ, and which is faculty ? or, viewing the aggregate mass, which is the brain, and which is the mind ?

The function of an organ is complex ; so also is its substance. Materialism, then, is not yet at fault ; it has not been shown that there is any necessity (or any room) for mind. Nor will the argument which you have adopted avail to overthrow Materialism, till it has been shown that the

several tissues of the brain vary in structure in a ratio exactly the same in all of them, and different in each one of them to every variation of observed faculties. Till these elements have been established, it cannot be demonstrated, that mind and "vital organization" are distinct entities, although your position, that "vital organization *is not* mind" remains correct, and will be maintained by materialists.

But you assert, that powerful arguments might be drawn from the organs of *veneration* and *marvellousness*, whereby the existence of spiritual beings might be made manifest: perhaps you will favour those of your readers, who have not been convinced by your previous reasoning, by "expending these other arguments," since thereby, perhaps, much truth not yet apparent might be elicited. In the sketch which you have given us of the line of proof derivable from these two organs, there is, as yet visible, no *argument* at all. It amounts, in fact, to no more than this:—"Because some men, by reason of their organism, have such and such notions, therefore, those notions are truth;" moreover, it has not yet been proved, that the primitive faculty of any one particle of the brain is to venerate a purely spiritual existence, as distinct, first from a sensible object, and secondly from an abstract idea, of the grand. A man might quite as plausibly argue, that, because a part of his brain is "adapted" to laughter, therefore the abstract idea of the ridiculous has some real existence in the concrete. However, if it were demonstrated by any line of argument whatever, that there exists one spiritual being, or any number of such beings, that fact would not prove that every, or any, *man* is possessed of such a being: *still* less would it endow *man* with a *mind that could think*; nor would it tend at all to overthrow the position of Materialism, that it is the brain that thinks. The charge of "infidelity," which has been craftily insinuated into the same category with Materialism, by the enemies of our science, in their imputations on its fame, has doubtless terrified many of its friends into an untenable defence, because they have not seen that, *so far as cerebral physiology is concerned*, Materialism has no more reference to a religious creed, than it has to a legal precedent, or to a medical opinion.

I have endeavoured to show that, for aught contained in the article which called forth these remarks, Materialism is still secure; and, since I have argued from phrenological data, I hope to have shown that Phrenology assists in fortifying that position, or, at least, that that science has not yet been proved to be antagonistic to the views of materialists. And now I would humbly ask, what is there in Materialism which brands it as a disreputable companion for cerebral physiology? What is there immoral in the creed, that so beautiful a structure as a brain can produce so beautiful a result as thought?

I shall feel much obliged to you, Mr. Editor, if, pardoning the length of my epistle, you will allow me to seek an answer to these questions, through the medium of your journal, feeling assured that the subject is one deeply interesting to many besides.

Yours, &c.,

C. B. M.

London, March 29, 1843.

[We have inserted the above clever letter, but of course that does not imply our agreement in all points with the writer; as it is intended to overthrow arguments nowise ours, we leave the subject to some of our intelligent correspondents to reply to, if they should deem fit, merely remarking that C. B. M. has built up his superstructure upon a definition of "Materialism," not received as such by the spiritualists, or even in accordance with the views of Dr. Engledue, who asserts, there *is* no entity separate from matter. This is very different to the qualified definition of C. B. M., that we do not *know* that there is any spiritual essence; as we have frequently stated, we believe it impossible to prove either view; therefore it is useless to argue the point, and further, it would make no difference in the results flowing from cerebral physiology, whichever way it is, whether there be two separate entities of different natures, or only the brain, to produce mental phenomena. We again say, this view is quite independent of any theological question of the soul and immortality; it is only ignorance or bigotry that would unite them.—Ed.]

To the Editor of the People's Phrenological Journal.

Sir,—Allow me to present to the *People's Phrenological Journal*, one of the many instances showing the singular sympathy existing between the patient and operator, when the former is under the magnetic influence.

The case I allude to, is one brought forward by Mr. Summers at his first Lecture at Sheerness. After he had excited many of the cerebral organs, the names of which were forwarded to him by the audience on paper, to prevent the patient's having a knowledge of the organ about to be acted upon, —after he had shown *Catalepsy*, the force of attraction, &c., &c., a gentleman asked Mr. S. if his patient could snuff a candle, he replied in the affirmative; and to preclude the possibility of her seeing from the *visual* organs, bandaged her eyes closely with a handkerchief. Some person then raised an objection to the patient's having two hands at liberty, observing the possibility of her feeling the light with one hand, while she snuffed the candle with the other, the Lecturer smiling, attended to this objection by taking his patient by the left hand, while she, stooping upon the stage, deprived the candle of its snuff with the other (amid much applause.) Even then, some person expressed a doubt as to the genuineness of the experiment, which of course, Mr. Summers received with a feeling of annoyance. His patient directly received his feelings and without the slightest ceremony, snuffed the row of candles upon the platform, five or six in number. Mr. S. asked her what she was doing, her reply was, Are they satisfied now? Mr. S. then invited any person to come forward and examine the bandage before it was removed, and also to examine the eye, afterwards observing if he had produced insensibility. Nothing could be effected, to which a *medical* gentleman (who had been nominated to fill the chair,) replied, it was a difficult thing to ascertain whether a person was, or was not sensible. The patient's deafness had been tested before the experiment had been made, so that it must have been the community of sensation that caused her to *attempt* to snuff the candles without being requested to do so by the operator; and not that she heard any one from the audience doubt her veracity.

[The lecture was delivered by Mr. Summers, at Sheerness, on the 10th of February, 1843.]

To the Editor of the People's Phrenological Journal.



Sir,—The annexed is a sketch of the head of the convict Jacques, who hung himself in his ward-room on board the "Warrior" convict ship at Woolwich, on the 25th of March, 1843.

It appeared from the evidence of the captain, that the deceased had been convicted at Lancaster for stealing two flannels and a habit, he was also convicted on a former occasion, which is supposed to have caused the judge to pass a more severe sentence than his crime seemed to require; namely, ten years' transportation.

It was given in evidence, that Jacques was in the habit of getting out of his bed at night and sitting in his cell; also, that he was afraid of any one approaching him, calling out to "keep off" or they would hurt him. The surgeon stated that Jacques was afflicted with a rupture and cough. The cough coming on in the night would cause considerable pain, still *he* considered him *perfectly sane.*

On viewing the body, one of the jury pointed out to the coroner the singular formation of its skull, and declared that the convict must have had a weak mind at best. The jury ultimately came to the conclusion that the disease under which the convict laboured, acting upon a weak mind, produced temporary insanity.

We thus see that phrenology, if studied, would enable juries to come to proper conclusions, even in *opposition* to the medical officer, (who is of course a paid officer) of the ship.

One of the jury.

Woolwich, 30th March, 1843.

INTELLIGENCE.

Mr. Holm delivered his third lecture on Monday evening, the 3rd inst., at the Rotunda; the portion of the science treated of, was the social group of organs,—*amativeness, philoprogenitiveness, inhabitiveness,* and *adhesiveness.* Many of the facts which drew the attention of both Gall and Spurzheim to observing the situation of the organs, and their different functions, were stated and appealed to; but it is impossible for the audience to see the differences in the skulls of animals, birds, and fishes, plain enough to be instructed much by their exhibition. Mr. Holm did not make any mention of *concentrativeness;* now, although he may not deem there is enough of evidence to disturb the opinions of Gall or Spurzheim, to which, from circumstances, Mr. H. must naturally tend to defer, we think for the full development of the truth, a lecturer should always state the opinions of the existence of organs, especially when so generally received as that relating to *concentrativeness,* as to entitle it almost to be considered as established. With the very extensive collection Mr. H. has of the crania of various animals, comparative phrenology becomes in his hands a very striking and interesting feature, and a careful examination of the proofs offered is alone required to bring home conviction to the minds of all.

SCRAPS.

Motives to Virtue.—Men may practice virtue out of different motives, but whether their motives be just or unjust, is not easy to determine; because all men pretend to exercise virtue for virtue's sake—not excepting those who have the greatest regard for self-interest or worldly glory. Most men go masked, or act their parts in borrowed characters, till the play is ended; when the mask being laid aside, it appears whether they acted themselves or not. So long as any man supports a good character, we should reserve our judgment; and not rashly attribute all devotion to hypocrisy, all friendship to interest, all honesty to ambition.

Make way for Royalty.—On one of the Emperor Alexander's visits to Warsaw, there not having been time to clear the streets of a quantity of mud which had been scraped into heaps, the Russian authorities ordered the windows on the ground floor of the houses to be opened, and the mud thrown into the rooms.

More Ingenious than Commendable.—A little boy, having been forbidden by his father to ask for money, thus addressed the next person who came into the shop:—"Friend, dost thou know any one who would lend me a penny and not require it back again?"—*Praise and Blame.*

Constructive Treason.—Whittaker, in his History of Manchester, relates that in an early period of the English history, two dogs suffered death for assaulting one of the lions in the Tower of London, on the principle of its being *treason against Royalty.*

TO CORRESPONDENTS.

C. Jael is wrong in supposing we wish to oppose mesmerism. He does not clearly distinguish between mesmerism and the rash speculations of its advocates; we only wish to check their exuberant fancies, and so that the truths of mesmerism may progress. We shall be glad to receive any cases; but hope the organizations, &c., of the magnetizer and the magnetizee will be stated, with all other ascertainable states and conditions leading to the results; the mere recording of the extraordinary effects tends more to excite *morbid* wonder and curiosity than to advance science.

John Talfourd had better ask his medical attendant, as all will depend on his constitution; or he can commence, if he choose, with three or four drops of the solution, and increase the dose if required. We are not aware of any work of the nature mentioned.

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A COMPLETE SYSTEM OF PHRENOLOGY.

(Continued.)

CHAP. IX.—ADHESIVENESS.

THIS organ was discovered by Dr. Gall. Upon one occasion he was requested to take a cast of the head of a lady, who was known by a great many persons to have been what was called a model of friendship. She had herself been subjected to great vicissitudes, and varieties of fortune; she had been rich, then poor, rich, and poor again; but, amid all the changes of her life, she had remained always firmly attached to her friends. Dr. Gall having moulded the head, found upon examining it, that there were two symmetrical annular projections at the back part of the head towards the sides. Being engaged at this time in observing phrenologically, he very naturally inferred that there might be some connection between the feeling of friendship so marked in the lady's character, and the remarkable development which he had noticed in the cast of her head. He, with Dr. Spurzheim, had many opportunities of collecting facts, and the result was their conviction, that the portion of the brain now to be described was connected with the feeling of attachment, and the faculty named friendship by Gall. Extended observation has proved they were correct; and now this organ is regarded as fully established, and has been named *adhesiveness*.

Situation.—In the skull, the exact situation and appearance of this organ may be easily distinguished; it is situated in the same region as the preceding organs, that is, the posterior, or occipital, at the middle of the posterior edge of the parietal bones, on each side of the organs of *concentrativeness*, and above *philoprogenitiveness* and the lambdoidal suture. When very large, two prominences will be observed standing out in this position, but it is rare to find it developed as an isolated protuberance; this can only be the case when the organs around it are small in proportion as it is large. In examining a head with regard to this organ, we must not look for positive projection then, but must notice the form of this region of the back part of the head. This organ occupies, it may be said, the angle, turning round from the back to the side of the head towards the ears, about level with the tops of the ears: if the hair be smoothed down, it will readily be seen that great difference exists in this locality of the head; in some heads there will be seen great breadth in looking at the back. In passing the hand from the centre of the back of the head, from the organ of *concentrativeness* to the sides, we feel that we have to pass the hand a considerable distance, and that there is great fulness of the part, before getting to the side of the head: great squareness too may be observed in noticing the head from the top down to the organs of *amativeness*. When the whole is well developed, it will form nearly a straight line; it will be wider at the top, bottom, or middle region, according as the organ in question is larger or smaller than those above and below it; likewise, when large, it extends the head behind the ears; when small, the opposite results of course will be found. On each side of *concentrativeness* there will be a great narrowness, if not a positive depression, in the region of this organ, which gives a small compressed look and feel to the back of the head.

Primitive Function.—This organ may be called the primum mobile, germ, or the vital principle of association. Its primitive, or elementary power, seems to us the desire or tendency to associate with our fellow-creatures; this tendency is always accompanied with an emotion, which is called by the general terms love, or attachment between friends; always with a wish to be in their company. This faculty gives rise to the almost universal desire of loving something,—what has been called the *besoin d'aimer;* and without doubt it has a further, or an auxiliary state of activity, from which springs the desire of being loved. By this double, or twofold action, we may account for many of the anomalies among friends. This subject will be noticed under the head of the manifestations. The existence of this converse power has always been observed, and named in contradistinction, the *besoin d'etre aimé*. It will most likely be proved that there are separate organs for manifesting the two faculties. The feeling has generally been attributed to vanity, but it is very distinct, and differing much from that. To be noticed or applauded for the gratification of self, is what is sought by the abuse of *love of approbation*, from whence springs vanity; but this has no relation to the desire to

associate with, and to love, and to be loved, by our fellows. Many philosophers have attributed the manifestations of this faculty to interest. We have been seriously told, that, seeing the advantages arising in a pecuniary point of view from the division of labour, men have congregated or associated in masses, for mutual convenience; but this feeling, like all the others, is blind; it does not reason or reflect. We see children form themselves into companies, become attached to each other, before they think of interest: and even with them, and with adults, does not friendship often oppose what is meant by our interests? We see animals too, which never seek their individual aggrandisement, but act at all times from blind instinct, congregating and living in flocks. These facts prove that it is an elementary principle of our nature to associate. Much has been written by some ideal philosophers to prove, that the first appropriation of the soil, as individual possession, for the establishment of bands of men, was the commencement of human misery; but all this mere theorizing is at once answered by referring to the human brain: there exist the material organs, by which are manifested the feelings of attachment to place and persons; and man's nature never can be fulfilled while living an isolated or a wandering life. We shall find too from the same authority, that he must have individual possessions; these feelings are the base of civilization. *Adhesiveness*, although a blind feeling, and no doubt often acting spontaneously without aid or excitement from other powers, just as *philoprogenitiveness* does, yet in most cases we shall find that the feeling of attachment is aroused to action by some quality, imagined or real, possessed by the object; some act done, or something said; or the means the individual may possess of aiding our own views; there may then be as many motives to friendship as there are faculties, and the feeling produces the same effect when active. When only called into action by the selfish feelings, it soon grows cold; but when aroused and stimulated by the moral powers and an enlightened intellect, then is that feeling realised in all its strength, which is so beautifully described by the poet—

"The heart that has truly loved, never forgets,
But as truly loves on to the close,
As the sun-flower turns to her god as he sets
The same look that she turned as he rose."

Auxiliary Faculties.—Benevolence; the whole of the moral sentiments; *love of approbation;* all the other social feelings. Its manifestations will be modified by the temperament.

Antagonist Faculties.—The merely selfish feelings, and also the irascible ones; but it must be remarked, that large *combativeness* and large *adhesiveness* are very generally co-existent; so that, although the tendency to oppose, springing from the *combative* propensity, disturbs the even flow of kindly thoughts and feelings, friendship and attachment will be manifested in the most extraordinary degree by those who, when together, never agree. We believe that *combativeness* imparts a general power and energy to all the feelings.

The most decided opponents are the restraining faculties, *secretiveness* and *cautiousness*, to which may be added *self-esteem* and *acquisitiveness*. When these are all large, whatever may be felt, but little of real friendship will be shown.

Manifestations of this faculty, in all its phases, may be noticed in the daily conduct of those around us. This power is generally much stronger in females than males; and we find they generally act more from feeling than reflection. There is a certain amount of *selfishness* at all times in man's affection; but woman loves with all her heart; there is a pureness and self-devotedness in her love, however unworthy the object may be, that often astonishes those differently organised, and who regard the combined activity of *amativeness* and *adhesiveness* as madness or infatuation; and as the fact is proved, that these feelings are possessed by man in common with animals, it is clear their manifestations must be submitted to the control of the higher powers, before great advances can be made in real civilization.

While every care is bestowed upon improving the natural qualities (by attending to their production) of plants, pigs, sheep, and horses, the human family, for want of a proper education of the feelings, goes on multiplying idiots, maniacs, and objects predisposed to all the evils ever fabled to have escaped from Pandora's box, ad infinitum.

The extreme ardour of attachment in many females will be found relative to the size of this organ. It has been said, in woman alone can friendship be found in all its fulness of perfection. The knowledge of this fact renders doubly guilty those who, to gratify their vanity in making conquests, or to satisfy a selfish feeling, play upon this loveliest trait in the female character; and, while glorying in their successful villainy, have plunged the wronged one into utter wretchedness, and made her to mourn over ruined hopes and blighted name.

When this organ is large in two individuals who are, perhaps, in other respects very differently organised, their conduct becomes a riddle to all their acquaintance. Some husbands and wives can never live together, but are miserable as soon as they are separated. This arises from large *adhesiveness*, seeking its gratification by being in the company of its exciting object: when so placed, *adhesiveness* is satisfied, and then *combativeness* or *self-esteem*, or *love of approbation* may come into unpleasing activity, from various circumstances, and quarrels ensue; and, for the time, dislike and bitterness is felt. Absence again restores the activity of *adhesiveness*, and thus shows not only the existence of different powers, but that, under the different circumstances, according to which of the faculties are ruling, the same individual must be benevolent, loving, or irascible and selfish.

(To be continued.)

LETTER FROM DR. ANDREW BOARDMAN, NEW YORK, TO MR. GEORGE COMBE, ON MESMERO-PHRENOLOGY.

(Continued.)

The better to illustrate this method, I will describe a few of the experiments which I have repeatedly witnessed, and some of which I have performed. After putting the subject, one acquainted with music, into the mesmeric state, the organ of *tune* was excited; she began immediately to sing a song; *time* was then excited, and she began to beat time, and sway her body in unison; *ideality* was then excited, and an added quality of elevation was manifest; *veneration* was added, and she immediately ceased her song, and commenced chaunting an anthem. These organs were allayed and *self-esteem* excited; she immediately drew up, then back, her head, and began talking in a dignified, measured tone of her own great importance, emphasizing in the strongest manner the pronoun I; *conscientiousness* was then excited; she became troubled about her pride, and expressed her fears that it was not right to be so proud. These organs were quieted, and *destructiveness* excited; she began tearing to pieces whatever she could reach. This was quieted, and *number* excited; she immediately began to count and reckon. I might proceed, but these examples will suffice.

I have not yet done. It has also been discovered that each organ of the brain has a peculiar correlative or sympathetic point on the face, which constitutes its centre of facial expression. The proof of this is, that each encephalic organ can be excited by the mesmerizer operating on its peculiar sympathetic point. I have before me a drawing, on which I marked the location of many of these points from the indications of the mesmerizer, at the sittings at which they were discovered.

I have mentioned the utility of mesmerism as a means of completing our knowledge of phrenology. Already is it clear that the organs of the brain are far more numerous than we had supposed. Many of the organs at present marked single in the phrenological busts, are, in fact, groups or families of organs nearly related in their functions. Of this you may be readily convinced by experiment. Excite the anterior part of *benevolence* in a mesmerizee, and he immediately expresses a lively interest in comprehensive benevolent efforts, and a desire to be doing good. Excite the posterior part, and his manner and tone changes, his voice assumes the plaintive semitone of pity, and his whole expression is that of sympathy with the suffering and the distressed. Excite the posterior portion of the organ of *alimentiveness*, and he is voracious for food; excite the middle portion, and he asks earnestly for drink; excite the anterior portion, and he craves for pleasant odours. Excite the inner portion of *wit*, and the expression is mirthful and laughter-loving; excite the outer portion, and it is sad and melancholic. Excite the inner portion of *inhabitiveness*, and the mesmerizee dwells on his love of home; excite the outer portion, and he expatiates on his love of country.

The process of investigation by means of mesmerism is at once simple and efficient. It consists, 1st. In obtaining a susceptible subject; 2nd. In exciting successively all parts of the head and face, and noting the words, actions, and expression of the mesmerizee; 3. In questioning the mesmerizee concerning anything of which you wish to be informed. "Ask your mesmerizee, and he will tell you," has grown into an axiom among some mesmerisers. It is one, however, which ought to be received with great caution, and in aid only of proper physical manifestations. For lack of this restriction, strange vagaries have seized some believers in mesmerism. By the mesmeric influence, the brain can be readily put into that condition which has occasioned in all ages "the seeing of visions, and the dreaming of dreams;" and some excitable men believe such brain-forged visions of the mesmerizee to be reality; that he holds communion with the spiritual world, and has not merely the power, like Manfred, to compel "the spirits of earth and air" to appear; or, like Glendower, to "call spirits from the vasty deep," but that, at his bidding, he can disturb the repose of those who have slept for ages, and claim a friendly chat with Moses, or Alexander, or Socrates, or Cæsar, or Shakspeare, or any other ancient or modern worthy! But, indeed, much caution is needed in all these investigations. A few days ago I was informed that a physician of Albany had, in the course of his mesmeric experiments, discovered the organ of insanity!

It is not disputed, I believe, that the practice of isolating the organs of the brain, by demesmerising them singly, originated in this city. Mr. Peale was the first who did it; he attempted it at the suggestion of Mr. Sunderland, and Mr. Sunderland believes the idea to have been original with him.

Mesmerisers have long been in the habit, I believe, of rubbing the forehead of the mesmerizees for the purpose of brightening up the intellect. The idea of attempting to excite the organs singly, by similar means, could hardly fail to suggest itself to a phrenological mesmeriser. Mr. Jones informs me that it was first practised by Mr. Peale at his suggestion, and that he suggested it in consequence of a communication that he received from Mr. Buchanan of Louisville, who alleged that he had excited the cerebral organs in working persons to a great exaltation of function. This Mr. Jones took to be synonymous with rubbing them, and concluded that if such effects could be produced by friction in the waking state, they could be produced in the mesmeric condition. Mr. Peale, by following out this suggestion, found himself able to excite any of the organs to intense activity, not merely by making passes over, but by merely pointing at them.

Mr. Buchanan lays claim to the merit of having first discovered a means of exciting the different portions of the brain, in such a manner as to cause them to manifest, in a striking manner, their respective functions. What the method of Mr. Buchanan is, I do not know. I have been informed that he makes a secret of it. That it has any connection with mesmerism he denies, in a letter published in the "New York Watchman," and dated the 22nd of February, 1842. In a letter dated April 22nd, 1842, published in the "American Phrenological Journal," he says, "Please to correct the mistake of saying that I excite the organs by friction. I have never excited an organ by friction." Mr. Buchanan tarnishes whatever honour may be his due by his air of mystery. The man of science ought to be above the littleness of secresy, and announce, not merely results, but means. That all these methods are different applications of the same principle, I have no doubt; and to deny that that principle is the mesmeric influence, is, I think, to dispute about words.

The Rev. Mr. Sunderland was, I believe, the first to discover that, on exciting certain points

in the face, certain mental powers become predominantly active. Mr. Jones discovered the connection between these points and the encephalic organs, and he discovered this through a suggestion made to him by Dr. Harris, who had discovered a connection between the lungs and that point on the cheek which forms the centre of the hectic blush in consumptives.

I have before me a long list of encephalic organs, supposed to have been discovered by the means above explained. Many of these discoveries I believe to be real, but many are doubtful; and the crude nomenclature of most of them is annoying. I refrain from sending the list, but trust that you will investigate this interesting subject, and ascertain what of truth there is in it, and present it to the world with that logical precision, that clearness and force, which distinguishes all your productions.

Our venerable friend, Professor Caldwell, has become greatly interested in mesmerism. On his late return from Europe he told me that what he had seen of mesmerism had placed him between two marvels; that if what he saw was the effects of a natural agent, it was a highly curious and important truth; and if of deception and collusion, then that there is a power of deception much greater than anything he had before conceived, and which in itself seemed to him as marvellous as that mesmerism should be true. I made arrangements, in accordance with which some experiments were made in the presence of the professor, on the 18th of September last, in which he seemed interested. On his return to Louisville, he took up the investigation in earnest, and the result was a work on the subject, a copy of which I have just received from him. In this, however, he does not dwell on its phrenological importance; but in a letter which I received from him a short time ago, he says, that he has excited the organs of mesmerizees, and produced striking manifestations of their functions; that he has at will caused these mesmerizees to be violent or calm, joyous or gloomy, reverential and adoring, or elated with self-conceit.

It must be borne in mind that persons differ in mesmeric susceptibility. A little perseverance may, therefore, be necessary in obtaining a good subject. Writing on this topic, Professor Caldwell, in a letter which I received from him a few days ago, says, "Persons who can be mesmerised, identified with the mesmeriser in most of the senses, and also in attitude and movement, and be made to turn towards him, and closely and accurately follow him wherever he may go; persons who can be thus acted on are numerous. But subjects who can be rendered truly and strikingly clairvoyant are few. In this place (Louisville) I have yet found but two who are of the first order, and at times their manifestations have been actually grand and sublime."

I have thus briefly stated to you the new light which I believe mesmerism to have thrown on phrenology. I believe the subject to be one which ought to be brought to the knowledge of the British phrenologists; and if the above elucidation of the matter be by you and Mr. Cox deemed appropriate for the Phrenological Journal, you may furnish it for publication, in whole or in part, or state its substance, or any part thereof, in connection with my name, or otherwise, as may be deemed best.

I am, my dear Sir,
Yours very truly,
ANDREW BOARDMAN.

MESMERIC CASES.

ANN COLEMAN; age about 26; nervo-bilious-lymphatic temperament; average development of the anterior and coronal regions of the brain; lateral and posterior regions rather large; *veneration* and *secretiveness* with *love of approbation* the predominating organs; uneducated; was thrown into sound sleep almost instantly; the mesmeriser (who had operated nearly twenty times previously) merely passing his hands downwards from her head to the feet; he sitting at the opposite side of a good-sized room; the party exerting the influence is of a strong nervo-bilious temperament, and from circumstances had great influence over the subject.

Upon speaking to her no reply could be elicited. She was partially demesmerised by transverse passes, and then replied,—she felt quite easy. No very marked manifestations of the affective faculties could be produced. *Love of approbation* being excited, she said she wished to be thought well of and would try to please everybody; *self-esteem*, and she said she would not be ordered about by any one. *Secretiveness* was very marked. The whole of the natural language; tone of voice; physiognomy was a perfect study; *veneration* never soared higher than her master; it was much excited, the expressions earnest and devoted; the perceptive faculties were excited easily, and without any questions being asked the manifestations were exhibited. *Number* being touched, she immediately said 4 times 7 are 28, 3 times 50 are 150, at least it was when I went to school. She forgot 7 times 7; so it certainly does not in all cases give increased power to that possessed in a waking state. *Order* being excited, the response was, the cupboard was not tidy, and the things on the shelf not straight. *Colour*, she said it was very pretty, but too fine for a servant; but she saw beautiful blue, pink, green dresses. *Weight* was tried, and the butcher was complained of for giving a piece of meat not the weight he professed. *Size* was instantly touched, and the exclamation was instantaneously, "How large the beef has got." *Tune* was excited; she was never known to sing; but after explaining she had no ear or voice, she sang a ballad through; but there was no evidence of musical ability shown by the mesmeric excitement of the organ. The most interesting fact was that upon touching the interior portion of the organ of *wit*;—buoyant mirthfulness—nay, loud boisterous laughter could be brought out; and by shifting the finger to the exterior of the organs, in a moment the face was changed to the most melancholy and desponding expression; deep sighs were breathed; and in a most plaintive tone of voice she said she was very low and miserable. In the midst of her speaking the finger was moved; the face brightened,—"Please God," she said, "there would be better days," and began laughing. This alternation from gay to grave was induced above twelve times at one sitting; and not merely by the magnetiser, but by a strange gentleman present, who had never witnessed any experiment previously.

V. J. W.

The young lady, whose case was mentioned last week, has been mesmerised three times since. The last time there was no violent excitement manifested; she was calm and drowsy, but sound sleep has not been produced; the passes have been made at a distance, and with very little mental effort or concentrated energy.—*From a Correspondent.*

A case was read at the meeting of the Phrenological Association, Jan. 16, 1843, illustrative of the effects of mesmerism upon various phrenological organs, by T. Uwins, Esq., R.A. The subject was a married female, about thirty, without children; she had originally been mesmerised for indigestion, water-brash, &c., with very considerable benefit to her health; but Mr. Uwins having heard of results obtained from patients in the sleep-waking state confirmatory of phrenological facts, determined to test the truth of them. Mr. Joseph, the eminent sculptor and a profound phrenologist, was present at the first experiment. To prevent the possibility of deception, Mr. Joseph wrote on paper the organs he wished to have acted upon in succession. "We began," said the author, "with *ideality* and *wonder*. Exclamations of admiration, accompanied by the most expressive and appropriate actions, immediately followed the application of my fingers to those portions of the brain. "How beautiful!" "What a delicious place!" "It is like the happy valley in Rasselas!" "Where are the people going?" I said, "What is it you see?" "Oh look, look!" she repeated, "There, there, look! How finely they are dressed! They are going to dance: I'll have a jig with them;" and she began beating time as if she were about starting off in a dance; when suddenly she said, "Oh no, I'll go in that boat. Oh what a beautiful lake!" I now put my finger on *cautiousness:* she instantly drew back with the most marked expression of fear, and seizing me by the arm said, in an under tone, "Come away, come away." "What are you afraid of?" I said. "Do you not see," she replied still in a lower tone, "they are following us! They will do us some mischief." "Dont fear," I said, "I'll fight them off." "No, no, no," she still held my arm and whispered in my ear, "do not strike them, they will hire some one to murder you for five shillings. Come away, come away." Mr. Joseph's course now led to my removing the finger from *cautiousness* to *self-esteem*, still keeping the thumb as before on *ideality*. I had scarcely touched this organ when she drew herself up, (she was before crouching under the influence of fear,) raised her head very high, and said in an under and reserved tone, though with an expression of cunning satisfaction, "They are actually bowing to me, they think me a person of consequence, and indeed I think myself quite as good as any of them!" She then stood up and made some formal patronizing curtseys to the right and left, varying her assumed and stately demeanour till I broke the charm by removing my fingers from the organs, which left her as usual stretching out her hands in darkness and vacancy. Mr. Joseph's next instructions were *philoprogenitiveness*. The patient immediately put on the most winning smiles, and seemed by her actions to be courting children to come to her. "Oh the dear little creatures," she exclaimed, "come, come." At length she seemed to have caught one in her arms, which she hugged with the most extatic delight: "Look," she said, "what a dear little angel." I asked if it was her own, but repented the question as soon as it had escaped my lips. She sank back in her chair, and said with a deep sigh, "No, my home is never to be so blessed." I never shall forget the scene. Mr. Joseph appeared affected almost to tears. As I still kept my fingers on the organ, she soon resumed her pleasurable feelings and seemed again to be fondling a baby in her arms. Mr. Joseph now wished me to carry my thumbs on both sides of the head to the organs of *destructiveness*. Instantly she threw the child away and began tearing and raving with a fiend-like fury. I said, "Surely you are not going to kill the child?" she replied, "I could kill it,—a little ugly devil. I could tear it in pieces," she continued, using the utmost violence with her hands as if she would destroy every thing within her reach. I went now to *benevolence*. The change was delightful. She smiled and seemed by her action to be surrounded by objects agreeable to her. I asked what it was that gave her so much pleasure. "Don't you see," she said, "there are all my kind friends: it is indeed a pleasure to be surrounded by so many kind friends." She continued her smiles of recognition from one side to the other; and named some persons from whom I knew she had received kindness. At Mr. Joseph's request I now touched on *combativeness*. She instantly began squaring with her fists like a boxer. I said, "Surely you are not going to fight?" She replied, "I do not know what I may do with provocation." "Oh, nonsense," I said. "Not such nonsense neither," she replied, "I can strike a hard blow; I do not think you would like to take as many blows as I could give you;" she still kept her hostile action of defiance. From *combativeness* I went to *conscientiousness*. She instantly dropped her hands and assumed an expression of self-accusation; she did not speak or move, but seemed absorbed in reflection. By Mr. Joseph's desire, I moved my fingers to *veneration*, when her face assumed a sainted expression of devotion, and bending her body a little forwards, she clasped her hands in the attitude of prayer. *Music* was the last organ touched. She began beating time as if listening to some instrument or voice. I said, "What is it?" "Do you not hear? Listen: it is my favourite tune, 'Woodman spare that Tree.' My husband plays it. Be still: listen." All this was accompanied by gestures indicative of the pleasure the music gave her.

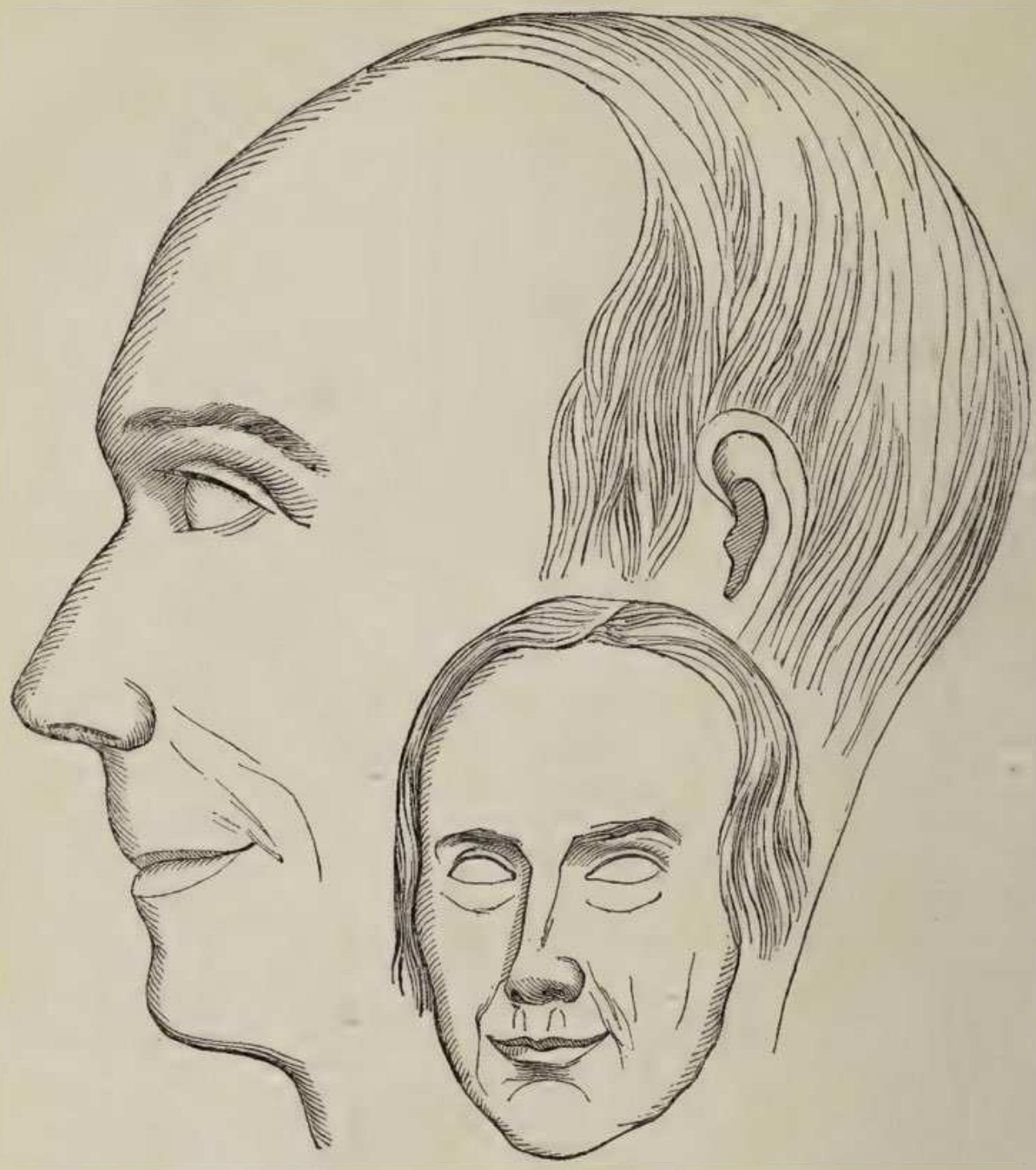
On a subsequent occasion the experiments were less successful, which the operator attributed to a moral cause acting upon himself. The author soon found another opportunity to carry out the experiments; previously to which he and Mr. Joseph satisfied themselves that the patient did not know either the name or situation of a single organ. On the third trial, experiments, similar to the foregoing, were made with invariable success upon the organs of *wit, benevolence, acquisitiveness, hope, music, colour, number, size,* and *order*. When *eventuality* was touched, she fell back in her chair. *Language* could not be excited, and some other unsuccessful attempts concluded the sitting. The last trial was made in the presence of two ladies, who handed to Mr. Uwins on paper the names of one or more of the organs in turn, accordingly as they wished one or more to be brought into activity, and the effects immediately ensued with the following exceptions. *Individuality* and what has been called *eventuality* produced nothing: *language* nothing: *imitation* little that was satisfactory; and *hope*, which I thought before ascertained, now became *despair*, &c. &c.

A paper was afterwards read by H. G. Atkinson, Esq. upon Mesmeric Phrenology, pointing out the importance of mesmerism in phrenological investigations, and the mutual bearing of the two sciences upon each other.—*From the Zoist.*

A just man hateth the evil, but not the evil doer.—*Sir Philip Sydney.*

THE PHRENOLOGICAL DEVELOPMENTS OF HENRY CLAY

(From the American Phrenological Journal.)



Measurements in inches and tenths.	
Circumference around Philo. and Individ.	24,2
do. do. Causality	23,2
From Individuality over the middle line of the head to the occipital spinalis	15,5
From ear to ear over Firmness	15,5
" " " " Benevolence	15,5
" " " " Comparison	13,7
" " " around Individuality	13,2

Calliper Measurements.

Individuality to Philoprogenitiveness	8,5
" Self-Esteem	8,7
Opening of the ear to Individuality	5,5
" " Comparison	5,8
" " Benevolence	6,3
" " Firmness	6,2
" " Self-Esteem	6,1
" " Philoprogenitiveness	5,5
Destructiveness to Destructiveness	6,5
Cautiousness to Cauutiousness	6,5
Combativeness to Combativeness	6,
Sublimity to Sublimity	6,
Ideality to Ideality	5,5
Secretiveness to Secretiveness	6,7

The foregoing are the measurements of a *bust* of Henry Clay, taken *from life* by the Editor, in 1838. Of course, they are somewhat larger than life, because the moulds of all busts *shrink* in drying, which leaves the inside a little larger than the original. The hair also enlarges the bust still more, though this would not effect many of the measurements except the first four. The first is enlarged about three-fourths of an inch by these causes, and the remaining about half an inch ; but the calliper measurements remain comparatively unaffected by them.

RELATIVE SIZE OF HIS ORGANS, IN A SCALE FROM 1 TO 7.

1	Amativeness	*+6	
2	Philoprogen.	7	
3	Adhesiveness	6 to 7	
4	Inhabitiveness	7	
5	Concentrativeness	4	
	Propensities.		
6	Combativeness	+6	
7	Destructiveness	6	
8	Alimentiveness	6	
9	Making money	9	
	Keeping money	2	
10	Secretiveness	+6	
	Selfish Sentiments.		
11	Cautiousness	7	
12	Approbativeness	6	
13	Self-Esteem	7	
14	Firmness	7	

* + Plus, or more than large, or between large and very large.

	Moral Sentiments.	
15	Conscientiousness	4
16	Hope	+6
17	Marvellousness	2
18	Veneration	5
19	Benevolence	+7
20	Constructiveness	2
21	Ideality	6
	Sublimity	7
22	Imitation	7
23	Mirthfulness	7
	Intel. Faculties	6
	Perceptive do.	7
24	Individuality 6½ to	7
25	Form	6
26	Size	7
27	Weight	6
28	Colour	5
29	Order	+6
30	Calculation	6
31	Locality	7
32	Eventuality	6
33	Time	3
34	Tune (uncertain)	
35	Language	5
36	Causality	5
37	Comparison	+6
	Suavitiveness	7
	Human Nature	7
	Newly Discovered Organs.	
	Love of Power	7
	Ambition	7
	Policy	7

His Temperament is an admirable combination of each of the temperaments, and combines great *power* of organization, with uncommon activity. One of his organizations will *wear* out but never *rust* out, and can never keep still, nor allow any means to go untried till he succeeds.

He also has great elasticity of constitution; can endure almost anything, and will bend long and much before he will finally break. He is tall of stature, yet not spindling: has a capacious chest, a sandy complexion, a florid countenance, and great *ease* of action, both of body and brain.

His head is large (about 23½ inches), and fully developed in all its parts, the brain being so distributed that he shows his mental powers to advantage. All his brain comes into play; every organ tells; every faculty helps his fellow, and contributes to the general result. All the organs that denote *efficiency*, and that give *energy* of character, are great.

The elongation and rising of the head in the region of *self-esteem* and *firmness*, are very striking, and evince great ambition, elevation, and love of eminence, together with those qualities which enable him to distinguish himself as a public *leader*. That form of head always denotes *eminence* in some sphere; what sphere, depends upon the combinations of these organs. Combined with the animal propensities, it gives a thirst for eminence as a warrior, or bully, or horse-jockey, or great eater and drinker, &c.; but combined with the moral organs, it gives a love of eminence for talents, oratory, scholarship, &c., or for something in which *mind* is concerned. This combination is found in Clay's head.

Some of his moral organs are large, *benevolence* remarkably so. In fact, it is seldom found equally developed. The phrenologist would of course infer that he was remarkable for his kindness and goodness, for his whole-souled generosity and hospitality. What the fact is, is left for others to judge, as my main object in this article is to give his *developments*. *Veneration* is fair, but *marvellousness* is miserably small. *Hope* is large, and combines with *approbativeness* and *self-esteem*; giving him a desire and expectation of distinction and notoriety. His head, as a whole, is high and long upon the top, which indicates a predominance of the better, nobler feelings of our nature. The vicious gratification of the propensities would be measurably restrained in such a head, and the conduct honourable and moral. *Conscientiousness* is not decidedly deficient, yet not of a size sufficient to exert much influence in the councils of the mind. It will not control or govern the other faculties, nor give any very severe compunctions of conscience, but allows *self-esteem* to throw the mantle of *charity* over faults and failings.

A head like this will never knowingly do a disreputable or disgraceful thing, but always act a highly honourable, magnanimous part, keeping his *character* pure and spotless, and associating with the higher classes only. This same range of organs also indicates some little aristocracy, and an *exclusive* tendency, and also a love of power and peace. A head like this would like *personal* liberty and resent all encroachments on it; yet also wish to exercise authority over others, and love to be *obeyed* and looked up to as a standard.

For perseverance he would be *remarkable*. Nothing would turn him from his purpose—nothing but dire necessity change his line of action. And as *firmness* is amply supported by *self-esteem* and *combativeness*, he would face difficulties, show great resolution, and prosecute his plans with great vigour. But for his great *combativeness* and *firmness*, his prodigious *cautiousness* (Fig. 11) would render him timid and irresolute; and but for his prodigious *cautiousness* and his prodigious energy of character, imparted by *firmness*, *self-esteem*, and *combativeness*, would render him reckless and really dangerous; but the combination of prudence and energy as seen in his head, will render him cautious in maturing his plans, but unbending and energetic in their execution. He would give good advice, manage well, and be every way worthy of entire confidence.

Secretiveness is very large. Policy, management, art, pretence, or any "*ad captandum*" measure that would *take* well, would be chosen by one with this organization. He would work behind the curtain, and keep his designs close till they were consummated. Still, his large organs of *approbativeness* and *self-esteem* will prevent falsehood and downright deception. He would be long-headed and employ a little humbug, and *manœuvre* admirably, but not falsify.

The selfish organs as a class are quite large enough to enable and dispose him to take good care of his own interests, yet he would not be particularly selfish. He would seek his *own* interests, yet not cross the track of others, unless compelled to.

Appetite is very strong, so is friendship, and the two would render him most hospitable, and also secure the friendship and co-operation of others. So large an organ of *adhesiveness* is rarely found in men, as is evinced by the great projection of the head behind the ears. Indeed, all the social organs are large and some very large. They render him a fond father and a devoted husband, and strongly attached to *home* and country. His decidedly large *inhabitiveness* evinces devoted *patriotism*. Henry Clay loves his country beyond all doubt, and would take much pleasure and spend much time in improving his home and gathering the conveniences of life about him. The parental feeling is particularly strong; hence he would be interested in the improvement of the rising generation, and also encourage young men in bringing themselves before the public.

Amativeness is strongly developed, but much stronger upon one side than the other.

He has more resistance than revenge, more spirit and courage than cruelty; more of the *defensive* than of the aggressive; so that he will seldom punish an enemy in his power, though his hatred is strong.

Love of money to hoard is feeble, but a dispo-

sition to *acquire*, is strong. If he should make his tens of thousands annually, he would never lay up any great store. He is liable to aid his friends to his own ruin, and should study *economy*.

His *ideality* and sublimity are both large, (Fig. 21,) standing out in bold relief, and giving that ridge upon the sides of the head, seen in the front view and running backward. This would give elegance and expression, refinement of feeling, good taste, and a love of the beautiful in nature and art. With large *language*, it gives elegance of expression, chasteness, and beauty of style, and always avoids the coarse and gross, and says even severe things in a genteel way. This constitutes one of the main elements of the orator, gives a richness of fancy and a glowing imagination ; the creative faculty, and a love of the perfect and ideal. *Imitation* is also large, and gives *manner*, gesture, expression, and facility in *taking pattern*.

His forehead is very retreating, yet this is in part owing to the great size of his perceptive faculties. He has more *observation* than power of reasoning ; can explain and expound better than originate ; can criticise ; expose the fallacious, and illustrate very clearly, yet not dive as deeply as if *causality* were larger. His is a *practical* head and talent ; not inventive or planning. He understands the details of business, yet does not adapt means to ends on a large scale, nor is he the deep, profound originator of new and excellent means of attaining given ends. He is comparatively more the practical and superficial business man than the one for *managing* or reasoning correctly from first principles. His policy would naturally be that of adopting temporary expedients rather than those of permanent and ultimate utility. He has extraordinary powers of observation ; a great recollection of places, faces, and facts, the faculty of reasoning by *induction*, or from a great number of analogous facts. This organization would also enable him to apply facts to arguments, citing similar cases, and fortifying his positions by appeals to history and science. Still, his reasoning would be more specious and plausible than profound. In phrenological language, all the intellectual organs, except *causality*, are large, and some of them remarkably developed. This constitutes a radical defect in his talents as a statesman. He cannot fully perceive and readily apply the greater and more remote bearings of things. Indeed, he has few defects except lesser *causality*.

That portion of the head between *causality* and *comparison* below, and *benevolence* and *imitation* above, is remarkbly developed, as will be seen by observing the distance from *comparison* (Fig. 37) to *benevolence* (Fig. 19.) This region has of late been regarded as giving an intuitive perception of human character, and of the best ways and means of operating on mind, and managing men ; and also a polite, affable, *agreeable* way of saying and doing things. The former organ is called human nature, and is located between *benevolence* and *comparison*, and is remarkably developed in the head of Clay. It is the duping organ, and enables those in whom it is large, to make others believe that they are labouring for themselves, when in fact, they are only serving those that dupe them. The other organs, lying between *causality* and *imitation*, says pleasant things, and says them very pleasantly ; and when it says severe things, it says them without giving offence, and makes many personal friends, even among political enemies. Both of these organs being large in Clay, he has great tact in managing men—knows just what to say, and when, and to whom to say it ; how to set others at work for him, and pursues the polite, popular course.

Altogether, he certainly has an extraordinary head and organization, and is endowed by nature with all the elements excepting *causality*, a requisite for becoming a truly great man. Such a head will work its own way up to eminence, even in the face of difficulties almost insurmountable, will be the arbiter of his own fortunes, make an impression upon his nation, and even race, and leave an enduring name to be admired by those that come after him. He has nearly every organ requisite for the scholar and orator. *Language* is not predominant, yet not deficient. Sometimes, when the person is tall, and all the organs are long, instead of shorter and broader, the organ of *language* runs *over* the eyes and sets them *down* into the face, causing an unusual descent from the eyebrow down to the middle of the eye, and also a fulness just below the eye. In short and fleshy men, this organ stops *behind* the eyes, and throws them *out*, giving what is called the pop-eye, or the ox-eye, as it is sometimes called. Clay's organs are all *long*, and his eyes are set *down* into the face, instead of projecting ; and hence his *language* is in reality larger than it appears to be at first sight.

His extraordinary *individuality*, *comparison*, and *ideality*, with his large *eventuality* and full *language*, give him great descriptive powers, with that detailed, matter-of-fact, off-hand business talents, for which he has rendered himself eminent. For the same reason, he seizes at once upon the strong points of a case and handles it to admiration. He is also systematic, and good in figures.

G. Combe, in his "Tour," alludes to the developments of Clay, but does not do him justice. He has more brain, and especially more *power* of intellect, than is there ascribed to him. The sloping of Clay's forehead, doubtless led him into this error.

In regard to the *character* of Clay as such, I forbear making any remarks ; first, because every American citizen *should* be familiar at least with his public character ; and secondly, his political position tends to bias the minds of politicians for and against him, so that a clashing of opinion exists concerning him. I have, however, adhered strictly to his *developments*, which is all that the science requires of me as a phrenologist.

The accompanying engraving of him will be found a most excellent likeness, probably the best extant. On seeing the bust from which they were copied, Wise pronounced it the best likeness ever taken, and added that, to any man who wanted a likeness of Clay, it was worth $500. The expression of the countenance is admirable.

Every man is entitled, so far as the general stock will suffice, not only to the means of *being*, but of *well being*. It is unjust if one man be deprived of leisure to cultivate his rational powers, while another contributes not a single effort to add to the common stock. The faculties of one man are like the faculties of another. Justice directs that each, unless perhaps he be employed more beneficially to the public, should contribute to the cultivation of the common harvest, of which each consumes a share. This reciprocity is the essence of justice.—*Goodwin*.

PRACTICAL APPLICATION OF PHRENOLOGY.

To the Editor of the People's Phrenological Journal.

SIR,—Being desirous of serving the cause of phrenology in my native city, and believing that phrenological experiments will, if properly conducted, clearly demonstrate the practicability of our science, and excite the attention of the prejudiced and the indifferent, I made it my object to visit some of its institutions; and amongst others examined some of the inmates of a private school of correction near Hamburg, called "Das rauke Haus," instituted for the education of boys and girls who had early deviated from the paths of rectitude. Most of these have been taken from the lowest classes of society and had from their infancy been exposed to every kind of temptation; but there are many also from among the higher classes, whose conduct has evinced a strong natural tendency to crime. The establishment is conducted by the able and zealous Mr. Wichern, whose indefatigable exertions have justly entitled him to the esteem of his fellow citizens. The pupils educated here enjoy their full liberty under the careful superintendence of assistant masters, mostly mechanics of superior abilities, who have dedicated themselves entirely to their instruction. The boys are constantly kept in active employment and are treated with much kindness, in order to call forth the better feelings of their nature. Besides moral and religious instruction, they learn trades, work in the garden, and often become active and useful members of society. Of the following seven individuals I noted the cerebral development, and afterwards wrote my opinion; and, in the interim, Mr. Wichern did the same, founded simply on his personal knowledge of their characters. This opinion is annexed to the phrenological inferences.

A.—In this organization many of the animal propensities, as well as some of the higher moral feelings, predominate. The intellectual faculties are not well developed; and, to judge phrenologically, such an individual is, to a great degree, a creature of external circumstances. Now, if the better feelings are constantly brought into activity by moral and religious education and good example, it may be expected that although he would not obtain a high degree of moral excellence, yet he would not commit actions subjecting him to the penalty of the law, but might be made a useful member of society. Under unfavourable circumstances this combination would produce cunning, deceit, theft, revenge, and irascibility; which latter emotion would oftener be inwardly felt than outwardly shown, as with very great caution he combines a power to conceal whatever is passing within. The strongest traits of his better feelings are kindness, willingness to serve others, a sense of the beautiful, (*ideality*), which will give a desire for improvement; but which in this combination might lead to idle imagination and day-dreams.

The feeling of right and wrong (*conscientiousness*) is not well developed. There is considerable mechanical ability, but a strong inclination to sluggishness.*

B. has a very unfavourable organization,—one very inferior to the former. The higher moral feelings are deficient, particularly justice and kindness. The social feelings are feeble. Under unfavourable external circumstances such an in dividual would become a very dangerous character. Pride and selfishness reign here; he wll be quarrelsome and mutinous; he will avoid society, and under occurrent circumstances believe that he ought to revenge himself on mankind and become a decided villain. Is indifferent to the good opinion of others, and will undervalue disinterestedness, or consider those as fools who do a noble action.

C., a tolerably good organization. Although the lower feelings are strong, they are fairly balanced by the moral sentiments; and the phrenologist perceives here the influence of external circumstances, which must do their worst to induce an individual so constituted to commit very bad actions. *Conscientiousness* is fairly developed, and will cause him to feel remorse if he has acted wrong. *Acquisitiveness* and *secretiveness* are strong motives to action; but a leading feature in this character is love of applause; there are also powers of construction and imitation.

D. has an unfavourable organizatian, the moral feelingsare weak. A great want of *conscientiousness* and a tendency to intrigue will be apparent. There is much pride, self-sufficiency, and obstinacy, with little caution. The individual is difficult to be managed, he feels little remorse for faults committed.

E. The lower feelings here prevail, the intellectual faculties are very little developed. Such a being may be justly called a moral patient. The feelings most deficient, are kindness and good-will. He is cunning; maliciously inclined; and would be a dangerous character if possessed of more intellect.

F. has a better organization; but the animal propensities are strong. The perceptives (that is those faculties which through the medium of the senses make man acquainted with the external world) are strongly developed, *individuality*, *form*, *size*, *order*, &c.; but there is not much capability of foreseeing consequences, or of tracing cause and effect.

G. A very unfavourable organization; just as little capable of the exercise of Christian virtues as the brain of an idiot for the manifestation of intellect like that of Leibnitz or Shakespeare; as all those feelings which tend to ennoble the human mind are here but little developed.

MR. WICHERN'S OPINIONS.

A,—aged 16, received a very bad education from his mother. Was before his reception into the institution quite unmanageable. The most severe measures could not reduce him to

*Und seine schwersten Verschuldungen.

obedience. In the house of correction a predominating trait in his character is cowardice, on which account he has become an object of ridicule to his school-fellows, of which he does not seem to be aware. He prefers occupations which do not require bodily exertion, is a determined liar and a glutton; on the whole not malignant, but hitherto not susceptible of the higher feelings and moral truths.

B., aged 20. His parents were too lenient to him. He is not of low descent. His brother is a clergyman. To a high degree sensual, not only a liar but a great hypocrite, plans for months together the most wicked schemes with much caution, cunning, and plausibility. He is capable of committing a premeditated murder; at the same time cowardly. Has a good understanding; is capable of comprehending moral truths and the love of God, but is apt to ridicule it; he is self-sufficient in the highest degree, and blind to himself, and his most serious malefactions.

C., aged 15; has been brought up in very low society; was formerly given to thieving and disobedience. He is sensual to a degree of brutishness; an impudent liar, reserved, capable of appreciating kindness shown to him by others, but less disposed to return it; is but little susceptible of religious truths; on the whole good-natured and easily led; and as Mr. W. remarked afterwards, it is true that he had a great thirst for praise.

D., aged 19; of a very good family. The leading features in this character are pride and arrogance. He is thievish; likes to associate with others in spite of his tendency to suspicion, (arising from his supposed self-superiority). Is of an affectionate disposition, but self-love predominates. In his happier frame of mind he is susceptible of religious truth; at all times fond of music, the influence of which forms a means to his improvement. On the whole he is very difficult to manage, and only submits to the control of a superior mind.

E., aged 13; of a respectable family, but was exposed to the harshness and severity of a very bad father. A boy of weak intellect; but thoroughly good-natured; is very fond of jokes. He returns kindness shown to him *.

F., aged 17; brought up in very bad society; his understanding seems to be of a very ordinary kind; he loves order and cleanliness; is obedient and gentle in his manners. In him, a talent for drawing is strikingly manifested.

G., aged 14; of very bad parents, a thorough liar; he is cunning, deceitful, and sensual to the greatest degree; not deficient in intellect; has a feeling of the love of God, but does not yield to its influence; he is apparently docile and easily controlled.

ADOLPHE KISTE.

* On this apparent discrepancy of character, I must remark, that shortly before this phrenological visit, Dr. La Corbiere (a French phrenologist) while passing through this institution, had noticed the remarkable deficiency of benevolence in this organization, as I was afterwards informed. The head is in form somewhat like that of Margaretha Gesche, the prisoner of Bremen, who was described to me by a gentleman who had frequent opportunities of seeing her many years ago, exceedingly affable and gentle in her manners. Now, in such cases, phrenology is often considered in the wrong, until melancholy facts prove its truth, and at the same time its usefulness. It shows, at least, that from a *combination* of *secretiveness* and *love of approbation*, there may be an outward appearance of amiability and good-will, whilst in fact it does not exist.

THE NEW EDITION (5th) OF COMBE'S SYSTEM OF PHRENOLOGY, 1843.

THE chapter on *conscientiousness* is much enlarged by the insertion of cases, and the nature of the sentiments, as understood by the author, is defined with greater precision than before.

"The words *right* and *wrong* in the English language, have various significations. We say, for instance, that the summing up of an account is *right*; in this instance, the word indicates the successful result of the exercise of the organ of *number*;—that a logical conclusion is *right*, which indicates that we approve of the result attained by the exercise of causality and comparison. In these examples the word *right* has a purely intellectual signification. But we say also, that it is *right* to be kind and compassionate, and *wrong* to be hard-hearted and cruel; indicating that we approve of the exercise of *benevolence*, and disapprove of the action of *self-esteem* and *destructiveness* uncontrolled by compassion. We say that it is right to worship God, and wrong to neglect the expression of our reverence for Him. In those instances, the word *right* has a moral import. We feel that it is a duty to be benevolent, and a duty also to worship God. The faculties of *benevolence* and *veneration*, therefore produce each a distinct moral emotion, attended with the sentiment of duty or incumbency. But there is a third moral emotion different from these, which is manifested by the organ of *conscientiousness*. For example, if we call upon one person to do us an act of kindness, and on another to pay a debt which he owes us, and if both refuse, the emotions which spring up in our minds are very different in the two cases. In the first instance, we say that the individual was wrong, in not manifesting benevolence towards us, but we feel that we have no title, natural or legal, to *exact* compliance; in the latter case, we feel that we *have* a natural title to do so, and if the statute book does not afford us also a legal title, we say that it is imperfect. The emotion which arises in the latter case is that which I ascribe to the faculty of *conscientiousness*. It springs up in the mind when the exactable rights and incumbent duties of ourselves and others are the subjects of consideration. The intellectual faculties investigate the qualities and relations not only of external objects, but of the desires and emotions which arise in the mind itself. They, however, do not produce these desires and emotions; and consequently, unless the special organ on which each of these depends is active, the intellect cannot become acquainted with it. For example, as *causality* and *comparison* cannot judge of right, duty, or incumbency, in cases where there is a natural title in one party to demand, and a natural obligation on another to perform, without the aid of the organ of *conscientiousness*. The intellect alone may judge of *legal* obligation; because it is sufficient of itself to discriminate

whether 'it is so nominated in the bond;' but without the aid of the organ of *conscientiousness*, it cannot arrive at a sound conclusion whether the thing 'nominated in the bond' is naturally, and intrinsically, irrespective of the bond, incumbent or not incumbent on the party whose signature it bears. It is the faculty of *conscientiousness*, then, which produces the feeling of natural obligation on another to perform, for which we have no single definite expression in the English language. What is commonly called justice, is the result of this sentiment acting in combination with the intellectual powers, the latter investigating the motives and consequences of the actions, on the justice or injustice of which the mind is to decide; but they do not feel the peculiar emotion which I have attempted to describe. Persons in whom the organ of *conscientiousness* is very deficient, give the name of justice to the dictates of benevolence or veneration, or to the enactments of the law; but when the organ is large, the individual not only does not limit his sentiments of the obligation by the requirements of the statute book, but in some instances he will acknowledge that he has *no natural* title to what the civil law places at his disposal, and in other cases that he lies under a *natural* obligation to perform what the law does not enforce. In short he feels within himself an inward law of duty, independently of the dictates of benevolence and veneration, and of the terms of statuary enactment. In the words of St. Paul, he is a 'law unto himself.'"

THE APPLICATION OF PHRENOLOGY TO THE FINE ARTS.

Preface to Combe's System, 5th Edition. 1843.

"When I visited Dresden in 1837, I saw in the Royal Gallery of Paintings, 'Saal B.C. No. 52,' an admirable picture by Titian, of Christ answering the question, 'Is it lawful to give tribute unto Cæsar or not?' There is great nobleness and depth of reflection in the head and countenance of Christ, and the natural language of *secretiveness* is also very distinctly expressed. The head and face speak to the eye the very language recorded by Matthew (c. 22, v. 18), 'Why tempt ye me, ye hypocrites? Show me the tribute money. Whose is this image and superscription?' 'Cæsar's.' 'Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.' Great depth of analysis of human nature, and astonishing powers of observation, are displayed by Titian in adding the natural language of *secretiveness* to this picture. The answer of Christ to the Pharisee was not a direct reply to an honest question; but a designed and dexterous evasion of an insiduous query. The Pharisees employed *secretiveness* to entrap him into sedition; and in his defence, he manifested a depth of *secretiveness* far surpassing theirs; he penetrated their hidden purpose, and exposed at once their malice and their guile. Nothing therefore could be more true to nature than to represent the natural language of *secretiveness* in the countenance. But humbler artists have not understood the nature or value of this expression. Near the picture is a copy of it, No. 440, by Flammingo Torre, one of Titian's pupils. The natural language of deep intellectual power is preserved in it, but that of *secretiveness* is greatly diminished. When I was in the gallery, an artist had just finished another copy of it, and he had omitted the *secretive* expression altogether. In the original, the eyes are much closed: he had opened both considerably, and changed the character of the mental expression. He was an Englishman, employed by his countryman to copy some of the great pictures in the Dresden Gallery. This head was large and well formed, but *secretiveness* was not so fully developed as it generally is in artists who possess original talent; and my impression is, that, in this particular, he did not feel or understand the character of the original."

INTELLIGENCE.

(From the Hereford Times.)

On Tuesday evening Mr. Hicks commenced a course of three lectures, in the Assembly Room of the City Arms Hotel, in this city, on the highly interesting, and as highly important science of phrenology. From the eulogiums which we had observed passed on the skill and ability of the lecturer by our brethren of the press in other towns, we were prepared for an intellectual treat, and we have much pleasure in stating that we were fully gratified. Mr. Hicks opened his subject with a plain but complete definition of phrenology; he then entered upon its history, sketching, in vivid colours, some of the inductive experiments of Gall, the discoverer of the science and the founder of the school. From Gall the lecturer proceeded to Spurzheim, who travelled over Europe and the United States of America expounding the science; and by his demonstrations, making converts of the most prejudiced, as well as the most eminent, among the professors of anatomy and medicine. The lecturer then took a comprehensive view of the objections which had been urged, at various times, against the science of phrenology, and, reasoning fairly from analogy, enforced that the opposition and detraction which phrenology and its disciples had met with, was evidence rather in favour of its truth than otherwise, inasmuch as a mere virulent opposition had been shown to the Galileos, the Harveys, and others, the greatest discoverers of scientific truths, and, in brief, the greatest benefactors of the human race. But the lecturer, leaving the field of analogy, entered upon the path of demonstration, and in a manner as forcible as skilful, laid his foundation on the rock of experiment, and built his structure with those stubborn things called facts. Mr. Hicks also combated, and we think very successfully, many vulgar prejudices against the study of phrenology, and showed that such prejudices were very ancient ones, which had existed in all ages of the world, and had always been directed against every new discovery and its promulger; that they had been revived in a new shape against phrenology, but were still of the same nature; that they would vanish, as they had vanished, before the light of truth, but would continue to reappear from age to age, until mankind shall have become more enlightened and more familiar with the phenomena of nature. The lecturer illustrated his discourse with a numerous collection of diagrams and casts of the heads of famous and notorious characters of the present and the past in the intellectual and criminal world.

On Thursday evening Mr. Hicks delivered his second lecture; in which he minutely described the thirty-nine phrenological organs, illustrating

his descriptions with diagrams and casts. He also related many highly interesting anecdotes of conversions which had been made to the doctrines of phrenology by men of high intellectual eminence and as eminent disbelievers in the science.

On Monday next, Mr. Hicks delivers his concluding lecture, which, judging from his table of "contents," will doubtless be very interesting; he proposes to publicly examine the head of any individual, who may consent to the manipulation, and to describe to the audience the leading features of his character. We hope to see a full attendance on the occasion; the sceptics, more especially, should be present, for they should, at least, hear what may be said against their disbelief of a science, which, true or false, embraces the highest objects of the human mind. No person, in our judgment, is more contemptible than he, who assumes without inquiry, the truth or falsity of any important doctrine, and shunning the ways of investigation, goes about affirming or condemning that of which he is profoundly ignorant, expecting the world to bow before his unauthorised dictum, as the dictum of a true philosopher.

Mr. Hicks is staying at Mr. Merret's, confectioner, in this city, where he gives, on extremely moderate terms, written phrenological delineations of character. All persons who treat phrenology derisively, should obtain a description of the "remarkable places" in their own heads, which Mr. Hicks will give them at "a very small charge," and which will, at the same time, enable them, to a considerable extent, to judge, on their own persons, of the truth or falsity of the science of phrenology.

Rotunda, Blackfriars Road.—On Monday evening, the 10th instant, Mr. Holm delivered the fourth of a series of lectures on phrenology. The organs treated of by the lecturer were, *combativeness*, *destructiveness*, and *secretiveness*; the introduction of a variety of specimens of comparative anatomy, of which Mr. Holm has an extensive collection, gives additional interest to these lectures. In directing the attention of his audience to *combativeness*, the lecturer produced, in addition to various casts of the human head, skulls of the Newfoundland, the terrier, the mastiff, and the tiger. The exhibition of such examples in juxtaposition is very effective, and well calculated to arrest the attention of the audience. The size, too, of these specimens is sufficiently large to allow the relative development of the organs to be plainly seen. By the introduction of a light into the skulls, the transparency of that part of it covering the organ in question is shown as proving the activity of the organ. The organs of *destructiveness* and *secretiveness* were treated in a like satisfactory and intellectual manner; and the whole lecture was rendered doubly attractive by the anecdotes which the talented lecturer threw in, and of which he appears to have an inexhaustible fund.

Reform.—He that looks back to the history of mankind will often see that in politics, jurisprudence, religion, and all the great concerns of society, reform has usually been the work of reason slowly awakening from the lethargy of ignorance, gradually acquiring confidence in her own strength, and ultimately triumphing over the dominion of prejudice and custom.

Lord Brougham's Head.—An anonymous correspondent, who writes from Huntingdon, says,—"More than once having heard the objection urged against phrenological science, that a large head is not requisite for the powerful manifestation of intellect, in proof of which it has been stated the head of Lord Brougham is not more, if of an average size; and knowing the truth of the assertion, perhaps you or some of your numerous readers will be kind enough to give me the desired information." The head of Lord Brougham we believe to be of full, but not extraordinary size. His temperament is highly active and excitable; and the organs of the perceptive faculties are largely developed. In our opinion, his lordship is much more remarkable for vivacity and quickness of mind and extensive knowledge than for original and powerful thinking.

Declaration by Non-resigning Members of the Phrenological Association.—We readily comply with the wish of the following gentlemen to publish their names as acceding to the declaration inserted in a former number, p. 96:—James Inglis, R. Bowman, Francis Black, Alex. Rodger, J. L. Levison.—*Quarterly Phrenological Journal.*

TO CORRESPONDENTS.

Thomas Jones Holywell. — Notwithstanding the very extensive circulation of our Journal, (near 4,000 weekly,) we should be glad to avail ourselves of any suggestion to extend its sphere of usefulness, but cannot ourselves undertake to write the essay. We wish to prove that *Phrenology is true.* Sincere Christians must know, that if this is accomplished, their views must accord with it, so far as they are true; if any error has crept in, they should hail with delight a test to try its purity, so directly bearing the impress of the Great First Cause, as man's brain. We shall be glad to give publicity to any communication of the kind proposed, if not sectarian. Mr. Warne published a small work some years back upon the harmony of the Scriptures with Phrenology.

Verax.—We never give an opinion without carefully investigating a case.

J. P.—We are asked why pious men, who believe Christianity of divine origin, and established by supernatural power, should fear its being overthrown by the study of natural science? Because they are weak, or not sincere.

Messrs. Lawson and Clark's communication in our next.

Enquirer.—We think all men of name or standing culpable in not investigating mesmerism. Their stations make them responsible to the world. To expose, if false, the fallacy, or to aid in proving, if true, Mr. Combe, as the follower of Gall and Spurzheim, we hold especially responsible. Gall would not have been so *cautious* in examining facts promising so much. For the doctors who have admitted years ago, that they were surprised and could not account for what they saw, we can only conclude that they, like the priests of old, wish to keep the *people* in ignorance, for the interest of their class.

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THE

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COMPENDIUM OF MENTAL AND MORAL SCIENCE.

KNOW THYSELF.

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A COMPLETE SYSTEM OF PHRENOLOGY,

(Continued.)

THE excitement of this faculty has been supposed to be in some way connected with the hysterical feeling, so common with nervous females. Men at times have hysterics. It is mentioned by Dr. Epps, that a friend of his, a very strong individual, had an attack of hysterics on hearing of the death of his brother. The strength of this feeling in women is most beautifully touched upon by the royal bard of Israel, to indicate the strength of his affection for his brother Jonathan, on hearing of his death:

"Distress is on me because of thee, my brother Jonathan: thou wast exceeding delightful to me: wonderful thy affection to me,—*above the love of women.*

A striking manifestation of this faculty is to be seen in the formation of bonds of union among men; thus giving rise to society, from attachment among the members. Dr. Gall supposed there were distinct faculties for attachment, and attachment for life. Dr. Spurzheim thought these feelings were modifications of the same faculty. Dr. Vimont thinks he has proved the view of Gall to be correct, and that the region of the brain generally considered as the organ of *philoprogenitiveness*, comprises two organs—*love of young* in the middle, and on each side *attachment for life*, or the organ of *marriage*, as it has been named. We confess we have not been able to satisfy ourselves of the correctness of this view; there certainly exists the differences alluded to in the shape of the organ of *philoprogenitiveness*, and doubtless a difference of function will be discovered. We cannot conceive the existence of an elementary power for every specific act, viewing as we do the modifying effect of circumstances; at the same time, we know well that our conceptions are worth nothing at all, opposed to facts; but facts have not been collected to show that individuals with the exterior portions of the organ of *philoprogenitiveness*, are more prone to marry than others. By marrying we presume it can only be meant, to continue firmly attached from feeling to a particular object as long as life remains; it cannot be meant that there is a natural principle tending to favour or adopt the particular ceremony common in this or any other country.

In the absence of, or while searching for facts, we are justified in reasoning for or against the existence of any supposed power, from established truths. Many instances may be found of individuals who have been attached to each other for ten, twenty, or thirty years; and then vice on the one part, caprice on the other, a liking, perhaps, taken to a comparative stranger, and the ties of love are sundered; did not attachment for life seem to be manifested by these individuals? Circumstances bring a change over the spirit of their dream; then it is no longer attachment for life, but for any period, so long as the object gratifies *adhesiveness*, and whichever other organs may be powerfully active in the individual. It appears to us impossible, if this distinction be admitted, to speak in any way definitely of the feeling. Is mere attachment to last six months or six years; or, is one twelvemonth only of warm friendship to be attributed to a weak organ of attachment for life, or a strong one of mere attachment? The effects of the activity of the organ of *adhesiveness* have frequently been deemed to be inexplicable phenomena; and so they were until phrenology enabled us to gauge the human mind. Love at first sight may be readily accounted for,—supposing a pair meeting for the first time, each possessing qualities, expressed in natural language, pleasing to each other—*amativeness* well developed in each, and large *adhesiveness*,—the former, we believe, is at all times the root from which springeth affection for the opposite sex, and which imparts energy to all the other feelings,—the excited *adhesiveness* will bind in instant bonds the loving pair; and under this influence, the most retiring and gentle of the fair becomes a very heroine,—no authority; parents, friends, all earthly considerations are sacrificed. It is proved that "love will not be controlled by authority;" nor will "Cupid our mothers obey." When this organ is too large, the most improvident and improper friendships are formed; and then we frequently hear of blighted hope, when the fault has been following blindly an impulse, unenlightened by reason. The immediate connection between this feeling and the cerebellums, may cause gross minds to affix an amount of impurity upon "the gentlest chord in our nature's being;" that this is not the result of its proper activity may be seen from

the feelings manifested by some of our poets—

If heaven a draught of heavenly pleasure spare,
One cordial in this melancholy vale,
'Tis where a youthful, loving, modest pair,
In other's arms breathe out the tender tale,
Beneath the mild white thorn that scents the evening gale.

Again, if we refer to Scotia's bard:—

Gie me a canny hour at e'en,
My arms about my dearie O,
And warldly cares, and warldly men
May a' gang tapsalteerie O.

We cannot help asking, in the words of a talented writer in the Phrenological Journal of 1826,—"Is this the gloating of sensuality? are these the records of impure, unhallowed pleasures? nothing of that kind ever made an impression enduring beyond the feverish hour of temporary excitement, or that was not dashed with the bitter stings of remorse and disappointment: but here are delights, the memory of which are cherished as hidden treasures to the last pulsation of this mortal machine, and than which we can conceive nothing more exquisite or pure in the loves of unembodied spirits."

When this feeling is outraged, or has been deprived of its object, the greatest excesses are often committed, in the vain hope of filling up the void; but all is useless; the feeling being strong, the gratification of no other can supply its place.

The heart, like a tendril, accustomed to cling,
Let it grow where it will, cannot flourish alone;
But will lean to the nearest, and loveliest thing
It can twine with itself, and make closely its own.

This faculty, in common with all the affective faculties, indulged in excess or wrongly directed, and the pleasures destined to flow from their use is changed to a continuous current of lasting grief and suffering; but the abuse of a faculty must never be confounded with its use; for want of observing this single precept, great confusion and disagreement have resulted.

Examples.—The negro Eutache was a most striking example of the activity and power of this faculty, excited by the most elevated principles of human nature; and in him it was clearly not the result of education, nor could it proceed from interested motive. With every opportunity to retaliate for by-gone sufferings, he sacrificed all that appeared like his own interest, to save from harm his master. During the revolt of the slaves at St. Domingo, his benevolence was no doubt equally active; and under this combination of faculties no personal sacrifice was deemed too great, to do good to the object for which he felt devoted attachment. He ultimately obtained in France, (where he had bestowed upon him the prize for virtue,) that reward which ever follows right conduct. The history and actions of this poor negro might be profitably studied by all; and none capable of judging but would arrive at the important truth, that happiness and virtue are synonymous terms, merely expressive of the results of a well-balanced brain, and totally independent of the worldly station or rank of the individual. In the cast of Mons. Charpentier, Curé de St. Elienne, this organ is very largely developed. It is generally small in criminal heads; where it is largely developed, it will be found that great friendship has been shown for accomplices in crime and others. Mary Macimes is a striking illustration; although leading a most abandoned life, and under the excitement of low feelings, murdering a fellow-creature, her attachment to her paramour overcame even the fear of death. She past the last night thinking more of him than herself. With the corner of a handkerchief on which his name was written in her mouth, it was arranged that she should eat the half of an orange at the same hour, and at the place of execution, that the other half had been eaten by her lover the preceding morning. But although this organ is generally but feebly developed in criminals of the lowest grade, among the Rob Roy class of brigands, much of this feeling is manifested. This organ will generally be found large in those who are apt to form sudden attachments, which often lead them into trouble.

Several instances of this power being excited to extreme action, and also of its being destroyed by disease, are recorded; in one case which occured in 1836, a gentleman who had been marked for his attachment to his family, gradually lost all regard for them; and dying from consumption, by the request of a relative, his brain was examined, and there were found twenty-seven abscesses, eleven in the cerebellum, ten or eleven more in the posterior lobe, only one in the intellectual region, and that was in the organ of *tune*. Some people have a great many acquaintance but few friends; the organ under consideration, will be found deficient in this class of persons; although to those with whom they habitually associate, there may be no lack of friendship shown, especially if nothing is wanted from them. It is a great error to suppose that a considerable manifestation may not be shown by even a small organ, when called into action by a combination of circumstances; but the feeling then only serves as it were to colour the stronger motives, while in reverse cases, it is the ruling motive itself.

(To be continued.)

MR. CHENEVIX ON MESMERISM.

Things which are so directly opposite to current opinions should be witnessed more than once before they are judged. Could these phenomena be infallibly produced at will, and before an unlimited number of witnesses, the question would be decided at once. Sentence might long since have been pronounced upon a public theatre. But they are too delicate for common exhibition.

To combat all evidence on a subject which

seems so marvellous, to destroy the value of every testimony, they who think that no man can see but themselves, adduce the many errors and impostures which have gained credence in the world for a time, and then have been exploded. They appeal to the fables of antiquity, to the superstitions of Mahomet, to the savages of Africa. But can any man of good faith compare the principles and conduct of mesmerisers with those? The ancients knew not what the diffusion of knowledge was, and science was a secret of priestcraft. Mahomet founded an empire and a sect, and these two great prizes of his ambition rewarded the lies and devastations which his military apostles spread through the world. Savages, at all times, were the easy dupes of superstitious credulity. But the partisans of mesmerism, stimulated by no interest but truth, appeal not to an ignorant multitude, easy to deceive or to fanaticise; but to men of science and genius, scrutinizers of nature, ponderers upon her works. Would the author of the *Mécanique Celeste*, which not fifty men living can comprehend, condenscend to lay his opinions bare to umpires so much his inferiors as they would be whom mesmerism could at this day deceive? Would all the learned disciples of this art in Europe give up their honest fame for the reputation of impostors? Some antagonists avail themselves of the discredit into which Mesmer fell by his own doctrines. But this is a fallacious mode of reasoning; for, if his doctrines are true, Mesmer is absolved from this imputation. Mesmer was, indeed, declared to be the greatest mountebank of the last century; but by whom? by the greatest mountebank of modern history, Buonaparte. That Mesmer was disinterested, a profound philosopher, an original discoverer, cannot, indeed, be supported by the history of his life: his rapacity was excessive; his injustice, in not sufficiently acknowledging the prior claims of Maxwell, Greatreakes, Gassner, &c., was extreme; his own title to the doctrines which he taught was small. But those doctrines are independent of his talent or his veracity: they stand upon their own merits; they have been proved by thousands; and, if his name has here been affixed to them, it is in the hope that the appellation of animal magnetism, now deemed to convey an erroneous notion of this agent, may be discarded.

How strangely must they estimate nature, how highly must they value themselves, who deny the possibility of any cause, of any effect, merely because it is incomprehensible! For, in fact, what do men comprehend? Of what do they know the causes? When Newton said that gravitation held the world together, did he assign the reason why the heavenly bodies do not fly off from each other into infinite space? He did but teach a word; and that word has gained admittance, as it were, surreptitiously, amid causes, even in the minds of the most enlightened, insomuch that to doubt it now were a proof of ignorance and folly.

Let an untutored Indian hear, for the first time, that the moon, which rolls above his head, is suspended there by the power of gravitation; that she obeys the influence of every little speck which his eye can discern in the firmament; of orbs placed beyond them again, but invisible to us, because their light has not yet reached our globe; that the earth cannot be shaken, and the shock not communicated through the whole system of the universe; that every pebble under his feet as virtually rules the motions of Saturn as the sun can do. Let him then be told that one sentient being, placed in the vicinity of another sentient being, can, by a certain action of his nervous system, produce the daily phenomenon, sleep, and the rarer one, somnambulism; and which of these lessons would he be the most prompt to credit? Certainly not that which inculcates an impalpable action and reaction between infinite masses, separated by infinite distances. The pride of learning, the arrogance of erudition, deem it ignoble to believe what they cannot explain; while simple instinct, struck with awe by everything, is equally open to credit what it cannot as what it can comprehend, and admits no scholastic degrees of marvellousness. —*Zooist.*

INSANITY.

In a curious table, from M. Esquirol, showing the relative proportions of different professions in a mass of one hundred and sixty-four lunatics, it runs thus:—merchants, 50; military men, 33; students, 25; administrateurs and employes, 21; advocates, notaries, and men of business, 10; artists, 8; chemists, 4; medical practitioners, 4; farmers, 4; sailors, 3; engineers, 2; total, 164. On examining different asylums, it was found that *merchants* and soldiers furnished the largest proportion of insane in all the establishments. M. Fodere, a French writer, libels the character of the merchant when he attributes a demoralizing effect to the love of lucre, which swallows up or annihilates all the more noblo and elevated passions and sentiments of man. "We are arrived," says M. Fodere, "at this point, that we esteem nothing but property; and consequently do nothing but with the view of making money; all our most cherished affections are submitted to a cold-blooded calculation in the acquirement of wealth." And he takes this view of the pathological effects of trade:—"The chances of speculation which keep the mind constantly on the stretch, and which in a moment give *or take* away a fortune,"—to which he adds "a life of indolence, after a life of activity—explain the frequency of mental maladies among this class of society."

CURIOUS AFFECTION OF LANGUAGE.

Communicated by Dr. C. Cowan to the Phrenological Journal.

A lady liable to asthma, was about six years ago attacked with apoplexy, and remained insensible for several hours. On recovering consciousness, her first expression was, "how I am glorified here!" pointing to her chest; and from that moment she lost her asthma. Her speech was

slightly affected, but the singularity is, that, from the period referred to, up to the present moment, she *reverses the genders* in her language, saying almost invariably *he* for *she* and vice versa; addressing and speaking of males as females, without any confusion of ideas or real misapprehension on the subject. She is aware of her peculiarity, and says she cannot help it. Her husband told me that during five years she had only once addressed him as *Mr.* In speaking to myself her language was as if speaking to a lady. She also in many instances reverses *qualities*, and will say "a drop of bread" and "a bit of water." Substantives incapable of this change are most singularly misnamed. She calls oats, "ink;" paper, "chair;" and numerous other objects in the same way; so that no one unaccustomed to her, can possibly understand what she means. The same word is always applied to indicate the same object; but all substantives are not misnamed. Her other faculties have not materially suffered, and she has fulfilled her domestic duties as formerly.

MESMERISM.

Mr. Chenevix had no opportunity of renewing his trials of mesmerism till "May, 1828, when, happening to be on a visit in *Ireland*, he enquired for some patient among the *peasantry*, no matter what the disorder." He soon obtained one, a woman aged thirty-four, who had laboured six years under severe epilepsy and had lately in a fit fallen into the fire "and most dreadfully burnt her leg." She also "had a strong tendency to paralysis of the left leg and thigh; was subject, almost daily, to spasmodic contraction of her hands and feet, accompanied by racking pain, and which sometimes lasted twelve hours or more; had occasional absences of mind and loss of memory, never slept more than a couple of hours at a time, and that but rarely; was constantly thirsty, her appetite was bad. She was eight months advanced in her sixth pregnancy, and it was after her first confinement that she had her first attack.

1st day.—He mesmerised her for five-and-forty minutes, and produced only *a little drowsiness;* but that night she *slept better than usual, and had no spasms.*

2nd day.—Mesmerised her for five-and-forty minutes, with the effect of drowsiness only, but she *continued drowsy till the next day.*

3rd day.—Mesmerised her five-and-forty minutes; but no sleep.

4th day.—Not mesmerised.

5th day.—She fell asleep after having been mesmerised *nine minutes*, and *felt stronger and better* than before the treatment was begun. The spasms have returned, *but lasted a shorter time* than usual.

6th day.—Not mesmerised; and she had had no spasms, but *in one foot only*, and for *a few minutes only.*

7th day.—Sleep in *three minutes;* but she awoke on being spoken to. Now all this in the ignorant peasant was so beautifully conformable to the daily experience of mesmerisers, that the truth is recognised as clearly as in the course of an attack of small pox, which has its regular periods. *Had she shammed, she would not have awakened as soon as spoken to: and her health would not have improved.*

8th day.—Mesmerised.

9th day.—Not mesmerised.

10 and 11th days.—*Fell into complete mesmeric sleep in two minutes. Her health was improving rapidly.*

12th and 13th days.—Not mesmerised.

14th day.—Put to sleep in *six minutes by the will alone, without any* visible manifestation of it.

15th day.—Not mesmerised.

16th day.—Mesmerised *through the door, at the distance of fifteen feet; she not knowing that he was acting on her, but supposing he was absent; and in fourteen minutes she was in complete mesmeric sleep.*

17th day.—Not mesmerised, and in this interval of two days without mesmerism, she had a severe attack of spasms in her left leg and thigh, for six hours, followed by coldness and numbness.

18th day.—Sleep in *half a minute.* He mesmerised the left limbs: in forty minutes he awoke her: *when the pain was absolutely gone, and the parts had recovered their usual strength and heat.*

"This was the last return of these symptoms. By this time she had completely recovered her sleep, not only at night, but was frequently obliged to lie down in the day. She now slept ten or twelve hours in the twenty-four, and one day sixteen hours. She continued rapidly to improve in health, *and her appearance was so much changed that her neighbours, who knew nothing of the treatment, were struck at the alteration.* The operations were continued until June 20th, when her pregnancy made her unable to come out; and on June 28th she was delivered.

"July 6th, Mr. Chenevix called upon her and found her up and well, except rheumatic pains in her left shoulder, for which he mesmerised her. *She soon felt them descending to her elbow, and thence to her wrist, and in less than ten minutes was perfectly relieved.*

"July 17th, she went to thank Mr. Chenevix for her recovery; *and neither then nor afterwards was he able to affect her again.* At the end of nine months, when he published the account in the London Medical and Physical Journal, the fits had not returned.

"From the very first day she was mesmerised, the symptoms were alleviated and decreased regularly as the treatment advanced. In less than a week, thirst, sleeplessness, shiverings, and pains, to which she had been subject for six years, ceased; the paralytic tendency diminished, and the spasmodic contractions were entirely removed after the twelfth day of mesmerising." "Although none of the extraordinary symptoms of lucidity occurred, although this patient awoke the instant she was spoken to, her cure is interesting, as being completed so rapidly. Twenty-one sittings sufficed." "Even at the period when she used to be most affected, the touch of my finger, so slight as to be almost imperceptible to myself, roused her from her state of mesmerism, and with a sensation which she described as like the prick of a pin.

I have known some educated person who experienced a similar sensation, compare it to an electrical spark."

Here was an Irish peasant, fourteen years ago, who had never heard of mesmerism, and, if disposed to sham, would have no more known what to do than the pig in her cabin. Here were the gradual increase and succession of effects just as mesmerists observe them: yet none of the more dazzling phenomena, and nothing dazzling at all.

Had the remarkable cure been effected by some new drug, or some striking variation of an old mode of treating, we cannot say, curing, the disease, though disgusting medicine would have had to be taken, annoyance or even pain to be submitted to by the patient, we will venture to say that the plan would have been tried in other cases, and we should have heard of similar trials again and again. But, as it was, without physic, surgery, issues, setons, cupping, burning, anything complicated, expensive, or annoying, not a single trial of the simple plan of making passes appeared in any of the British journals as far as we discover. Not a doctor, surgeon, or apothecary, thought it worth his while to deviate from his old ways of uncertain and unsatisfactory treatment, all which fails in nineteen cases out of twenty, and are generally, to say the least, troublesome and very long. The impressive history—together with the statement which follows it—that he had treated thirteen cases of the disease in the same manner, completely succeeded in three, procured immense relief in eight still under treatment, and had failed but in two, might as well have been published among the finny tribes in the depths of the Atlantic ocean.—*Zooist.*

NATIONAL HEADS

Vary according to the kind of character and talent most generally possessed by the nation. The organs of *form*, *constructiveness*, and *notoriety* are commonly large in France; and superior manual dexterity and nicety of configuration are perceptible in many of her manufactures. In the article of millinery the French regulate the taste of all Europe; and their manners are eminently polite, winning, and elegant.

It is quite positive that the inhabitants of certain provinces of a country have greater abilities than those of others; and this circumstance can only be attributed to superiority in the tribes which originally took possession of the favoured districts. The race from which we descend has, undoubtedly, far more influence on our talents than the climate of the country in which we live.

This matter is not only interesting to philosophers, but also to governments. Would a legislator have his regulations permanent, he must adapt them to the character of the nation to whom they are given. A benevolent, intellectual, and well-informed person, for instance, can never adopt such religious ideas as content the cruel, stupid, and ignorant being. One nation is guided by vanity and selfish motives alone; another requires to be led by reason, and will only submit to an enlightened and liberal government.

The influence of cerebral organization upon the affective and intellectual manifestations being ascertained, we cannot help regretting that travellers should still neglect the study of national characters, in connexion with that of national configurations of head. It seems reasonable to expect that the same interest should be taken in increasing our acquaintance with mankind which is shown in the advancement of natural history. Man is at least as noble an object as a plant or a shell; and as animals, plants, minerals, and shells, are sedulously collected, I would ask why organic proofs of national characters, I mean skulls, or casts taken from nature, or exact drawings, should not also be deemed worthy of some attention.—*Dr. Spurzheim's Physiognomy.*

INFLUENCE OF GESTURES IN EXCITING THE MENTAL FACULTIES.

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

DRUNKENNESS CONSIDERED IN RELATION TO INSANITY.

By W. A. F. Browne, M.D., *Medical Superintendent of the Chrichton Royal Institution for Lunatics, Dumfries.*

The applications for the introduction into the Institution under my care, of individuals who have lost reason from excessive drinking, or who appear to act under a blind and irresistible impulse to inebriety, have been, and continue to be, very numerous. The necessity and the prudence of withdrawing such slaves to passion from temptation and from access to all stimulants, cannot be doubted; but the propriety of endeavouring to effect their cure or reformation, as the process may be differently regarded, in a lunatic asylum, is open to discussion. The decision of such a question must rest upon the determination of the responsible, or irresponsible, state of the mind under such circumstances—upon the fact, if the individuals acting under such an impulse be sane or insane. This matter has not yet been sufficiently investigated; nor has it been tried before the competent legal tribunals. It is argued that if there really exists an uncontrollable propensity to inebriety, as there certainly is to homicide, arson, and theft, the law is bound to exonerate the individual so actuated, from the consequences of his own acts, and is justified in depriving him of liberty, and consigning him to an asylum. But until the humane example of the legislatures of other countries be followed in this respect, it is much to be regretted that some separate retreat does not exist, where a voluntary, or even compulsory, seclusion could be resorted to—where the diseased drunkard would be treated as an invalid, subjected to a natural and invigorating regimen and discipline, and inoculated with habits incompatible with intemperance and excess. The want of such a moral lazaretto, and the obvious injury to society, and the cruelty to the infatuated sufferer, arising from permitting free scope to his extravagance, and from then punishing it as a crime, has led a most benevolent public officer to suggest, that cells should be erected in connection with the public prisons, where the fury of the paroxysm might exhaust itself; but where of course the durance is penitential, and not curative. The following facts, collected from recent experience, would seem to call for a different interpretation, and a different treatment, of the condition of these unfortunate men.

Three forms of derangement or complications of insanity with drunkenness have been met with. There is *first* the frequent variety in which the long and excessive, but voluntary and deliberate indulgence of the appetite for stimulants, gratified it may be in the social circle, and to obtain momentary excitement, to display wit, or imagination, or song, has produced directly mania or fatuity. There is *secondly*, the brief delirium immediately succeeding a debauch, or a course of dissipation. In both of these forms, it will be observed that the act or habit of intoxication is obviously the cause of the disease; but in the *third* the intoxication, or rather the craving for stimulants, for wine, or opium, or more ardent potations, is the symptom, the distinguishing characteristic of the alienation; in fact, the tendency to ebriosity, with impairment of the power of the will, constitutes the disease itself. In the first two species, the appetite is created, cultivated under the sanction and by the very act of the will, while the drunkard possesses, or appears to possess, sound bodily health, and such intellectual perspicacity and vigour as to be accredited sane, and to be intrusted with the business, and burdens, and honours of life. In the third the propensity is morbid, instinctive, involuntary. It sometimes originates in infancy, or extreme youth and age, where no preliminary or initiative course of indulgence merely converted a habit into a disease; —it has happened where the individuals were recognised and respected as virtuous, rational, abstemious, and even ascetic. The paroxysm is developed suddenly; it hurries its victim, in opposition to his best interests and present wishes, into scenes of degradation which he detests, and from pursuits in which he delights —it returns periodically, and leaves the mind temporarily weakened and wayward. The suddenness of the desire is, of itself, an indication of its morbid origin. It arises without provocation or premeditation, while the mind is engaged in intellectual labour, in abstract reasoning, or while under the dominion of the purest and most elevated sentiments—those most distant from, most incompatible with sensuality—it in a moment prostrates and paralyses the most firm resolves, the most virtuous motives, the most colossal obstacles of reputation and interest, and plunges its slave into an abyss of drunken delirium. It may co-exist with intellectual power, but rarely with mental entirety; and this is confirmatory of the present views as to monomania; for if there be not invariably impairment of the general vigour and activity of the mind, there may be detected an obtuseness in perception, a habitude or capriciousness in the feelings and affections, an irritability of temper, a failure in memory, and it may be slight imbecility, which render the individual less useful and trustworthy as a member of society, less capable of commanding and applying the powers which he possesses, less keenly alive to the calls of duty, or less cognizant of what those calls are. This tendency, and these peculiarities and eccentricities by which it is accompanied, frequently appear in conjunction with epilepsy and other nervous affections; may be traced to grief, misfortune, diseases of the heart and stomach: are hereditary—they descend from sire to son, and re-appear as regularly at certain ages, and under certain circumstances, as measles or gout—in short, they appear to be regulated by the same laws as the other forms of alienation.

In making this exposition, I have been actuated by the wish to submit what appears to

be a true and faithful description of this unsound condition of mind, and the reasons which exist for regarding it as a modification of insanity requiring confinement. It will further show that, although patients displaying such symptoms may be regarded as mad, it is only under peculiar and marked circumstances that the right can be claimed to treat them as such; and will thus serve as an explanation of the grounds for refusing many applications for admission which have been made. Incidentally the statement may be useful, as proving that much of incalculable misery, the ruin of individuals, the discord and distress of families, would be averted or mitigated, were such changes of character regarded and visited, not as crimes and delinquency, but as mental aberrations; and subjected to discipline, as other descriptions of disease.—*Third Report of the Crichton Royal Institution.*

EDUCATION OF CONTENTMENT.

NOTHING contributes more to the advancement of earthly felicity, than a reliance on those maxims which teach us to *do as much good as possible, and to take things just as we find them;* for it is certainly true, that no characters are so unhappy as those who are continually finding fault with everything they see. My barber, at Hanover, while he was preparing to shave me, exclaimed with a deep sigh, "*It is terrible hot to-day.*" "You place heaven," said I to him, "in great difficulties, for these nine months last past you have regularly told me every other day, *it is terribly cold to-day.*" Cannot the Almighty then, any longer govern the universe without these gentleman barbers finding something to be discontented with? "Is it not," I asked him, "much better to take the seasons as they change, and to receive with equal gratitude from the hand of God the winter's cold, and the summer's warmth?" "Oh, certainly," replied the barber.—*Zimmerman.*

EDUCATION AND VICE.

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

NOTE.—We select this extract as involving the very momentous question, how far education can restrain vice; and because it appears to us that the eloquent author of it has erred in attributing too much to education. He has taken up a position by no means so "impregnable" as he seems to believe; though on its assumed impregnability he has ventured freely to "abuse and vilify" others. That vice is pursued because it is agreeable to the faculties of the individual (to which the proposition of Plato is reducible) is a mere truism; all actions having the same origin, whether called virtuous or vicious. And taking the definition of vice given in the above extract (though not one that is rigidly accurate), we may admit that "vice springs from ignorance." But we cannot admit the assumption of our author, that ignorance is "want of education alone," and therefore that the whole evil must rest on the shoulders of others. Such a sweeping assumption could be true only in case the minds (or brains) of all men were alike, and each capable of being made omniscient by education. But the minds of all men are not alike. We have idiots whose intelligence scarcely equals that of a monkey; and from the most drivelling idiot up to the expanded mind of a Plato, there are all intermediate steps or degrees. Now, the most highly gifted mind must remain ignorant of many things, while the idiot can scarcely be taught anything by all the arts of education. The intermediate minds will differ in their greater or less approximation to one or other of the extremes. A phrenologist (and Mr. Smith is avowedly one) cannot dispute these facts. He cannot deny that the inherent capability of profiting by education vastly differs; and that the most capable must still remain far short of omniscience. If, therefore, vice "springs from ignorance," and if education can never entirely remove ignorance, and must do very little towards effecting its removal, then is it anything but a logical conclusion, to say that the "want of education alone" induces vice; and anything but justice, to say that the resulting evils must be borne by those who neglect to give education. If morally unjust, it is also naturally untrue; for the evils of ignorance usually rest more heavily upon the ignorant themselves. The simple truth is, that education can always effect something; but the extent to which it can prevent vice, must greatly depend upon the natural capabilities of the mind to be educated: it will never wholly succeed.—*Quarterly Phrenological Journal.*

Want of union.—The more numerous men are, the more difficult it is for them to agree in any thing, and so they are governed. There is no doubt that if the poor should reason,—"we'll be poor no longer,—we'll make the rich take their turn,"—they could easily do it, were it not that they can't agree; so the common soldiers, though much more numerous than their officers, are governed by them for the same reason.—*Dr. Johnson.*

APPLICATION OF PHRENOLOGY TO CRITICISM.

It is one of the marks of true science, by which it may without difficulty be distinguished from what is false, that the instant it is discovered, by whatever means the discovery is made, it becomes available for purposes of utility. None of the metaphysical systems regarding the mind has been converted to any useful purpose; nor are they capable of being so converted; for though they have been by the great, but misapplied ingenuity, of their authors, devised with the express intent of explaining some of the phenomena of mind, they all of them leave untouched a greater number of phenomena than they attempt to explain: and of many of the most ordinary and striking facts they do not pretend to give any explanation. The investigations of phrenology, as is well known, were not begun with any idea of forming a system, and were merely the results of following out a train of observations (to which the first discoverer was led more by accident than design) with regard to the functions and uses of different parts of the brain. But no sooner had these investigations been carried to a certain length, and the conclusions to which these led been placed in due order, than a system unfolded spontaneously, more perfect by far than any which human ingenuity could devise; and more perfect, merely for this reason, because it proceeded from an observation of nature, and was not the product of human ingenuity. No sooner was this system evolved, than it was found to be capable of being applied to, and of explaining with ease, those differences in the characters and talents of men which had baffled the ingenuity of the most acute metaphysicians. They who have studied the subject, and who have consequently accustomed themselves to *think* phrenologically, are able in all cases of real character, even the most anomalous, to discover the combination of powers and feelings (according to the phrenological system) which produce the manifestations perceived; and whenever a character is well or naturally described, either in real or fictitious writing, have no difficulty in applying to the delineation the same mode of analysis. We who have experienced this in numberless instances, feel, in the occurrence of every new case, a confident expectation that it is capable of being explained satisfactorily on phrenological principles, and we are never disappointed. We can assure our readers, that, if they will only be persuaded to try the efficacy of this system as a medium of thought, they will find it to furnish a key to human character, and to afford an insight into human nature, of which, antecedently to actual experience, they could not have found the remotest conception.

It is our intention occasionally to give examples of this mode of applying the science, by analysing a few of the characters which occur in the writings of some of our best dramatists and novelists; and we trust, we shall be able to show that those writers who, in their delineation of character, have shown the deepest and most accurate knowledge of human nature, are throughout the most strictly phrenological; that characters drawn with a due attention to nature, may, with ease, and in every case, admit of being translated as it were into phrenological language; and that the writers alluded to, have, in fact, accurately described the manifestations of those faculties which have been more distinctly revealed to us by phrenology, only without giving them the phrenological names. We trust we shall not have proceeded far in this sort of analysis without proving, to the satisfaction of our unprejudiced readers, that phrenology is no other than a systematic view of human nature, and that whatever is natural is just to the same extent, and in the same degree, phrenological.

In our present number, we mean to give an example of the manner in which this science may thus be made subservient to criticism, and in doing so we meditate "no middle flight." We mean not to expend our time in the first instance by flying at inferior game; we shall not hesitate at once to grapple with the very highest, and shall choose our first example from Shakespeare himself. We do this for two reasons; first, because the characters of that imcomparable master are invariably drawn with such a force and breadth, that it is impossible to mistake the lines by which they are pourtrayed; and secondly, because it is admitted, on all hands, that he possessed a knowledge of human nature the most profound and accurate of any man who ever wrote, insomuch that it has been often observed, that studying Shakespeare is studying nature.—*Quarterly Phrenological Journal.*

THE CHARACTER OF MACBETH.

This character has been alleged by some critics to be out of nature. They have thought, that no man, who possessed in any degree the good, nay, great qualities with which he is discribed at the beginning of the play, or who was capable of the noble actions there attributed to him, could have suddenly become so wicked as to murder his kinsmman and king, when under the protection of his roof, without provocation, and without any other motive than that of inordinate ambition. Others have, with more reason, vindicated Shakspeare from any departure from nature in this particular, observing, that nothing is more inconsistent than the human character; and that many times men who are far from being destitute of good qualities, and who are even capable of performing great and noble actions, may be drawn on by strong temptation to commit the most atrocious crimes, of which antecedently they would have conceived themselves altogether incapable. When the prophet declared to Hazael, yet uninfluenced by the desire of a crown, the various atrocities he should commit to obtain one, he exclaimed with horror—"Is thy servant a dog, that he should do this great thing?"—and yet Hazael did as had been foretold. Though aware however, of these inconsistencies in the characters of mankind, previously to the

discovery of that system of the human mind which has been revealed to us by phrenology, we were not before this able to trace the sources from whence these inconsistencies arose, nor were we able to see to what lengths they might be carried, nor whether all men were equally liable to such aberrations from the path of right and duty*. We have thought it might be interesting to examine the character of Macbeth, as pourtrayed by our great dramatic poet, by the principles of our new science, and we think we shall be able to show that it is strictly conformable not only to nature, but also to phrenology.

In the third scene of the first act, after the prophetic addresses of the witches (which in one event had been almost in the instant verified), the bare thought of murder just suggested to him, throws him into a state of the greatest mental agitation. His ambition and his conscientious feelings are immediately placed in violent opposition:—

"Two truths are told,
As happy prologues to the swelling act
Of the imperial theme.—I thank you, gentlemen;
This supernatural soliciting
Cannot be ill; cannot be good;—if ill,
Why hath it given me earnest of success,
Commencing in a truth? I am thane of Cawdor.
If good, why do I yield to that suggestion
Whose horrid image doth unfix my hair
And make my seated heart knock at my ribs,
Against the use of nature? Present fears
Are less than horrible imaginings:
My thought, whose murder yet is but fantasticle,
Shakes so my single state of man, that function
Is smothered in surmise; and nothing is,
But what is not."

It appears from this opening, that the ambition of Macbeth, depending on his *self-esteem*, *acquisitiveness*, and *love of approbation*, is strong. His soul dilates at the swelling thought "of the imperial theme." On the other hand, it appears he is not without *conscientiousness* and *veneration;* but that these are moderate in degree, and not sufficiently active to keep down the evil thoughts that begin to rise in his mind. Had these been sufficiently strong, such evil thoughts, if they had risen at all, would have risen only to be instantly repressed. It occurs to him, however, in his desire to avoid crime, that it may not be necessary for his purpose:—

"If chance will have me king, why chance may crown me,
Without my stir."

And at last he resolves to leave things to their course, and to be guided by circumstances:—

"Come what come may,
Time and the hour runs through the roughest day."

In the next scene, temptations gather around Macbeth when the king declares his purpose of visiting his castle; and, at the same time, invests his son Malcolm with the title of "Prince of Cumberland," thereby openly designating him as heir to the crown:—

"The Prince of Cumberland! That is a step
On which I must fall down, or else o'erleap,
For in my way it lies. Stars, hide your fires!
Let not light see my black and deep desires:
The eye wink at the hand! Yet let that be,
Which the eye fears, when it is done, to see."

Here it is evident he is becoming more familiar with the thoughts of murder. *Destructiveness*, *secretiveness*, and *cautiousness* seem all to have a share in dictating this speech, while *conscientiousness* and *love of approbation* seem only so far awake as to show him the evil nature of the deeds he is meditating, without making him resolve to avoid them. His desire seems to be "not to leave undone, but keep unknown."

In the next scene, Lady Macbeth, by a few expressive touches, pourtrays his character to the life.

"Glamis thou art, and Cawdor; and shalt be
What thou art promised:—Yet do I fear thy nature;
It is too full o' the milk of human kindness,
To catch the nearest way; thou wouldst be great;
Art not without ambition; but without
The illness should attend it. What thou wouldst highly
That wouldst thou holily; wouldst not play false,
And yet wouldst wrongly win."

In perusing this, which would almost appear to be the character of a man of average good dispositions, we must consider the character of the person who draws it. It is Lady Macbeth, who is throughout represented as a bold, bad woman; and selfish, cruel, remorseless; of unbounded ambition, without principle, and without any benevolent or virtuous feeling. She says that Macbeth is "too full o' the milk of human kindness," (a most expressive term for *benevolence*,) not that we are to understand this to have been very predominant in his character, but that he is not, as she is, utterly destitute of that sentiment. His *benevolence* and all his higher sentiments seem to be moderate, while the propensities leading to ambition are too strong to be resisted by them effectually; and if there is any hesitation in his own mind, it is afterwards overborne by the influence of the lady, who seems for all that is ill, a much more determined character.

(To be continued.)

* The combination of the lower propensities with the higher sentiments, in different degrees of relative strength, in the same individual, accounts for an immense number of actions apparently anomalous.

CHRISTIANITY.

WHAT a strange mode present Christians have of supporting and practising some of the doctrines in which they profess to believe. When they hear of an attempt at murder having been made, they are bitter in their cry against the poor criminal. Strange as it may appear, the more outwardly religious are generally the first and foremost in willing his death. These persons attend regularly at church; they hear

read a portion of the New Testament (which abounds in exhortations to loving kindness, mercy, and long suffering), they repeat five separate times "forgive us our trespasses as we forgive them that trespass against us;" they listen with delight to the examples of tender mercy set to them by their blessed Lord, the meek and gentle Jesus, and resolve to follow in his holy footsteps. They return home, filled with delightful reflections and pious resolutions. They learn that the life of a fellow-creature has been attempted; their blood is roused: should the merciful plea of insanity be urged, it is immediately denounced as impious and incentive to crime; they *must* have blood and vengeance. It is thus that *they* follow the example of their Lord and master. No doubt by this means they hope to pave the way and shorten the distance to Heaven.

London,
April 20, 1843. A. M. J.

MESMERIC CASES.

(From the Phreno-Magnet.)

On Friday, May 20th, 1842, a party of gentlemen went from Sheffield to Brightside, as a place convenient for their purpose, to ascertain whether it was possible to magnetize an individual at the distance of several miles. Joseph Flower was selected as the most likely subject for the trial, and he was placed in a room near the Brightside Railway Station: the operator going forward in the train to Rotherham, a distance of about three miles. It was agreed that at a given time, the manipulations should commence. Flower knew that an attempt would be made to magnetize him, but he did not know when. Within a minute of the agreed time, the subject was asleep, and was at once attracted by a tremendous force towards Rotherham. The gentlemen present (six or seven in number) were anxious to take him out into the open air; but for some time their united strength was unable to accomplish that object. They at length, however, succeeded in carrying him out, and restoring him to partial consciousness. In the mean time, the train from Rotherham was bringing the operator back; as it neared, the subject became more calm, and on being touched by him was instantly restored. This experiment was performed by one of the most influential merchants in Sheffield, and was witnessed by a surgeon of great skill and experience, and several gentlemen of the highest respectability. I was present myself during the whole time, and can bear testimony to the perfect fairness of the proceedings; indeed the very character of the operator and spectators preclude the possibility of deception. But for the danger attending it, the experiment might easily be repeated under such circumstances, and before such numbers, as would gain almost universal belief. The medical gentleman present was of an opinion, after seeing the effects, that the probability of bodily injury taking place during the operation, ought to be a sufficient reason for never again trying a similar experiment. I believe that with prudence men of ordinary intelligence may safely try experiments in animal magnetism; but my firm conviction is, there is great danger when the operator and patient cannot be brought into immediate contact; and that the danger is increased with the distance they are from each other.

Note by the Editor.—We wish the temperaments, organization, &c. of the magnetizer and magnetizee had been stated, as well as the names of the influential merchant and skilful surgeon; if they saw what is stated, they surely cannot be ashamed of saying so. We disapprove of these attempts and experiments as not leading to good; they are worse to us than cutting and maiming animals to ascertain their actions in the unnatural state. The practice should be limited to the afflicted, and only exerted under the motive of alleviating suffering, not when the risk is great of inflicting it.

INTELLIGENCE.

Hereford.—Mr. Hicks delivered another lecture here on Monday, 15th inst. The evening's discourse was the application of the science of phrenology to practical purposes, particularly the education of youth. The fundamental phrenological doctrine is, that neither education nor other circumstances can create any mental organ,—the organs being innate, but that education can improve any faculty, while desuetude weakens it, or, in other words, produces a contrary effect. Admitting this it becomes of the highest importance that the parent or teacher should have a more unerring guide to the character and capabilities of his pupil than is afforded by mere observation of conduct; and this the lecturer insisted upon was afforded by phrenology.

Carlisle.—Mesmeric-Phrenology.—Mr. Adair, of Sheffield, has not a little excited the "*wonder*" of the inhabitants of our city, by a series of lectures and experiments during the last week, elucidatory of the new science of mesmeric-phrenology; and the results are truly surprising. He was accompanied by a young man and woman, upon whom he operated with such perfect success, and so clearly demonstrated the truths of phrenology, as at once to give rise to a suspicion of collusion, and the greatest scepticism for a while prevailed. It is worthy of remark, that the greatest hostility was shown by the worthy sons of Esculapius, some of whom scarcely behaved with common decency at the early meetings. Mr. Adair has, however, triumphed over all opposition, and established the science beyond dispute by his successful operations upon several of the natives of our city. Scepticism is now completely silenced—men must believe according to the strongest amount of evidence presented to their senses; and even our profound M. D's. are obliged to admit that "there are more things than are dreamt of in their philosophy."

You will not have space for any of the details. Mr. Adair, though not much of a lecturer, is a most skilful manipulator, and called forth the phrenological manifestations most beautifully; and in such a manner as to leave not a doubt upon the minds of the audience of the great truth of the principles of phrenology. We read much of a multiplicity of new organs said to have been discovered through the medium of the magnetic sleep; but Mr. Adair does not seem to recognise the existence of many of them: there is one, how-

ever, which would seem to be well established, that of "*terror*," under the influence of which all the subjects tried exhibited most lively symptoms, starting back, and trembling in every limb. Not the least amusing is the excitation of *philoprogenitiveness*; and it called forth roars of laughter from the audience to see the subjects rocking the chair, and fondling a pillow or other object placed in their arms, in a most endearing manner, and singing to it under the influence of *time* and *tune*. The *clair voyant* state was produced in two or three individuals; and certainly not the least astonishing of the whole proceedings was the recognition of a watch placed above the crown of the head, and the discernment of colours by feeling the object with the hand placed behind the back.

No science certainly ever had such a powerful auxiliary as mesmerism will be to the new philosophy of mind; and the most important results cannot fail to ensue. Various private parties here have tried mesmerism with the greatest success, sceptics have alike operated and been operated upon; and with the production of such astonishing phenomena, it is impossible the public mind can rest. Even to those who formerly opposed phrenology, it offers indisputable evidence of its truth; let phrenologists consider it worthy of their deepest investigation, and depend upon it their labour will not be in vain. Should this investigation lead to any particular result in our city, you may rely upon its being communicated to your valuable Journal.

Yours respectfully,
S. H.

P.S.—Mr Adair concluded his course of lectures this (Saturday) evening. The most remarkable features were the play between *benevolence* and *cautiousness*. Under the influence of *benevolence*, the individual was giving away both his shoes and coat, but instantly stopped on *cautiousness* being excited,—asking what would he do without them. Under the influence of *veneration*, on a former evening, on being asked the question, he said he venerated truth. Under the influence of *veneration* and *comparison*, he said Robert Owen was the greatest man in the world, he was charitable, would do without poor-rates, and employ the unemployed. He considered Daniel O'Connell the least man in the world; he had so much in his power, yet did nothing. We have very few sceptics now.

S. H.

CORRESPONDENCE.

To the Editor of the People's Phrenological Journal.

10, Westmoreland Street, Dublin.
April 15th, 1843.

Sir,—In No. 4 of your Journal, the writer of "A Complete System of Phrenology" falls into the common error of supposing that the Irish have larger *combativeness* than the Scotch. I am fully satisfied from my phrenological observations in Ireland, during the last eighteen months, that the genuine Irish have only a moderate endowment of *combativeness*; much less than what my own countrymen the Scotch, or their descendants in the north have got. The southerns dislike contention, and show little of the spirit of competition or bold enterprise. The northerns are continually engaged in polemics, and mercantile rivalry runs high amongst them, especially in Belfast, the metropolis of the north. Nor is the organ of *cautiousness* less in the Irish head than in the Scotch; but the reflective organs are smaller, and the organ of *destructiveness* is much greater. It is the large *destructiveness* of the lower Irish, combined with a predominance of the sanguine temperament, which make them excitable, revengeful, and fond of all sorts of rows; but they do not display that courage which large *combativeness* and deficient *caution* would give. Although often rash in their conduct, their rashness does not proceed from deficient *cautiousness*, the organ of fear; but from excited *destructiveness*, the propensity to injure, and an inability to perceive consequences, resulting from deficient *causality*. With best wishes for the success of your excellent periodical,

I am, Sir,
Yours, &c.
Alexander Wilson.

MESMERO-PHRENOLOGY.

Nottingham, April 13th, 1843.

Sir,—Having read an article in your Journal relative to mesmero-phrenology; and believing that some importance is attached to that subject, we think that the following fact will place the subject in a proper form.

We have had some experience in the matter, and until very recently were believers in mesmero-phrenology; but we have been induced to alter our opinions. We have seen enough to convince us, that mesmerism and phrenology have no connection whatever. We think that it may be interesting to your readers to know the rational of phreno-magnetism. We shall hereby give the result of our experiments, and leave them to form their judgment, by the facts related. We have ample proof that there is neither pre-arrangement, nor collusion, on the part of the operator, or the patient. But we have *proof*, that the manifestations are only *impressions* made on the mind, either before being mesmerised, or while in a mesmerised state; and that we can obtain a manifestation of *benevolence*, when touching *combativeness*, and vice-versa throughout the whole of the organs; and moreover, if mesmerism be any proof of phrenology, we could soon discover all Spencer Hall's new organs, and add as many more to them.

We have mesmerised a great number of people in various places, and have invariably *failed* in producing phrenological phenomena when the parties had not seen the manifestations brought out on others. We have as many cases in Nottingham where we cannot produce phrenological manifestations, by touching the organs; yet if we speak in an impressive tone, "be firm," "pray," and so forth, we call forth the manifestations in a striking manner; in fact, it would be impossible for any one to feign. It may be well here to relate a case which will show you how easy and imperceptibly impressions are made. We were invited by the schoolmaster, and several of the respectable residents of Stapleford, to deliver a lecture on mesmerism. We took two subjects with us, one named J—n, and the other named E—th—r; now, J—n had been operated on by Spencer Hall, and of course showed the phrenological phenomena, while E—th—r was totally ignorant of phrenology, and had never seen any of the phreno-magnetic subjects manipulated, and

although we had mesmerised her frequently, we had not been able to call forth any manifestation.

The first operated on was J—n, who, of course, showed the uniform manifestations by touching the organs. After she was remesmerised, E—th—r was tried, and strange to say, she showed (though not correctly) the phrenological manifestations. Thus, it will be seen, that the impressions had been made on her by seeing the other.

We have long been convinced of the truth of phrenology; and hail your publication as a great distributer of that useful science amongst the most useful portion of humanity—the working classes. We are certain that all who will candidly study it, will be convinced of its truth; but we feel confident that mesmero-phrenology is a "baseless fabric," calculated to impede its progress.

We remain yours,

JAMES LAWSON.
THOMAS CLARKE.

P.S.—In a future letter we will show more at length the subject of mesmerism, in connection with various other subjects.

Note by the Editor.—We shall gladly receive further communications on this subject. We must, however, remind Messrs. Lawson and Clarke, that they, like Mr. Spencer Hall, *jump at conclusions*, from a very insufficient number of facts. We wish all would merely relate cases as they occur, waiting till more is known before generalising. We have seen some things certainly not tending to support the views of Messrs. L. and S. See the case of Ann Coleman, in No. XI. of this Journal; she had never seen an experiment tried, nor was she acquainted with the situation of the organs.

To the Editor of the People's Phrenological Journal.

SIR,—Considering the convulsion which the question of Materialism has produced in the phrenological world, it has, in my opinion, become a matter of such paramount importance, that it should be disposed of in some way to the satisfaction of the scientific world; and, in my humble opinion, it might be done in a much more satisfactory and summary way than has been hitherto attempted by any phrenological writer on the subject. The great error into which the immaterialists appear to have fallen is their advocating the views of the question not as phrenologists, but as theologians of that particular religious creed to which they may happen to belong; and the error of materialists is generally their following after them into this forbidden ground.

As a phrenologist, I am at a loss to know what evidence there can be of an immaterial principle forming part and parcel of man, unless the (to us) mysterious production of mind or cerebration should incline us to such an opinion; and if this be the chief, and deemed the sufficient, reason, the question immediately arises, what difference is there in this particular between ourselves and our more ignorant ancestors, who attributed every mysterious phenomena of nature, such as aurora borealis, ignis fatuus, thunder, lightning, &c., &c. to spiritual agencies, just because they could not comprehend them or explain them on the known principles of natural science. We smile at the ignorance of our forefathers, and feel something of compassion; yet we fail to comprehend cerebration, and foolishly fall into the same error ourselves. If the past is to be our guide to the future, there is a strong probability existing, that much of that which is now mysterious will become as familiar to succeeding generations as many mysteries of the ancients are now to us. With these preliminary remarks, I have considered it would be premature to enter deeply into the argument itself at this time, believing, as I do, that when the subject is rightly considered in reference to the real grounds on which it rests, the number of immaterialists will be considerably diminished in the scientific world; but, should any of your correspondents desire to have my views on the question, they will be very welcome to them, if you can afford your valuable space.

I would just remark in conclusion, that as the advocates of immateriality are not endowed with an additional sense to the rest of mankind, whatever they are able to know they can make known to mankind in general; but while knowledge may be understood, the whims and fancies of the human brain are only calculated to bewilder and puzzle. That this question is purely a theological question must be clear to all, and therefore natural philosophy can know nothing of it; and if they, as natural philosophers, can know nothing of it or of anything but matter and its properties, it cannot be pleasing to the students of nature to have their ears incessantly bored by theological phraseology

Yours very respectfully,

R. I.

SCRAPS.

REPETITION OF TRUTHS.—"Truths must be constantly repeated, because error is preached upon every side, not only by individuals, but also by the mass of mankind."—*Goethe.*

To attempt to please every body is associated only in a superficial mind, and commonly in one not very sincere.

TRUE WISDOM.—Though sometimes small evils, like invisible insects, inflict pain, and a single hair may stop a vast machine, yet the chief secret in comfort lies in not suffering trifles to vex you, and in prudently cultivating an undergrowth of small pleasures, since very few great ones, alas! are let on long leases.

THE CHURCH.—It was well observed by Locke, that "the clergy have trucked away the rights and liberties of the people in this and all other countries, whenever they have had opportunities; so that sense and reason, law, properties, rights and liberties, must be understood as those oracles shall interpret or give signification.

Forty years ago there were very few insolvent debtors; no such things as balls in the summer, and very few in the winter, except snow-balls.

The highest luxury to which the human mind is sensible, is to call smiles upon the face of misery.

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A COMPLETE SYSTEM OF PHRENOLOGY.

(Continued.)

THE old ballad of there's "Na'e luck about the house," seems in every line to express a large *adhesiveness*. The skull of Burns the poet showed a large development of this organ; and the expression of the feeling is plainly observable in his poetry. Our previous quotations show that it is large in Moore: the same may be said of Sheridan; and in both much of their conviviality depended on the strength of this feeling. In the latter case, the bonhomie of the man—his good-fellowship, obtained for him an entrance into society from which his vices should have excluded him; but there was a tie from *adhesiveness* which bound him not only to the equally vicious and depraved with himself; but to those also who knew and deplored his folly. The old ballad of "Darby and Joan" is a beautifully simple embodiment of this feeling, showing its continuance after the sense of mere physical gratification has passed away, living and preserving its strength and vitality, when all that called it into action is faded and gone. Nor can any gratification of libertinism be comparable, even for a moment, with the placid joy resulting from affection, which the united force of poverty, age, and sickness, fails to weaken or destroy.

"Old Darby with Joan by his side
You've often regarded with wonder—
He's dropsical, she is sore-eyed,
Yet they are ever uneasy asunder;
Together they totter about,
Or sit in the sun at the door;
And at night when old *Darby's* pot's out,
His *Joan* will not smoke a whiff more.

No beauty or wit they possess,
Their several failings to smother:
Then what are the charms can you guess,
That make them so fond of each other?—
'Tis the pleasing remembrance of youth,
The endearments that love did bestow,
The thoughts of past pleasure and truth,
The best of all blessings below."
&c. &c.

It is not needful to quote the whole of these verses; but it is interesting to observe that the same ideas and feelings have been pro-minetly shown in a most popular ballad, by the national bard of Scotland. The last verse of "John Anderson my Joe" is a striking exemplification of this.

"John Anderson my Joe, John,
We climb the hill thegither;
And mony a canty day, John,
We've had wi' ane anither;
Now we maun totter down, John,
Yet hand-in-hand we'll go,
And we'll sleep thegither at the fit,
John Anderson my Joe—John."

These examples will be sufficient to prove the existence of the feeling; and the knowledge of the different results flowing from its activity, according as it is trained to act in combination with the intellect and moral feelings, or left to blindly seek its own gratification in combination with the propensities, will, in most cases, be sufficient to show the necessity of not confining education to the intellectual faculties, but extending it equally to the affective powers of our nature.

Animals of different species vary much in regard to this feeling, and even great difference may be seen in the individuals of the same species. Some animals naturally live in society—the wild horse, sheep, bulls, swallows, birds, and many others: this is presumed to arise from the natural strength of this instinct; —others seek solitude. Oxen and horses have been known to become sick when deprived of their usual companions. The friendship of dogs is proverbial; their attachment to their masters has not unfrequently been exhibited even to death; a dog has been known to watch his master's grave till he perished from want of food. Sporting dogs accustomed to hunt together, form strong ties of friendship; and under its influence aid each other in the pursuit of game. Wolves display the same feeling for each other,—one wolf will call another to share with him the prey he may have captured. All domestic animals, not only manifest this feeling of attachment towards their own kind, but for animals of different species, and also for man. This may be remarked, particularly in dogs, cows, and horses; here may be seen the effect of a natural impulse, independently of reflection, which might lead many to unite their powers to effect one common end. Vimont notices

the same manifestations among many kinds of birds;—the jackdaw, jay, fowls, geese and ducks, not only form attachments with their own kind, but to man also.

Natural Language.—It is scarcely possible to describe the expression of the face when excited by the activity of the different faculties. The natural language of *adhesiveness* gives considerable expression to the eye and mouth,—the eyes glow at the approach of the beloved object,—the mouth is a little opened and drawn outwards—the whole body is inclined to embrace and approach the object, a general heartiness and sincerity of manner is manifested. Those who have the feeling strong give a hearty shake of the hand, a firm grip; others will scarcely press the hand at all, or perhaps, extend two or three fingers to greet their friends. The head is inclined a little backward, and to one side,—see a child fondling a pet bird or rabbit. The ancient sculptors and painters observed this; in the beautiful group of CASTOR and POLLUX, we see the arms resting on each other's shoulders, and the friends pressing their organs of *adhesiveness* together. In the Madonna *au lapin* of Raphael, Mary presses this region of her head against the corresponding region of the child's head.

Amativeness, *philoprogenitiveness*, with *inhabitiveness* and *conscientiousness* form the social group of organs: when the whole region is fully developed, much affection and kindness, even to weakness, is manifested. The two latter organs, or at least *concentrativeness*, gives rather constancy and permanency, than increased warmth of manifestation. The shape given to the head by the full development of this region is fulness behind the ears; from the description that has been given of the function of the different powers, it will be seen that, although a great love of physical enjoyment is the ordinary result of these faculties being active, positive vice does not proceed from them; they are not merely selfish, they wish at all times for the happiness of other members of the human family, and cannot find even gratification alone: but when blindly followed, the result is at all times dissatisfaction, if not misery, not only to the individual's self, but likewise to the object which excites the powers. We find in this group the feelings of love of the opposite sex, of children, friends, and home, with the power imparting constancy and duration of the feeling in the centre. It is not one of the slighest proofs of design beyond the power of man, to observe the relative situation of the organs of the mind; we must always remember they were discovered separately, at different times, and by different men in various parts; and that it is only when combined in the whole, that attention was called to the beautiful adaptation observable in the proximity of similar powers, so as to mutually aid each other. All who reflect on this part of the subject, which will be more striking as we advance further in the study of the system, will readily admit that such a scheme could not have been invented by man. At the lower part and back, forming the base of the superstructure, is the organ of *amativeness;* and before man had used his other faculties, it was found "good that man should not be alone;" and this is the commencement the source of existence, and the means of continuing the race. Immediately above the organ of *amativeness* is that of *philoprogenitiveness*,—the love of offspring, springing as it were out of, and resting on the previous one. On each side is *adhesiveness*, extending the feeling of love to others than our immediate kindred, and binding us to those nearest by another bond than that of mere necessity, that we should increase and multiply. *Inhabitiveness*, the love of home, completes the circle; and these are the faculties first required by man in his most natural and uncultivated state, and destined to urge him on to the exercise of his other powers. We shall, in recurring to this view of the subject, after considering the different groups, see how man has progressed in proportion to the many powers of his nature which have been called into activity; and we may trace in the history of the human race, the predominance of particular sets of faculties, and observe how institutions, governments, and religions, have been improved in proportion to the extended influence exerted by the moral feelings and intellectual faculties of our nature.

(To be continued.)

WHY DO BIRDS SING?

By H. C. WATSON.

A correspondent in the 53rd No. of the Phrenological Journal, with the signature "R. C.," suggests that the singing of birds affords an example of the influence of certain states of the body on the mental faculties,—in this case, the faculty of *tune*. The cause why birds sing has been many times speculated upon by naturalists, and more particularly in the last three or four years. The idea that birds have *an intention* in singing, such as that of pleasing the female during incubation, was formerly the explanation most commonly resorted to; but this appears to be paying too high a compliment to the knowledge and reasoning of birds. The suggestion of R. C., that in a certain state of the body the organ of *tune* becomes excited into functional activity, is probably the true explanation, and is that meant (without being fully understood) by those who call the song of birds an instinctive or involuntary act. An empty stomach, in a healthy person, gives such a stimulus (direct or indirect) to the faculty of *alimentiveness*, that the individual cannot help wishing for food; and an unusual waste of the materials of the body, as from the increased perspiration induced by active exercise, sometimes exalts the desire into an irresistible craving for food. In like manner, it would seem that certain states of the body, acting as stimuli to the cerebral organ of *tune*, give the bird a desire to sing, which in its highest intensity becomes so much a craving that the bird cannot help itself, but sing it must. The various circumstances which appear to call forth the song of birds may, perhaps, all be resolved into peculiar impressions on the

nervous system, connected with a healthy and vigorous performance of its functions. A caged thrush, kept warm and clean, and well fed, will sing almost the whole year round, except for a few weeks about the period of moulting. But in such a case as this, where we might suppose a nearly equable state of the general functions, external impressions considerably modify the quantity of song. A bird thus situate, even though it has never felt rain and is kept in a dry room, will increase its song during rainy weather. It will also sing more freely soon after awaking from sleep, and after being treated with any favourite food. Many sounds not calculated to cause alarm, such as music, whistling, talking, the grinding of a coffee-mill, &c., also incite to song; and the excitement of the other cerebral organs appears to be transmitted to that of *tune*. The influence of rivalry in provoking song is familiar to bird-fanciers, and may be one reason why the sounds above mentioned are instrumental in producing the effect. It is in this way, possibly, that *love* becomes one amongst the causes why birds sing. Though birds do sing at other times, they sing most at the breeding season. Two explanations can be offered for this;—first, That the organs of *amativeness*, *adhesiveness*, &c., are in a high state of excitement or activity, and may thus tend to excite that of *tune*, through their physical connection; or, secondly, the excitement in these organs (which forces birds to pair and procreate), and the excitement in the organ of *tune*, may be coincident results of peculiar conditions of the bodily frame and external atmosphere. I am disposed to think that both explanations are in some measure true; the cerebral excitements, respectively giving the tendency to sing, and the tendency to breed, being coincident results of the general state of the body at the time, and also becoming mutual stimuli one to the other, —*love* increasing song, and song augmenting love. Supposing this to be correct, there is still a mystery as to the physical cause, why love or rivalry should induce the functional manifestation of *tune*, while fear has the contrary effect. Should it be ascertained hereafter, that the organ now called *tune*, is necessary to the appreciation and production of any vocal sounds, the seeming paradox would be partly removed; because it might then be said, that the functional activity of any other cerebral organ has a tendency to cause activity in that of *tune*; for instance, a thrush shrieks when hurt or terrified, and is vociferous under the influence of some other emotions.—*Phrenological Journal.*

LECTURE ON MESMERISM.

On Saturday afternoon, the 22nd instant, Mr. Courtney delivered a lecture on mesmerism, assisted by Messrs. Bailey and Hart, in what we may call the illustrations.

The lecturer concisely pointed out the analogy, which may easily be traced between the states of coma, catalepsy, epilepsy, &c., so well known, and the mesmeric phenomena, induced by the will or manipulations of mesmerisers. As is usual on such occasions, although we think erroneous, the lecture itself is thought little of,—all is hurry to get to the experiments. The auditors and lecturer generally seem equally anxious, the one to astonish, the others to be amused, if not surprised. The real utility of the mesmeric power, that of a most powerful therapeutical agent, being too much lost sight of; indeed it is scarcely ever alluded to, in what are called popular lectures on the subject. We therefore proceed to notice what was exhibited by the experimenters. Mr. Hart first endeavoured to show the force of what is called *vital attraction*, by fixing the hands and feet of some children to the walls, floor, and to the hands of other parties. We were quite convinced that much strength of the principle was manifested; but the results were not distinct and forcible enough to satisfy those who wish to be convinced by extraordinary cases without being at any trouble to examine them. Catalepsy was produced by both Mr. Bailey and Mr. Hart. The limbs of the children were placed in almost any given position, and remained fixed until demesmerised by the operator. Mr. Bailey in a few minutes made a boy apparently epileptic; and after some time proceeded to mesmerise the different organs, as they were named or written down by any of the parties present. Some of the results appeared most extraordinary; but we must always bear in mind that appearances are often deceitful. Some money was placed in the boy's hand, and *acquisitiveness* being pointed to, when asked to give it, it was grasped close; the finger of the magnetiser being removed to *benevolence*, and when asked for the money he immediately gave it, and there was a totally different expression on his face. This alternation from *acquisitiveness* to *benevolence* was several times strikingly and rapidly displayed. *Conscientiousness* being mesmerised, he was asked what he was thinking of,—the reply was, "boys throwing stones at an old man." The magnetiser said "that was right." The boy said "no it was very wrong," and seemed indignant. *Self-esteem* was touched, and the magnetiser said "yes, it was wrong." The boy with marked emphasis exclaimed, "it was right." This was esteemed very satisfactory, but there were not many who understood phrenology. We confess that much that we have seen of what is called mesmero-phrenology, affords but slight support to the science; the manifestations are so wanting in uniformity, and the general opinion of the power of the *will* of the magnetiser, renders it at least doubtful what part of the manifestation produced, depends upon the excitement of a particular organ. Taking the above instance as an example,—if mesmerism proves anything for phrenology, we must admit that the whole brain is in a state of inaction, and that one or several portions are excited by the mesmeric influence. If this is the case, the manifestations should always be relative to the organs excited, varying in strength in proportion to their size and activity. This, we think, must be admitted by all. Now, what do we find to be the case?—*conscientiousness* is intended to be excited, the boy says he is thinking of boys throwing stones at an old man. Now, could this idea spring from the activity of *conscien-*

tiousness? Had *individuality* and *eventuality* been the organs under excitement, the manifestations would have been natural; when he heard it said it was right, it was perhaps a manifestation to be admitted as some proof; his declaring it was wrong, although phrenologists teach that *conscientiousness* alone, only desires to do right, and does not indicate in any way what is right or wrong; therefore we must suppose the intellect was to some extent active without being magnetically excited. We would ask if it is an admitted doctrine of phrenology, that *self-esteem* either opposes *conscientiousness*, or prompts to opposition for opposition' sake? The latter manifestation we supposed to be the *abuse* of *combativeness*, and cannot at all conceive how any excitement of *self-esteem* should lead to declaring is was not wrong to throw stones at an old man. We do not make these remarks in a cavilling spirit, we are sure; all we desire is truth. There are *facts* enough to support mesmerism and Phrenology; by endeavouring to prove too much, we are only supplying our enemies with weapons to use against us. *Alimentiveness* being excited, bread-and-butter was devoured with eagerness; *self-esteem* being touched, the audience was pelted with the food. The latter organ has always been considered the most powerful auxiliary of *acquisitiveness*, inclining to keep exclusively for *self* what was possessed,—thus forming the miser. If this is correct, why should the food be thrown away under its influence? Mr. Bailey exhibited most satisfactorily the power of attraction he possessed over his subject, leading him by the tip of a finger up and down at any speed he pleased, and positively lifted him from the ground when placed on his back, without contact. The lecturer most fairly remarked upon the experiments that had been made, admitted that many could not but be unsatisfactory to those who did not believe in the principles; he regretted that he had been disappointed of a clairvoyant patient, and promised on the following Thursday, if he could ensure her attendance, to continue the lecture and experiments. The whole of the proceedings were conducted in the most candid and open way, and excited a lively interest among the spectators, who were numerous and highly respectable. At the close of the lecturer's remarks, a stranger, a gentleman above the middle age, offered himself to be mesmerised, and was affected in a most extraordinary manner,—the nervous excitement induced being quite alarming. His temperament was nervous-lymphatic.

We wish we could induce mesmerisers not to take so much pains to produce extraordinary effects in the lecture-room, but to find *proper cases of disease*, and devote themselves to attempt their cure; let all who stand forward to advocate the system, effect each only one *positive cure*, and more good will be done, than by all the wonder and astonishment that can be created in a mixed assembly, amid the excitement of a public exhibition.

ADVICE TO PHRENOLOGISTS.

WHATEVER may finally turn out to be the opinion of philosophers on this point, it is not to be lost sight of at present, either by phrenologists themselves, if they wish to take the most effectual steps for the propagation of their tenets, or by their opponents, if they are desirous of applying judiciously to the same the tests of philosophic truth, that systems of opinions, as extensive as phrenology embraces, have been framed, believed, and propagated with as much zeal and success; though in the end it has been discovered that neither the original evidence furnished by the inventor, nor the confirmatory parts added by the devoted exertions of hundreds of disciples have had any other foundation than the vivid workings of fancy on a small sprinkling of facts. The inventor of a system is not to be trusted in the exposition of the facts of the case, without the most rigid surveillance; still less is the ardent partisan to be relied on, when he crowds his pages with confirmatory evidence. If you refuse both, it may asked, who then are we to believe? That question implies that it is necessary that we should decide, on the instant, whether phrenology be true or unfounded. There is no such necessity in the world of science; a patience of ignorance being one of the chief elements of the philosophic character; a determination to abide unweariedly that fulness of time, when truth shall unfold itself. Now there cannot be conceived a subject in which such patience is more requisite than phrenology. A thousand probable sources of error beset it on every side. It professes to solve a mystery, and offers at once abundant food to our cause-seeking propensity,—two properties which the history of mankind teaches us to have belonged pre-eminently to almost all the false views which have made the most rapid progress, and obtained the greatest currency among men. It is a subject of vast extent, too great to be investigated within any moderate limits of time, including, as it does, all that relates to the sentiment, the intellectual and the moral nature of man, or the entire sciences of metaphysics and morals. . . . . If it be easy to measure the dimensions of a skull, is there no difficulty, no chance of error in estimating men's dispositions and characters? Or is it not true that there is no case in which so many palpable errors are daily committed by men as in the estimate of the character of their associates and contemporaries? But if it be difficult to estimate exactly the characters even of those with whom we live in frequent intercourse, is it found more easy for a man to take an unbiassed account of his own character? Or is it not acknowledged on every hand, that there is nothing of which men are so grossly ignorant as of the knowledge of self; and yet a great part of the evidence in favour of phrenology, in those cases where the tests are most accurately applied, depends upon the report given by the individual, whose head is subjected to examination, as to his own powers, dispositions, and sentiments.—*Bushnan's Philosophy of Instinct and Reason*, pages 257—259.

Note by the Editor of the Quarterly Phrenological Journal.—Though penned too much in the "rhetorical and exaggerated" style, which the author vehemently condemns in phrenological lecturers, and containing several untenable positions, this passage is worthy of perusal by young phrenologists, inasmuch as it directs attention to some of the difficulties which they will meet with in the outset of their studies. Like every other science,

Phrenology has its particular difficulties, which advanced votaries gradually learn to overcome or allow for. Of course, only those who are conversant with the subject can speak authoritatively on such points, and Dr. Bushnan will scarcely pronounce himself sufficiently so.

APPLICATION OF PHRENOLOGY TO CRITICISM.

THE CHARACTER OF MACBETH.

(Continued.)

In saying "What thou wouldst highly that thou wouldst holily," she does not mean that her husband's feelings of right were so strong as to reject any elevation to which he was not justly entitled, for she immediately qualifies it by adding, "Wouldst not *play false*, but yet wouldst *wrongly win:*" that he would scruple at doing a very bold and wicked act himself, though he would have no objection to profit by a wicked act done by another. She explains this still farther in what follows:

Thou'dst have, great Glamis,
That which cries, *Thus thou must do, if thou have it;*
And that which rather thou dost fear to do,
Than wishest should be undone.

But she is aware of his want of decision. His dispositions are not as hers are, entirely on the side of evil. Though she knows it is *love of approbation* and *cautiousness*, not *conscientiousness*, that would restrain him, yet she fears that without her influence these may prevail so far as to make him lose the glorious opportunity that now offers itself.

Conscious of her own power, and of the influence which a determined spirit possesses over one that is balanced between opposite motives, she exclaims,—

Hie thee hither,
That I may pour my spirits in thine ear;
And chastise, with *the valour of my tongue*,
All that impedes thee from the golden round,
Which fate and metaphysical aid would seem
To have thee crowned withal.

The soliloquy in the seventh scene opens to us the character of Macbeth still farther. From the first part of it, it will appear that his *veneration* and *hope* are not sufficiently strong to be felt as religious sentiments, or that, not having been turned into the channel of true religion, they are dormant and useless for any moral purpose.

He is willing to "jump the life to come," were he only sure of immediate success "here upon this bank and shoal of time;" but his caution seems to have been great, and fully alive to all the dangers of the attempt, so far as regarded this world. He recollects that "whoso sheds man's blood by man shall his blood be shed;" a maxim perhaps more religiously acted upon in former days than it is at present; as the death even of a common clansman was sure to excite a determined purpose of revenge in the breasts of a whole clan, and seldom passed without ample retribution. Hence the following reflections arise;

But, in these cases
We still have judgment here; that we but teach
Bloody instructions, which being taught return
To plague the inventor. This even-handed justice
Commends th' ingredients of our poisoned chalice
To our own lips.

What follows would almost appear to be dictated by *conscientiousness;* but that feeling, as we have said before, seems to have been only so strong as to point out what is right, not strong enough to induce a resolution to do it.

He's here in double trust.
First, as I am his kinsman and his subject;
Strong both against the deed,—then as his host,
Who should against his murderer shut the door,
Not bear the knife myself.

To a mind well constituted, the bare mention of these motives would have been sufficient to supersede every other. Had *conscientiousness* been strong, it would have presented these as excluding every thought of such a deed;—there could, after this, have been no hesitation upon the subject. No temptation could, in this case, have induced the individual to do a deed so abhorrent to every good feeling. But Macbeth requires *other* motives to persuade him against it; and he brings to his aid the *love of approbation*, which, in him, seems to be a far stronger feeling than the sense of moral obligation.

Besides, this Duncan
Hath borne his faculties so meek, hath been
So clear in his great office, that his virtues
Will plead like angels, trumpet-tongued, against
The deep damnation of his taking off,
And pity, like a naked new-born babe,
Striding the blast, or heaven's cherubim hors'd
Upon the sightless couriers of the air,
Shall blow the horrid deed in every eye,
That tears shall drown the wind. I have no spur
To prick the sides of my intent, but only
Vaulting ambition, which o'erleaps itself,
And falls on the other.

It would appear, that without any great share of moral feeling, Macbeth's *caution* and *love of approbation* have now almost persuaded him to lay aside the murderous designs which he had once entertained. But to prevent this, the lady now comes in, and with her wiles and persuasions turns the beam which was only slightly swayed towards virtue, and casts the balance to the opposite side. It will be seen, that probably knowing her temper, and her contempt for every thing that savoured of goodness, he does not hint any conscientious motive *to her*, but only dwells on what might have some effect with her—*love of approbation*.

We will proceed no further in this business.
He hath honour'd me of late, and I have bought
Golden opinions from all sorts of people,
Which would be worn now in their newest gloss,
Not cast aside so soon.

The manner in which this is met by Lady Macbeth is worthy of notice. There are three things which a man cannot bear without un-

easiness, and least of all from a woman he loves: the appearance of contempt—the imputation of indifference—and the suspicion of cowardice. To a man of Macbeth's temper, in whom the *love of approbation*, and its inseparable concomitants, the dislike and the fear of disapprobation, seem to have been predominant feelings, these would be all highly grating; and it will be observed that Lady Macbeth contrives to combine them all in her reply, which is at once scornful, sarcastic, and bitterly taunting.

> Was the hope drunk,
> Wherein you dressed yourself? hath it slept since?
> And wakes it now to look so green and pale
> At what it did so freely? From this time,
> *Such I account thy love.* Art thou *afear'd*
> *To be the same in thine own act and valour,*
> *As thou art in desire?* Wouldst thou have that
> Which thou esteem'st the ornament of life,
> And live a *coward* in thine own esteem;
> Letting *I dare not* wait upon *I would,*
> Like the poor cat i' the adage?

Macbeth, however, does not yield immediately, but rouses at these taunts. He answers in a noble and spirited manner—

> Prythee, peace:
> I dare do all that may *become* a man;
> Who dares do more, is none.

Dr. Johnson says, that these lines ought to bestow "immortality on the author, though all his other productions had been lost." We cannot entirely concur in this unqualified praise, in a moral point of view. We do not deny that the sentiment is noble, but it is not the highest moral sentiment. It is dictated by *love of approbation*, and not by *conscientiousness;* and hence it is the more conformable to the character of Macbeth. He does not say that he dares do all that is just and right and virtuous, but all that is *becoming*, all that is great and noble and glorious: not that which is approved by his own conscience, but that which is applauded and admired by men. We beg of our readers to observe this distinction,—a distinction which passed unobserved by the acute mind of Johnson, but which is perfectly apparent to every one who is acquainted with phrenology.

But Lady Macbeth, as she has no compunctious visitings of conscience to restrain her evil intents, so neither is she turned aside from her purposes by any desire of vain-glory. She proceeds to turn this desire in him against itself. She attacks him on the point of consistency, and endeavours to impress him with the idea of the imbecility and utter silliness of a wavering and unsettled mind; and the disgrace of retracting from a resolution to which he had sworn by all the sacred vows of heaven.

> What boast was it then,
> That made you break this enterprise to me?
> When you durst do it, then you were a man,
> And, to be more than what you were, you would
> Be so much more than man. Nor time, nor place,
> Did then adhere, and yet you would make both:
> They've made themselves, and that their fitness
> Does unmake you. [now

This last taunt must have been felt by Macbeth with peculiar acuteness, because it just touches the weak point of his character. There are many who are exceedingly bold when the time for action is at a distance, but fall away when it approaches. Opportunity, which invigorates others, takes away from them the desire and almost the power of acting; and their courage requires the aid of example and the persuasion of spirits more determined than their own. These incentives the lady supplies as she can, and as could only be done by the boldest and most unfeeling of her sex. Provoked to the uttermost by her husband's want of resolution, she exclaims—

> I have given suck; and know
> How tender 'tis to love the babe that milks me:
> I would, while it was smiling in my face,
> Have pluck'd my nipple from his boneless gums
> And dash'd the brains out, had I so sworn as you
> Have done to this.

Overcome by the superior energy of his wife's character, and ashamed to be outdone in courage by a woman, Macbeth has but one resource more. He wishes to show the reasonableness of his hesitation, by adverting to the dangers attending the enterprise, and the ruin that would follow an unsuccessful attempt. These he but hints at in the few expressive words,

If we should fail.

to which she contemptuously and impatiently replies—

We fail.
> But screw your courage to the sticking-place,
> And we'll not fail.

She has now brought him to the point she wishes. *Conscientiousness*, or the sense of right, has been long out of the question. The *love of approbation* has been neutralised by opposing the glory of courage, firmness, and consistency, and the shame of their opposites, to the simple reprobation due to crime; and all that now remains is a lurking portion of *cautiousness*, giving rise to the fear of discovery and failure. This she proceeds to remove by showing him a plan by which their enterprise may be easily and safely accomplished, while at the same time, their guilt may be concealed, and the blame of it transferred to the guards of the unfortunate and fated monarch.

> When Duncan is asleep
> (Whereto the rather shall his day's hard journey
> Soundly invite him), his two chamberlains
> Will I with wine and wassel so convince
> That memory, the warder of the brain,
> Shall be a fume, and the receipt of reason
> A limbeck only: When in swinish sleep
> Their drenched natures lie, as in a death,
> What cannot you and I perform upon
> The unguarded Duncan? what not put upon
> His spongy officers; who shall bear the guilt
> Of our great quell?

This plan, proceeding from the superior readiness and invention of his wife, seems to delight Macbeth. It removes his only remaining scruple, and he yields thenceforth entirely to her wishes. He even seems to express admiration of her thorough-going and intrepid spirit, in this apostrophe :

> Bring forth men-children only,
> For thy undaunted mettle should conceive
> Nothing but males.

But even to the last, his *love of approbation* and *cautiousness*, acting on defective *conscientiousness*, prompt the desire of avoiding the shame and danger of the crime, at the expense of ruin to others.

> Will it not be received,
> When we have marked with blood those sleepy two
> Of his own chamber, and used their very daggers,
> That they have done't ?

Impatient to fix this idea, she exclaims eagerly—

> Who dare receive it other,
> As we shall make our griefs and clamour roar
> Upon his death !

She here almost seems to scorn his slowness of apprehension; but concealing this scorn, if she felt it, from him, she encourages him, as a mother would do a fearful child, until she brings him entirely into that state that is fit for her purpose. He then declares his resolution to be fixed; but still we see that it is a forced resolution to do something which he conceives was formidable.

> I'm settled and *bend up*
> Each corporal agent *to this terrible feat.*

He has not yielded without a struggle; and there are still some remains of the conflicting feelings in his mind, of which he seems conscious, even in the desire he expresses of concealing them :

> Away, and mock the time with fairest show ;
> *False face must hide what the false heart doth know.*

There are but two descriptions of persons who are uniformly at peace with themselves: they whose moral sentiments and controlling powers so far predominate over the lower propensities, that they never experience any temptation strong enough to induce them to commit crime, and they in whom the lower and selfish propensities are paramount, and whose moral feelings, if they have any, are too feeble ever to thwart or interfere with them. Between these two extremes lie many degrees of moral strength and weakness, in some of which the tendency upon the whole may lie towards virtue, and in others there may be a preponderance to vice; but in all of them (and this, it must be owned, is the general condition of humanity), there is a balancing of opposite and conflicting principles,—and it depends upon the predominance or the deficiency of the superior sentiments, whether any particular temptation addressing itself to the lower propensities shall be successfully resisted. Macbeth seems to have been in the condition here described, and altogether so constituted, that, had he been placed in favourable circumstances, he might have passed through life without falling into any very grievous error, and might have left behind him a fair, or even a high reputation.

Unfortunately, his moral and restraining sentiments are much too weak to resist the lower and more selfish propensities, which are excited by the prospect of a crown. And in place of a monitor to bring him back to his duty, he finds in his wife but an additional tempter to second all his worse, and to suppress his better emotions. By her persuasion he does that which, without it, it seems evident, he would not have done. He murders the good, the unoffending Duncan, and bids adieu to peace of mind for ever.

(*To be continued.*)

INSANITY DEPENDS ON SEASON AND WEATHER.

It is an old opinion, which still continues to prevail, that the influence of the celestial bodies, such as stars, comets, and planets is connected with the mind, and especially that the periodical returns of insanity are regulated by the moon. For that reason this complaint was designated by the name lunacy. I am not inclined to deny all influence of the celestial bodies on animal economy, if it be true that the moon produces the stupendous phenomenon the tide ; it is, however, certain that the periodical fits of insanity are not regulated by the moon, and that the name lunacy ought to be abolished. I here copy from Mr. Haslam's work, a passage which confirms how prevalent this erroneous opinion still is. He says :—

"Such has been the prevalence of this opinion, that when patients have been brought to Bethlem Hospital, especially those from the country, their friends have generally stated them to be worse at some particular change of the moon, and of the necessity they were under, at those times, to have recourse to a severe coercion. Indeed, I have understood from such of these lunatics who have recovered, that the overseer or master of the workhouse himself, has frequently been so much under the dominion of this planet, and keeping steadily in mind the old maxim, *venienti occurrite morbo*, that without waiting for any display of increased turbulence on the part of the patient, he has bound, chained, flogged, and deprived these miserable people of food, according as he discovered the moon's age by the almanack. To ascertain how far this opinion was founded in fact, I kept during more than two years an exact register ; but without finding in any instance, that the aberrations of the human intellect corresponded with, or were influenced by, the vicissitudes of this luminary."

On the other hand it is certain, that season and weather have an influence on the manifestations of the mind, as well as on the functions of the body. In certain years more boys, in others, more girls are born ; and there are years when abortions are more frequent, as it has been long ago observed by Plutarch. In one season the alimentary canal, in another the organs of respiration, now the eyes, then the larynx, are more

affected. The diseases are not only more common according to the season, but also more intense, and of longer duration ; it is the same with the manifestations of the mind and insanity. The vernal sun gives more activity to plants and animals, and exhilarates the human mind. The different instincts of animals appear and disappear at certain seasons : also in man the mental faculties do not always act with the same energy. Constant fogs and rains render the mind gloomy. Melancholy, with the propensity to suicide, is at certain periods more powerful than at others. Every one of a sensitive temperament and endowed with a serious, gloomy train of thoughts, will recollect that at certain periods his gloomy feelings are increased ; that he is displeased with almost every impression from without, and unfit for society. Suicide is more common, in one climate, in one year, in one season, than in others. In Vienna suicide is rare; but in one year there were in one week, seven suicides, so that the government became attentive, and ordered that the causes should be investigated. No moral event, which might explain it, could be pointed out Pinel observed maniacal paroxysms which were dependent on the season and weather, and remarked that they were more easily excited by high temperature of the atmosphere. He mentions cases where the remission and exacerbation of paroxysms corresponded with the changes of the temperature of the atmosphere from mildness to severe cold. Thus, as climate, season, and weather, influence insanity, it must depend on corporeal causes.—*Spurzheim.*

MESMERIC POWER.

THE power to magnetise, that is, to do good to our fellows by an effort of the will, by communicating the principle of health and vitality which is within us, is the most precious gift that God has bestowed on man : the exercise of the magnetic power should be regarded as a most religious act, which requires the greatest thought and highest purity of motive. The exhibition, or the attempt to exhibit the power, to gratify idle curiosity in others, our own vanity or selfishness,—or when a party is in health, and no good can or is expected to result, is profanation; as a curative agent it is most efficacious: there never can be wanting cases enough, where good may be done, to illustrate a lecture; and, if mesmerisers will confine their influence to the suffering, we shall not hear of the ridiculous cases of failure now so common. The exhibition of the phenomena connected with mesmerism are no more fitted for exhibition before a mixed audience at a theatre or a town-hall, than are the sufferings or raving of a maniac, or any other diseased creature; and what would be thought of a lecturer, exciting the diseased feelings of a maniac, or administering a powerful dose of prussic acid, to convince motley assemblies that he had the power, or that prussic acid affected the nervous system.

Those who require the proofs which most mesmeric lecturers are far too ready to attempt to give, know not what they ask, but the magnetiser ought to know; he ought to respect himself, to feel the importance of his mission, maintain his true dignity, and not abuse the power he possesses, by exciting the laughter or wonder of gaping audiences, who only, for the most part, seek amusement, and regard the whole exhibition as something wonderful: like a man putting himself in an extraordinary posture, or balancing a large pole, they wonder how ever he can do it, and think it altogether very funny.

HISTORY OF ANIMAL MAGNETISM.

DUPOTET, in the commencement of his history of animal magnetism, says, In Paris, when this new discovery first became the theme of discussion, it was assailed by every species of hostility; learned professors denounced it from their chairs; unlearned journalists made it the subject of their flippant pleasantries; it was turned into ridicule on the stage; and every satirist who could pen an epigram, directed the energies of his wit against it. But animal magnetism could not thus be put down. In the same city only a few years afterwards, when the shock of political convulsions had subsided and science and literature again resumed their dominion, the same facts again challenged attention. In vain were they denied; they were over and over again demonstrated in the public hospitals in the presence of a numerous auditory, to the conviction of the most sceptical; and the force of the evidence alone bore down those official barriers of pre-judgment which so often obstruct the path of knowledge.

Hence the Académie Royale de Médecine was in a manner forced, by the cogent remonstrances of its own members, to appoint a new commission to investigate the subject; and after a most elaborate and scrupulous inquiry, during which every possible source of fallacy which suspicion could suggest was narrowly scrutinised, the commissioners, many of whom were previously unbelievers, not only attested the truth of animal magnetism generally, but cited in their report, facts the most unequivocal, proving the existence of the higher order of the phenomena which its influence induces. In France, this was an important epoch in its history; but in the meantime, in Germany, Holland, Sweden, Russia, the new science spread rapidly; so that at present, public establishments for the practice of animal magnetism, exist in many of the most enlightened cities of Europe. Journals reporting its progress are periodically published; theses in its favour, by the candidates for medical degrees, are admitted and defended in the schools of medicine; and among those who, from personal observation, have attested its phenomena, may be enumerated the names of some of the most eminent scientific men of the age. On the continent such is the present state of animal magnetism; but in England it is otherwise: here the subject has not been fairly investigated; here it is yet only imperfectly under-

stood; and here, therefore, I expect to encounter the same obstacles, the same prejudices, even the same personal hostility which I had to contend against twenty years ago in Paris; but, so firmly do I believe in the steady and immutable progression of truth, that I enter cheerfully on the task, satisfied that if the most incredulous of my antagonists will only witness and investigate the phenomena, they will become convinced of their reality.

On my arrival in this city, it was my intention to demonstrate the influence of animal magnetism before the students and medical professors in the public hospitals, and for some time, through the kindness of Dr. Elliotson, I was permitted to do so at the North London Hospital; but the managing committee, having in his absence objected to my continuing my operations at this Institution, I was obliged to seek another arena, and the apartments I have now selected are sufficiently spacious for the purpose. This circumstance I do not mention with the intention of imputing blame to any of the parties concerned, but simply from the desire of its being clearly understood that I have never avoided confronting the most sceptical members of the medical profession, and have always courted, if temperately conducted, the most direct and rigid investigation.

Here, therefore, in the presence of many highly distinguished visitors I daily pursue my demonstrations—here I have convinced many of the real existence of the magnetic influence, nay, on several occasions, have magnetised the sceptics themselves,—and here I have succeeded (which is to me a more gratifying reflection) in alleviating the sufferings of many persons afflicted with chronic nervous complaints, which had resisted every ordinary method of medical treatment.

The curative effects of animal magnetism, at an early period excited the jealousy of the medical faculty in Paris; hence, the Académie Royale de Médecine, in the exercise of its royal prerogative of intolerance, issued the following law against it:—"No physician shall declare himself partisan of animal magnetism, either by his practice or by his writings, under the penalty of being struck off the list of docteurs-régents." This intolerant decree was dated 27th August, 1784; but it was some consolation to the professors of the new science to remember that only a few years previously, in 1745, the same august body had proscribed the practice of inoculation as "murderous, criminal, and magical;" that in 1636, after lengthened debates and expostulations, it prohibited the use of antimony; and shortly afterwards issued another of its royal mandates against the introduction of quinquina or the Peruvian bark, which the sagacious ecclesiastical authorities alleged could possess no virtues, save what it derived from a compact which the Indian who had discovered it must have made with the devil. Hence it would appear, that if learned incorporate associations of science have the advantage of enjoying the collective wisdom of their members, they have also the disadvantage of being encumbered with the aggregate weight of their prejudices; and accordingly, few discoveries have ever emanated from the bosom of Royal Societies, which, in their anxiety to maintain the retrospective dignity of science, forget the intuitive progress of the human mind. It may be true that the terrors of the inquisition have been abolished, and that the stake is no longer the symbol of their tyrannical power; but such decrees as the above are calculated to perplex, harass, and torment the individuals against whom they are directed. It is clear that the above anathema of the Académie Royale de Médecine against inoculation, antimony, Peruvian bark, and animal magnetism, could no more arrest the progress of science, so far as either of these discoveries was concerned, than could the voice of Canute the Great restrain the influx of the tide before him.

INFLUENCE OF RANK ON THE FORM OF THE HEAD.

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

***Note by the Editor of the Quarterly Phrenological Journal.*—This is a remarkable passage, to be written by one who refuses credence to phrenology—that is, to the localisation of the mental powers. But we may conclude it to be only an instance of rather random composition; the author not knowing exactly what he intended to say, or not considering whether he was able to prove his statements. It appears from the passage, that there is a form of head characteristic of intelligent people, and that Dr. Bushnan knows what form is so. Now, the form of the human head, as Dr. Bushnan admits, is indicative of the form of the brain; and the form of the brain is just the relative proportions of its parts. Phrenologists say that the mental tendencies of persons mainly depend upon these relative proportions; and that by examining the external form, which is the index, or sign of these proportions, they can predicate the mental tendencies. But Dr. Bushnan's language implies that he has even outstripped them in this inquiry, as will be evident by calling to mind what he must have discovered or learned before he could write the above passage First he must have determined that there are forms of heads indicative of the degrees of intelligence in men. Secondly, he must have ascertained what forms of head characterise the different classes of society, in accordance with the greater or less intelligence of the individuals composing these classes. Thirdly, he must have obtained sufficient proof that the children of the poor retain the form of head peculiar to that rank, after being highly educated, and transferred from their earliest years to the society of men of higher rank: no easy task this, consi-**

dering what a small number of the children of "peasants and labourers" are "highly educated and transferred to a higher rank in their earliest years." Fourthly, he must have seen many heads or skulls, or representations of such of these lucky individuals of humble birth, and of their descendants through successive generations; otherwise how could he ascertain the gradual change? If he has accomplished all this, verily he has done much. If his own labours have not accomplished it, where did he find the proofs which should authorise the passage quoted? This author, be it remembered, blames the whole phrenological school for believing upon insufficient evidence, and scorns to do the like.

MIND AND SOUL.

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

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

INTELLIGENCE.

Mr. Holm on Monday the 24th of April delivered another of his course of lectures on Phrenology; this lecture comprehended the organs of *acquisitiveness, constructiveness, self-esteem, love of approbation,* and *cautiousness;* all of which were extensively illustrated by casts and descriptions. The organs under consideration this evening gave occasion, from time to time, for some eloquent touches upon the necessity for the existence of such functions, and the moral benefits and individual happiness consequent upon their proper use, and also, the misery, unhappiness, and evil, arising from their abuse. This touching upon what may be termed the ethics of phrenology, in public lectures is well calculated to aid the science, and the applicability of these observations to moral guidance gives them a value independent of phrenology.

National Association Hall.—On Wednesday the 26th ulto, Dr. Epps, who appears to be a most popular lecturer at this Institution, delivered his second of a short course of lectures upon "Physiological Phrenology;" or, what we presume may be more clearly explained as the law of hereditary transmission of mental and physical qualities from the parent to the offspring. This is a subject which of all others is the most important as regards the improvement of the race; and one, the importance of which is now beginning to be fully acknowledged. We trust, ere long, the knowledge obtained by society from popular lectures, &c., of this description, will be acted upon, not only by the medical man, but by all classes of society. This subject is particularly interesting, consequently we were not surprised to find so numerous and respectable an audience assembled to hear the Dr., whose facility of rendering popular and easy of comprehension any subject, however much it may have been previously clouded by technicalities, must have been appreciated by all who have heard him.

CORRESPONDENCE.

To the Editor of the People's Phrenological Journal.

Birmingham, April 28th, 1843.

Sir,—I beg leave to correct an error in the letter to Mr. George Combe, by Dr. Andrew Boardman, inserted in the 12th No. of the "People's Phrenological Journal," as it may tend to mislead persons making experiments in Mesmeric Phrenology. It is there stated that the organ of active *benevolence* is the anterior of *pity.* This is not the fact. The organ of *pity* is on the *lower* part of *benevolence.* The organ of *grief* or *sorrow,* too, lies at the top of *eventuality,* and not so near to *wit* or *mirthfulness,* as to be understood as the exterior of it. In the case of the female operated on by T. Uwins, Esq., when she said "they are going to dance," "I'll have a jig with them," the mesmeriser must have had his finger on the organ of *dancing.* This organ lies a little above *constructiveness,* and may be found on Mr. Combe's bust at the lower part of *ideality.* If he had raised her on her feet she would have danced as readily as if she had been awake. I have danced with somnambulists whilst pressing this organ, and the effect is truly astonishing. By adding *tune* and *time,* increases the interest, as they will

sing and dance and step to time so correctly, that persons not acquainted with such matters cannot fancy them asleep. This organ with twelve others I have added to the bust, and I have no doubt many more will be found in future experiments. I am glad to see that you have taken up the subject, as I think the eyes of the phrenologists will not remain closed when such facts are daily brought to light. Strange indeed, that the very test of the truth of the science should be so little noticed by its staunchest advocates.

I am, Sir,
Yours sincerely,
CHARLES PEMBROOK.

38, Cox street,
Birmingham.

To the Editor of the People's Phrenological Journal.

SIR,—It is evident that there must be an organ in man, the special and sole function of which is to produce or detect superficialness ; this organ, I presume to say, is the organ of *wit*, by which we are able to detect sophistry and deception, for by it we perceive the superficialness of the means employed by the sophist and deceiver ; this is done as it were instinctively by all persons that I know possessing the organ of *wit*, and consequently cannot be produced in the mind by consecutive thought. I am acquainted with a female who possesses an external development of the organ of *wit*, and her whole life seems absorbed by this organ, every saying and every act which she performs seems tainted by its operation. She is tiresome, a nuisance at times, and yet a terror. Her attention seems wholly directed to the clothing of every object which engages her. The perception of the similarity of the object appears in her a subsequent act ; for she says that at the moment she feels *merely* an impulse to cover, to clothe, or produce superficialness ; this is indeed very apparent in her conduct. The same remarks are applicable to a whole family with whom I am nearly related, all of which possess an excellent development of this organ, and it is very remarkable to perceive the continual tendency in all of them to cover and cloak every act and saying, either to produce mirth for a selfish purpose, or to hide their concerns from their neighbours and acquaintances. The perception of superficialness in the conduct and manners of others is remarkable in them, because the whole family possess it in a very high degree. The perception or recognition of superficialness, if not always, yet is often resorted to as a means for concealment ; just as it is resorted to as a means to produce mirth,—which means witty acts and sayings, if analysed is (allow the expression) seen to be nothing but useful deception, and is also resorted to by the sophist and deceiver. I will conclude this letter with remarking as an apology, that I was stimulated to write this by an observation of yours in No. 9 of your journal, where you observe that "all interested in the improvement of the science, should devote a portion of their time to the collection of facts to clear up the doubts concerning this and other organs ;" and I need only observe that this was my sole motive in venturing to throw my mite in the treasury, trusting and hoping that there will be no offence in my replying.

I remain, yours, &c.,
S. BESWICK.

To the Editor of the People's Phrenological Journal.

SIR.—Permit me to say that I hail with pleasure the appearance of your excellent journal ; which was very much needed in order to diffuse information on phrenology. Never was there a period when this important science assumed such an interesting aspect as the present : now that bigotry and prejudice are giving way, and men are disposed patiently to investigate its principles and assumptions. There, however, remains yet much to be done, especially amongst the religious part of the community, in order to remove their prejudices. Phrenology has suffered much, and still does suffer much, from its professed friends, who, very absurdly, from it infer the doctrines of materialism and necessity. If these doctrines have no foundation in phrenology, it is high time for phrenologists to show they have not ; especially when those who favour materialism are not backward to disclose their sentiments upon it. With respect to materialism, it is obvious it can have no countenance from phrenology, so long as its great principle is maintained,—"that the brain is the organ of the mind." As to necessity,—this may be regarded as a metaphysical question ; and up to the present time little light has been thrown upon this department of the science. Dr. Engledue's proposition savours much of necessity ; and although I will not charge him with being a Socialist ; yet he has broached doctrines untrue, and upon which the whole fabric of Socialism is built. We think this is a very important point, inasmuch as our responsibility is predicted upon our being free ; and could it be shown that man acts from compulsion, necessity, &c., he ought not to be held responsible for his actions, nor ought any principles or cases to be laid down for the government of his conduct ; as it is absurd to attempt to lay down rules for persons who cannot help doing what they do. We will advert to one or two of the Dr.'s propositions. First,—that man's actions necessarily result from his organic constitution. If by organic constitution is meant the whole of man's organism, the proposition is self-evident (excepting one word.) What is it more than affirming that man acts by and through his organs ; or, by and of himself merely ? He does not expect there is a possibility of a man's acting by or through the organization of another. But what is the meaning of the word necessity in the proposition ? Does he mean that amongst a thousand subjects upon which the organs may be exercised, (I mean taking men collectively,) man has no choice in exercising them ? Perhaps he will best explain his meaning by the following sentence :—The rulers of this country have yet to be taught that man's conduct is the inevitable result of his cerebral organism, modified by the circumstances which surrounded him at any stated period. Here is the same view in this sentence, with a little addition, viz. : the action of circumstances ; and this perhaps is the necessity laid upon a person to do as he does vaguely hinted at in his first proposition. Let us try his assertion. Suppose a man in whom the animal propensities preponderate : these organs being most powerful would inevitably lead him to commit immoraliiy in some form or other ; and of course every indulgence would give greater activity to the organ, and thus he would daily become worse and worse ; and according to Dr. Engledue's views, it would be utterly impossible that such a person could be redeemed. Oh, but then there is the action of circumstances,—such a

vague, indefinite term, that we are lost in it. I will merely say of this, that, until a circumstance can be shown to be active, it is absurd to talk of its modifying power. We would say further, that Dr. Engledue's doctrine of necessity affirms too much. In children whose moral faculties predominate, it would be utterly impossible for them to become immoral. Unfortunately, however, for the doctor, he has made one proposition to cut the throat of its elder brother, viz.: that man has the power of modelling his organization, so as to produce, by a series of combinations, a high moral and intellectual character, or a character decidedly the reverse; in fact, that the existing state of society is his own production, and that he can either exalt or depress it by attending to or neglecting the laws governing his structure." I would merely observe further, that the science of phrenology must stand or fall on its own merits. Believing, however, as I do, the truth of revealed religion and the truth of phrenology, I think, as both one and the other proceed from the same source, —they must harmonize. I am aware that it is improper for religious people to reject a science, because they think it makes against revealed religion. If the science of phrenology is true, as I argue with religious people, it must stand; and by their refusing to investigate its claims, they give their opponents a decided advantage; who getting acquainted with the science, from it may draw false inferences; and they are not able to detect them; and thus error is permitted to spread without its being shown to be opposed to the fair inference deducible from the principle of the science. Should you think these lines worthy of a place in your journal, they are at your service. ISAAC VALE.

TO OUR READERS.

THE subscribers to the People's Phrenological Journal are informed that in accordance with the request of many correspondents, we shall commence in the next, or following No. to give practical instructions for Mesmerism, deduced from the writings and teaching of Mesmer, De Puysegur, Borbadin, De Leuze, Dupotet, Elliotson, Chenevix, &c.; and a brief account of the modus operandi of the process, as believed by the different practitioners.

TO CORRESPONDENTS.

W. Vincent is right, there has been great inconsistency shown by phrenologists in general; like professors of other systems, they have preached much and practised little; had their own lives and conduct been a practical illustration of the truths they believed, great good must have accrued,—consistent marriages would have been numerous, households well regulated, children properly taught; and with these facts before their eyes, people must have believed. Phrenologists, like other people, keep on marrying for wealth and other objects; do not govern their own passions; send their children to public schools, and now are positively splitting into sections, if not sects. Truth never can realize much for the world in general till brought into practice. What a different world would this be now, if for the last 1800 years, Christianity had been practised as well as preached! what millions of lives and treasure would have been saved, had the professors of it lived as if there was another world, as well as *teaching* that there is, and been content to look forward to the world to come for their recompense, and not at all times been so careful to accumulate the dross of this world for the mere gratification of themselves and their immediate connections: all should strive to bring both Phrenology and Christianity into habitual practice; they both lead to one point, universal goodness, and necessarily, therefore, universal happiness.

Query.—We shall endeavour to continue the Temperaments next week

Mr. Jephson.—It is most important to know the phrenological developments of a child; it is impossible to educate it properly without: but merely being told by a phrenologist that No. 1, 2, 3, 4, &c. is large, small, or medium, is of little use, because it leads to no result. Parents and teachers must understand phrenology before they can apply it.

W. C.—Marked busts are not to be much relied on, nature is the only book to study from, all the rest is merely index.

Wm. McDougal asks our opinion whether mesmerism *involuntarily* excites the phrenological organs, and calls forth their manifestations? We are not in possession of facts enough to answer decidedly. Cerebral excitement, we are sure can be induced; but the manifestations we have seen are not invariably uniform enough, or at all times in accordance with the attributed function of the organ. In some cases we have seen and operated, the manifestations have been so marked and decided that it was impossible to doubt.

T. W., Walworth, writes under a wrong impression. Phrenologists take great pains to explain that they do not enter into the theological question concerning man's soul, as we have explained in previous Nos. of the Journal. We do not consider mind and soul as one; we must refer to our previous expositions of what we mean by mind. The theological question of man's soul and immortality have no more to do with the science of cerebral phisiology, than they have with organic chemistry, electricity, or any other of the natural sciences.

T. M. (a constant subscriber) is wrong in attributing bad motives; the plates which will occasionally be given are intended for regular subscribers, and was noticed in the parts to appear in Part 3. It was a typical error in the *Nos.* T. M. should know that it is indicative of moderate *conscientiousness* to attribute sordid motives to others. The cause is, that the individual feels that he should so act himself, and cannot conceive others being actuated by higher motives.

A Learner asks what phrenology is particularly applicable to? We reply by a question—to what is it not applicable? Every thing we know depends on man's mental powers,—the science which treats of these must, therefore, be applicable to everything, and is the most important of all sciences.

Want of space compels us to postpone many notices to correspondents and communications.

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(Continued.)

CHAP. X.—COMBATIVENESS.

WE come now to the consideration of a group of organs of quite an opposite tendency to the social and loving feelings seated in the posterior region of the brain and the cerebellum. These instincts have their organs in the middle lobe of the brain laterally and posteriorly. These powers under excitement urge to acts of violence and selfishness; their own gratification, when blindly sought, can only be obtained at the expense of others; they are mere selfish propensities; these acts result from the abuse of the feelings. When acting in the service of the higher powers, and for the protection of the objects of the kindly affections, it must be seen they are as essential to the well-being of man, as any other portion of his nature; but they must be directed; and owing to the general ignorance prevailing as to the existence of the primitive faculties of the mind, nothing of course can be generally known or practised with regard to the proper training or educating of them; and the result too often shows that feelings requiring subjugating are, by the methods adopted, positively excited and strengthened; and this is one reason why so many in after-life are found acting habitually under the influence of their violent and selfish propensities, ensuring the misery of themselves and those around them.

Dr. Gall gives the following account of the discovery of this organ:—After giving up all the metaphysical systems of the mind, and he had become anxious to discover the primitive powers by observation, he collected in his house a number of individuals of the lower class of society,—such as coach-drivers, carmen, servants, &c., and when he had acquired their confidence by giving them wine and money, he questioned them about the striking peculiarities in each other's character. In the accounts they gave, they dwelt particularly upon those who were always inclined to provoke quarrels and disputes; they also noticed particularly those who were remarkable for their pacific dispositions; they pointed them out with contempt, designating them POLTROONS. Dr. Gall became anxious to discover if there was a difference in the organization of the BRAVOES and the POLTROONS; he ranged them on opposite sides of the room, and found upon examining their heads, that those who delighted in quarrels had the part of the brain a little above and behind the ear much larger than the others.

Dr. Gall observes that there could be here no question about the influence of education, nor could this prominent feature in the character be attributed to the influence of external circumstances, for the men were uneducated, and had all been under the influence of similar circumstances; and men in the rank to which they belonged, abandon themselves without reserve to the impulse of their natural dispositions.

We may here digress for a moment to observe, that there does not exist in any point of view greater difference in the natural dispositions of men, than in respect to the strength or deficiency of this power; while some love danger for its own sake, others are really afraid of a Barbary hen, if she but ruffle her feathers with any show of resistance. Positive fear does not result from the absence of this power only, but it depends upon other parts of the organization; we wish merely to point out the absurdity of asserting that habit or circumstances (external ones) form the character; the natural powers may and should be directed, but it is impossible to root out one strong feeling and plant in its place its opposite; as well might we seek to train the game-cock to be timid and pusillanimous, or to make the bull-dog fawning as a spaniel.

At the time Gall was making his observations, the spectacle of fighting animals still existed at Vienna. One man belonging to the establishment was so extremely intrepid, that he frequently appeared alone in the arena, to sustain the combat against a wild boar or bull. In his head the organ was found to be very large. Dr. Gall next examined the heads of several of the students of the university, who had been dismissed for exciting contentions, and being continually engaged in duels. In them also the organ was large. He met with a young lady who had repeatedly disguised herself in male attire, and maintained battles with the opposite sex. On the other hand, he examined the heads of numbers of a contrary disposition, and in every instance, however the heads might be alike or different in other

parts, in all of the bold and fighting tendency, he found the organ of *combativeness* large, and the same place narrow or depressed in the individuals of a pacific disposition.

Much ridicule has been attempted to be fixed upon the science of Phrenology, on account of the promulgation of this discovery of Gall. The Creator, it is said, cannot have implanted a faculty for fighting in the mind. Fighting is the manifestation of the faculty in abuse; but that it exists has been recognised by the metaphysicians. Mr. Stewart and Mr. Reid both admit the feeling, and call it "sudden resentment." Dr. Thomas Brown gives a beautiful description of it under the name of instant anger. "*There is a principle in our mind*," says he, "*which is to us like a constant protector*, which may slumber indeed, but which only slumbers when its vigilance would be useless, which awakes at the first appearance of unjust intention, and which becomes *more* watchful, and *more* vigorous, in proportion to the violence of the attack which it has to dread."

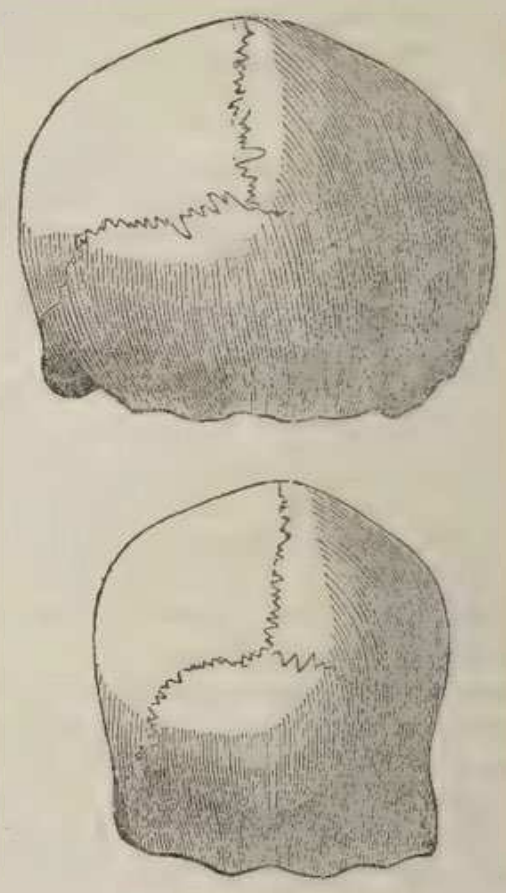
"What should we think of the providence of nature, if when aggression was threatened against the weak and unarmed, at a distance from the aid of others, there were instantly and uniformly, by the intervention of some wonder-working power, to rush into the hands of the defenceless, a sword, or other weapon of defence? And yet this would be but a feeble assistance, if compared with that we receive from those *simple emotions*, which heaven has caused to *rush* as it were into our mind, for repelling every attack." This feeling is recognised by poets and authors, and minutely described by them, and we place great reliance on these descriptions; they are for the most part correct observations of what really exists, and often times more useful than the profoundest theory, when unsupported by facts.

Sterne makes "Uncle Toby" say, "if when I was a school-boy I could not hear a drum beat but my heart beat with it, was it my fault? Did I plant the propensity there? Did I sound the alarm within, or nature?" Uncle Toby justifies himself against the charge of cruelty, showing that the most opposite feelings may, under different circumstances, reign supreme in the same mind. He asks in continuation, "Did any one of you shed more tears for HECTOR?" and when KING PRIAM came to the camp to beg his body, and returned weeping back to Troy without it,—you know, brother, I could not eat my dinner. Did that bespeak me cruel? or, because, BROTHER SHANDY, my blood flew out into the camp, and my heart panted for war, was it a proof that it could not ache for the distress of war too?"

Tacitus mentions a lady VERULANA GRACILIA, "who followed neither kindred, nor children, nor relations, but only followed war."

Dr. Johnson says "courage is a quality necessary for maintaining virtue, that it is always respected even when associated with vice."

Situation of the organ, at the posterior and inferior angle of the parietal bones. In the head of an individual it will be more easily traced by observing the top of the ear, and passing the hand from the back of the ear towards the organ of *adhesiveness* previously described, taking particular notice not to include in our notions of this organ, the space occupied by the bony protuberance at the back of the ear immediately behind it; the organ of *combativeness* is above, and posterior to this. When large, a positive projection will often be observed; it gives great breadth and fulness to this region of the head, (see plate) or an elon-



gation behind the ears, or rather behind an imaginary line drawn over the top of the head from opening to opening in the ears, as *adhesiveness* gives breadth to the back of the head as well as squareness, before turning round to the lateral region. This organ being large, there is great space occupied before we pass from the ear round to the back part of the head; when the organ is small, if there is no depression, the head will be very narrow from side to side at the back part, and very little space behind the ear; the back organs will appear very close to the ears.

Primitive Function.—A tendency to offer resistance. Fighting is a modification of the powers; it gives increased energy, with increase of danger and difficulty. In some way or other this faculty seems to give increased power and activity to all the other faculties; it imparts a general restleness to the character, and love of action; stirring scenes and excitement are sought out for the pleasure they afford. This love of strenuous exertion is manifested mentally as well as physically,—the emotion accompanying the activity of this faculty is called boldness, or courage,—when acting in abuse, there will be shown a love of contention, with a natural tendency to provoke

assault. It is not the mere momentary burst of passion which passes instantly away, but an habitual warmth and hardihood, which result from this faculty,—a courage and boldness to meet danger, to contemplate it coldly, and even to draw from opposing causes strength and power to resist. When there is a deficiency of this organ, the character will be timid, wanting in energy and action; much may be thought and intended to be done, but action and general effectiveness will be wanting.

Auxiliary Faculties.—Destructiveness is soon aroused to the aid of its closely approximating neighbour. Gall did not for some time distinguish between the two organs. This organ may be called into action by any of the faculties of our nature, and then it will be aided in proportion as the exciting organs are larger or smaller. *Firmness, self-esteem, love of approbation* second this power; the latter, or love of glory, excites the most extraordinary manifestations of this faculty in high or low.

(To be continued.)

SUFFERINGS OF ANIMALS DESTROYED BY OTHERS FOR FOOD.

THERE is another fact relating to this subject which must not be omitted, as it is a singular and beautiful provision of Providence, for mitigating the pain of destruction. In the neck, near the skull, there is a point where a wound of the spinal marrow produces instant death, apparently without suffering; and it is not a little remarkable, that such effect is confined to a single and constant point. Now this point, though perfectly defended from all ordinary injuries, is accessible to a certain degree of violence, when that violence is skilfully applied. Dr. Maculloch remarks, that the knowledge of this fact, which man has only discovered by experiment, has been given to all predatory animals from their birth; and if this is a needful security to them for procuring their food, it is still more a merciful provision for the suffering animal. "Every one knows," says he, "that this part of the spine is almost always the object of attack; while, if there are some animals which as instinctively seize on the carotid arteries, the design is of the same nature, and both equally confirm the present views." *–Duncan's Sacred Philosophy of the Seasons. Summer;* page 288.

Note of the Editor of the Quarterly Phrenological Journal.—This is a view of the events of nature, highly agreeable to our feelings of *benevolence* and *veneration*, and has been many times urged by kindly disposed and pious writers. Yet is it both a partial view and a dangerous style of reasoning. It is partial, because it represents only some of the methods of destruction in which the pain of death is inflicted slightly, and wilfully passes by many others of a directly contrary character. And it is dangerous, because the minds of youthful readers usually dwell on such expositions with earnest pleasure, at a first glance; but ere long more clear-sighted among them detect the fallacies, and are then in danger of distrusting better established truths, on finding them associated with false representations in other things. The first work which we happened to take up after perusal of the paragraph copied above, was the 94th vol. of the Cabinet Cyclopædia, in which we immediately met with the following passages, totally irreconcileable with the views of Dr. Duncan and others:—"Dr. Shaw informs us, that the lion is supposed to prey chiefly on the wild boar; but he adds that the latter often defends himself with such fury, that both combatants are found dead and dreadfully mangled." . . . . "The larger kinds of snake are great destroyers of porcupines; they devour them and both animals are destroyed. The snake seizes the porcupine by the head, and sucks it in; the quills, which were flattened down while the body was going in, afterwards become erect, run through the snake's body and kill it." . . . . "With such strength and ferocity his (the tiger's) aggressions upon other animals are unceasing, and by no means limited to the object of supplying his wants." Whether or not these particular instances have been stated with perfect accuracy is of little moment; the fact is indisputable, that a vast deal of suffering exists in creation, and animals are by no means impelled always to supply themselves with food in such way as to cause the least possible suffering. But as phrenologists, we must keep in mind the important fact, that all our explanations of the works of nature are merely the impressions made on our own minds or brains, and must often be exceedingly imperfect or partial. Occurrences may thus appear to indicate *benevolence* or cruelty in our eyes, and yet it seems possible enough, that they may be neither one nor the other in reality. We once witnessed a striking illustration of the different aspects under which creation is seen by different persons. A lively young gentleman, with considerable development of *individuality, ideality,* and *wit*, remarked, that divines talked much of the wisdom, the power, and the benevolence of God; but for his part, he saw all nature teeming with His wit, His humour, and His genius. A lady present, in whom *ideality* and *wit* were moderate, but *veneration* very prominent, expressed herself completely shocked at the impiety of the gentleman's remark. Here, each received a peculiar impression from observation on external nature, and each assumed that peculiar impression to be the true representation of the attributes of God.

INSANITY—TREATMENT OF THE FEELINGS.

INSANITY particularly concerns the deranged feelings; and, as their functions appear often disordered in the state of health, it has been said that the whole world is a madhouse. It is real madness as soon as the will has lost its influence on the actions of the feelings; besides, we find in insane people the activity of all the primitive powers of the mind, and their manifestations modified in every individual, as is the case in the rest of mankind. There are good and ill-tempered insane: some are bashful, others do not know what is due to decency: some are morose and quarrelsome; others gay and cheerful: some, being with other patients, continually create insurrections, and persuade the patients to commit acts of mischief; others are peaceable and obedient. We meet among them with noisy and quiet, cunning, stubborn, though tender in their appearance; distrustful, jealous, envious, vindictive, irascible, or for-

bearing; open, candid, and mild; proud or modest; and, in short, every variety of character. Many have the propensity to escape; they feel uneasy, and expect to be better somewhere else, &c. These different characters of the insane ought to be understood by those who take care of them. They are explained in the same manner as in the state of health. It is impossible to lay down general rules, which are sufficiently comprehensive to meet each circumstance which may enter and materially affect the particular case. One must be soothed, the other threatened. Pinel says, "the doctrine of ballancing the passions of man, by others of equal or superior force, is not less applicable to the treatment of the insane than to the science of politics. Unfortunate then is the fate of those maniacs who are placed in hospitals for the insane, where the basis of practice is routine, and where, perhaps, the patients are abandoned to the savage cruelty of underlings."

Insane people require a modified treatment, as well as children and adults, in the state of health. It ought never to be forgotten that, with respect to other persons, men always act by feelings and not by reasoning. Mr. Haslam says, "we have a number of patients in Bethlem Hospital whose ideas are in the most disordered state, who yet act with great steadiness and propriety, and are capable of being trusted to a considerable extent." Moreover, it is to be remembered that sane and insane, acting by feelings, are guided by different motives; that is, what is motive for one is none for another; and though the intellectual faculties are deranged, he who understands the feelings will regulate the actions. One insane will behave well by veneration; another by fear; a third will be guided by the *love of approbation*, often by attention paid to his *self-esteem;* many by gentle manners and kindness; melancholic, anxious, and fearful patients, by the greatest mildness. The conversation must be fitted to the various states of mind wherein we find the patients; for they are not always disposed in the same manner. Derision does great harm, particularly in those who have much *self-esteem*. Such a feeling being disdained, will be excited and excite others: on the other hand, their haughtiness must not be coaxed; they must be respected, but made obedient to kind and firm authority. For that reason, persons insane by pride, are seldom cured in the bosom of their family, where they are accustomed to command.

All who have had experience in this department agree that deception is extremely hurtful to madmen. If they detect it, they naturally lose the confidence and respect they ought to entertain for the persons who treat and govern them. Dr. Hallaran says well, "Maniacs, when in a state to be influenced by moral agents, are not to be subdued by measures of mere force; and he who will attempt to impose on their credulity, by aiming at a too great refinement in address and intellect, will often find himself detected and treated by them with marked contempt." A sore or inflamed part of the body is not to be rubbed, an inflamed muscle is not to be moved, and an inflamed eye is not to be exposed to strong light: in the same way any feeling, being too active or deranged, ought not to be put into action. Irritating an angry dog or man is irritating the respective feelings. Every object which may excite the deranged feelings ought to be removed. This is the case with religious insanity, in pride, in melancholy, and in any other feelings. How injudicious is it therefore to give books to persons insane from religion, or to let them hear sermons, which nourish their disorders; or to keep with melancholics a conversation on the subject of their despondency! Persons who are susceptible of the liveliest emotions of joy and grief, are very irritable in general, require a particular care. Thus, the mutual influence of the faculties may be employed as a means of curing the disordered feelings. Every irritable power is then to be spared and kept quiet, while the other feelings are to be excited. In this manner hysteria and hypochondria are often cured by love of attachment. Hence, I may say again, he who takes care of the insane, ought to understand the primitive powers of the mind, and the individual dispositions of the patients; and it is not sufficient for a physician to make his first approach with the assumed aspect of unbridled authority. Indeed the suitable regulation of the feelings of insane people requires something more important than muscular strength, a martial look, a haughty countenance, and the assistance of keepers, manacles, and fetters.—*Spurzheim.*

SUGGESTIONS TO PHRENOLOGISTS, ON THE REQUISITES FOR THE ADVANCE OF PHRENOLOGY.

(From the Quarterly Phrenological Journal.)

AGES may perhaps elapse before phrenology shall be sufficiently advanced towards its maturity, as a science, to entitle it to be ranked on a par, in point of perfection, with others included under the general terms of Natural History, and Natural Philosophy. Much has been done; but much remains to be done. If we converse with persons yet altogether ignorant of the principles and applications of phrenology, we are struck by the dogmatism and empiricism which characterize their ideas, (provided they have any ideas at all,) on the functions of the brain on mental philosophy, and on almost all moral questions; and we see forcibly enough the necessity of having some ascertained and guiding principles, as data whereon to base our reasons of action. If we turn from their crude and often conflicting notions, (in which gleams of truth may indeed be detected, but so mixed up with errors as to be nearly valueless in practice,) to the clearer lights now yielded by phrenology, we are surprised at the progress that has been already made towards explaining and solving many of the great ques-

tions of moral science. When tested thus, by comparisons between the precise, straightforward, steadily based, and harmonising ideas of competent phrenologists, and the confused, doubtful, unsteady, and often jarring notions of others, we are always induced to estimate our science at a very high rate, and even to esteem it as approaching towards perfection. It is only after carefully examining in detail the numerous unsettled questions relating to it, that we can persuade ourselves of its being a science still bearing the immature form of infancy, after so far advancing beyond the limits of previous knowledge. But a conviction thus induced, of the necessity of giving close attention to the elucidation of several yet obscure points, and for seeking to throw additional light on others, has led to the following suggestions, offered as hints to those persons who may be disposed to follow out any of them, in their own studies and investigations.

Division of labour is far from an unimportant matter to be pressed upon the attention of phrenologists. The science of phrenology is vastly extensive, and comprehends so many different enquiries that almost every mind may find itself adapted for the investigation of some department. No one can hope to excel in all; and the probability is great, that he who divides his attention equally amongst the different branches will do little towards improving of knowledge of any. If a person be desirous of advancing phrenology as a science, he must select some points for especial attention. In other sciences we find this done; and the consequences are seen in a rapid increase to the sum of human knowledge. Suppose an individual to fix upon some one organ, and carefully to examine its relative development in the heads of all his acquaintances and of celebrated persons; at the same time accurately noting the manifestations of the faculty supposed to be connected therewith. It is scarcely possible that one of good ability should do this, without acquiring a more exact knowledge of the function and influence of the particular organ, than is possessed by others. So far he would add to the sum of human knowledge, by taking a step in advance of others. If each of the cerebral organs and faculties had persons devoting themselves to its elucidation, this branch of the science would be much advanced. And if other departments of phrenology were also studied with the same especial attention, the result would undoubtedly be a great accession to our general knowledge of the subjects; —in other words, a rapid advance of the science. Numerous are the divisions which might thus be selected from. Single organs or groups of organs might be so studied, either by themselves, or with reference to their particular directions in activity, in accordance with the development of other organs, or under varied external circumstances. More general views might also be made matters of close attention, such as comparative phrenology—the effect of morbid conditions of the brain or body on the mental manifestations—the mutual influence of the faculties—the physical conditions of their activity—many moral applications of phrenology—and other subjects; to some of which we shall allude more particularly in a future number. But whoever wishes thus to devote his attention to the improvement of any given department of phrenology, must keep constantly in view, that his chances of success will greatly depend on the extent and accuracy of his own examinations of nature. He must undoubtedly first learn what is already known in relation to his inquiry; but the mere learning of that which has been previously discovered by others, or the repetition of that which has been already accomplished, though useful to the individual, is of course no advancement of science. Individuals may increase their own knowledge by learning from others, but the knowledge of the race can be augmented from the store-house of nature only.

(To be continued.)

USEFULNESS OF PHYSIOLOGICAL KNOWLEDGE.

"Almost all classes of the people of this country are profoundly ignorant of the physiological laws which regulate their own existence; health may consequently be improved by making a knowledge of the nature of the human organisation, and of the external agents by which it is influenced, an elementary part of the national education. The physical sciences are not, as Count Rumford maintained, the sole sources of human improvement; but without their aid no solid advances can be made in civilisation." * * "It has been shown that external agents have as great an influence on the frequency of sickness as on its fatality; the obvious corollary is, that man has as much power to prevent as to cure disease. That prevention is better than cure is a proverb; that it is as easy, the facts we have advanced establish. Yet medical men, the guardians of the public health, never have their attention called to the prevention of sickness; it forms no part of their education, to promote health is apparently contrary to their interests: the public do not seek the shield of medical art against disease, nor call the surgeon, till the arrows of death already rankle in the veins." * *

"A bill, embodying a plan for enabling the labouring poor to provide support for themselves in sickness and old age, by small weekly savings from their wages, was introduced by Mr. Dowdeswell, and approved by the House of Commons in 1773; but it met with the same fate as another bill framed by the Commons in 1789, and founded on tables computed, at the request of a committee, by Dr. Price. The Lords rejected both bills; and thus deprived the labouring poor of the guidance of a legislative act in the formation of friendly societies for half a century."—*Farr's Vital Statistics, published in Maculloch's Statistical Account of the British Empire. Vol. II.* (Pages 600 and 572.)

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

THE APPLICATION OF PHRENOLOGY TO CRITICISM.

MACBETH. *(Continued.)*

It is proper here that we spare a word or two for the "dagger scene." Notwithstanding the resolution to which he has been worked up, the better feelings are not so entirely suppressed in Macbeth as to leave him quite at his ease. Though determined to commit the crime, he still feels that it is a grievous crime he is about to commit; accordingly, when Banquo leaves him for the night, and he is left in solitude to his own reflections,—and what is the most awful state to a mind not at ease with itself,—waiting the signal for the dreadful act, fancy, aided by the highly-excited state of his powers, presents to his mind's eye an "air-drawn dagger," seeming distinctly visible, yet eluding his grasp. This, though a highly poetical incident, and well adapted to produce a powerful effect in the theatre, is not without example in real life. It is perfectly well established, that a high degree of excitement in some of the organs has, in numerous cases, given rise to the curious phenomenon of things and persons, not present, being so distinctly apprehended by the mind as to be mistaken for objects really visible. Macbeth may easily be conceived to have undergone this delusion at a moment of such awe and agitation; and that this is the cause of the apparition he seems quite aware, when he declares it in as distinct language as could have been used by a phrenologist:

> A dagger of the mind, a false creation,
> Proceeding from the heat-oppressed brain.

And afterwards he observes,

> There's no such thing,—
> It is the bloody business that informs
> Thus to my eyes.—

Thus rejecting the idea of the appearance being supernatural, and accounting for it, quite philosophically, from ordinary causes. The remainder of this soliloquy is inimitably fine, showing him to be so much alive to the horror of the crime he is about to commit, that he invokes even inanimate matter not to inform against him:

> Thou sound and firm-set earth,
> Hear not my steps which way they walk, for fear
> Thy very stones prate of my whereabout,
> And take the present horror from the time
> Which now suits with it.

This horror, it may be thought, might have led him to pause; but he has now gone too far to retract. The guilt of the crime is in fact already incurred, and to draw back now would not be virtue, but cowardice, the shame of which he is anxious to avoid, almost as much as he is to gratify his ambition. In short, he runs into the guilt, in the full sense of all its magnitude and horror; and, like Balaam, falls, having his eyes open.

The scenes that take place after the murder are no less characteristic than those before it. Lady Macbeth has no struggles before the crime. She has no immediate remorse after it. But Macbeth, who is represented with so much more feeling of a good tendency than she possesses, with some *benevolence*, some *conscientiousness*, large *love of approbation*, and considerable *cautiousness*, has no sooner committed the act to which he was goaded on by his own and his wife's ambition, than he is seized with the utmost horror at what he has done. Conscience,

in such minds as his, is said to be a treacherous monitor, inasmuch as, before the commission of crime, it warns us only in the gentlest whispers, but afterwards raises its accusing voice like thunder. This is easily and beautifully explained by the phrenological doctrine, that the organs of the different faculties are not always in an equally active state, but come into activity seriatim, either from internal causes, or as they may be affected by external circumstances. The doctrine is, that previously to the commission of crime, the propensities leading to that crime are in a highly active state; but no sooner are these gratified than a reaction takes place; the propensities, wearied with long exertion, become dormant, and the moral powers coming into activity, show us the enormity we have been guilty of in all its horror. It is not merely *conscientiousness* that, being roused, is offended by the commission of the crime; *veneration*, where it exists, is offended, by our seeing that we have transgressed the laws, and done outrage to the commands of our Maker.

Love of approbation is offended, in that we have incurred the reprobation, the scorn, and the hatred of all the wise and the good. *Cautiousness* is alarmed at the evil consequences which may attend our guilt in this world, and the punishment which awaits it in the next. This, joined with *secretiveness*, alarms us with the fear of detection—and we start at every sound, and mistake every bush for a minister of vengeance. In the case of murder (which outrages a greater number of the higher sentiments than almost any other crime), *benevolence* is highly offended, and through that all the social affections. All these feelings being roused in the mind of the murderer, after the passions that led to the murder have subsided, are sufficient to convert his mind into a nest of scorpions. The whole mixed state of feeling constitutes what is called *remorse*,—and which probably, when these feelings are naturally possessed in any considerable degree, continues to haunt the culprit during life, and to render him his own tormentor, even when he is not overtaken by public justice.

The scene which follows the murder of Duncan illustrates these reflections in the most striking manner. The lady comes in, bold and determined, pluming herself on her skilful arrangements, and her success in intoxicating the grooms—yet even she is not without her fears; but these have only one object, the possible failure of their enterprise. The agitation of Macbeth is indicated by his calling within—

> Who's there?—What, ho!

She is startled with this, and exclaims—

> Alack! I am afraid they have awaked,
> And 'tis not done:—the attempt, and not the deed,
> Confounds us.—Hark!—I laid the daggers ready,
> He could not miss them.

Here a most striking circumstance is mentioned:

> Had he not resembled
> My father as he slept—I had done 't.

This, as Warburton observes, is very artful. For, as the poet has drawn the lady and her husband, it might be thought the act should have been done by her. "It is likewise (says he) highly just; for though ambition had subdued in her all the sentiments of nature towards *present* objects, yet the likeness of *one past*, which she had been accustomed to regard with reverence, made her unnatural passions for a moment give way to the sentiments of instinct and humanity." This is an explanation of the circumstance given by one of the ablest critics of our bard, but it is rather an obscure one, and is not founded on any known principle in human nature. Phrenology furnishes an explanation which is not liable to these objections. Lady Macbeth is represented as almost totally void of *benevolent* feeling, or of any of the higher moral sentiments; but she is nowhere represented as incapable of *attachment* or domestic affection. On the contrary, she seems, throughout the play, to be devotedly attached to her husband. It is *his* greatness, *his* advancement she desires more than her own. She everywhere speaks to him in the language of kindness and affection; and, destitute as she is of the higher moral qualities, we can easily conceive her to have been a dutiful and loving daughter. Shakspeare, who seems to have known human nature by an intuitive power, was aware of a fact, which phrenology, founded on careful observation, has since taught its disciples—*that these two species of feelings are totally distinct, and not at all dependent on each other*. There are many men and women who are ardently attached to their near relations, or others who are nearly connected with them, from possessing a strong *adhesiveness*, and who yet have no feelings of love or charity to any others of the human race, because they are destitute of the sentiment of *benevolence*. This seems to have been exactly the case with Lady Macbeth. Duncan, merely as her guest, her kinsman, and her king, she could have murdered in his sleep, had not his accidental resemblance to an object of her strong affection, her father, stayed her hand. But for this trait, the character of Lady Macbeth would have been too horrible and fiend-like; but this single instance in which she seems accessible to a touch of natural affection, allows us to feel, that, though unfeeling and cruel in her disposition, she still partakes of human nature, which is never so depraved as to be totally void of every good quality. Macbeth then appears, environed with all the horrors of guilt, self-condemnation, and despair. The scene needs no comment. It is impossible to delineate all the characters of remorse more strongly, more accurately, or more beautifully, than is here done by a few expressive touches—

MACBETH.

> I have done the deed:—Didst thou not hear
> A noise? Hark! who lies i' the second chamber?

LADY M.
Donaldbain.

MACBETH *(looking at his hands.)*
This is a sorry sight.

LADY M.
A foolish thought to say a sorry sight.

MACBETH.
There's one did laugh in his sleep, and one
Cried *murder!* That they did wake each other;
I stood and heard them; but they did say their
Prayers, and addressed them again to sleep.

LADY M.
There are two lodged together.

MACBETH.
One cried God bless us! and Amen the other;
As they had seen me with these hangman's hands
Listening their fear. I could not say, amen,
When they did say, God bless us.

LADY M.
Consider it not so deeply.

MACBETH.
But wherefore could I not pronounce
Amen? I had most need of blessing, but amen
Stuck in my throat.

LADY M.
These deeds must not be thought after
These ways, so it will make us mad.

CORRESPONDENCE.

To the Editor of the People's Phrenological Journal.

Manchester May 3rd, 1843.

SIR,—As an addition to what Messrs. Lawson and Clarke have said respecting Mesmero-Phrenology, I send you the following. Some weeks ago, the first of a course of four lectures or addresses, was delivered by Mr. Watts of this town; and at this and the subsequent lectures, the following facts transpired. Mr. Watts (who, it seems, had engaged a mesmeriser from Sheffield, who had but recently appeared in public) after a few remarks, and telling the audience of his inability to mesmerise, on account of his being palsied in one arm, which, while lecturing, he constantly keeps behind, placed before them a little boy of a *sanguine nervous* temperament, and desired the operator to begin. In *less than twenty seconds*, the boy was mesmerised, not in the ordinary way, but by grasping two steel bars, which the mesmeriser held in his hands. On the following evening, as a change, he was operated upon in the usual way, by contact and by staring; and as before, in less than *twenty seconds* he was mesmerised. One evening, he mesmerised himself, by Mr. Braid's method (the stare), and the effect was the same. Mr. W. intended to prove that the conclusions drawn by Mr. S. T. Hall, were erroneous, and that the whole could be accounted for on electrical grounds. I may as well state that the boy was once mesmerised behind a screen or partition, he being on one side, and the operator on the other, and (similar to the case recorded by Mr. Hall) when, after waiting some time, the operator made a few passes, the boy was mesmerised, and in as short a time as before. The lecturer, however, abandoned his electrical theory, on Mr. Catlow, who was present, stating that the whole was nothing more than "suggestive dreaming," and he defied any one to produce a mortal from whom the phrenological effects could be drawn, unless the individual had previously observed those effects in another, or had had suggestions or whisperings (while mesmerised) in order to manifest something, which, on any organ being touched, might be construed or considered its natural action. This statement was not then received as genuine, but on the next evening, the lecturer said "that he had had some opportunities of testing Mr. Catlow's theory, and was thoroughly convinced of its reality; he could not, therefore, with consistency, continue to broach his electrical theory, and therefore withdrew it altogether."

A girl (lately one of Mr. Hall's patients) was then introduced. She appeared to be a feeble creature, and was of a nervous temperament. She was operated upon by touching the various parts of the head, as Mr. Hall does, and in no other way could the faculties be excited. This was caused, as Mr. C. said, by Mr. Hall's mode of training. This female, as is usual with Mr. Hall's subjects, always fell back, rigid, on the finger being removed from the head; while, in the case of the little boy, previously mentioned, who had *not* been trained by Mr. Hall's method, (but whose susceptibility had been discovered at home in Sheffield, by the mesmeriser who accompanied him) he stood all the time, and was *not* rigid; and never was he placed upon the chair, unless he had been very violent in his actions, which he often was, mostly on account of his excitable temperament. In this youth, some new organs were made, by the suggestive method, in various parts of the body; thus, dancing was placed in the calf of the leg; kicking, in the foot; jumping, in the knees; climbing, in one side of the nose; swimming, in the shoulders; smoking, under one ear; chewing tobacco, under the other. The phrenological organs were then removed, so, *self-esteem* by suggestion, was placed in the back; *benevolence*, in the thigh; *veneration*, in the posteriors, and so on; though, when touched in the back to excite *self-esteem*, he generally had a severe spasm therein, and was obliged to be immediately released. His violence, particularly in swimming, climbing, jumping, and the other youthful sports, was such, that it was often exceedingly difficult to stop him. The mesmerisers in such cases, always breathed upon the organs of *hope* and *benevolence*, and said, that, in the boy, it always pacified him, caused a pleasant sensation, and made him feel happy, and unwilling to be disturbed. It is somewhat strange, that either of his arms can be mesmerised, and rendered quite rigid, whilst he is *awake*. A gentleman who was on the platform one night attempted to put down the boy's arm, while in this state, but the pressure employed must have been very great, for the boy roared out, his arm cracked, and fell; some of the audience were displeased at this, but ultimately, it was found that nothing serious had been done. This rigidity of the arm, I have also seen produced in a female whilst awake. A few others were then mesmerised, and manifestations brought out, some by Mr. Hall's method, some by Mr. Catlow's; and then a young man of a lively temperament, (who had come from London, and had arrived here that day) was brought forward. He was known to Mr. Watts, but had *never* been mesmerised. He *was*, however, mesmerised, after some trouble, in the De Lafontaine manner, i. e. by contact, by passes, and by staring. In fourteen

minutes his head fell aside, and he was asleep. His head was touched in the various parts assigned to the organs, but he remained still (though he had seen others operated upon). He was touched and rubbed repeatedly, and the finger was kept on the organ for some time, but in vain.

Tune, which was largely developed, was then placed in the region of the domestic propensities, and *language* was touched as usual, but without success. After the touches and rubbings had been continued for some time, and nothing elicited, the lecturer said he would try the suggestive method. He did so; he suggested a song, but none was given, he suggested again, and after six or seven suggestions, the young man became restless, and shook his head in a refusing manner; however, after another entreaty he asked "what must I sing!" A friend of his, who stood behind, whispered, "My Lord Tom Noddy," which he immediately sang in good style. There needed no continuance of the touch, after he began; for he warbled away until desired to stop, which he immediately did, and began again as soon as requested. He could, therefore, merely by being spoken to, be started and stopped at pleasure; which Mr. Hall produces in *his* patients, by removing his finger from the organ, and again applying it. This is practised upon the girl, mentioned before, who will, if the finger be removed, instantly stop, even in the middle of a word, and again begin where she stopped, if touched afresh. The young man also recited from Shakspeare, on being requested by his friend to do so. The lecturer afterwards got manifestations without touch, merely by suggestions; but when he *did* suggest and touch in various parts of the body, he stated that he could, without suggesting again, ever afterwards obtain, by touching, the same manifestations from the same places; and this was proved the following evening, when some of the audience handed to the lecturer slips of paper, on which were writteu the various organs which they wanted exciting, both in the head, and in the other parts of the body, wherein they had been placed the previous evening, when *mirabile dictu*, he began as on the former evening. By a mere touch he sang, danced, showed *pride*, *adhesiveness*, *cautiousness*, *benevolence acquisitiveness*, *conscientiousness*, *veneration*, &c.; which organs were mostly all below the head. On being de-mesmerised, he seemed a little tremulous and faint, and said, on being asked, that he could recollect nothing of what had occurred; but when asked if he had not given money away, he said he had;—if he had not stolen or prayed, he said yes, and then all was brought to his memory. (I was conversing one day in the street with one of Mr. Hall's subjects, a young man from Nottingham, whom I saw before a bookseller's window, and whom I immediately knew, having seen him mesmerised the evening before by his master. He purchased a newspaper, containing an account of Mr. Hall's lectures, which he seemed anxious to read. In course of conversation he told me that he could recollect *nothing* of what had transpired during his mesmeric state, while his brother patient, a youth from Sheffield, had a total recollection of all, and was also exceedingly nervous, so nervous indeed that he could not appear in company without being mesmerised. This may account for the easy manner in which he was mesmerised, and which rendered so many incredulous.)

The young man mentioned before, told the audience that he thought the mesmeric state, languid but pleasurable, and that he felt a desire to obey the lecturer, but not until solicited three or four times. He asked for a glass of water, which he drank eagerly, and then sat down. After this, others were experimented upon, all with the like success, but the little boy seemed to be the most sensitive of any; he was really an exceedingly excitable little fellow, but it is somewhat improbable that he will live long. Mr. Spencer T. Hall is aware of these lectures having been delivered; he was challenged to the proof of his theory, but refused to attend. His system of training has, however, been made public by a respectable practitioner here, who got this information from one who had been with Mr. Hall, but had left him. As to any tricking or deception in Mr. Watts's experiments, I think that nine-tenths of the audience were quite convinced that the whole was real; even the little cavilling that occurred, and which is usual on all such occasions, was silenced directly when Dr. Keenan (who was favorable to Mr. Hall's views, which he intended to have proved, and who had been on the platform some time, examining the youths) stated, that his opinion was, that the whole experiments were real and free from any deception, and he thanked the lecturer for the open manner in which he had shown Mr. Hall's mistakes. Besides, the notable candour and *cautiousness*, and the *conscientiousness* of the lecturer, would exclude from the minds of those who knew him any thoughts of knavery. As to Mr. Hall, I think that he has lectured and published rather prematurely, and now he seems to be aware of this, for I see by our newspapers of last Saturday, that each Editor has received a letter from him in which he asks each to be of a committee to be formed for the purpose of inquiring into his system, and of proving whether or not there is truth in "phreno-magnetism."

I do not intend by the above cases to "jump at conclusions," nor do I intend to offer any remarks thereon, that is your province; I give them you as facts; for by facts only can any theory be upheld and established as a system. It is facts alone which have established phrenology as a science, and which still continue to increase its admirers, and if others would transmit to you any cases similar to the above, or anything remarkable in mesmerism which they may have discovered, we should, I think, in time, by thus following in the steps of our master Spurzheim, have *something* proved.

I remain, sir,
Yours respectfully.
THOMAS DYSON.

PRACTICAL PHRENOLOGY.

To the Editor of the People's Phrenological Journal.

Sir,—Will you allow me to inquire through the pages of the Journal, of yourself, and of the admirers and promoters of the science of phrenology, who are to be the *practical phrenologists?* The remarks which have occasionally been made by phrenological writers, cautioning the world against the cupidity of men seeking to make a trade of this branch of the science, without possessing the necessary skill, have induced me to propound the above query.

The real value of any science has frequently been described just so much as is its practical utility. Broussais said he knew the science to be true: all truth is good, and therefore it should be propagated by all the means in our power.

Gentlemen of the medical profession, who are in situations as governors, &c. of lunatic asylums, are, I am happy to say, in many instances, *practical phrenologists*; and the results of their application of the science must be cheering to the Christian and to the philanthropist. But if when madness exists, the amelioration of the symptoms, and the frequent and speedy cures effected be as stated, how many might be saved even from the lessened horrors of confinement within the walls of lunatic assylums, by the more general application of the practice of phrenology in the earlier stages of disease!

If the physiology of the brain be of only equal importance with the physiology of the teeth, the eye, or the ear, there can be nothing derogatory to the professional man in practising phrenology, any more than there is in the practising as dentists, aurists, oculists, physicians or surgeons; and if the pecuniary remuneration be the equivalent to the professional man for service rendered to the patient, who will say, it is not an equal service to remove or relieve an obliquity of mental vision, as to cure a squint in the eye, or to give directions for the proper training and strengthening the mental powers as the physical ones? And yet, as far as my own observation goes, nearly all medical men shrink from stating, or being known to receive a fee for phrenological advice. It may be said medical men do avail themselves of their knowledge in the cure of incipient cases of insanity; but it is generally known that it is by the aid of phrenology they do the good. Do they examine the cerebral developments of their patient, and thus give the full weight of their countenance to the science they and their patient are equally profiting by?

In the earlier days of phrenology, the difficulty was to prove the general principles, and show how the science might be applied. This has been done.

So many now believe phrenology to be true, that it is impossible to stem the practice of it, but it is very desirable that the evils which must result from its being practised by incompetent persons, should, if possible, be avoided. Who, then, I repeat, are to be the practical phrenologists? Is it to be a separate branch of the medical profession? or is it to be grafted upon the practice of the general practitioner? I shall not occupy the time of your readers by alluding to the immense advantages resulting from the successful practice of phrenology in promoting the science, nor upon the difficulties to be overcome, supposing a suitable organization to exist before an individual can qualify himself for a practical phrenologist. A knowledge of these difficulties, I believe, deters many medical men from fully studying the science; but if their time and circumstances will not allow that each one should qualify himself, might not one, say, in each town where there is a phrenological society, be selected as the consulting phrenologist for the district? or might not the medical men find a practical competent phrenologist, and aid his establishing himself for the purposes of general practice, and to be consulted by them upon cases strictly connected with the brain? This system would at least provide an adequate number of respectable men; and I believe the majority of persons feel sufficiently the importance of the subject, not to encourage the *quack* if they can obtain the advice of a known competent practitioner. There doubtless will always be quack phrenologists, or at least so long as there exists quack doctors, quack lawyers, and quack parsons. It would be certainly a better method if it were possible to establish a central society or board of undoubted competency, with power to grant the individuals a certificate of qualification; but I believe this will result from the previous method, or some other producing a like result, if the desirable one be not accomplished of the establishing professors' chairs for phrenology in some of our colleges. What is now decidedly wanted to advance the science, (which all who understand it, know must accomplish such beneficial changes in the institutons of the country,) is to establish successfully the practice of it, as we have proved its principles. This object, I think, will be promoted by the consideration of the question I have propounded,—who are to be the practical phrenologists?

QUERIST.

To the Editor of the People's Phrenological Journal.

SIR,—I thank you for the insertion of my former letter in your 11th number, and beg now to offer you the following remarks upon the paragraph, which you have thereto appended. When I wrote that letter, I of course was not aware that I was stabbing at a transatlantic shadow, or I might not have thought it worth while to deface so much paper in the attack; but the offending article seemed to bear the stamp of originality in the printing, so that, whatever the style of writing may have been, I felt bound to receive it as Editorial; though I confess, that had the borrowed bill been endorsed "Yankee," I should have concluded it had been inserted by way of satire on Western logic. However, I now send change for a genuine note from the editorial bank.

You remark that my "definition" of materialism, is, first, "not that of the spiritualists;" secondly, "not Dr. Engledue's;" thirdly, that it is "qualified." I would reply:—I have *not* given *any definition* of materialism, I have only asserted the doctrines as far as they are connected with cerebral physiology. A definition of materialism would involve other facts besides those of cerebration.

If spiritualists erect for themselves a bugbear, and calling it materialism, busy themselves in its demolition, what is that to us? Spiritualists may be, and very likely are, irrational enough to suppose that materialists would be so unphilosophical as to assert that what is not known cannot exist. An old school of semi-philosophers, under the name of materialists, may have set up a false system, on a kind of instinctive perception of the truth, without a foundation of rigid facts. But not such, is the school of modern inductive thinkers. The "Atheists" of this century are not the men who father the structure of the universe on a "fortuitous concourse of atoms," the evacuated folly which "divines," who have never attacked the physical powers of matter, still labour to besiege, representing it as the only alternative with that of a creative being, for the explanation of nature. Let the mentalists define materialism as they please, they will find no real philosopher, who will build *on cerebral physiology alone*, any other assertions than these, that he *knows not* of, sees *not the possible use* of, *nor* can *conceive the existence* of, any such entity as mind; adding that the assumption of such an agency, being unwarranted by facts, and unnecessary, *must be injuri-*

ous in its practical results, and that experience proves that it has been so.

My statement is *not* at variance with that of Dr. Engledue. Dr E. does *not assert* that "there *is* no entity separate from matter." At page 10 of the 8vo. edition of his invaluable essay, he says, "We rank ourselves with the second party,—contending that we have *no evidence* of the existence of an essence, and that organised matter is all that is requisite to produce the manifestations of cerebration." Again at page 12. "We *see no better reason* for supposing that cerebration depends on 'an essence'—'a principle'—'the mind,' than we do, that the bile or saliva are secreted through the instrumentality of an essence:" and at page 24, "Let no cerebral physiologist speak of 'the mind' of man, *for* he cannot bring forward a single fact to support his position." I think these sentences, which I have extracted from the doctrinal paragraphs, which are most prominently to the point, tally pretty exactly with my expressions. The only passage which I can find on carefully perusing the "address," which could possibly be interpreted into the words, which you place in his mouth, is at page 14. "*We have to deal* exclusively with matter. Man neither possesses, nor does he need the possession of *any other stimulus* than that which is given to the lowest organised beings." This sentence goes further than any other in those pages; but how far does this fall short of the *assertion*, "that there *is* no entity separate from "matter." Dr. E. is not, in this passage, propounding a general theorem; but is insisting on the practical application of what is *known*, and on the necessity of confining our inductions to what is proved, to the exclusion of hypothesis. My representation of materialism, then, is not at variance, but in strict accordance, with Dr. Engledue's, although, be it observed, I had by no means *stated* that I was prepared "jurare in verba magistri," or to model my inferences by the "ipse dixit" of any authority, however tempting a guide such a brain as Dr. Engledue's might offer to my "veneration."

Your epithet "qualified," excites my *combativeness*. Qualified I take to mean "diluted"—like compromised alcohol—weak "cold without;" now I have *not* taken any more bold and solid statement, and extended it to serve a purpose, or modified it according to a partial view. I have stated what are the conclusions deducible from a certain limited number of data. Cerebral physiology alone cannot push us all the way up to a general theoretical conclusion. We cannot "go" a philosophical "whole hog" upon the back of any one science, and that a young one. Your Journal is not devoted to general scientific determinations, but to those of cerebral physiology alone; and farther than this science directs us, your pages could not conduct. *So far as the phenomena of thought are its subject*, materialism has no point of contact with religion; if we produce the lines farther, their coordinates might be found to coincide at no great distance, and in the equation to *one* of the curves *might be found* an *impossible* quantity.

You "believe that it is impossible to prove either view," either materialism or mentalism. This is plainly erroneous. The position of the mentalist, of course, *admits not of proof*, because he resorts to the acknowledged assumption of a principle which is unwarrantable, besides that it is unnecessary and *inconceivable*. He is like a novice in algebra, puzzling himself with an odd root of a *negative fraction*, while positive unity would satisfy his problem. Whereas the advocate of the other creed, rests upon *nothing but proof*, as he receives into his inductions nothing but facts which are *demonstrable*, assuming nothing.

You further state "that it would make no difference in the results flowing from cerebral physiology, whether there *be* two separate entities of different natures, or only the brain, to produce mental phenomena." Doubtless *this* is true; but it makes a *great deal of difference* whether *we think there be* or not, and whether we found our practice on the admission or rejection of the hypothesis of a supplementary essence. Hitherto nearly all, aye, ultimately, all, the elements of human misery, have dropped into the potion of life, with this impurity of ingredient, with this tempting fiction of spirit. This vision has done as much or more towards the moral degradation of mankind, as its fermented namesake has for our physical deterioration. Great indeed will be the advance in happiness, for which future generations will have to thank those who are now assisting in the expulsion of this pernicious dogma from the springs of human conduct.

The effects of this fiction upon mankind in their social relations is demonstrable by an appeal to facts; for these however, as the reference for them is to the page of history "*passim*," to the daily drama of life, *passim*, there is no room here at present. From the house of legislation to the domestic circle, the lamentable effects of this *drug* upon our system is apparent; but a healthier hue must ere long appear on the complexion of society, when the reform, which will be dated from the delivery of Dr. Engledue's address shall begin to regulate our conduct by reason. Your readers may see an instance of the mystifying effects which a spiritual prejudice has upon human intellect, in the unintelligible jargon which graces the major part of the first three or four pages of the Polytechnic Journal for May 1843. It is to be hoped that the concise letter of *R. I.* in your 13th number may assist some to think; but in his terse brevity he seems to forget that, however easy it is for a philosopher to settle the case summarily for his own satisfaction, it is very difficult to prevail upon many of one's neighbours to think at all, much more to take summary proceedings with reason.

I remain, Sir,
Your's very respectfully,
London, May 5, 1843. C. B. M.

P.S. In my former letter, p. 130, col. 2, line 11 from the bottom, the clause "and there searching within or without the skull," should have been printed, "and there, without searching in or out of the skull." The "full stop" inserted after "besides," in the last line of my letter, has made nonsense of my peroration.

INTELLIGENCE.

Mr. Holm's lecture; Rotunda, Monday evening, May 1. In the lecture of this evening were comprised the following organs:—*benevolence, veneration, firmness*, and *conscientiousness*; and a lecture more replete with illustration and instruction we have seldom heard. The talented lecturer dwelt much on the paramount necessity of the phrenological education of the functions of the brain to their proper development and healthy manifestation, and referred the abuses of the organs in the majority of cases to the absence of the restraints with which education endows the human mind.

The advantages of moral regulation in connection with phrenology, were prominently brought before his auditors, and the benefits to be derived from its study pointed out. In an educational point of view these lectures are invaluable, the understanding is instructed and convinced of the legitimate use and probable perfectibility of the human mind. It is impossible to leave them without being improved, and we earnestly recommend them to all who rightly estimate the value of phrenology and self-culture.

Phrenological Lectures at the London Mechanic's Institution.

We were much pleased with the first of a course of lectures upon Phrenology, delivered by C. Burke, Esq., on Wednesday evening, May 3rd. With an immense fund of knowledge of the subject, the lecturer has a greater amount of candour than most who are engaged in advancing the science. He fully admits we have much to learn, and thinks there is not a little to unlearn.

The talented lecturer stated, that his object was not to promulgate the discovery of new organs, but to explain the state of the science as it now stands, and its imperfections; and, therefore, his lectures were not to be regarded as a system of phrenology; but as it was essential to admit the complexity of the brain, that fact was clearly shown, and very justly did the lecturer draw the conclusion, that it is much more difficult to ascertain the functions of the different portions of the brain, than to prove that it is divided into different organs. The lecturer relied upon the number of facts that had been collected by Gall, Spurzheim, and others, in support of the system; these, he said, could not have been so numerous if the science were unfounded; nor could manipulators so often predicate correctly, if there were no foundation for their principles. It was clearly pointed out that no strong argument against phrenology existed, and that there were no well attested facts in opposition to it. But great care was recommended in the practical application of the science; much of the dissent has been founded upon mistakes made by persons manipulating.

The old objections, that the thickness of the skull prevents our practising phrenology, and, that the skull is not an indication of the size and form of the brain, were ably met, and shown to have no foundation. The lecturer mentioned cases he had seen, where the variation in the thickness of the skull was from half to one-sixtieth of an inch; but, except in cases of disease, the texture of the skin, &c., with the general size of the bones, enable us by careful observation of the cranium, to form a correct judgment.

Comparative anatomists, it was stated, judge by the size of a single tooth, the entire construction or size of an extinct animal. The negro skulls will be found to correspond in thickness with the rest of the bones, so that it was contended, although a nice point requiring care and skill, it could be accomplished with much greater certainty than at first seems probable.

The lecturer remarked that very few good skulls are obtained, most of the collections of skulls consisting of those selected from the lower classes and criminals; if the skulls of higher and more intellectual classes could be obtained, there was no doubt but great difference would be found, not only in the *thickness*, but in the *texture* of the skull.

A highly respectable and numerous audience testified the interest they felt in the subject, and their satisfaction at the very able way in which it was treated, by the marked attention paid to the lecturer, and the warmth of applause at intervals, and particularly at the close. We believe Mr. Burke has some peculiar views with regard to the functions of some of the organs; we shall watch his succeeding lectures, not without hopes that some of the disputed points connected with the science may be explained, and thus increased interest and utility be imparted to the subject.

TO CORRESPONDENTS.

Veritas is quite right. A man seriously occupied in important investigations, actuated by high motives, and confidence in his power, could not descend to abuse or detraction. Mr. Spencer Hall expends the whole of his last month's editorial talent in censuring, if not abusing all he should be glad to co-opperate with, because they are not enabled from their organizations, &c., to arrive at the same conclusions that Mr. H. does, with the same data and amount of facts for their guide. If Mr. S. H. is really so superior to others, as he says he is, we trust he will in time to come, impart a little of his knowledge to others, and not leave all the work to be done by his correspondents: their zeal deserves commendation; we hope they will be prudent. We shall refer to a case in our next number, sent by one of Mr. Hall's warmest admirers, which if true and correctly reported will, we believe, fully account for the phenomena produced by Mr. Hall, without his immense list of new organs being supposed to exist, such as walking, riding, climbing, &c., &c.

Ellen must not rely too much on marked heads. The organs mentioned may be correctly studied from the heads of children.

W. S.—We are not sure. Mr. Combe says *causality* is not relatively so large in a majority of cases till after 14 years of age. Brussais holds a contrary opinion, and says it is generally large in children. Our own observation inclines to the latter view; but great allowance must be made for the increase in the projection of the bone of the superciliary ridge, which if removed would give the forehead a very different appearance.

Querist—We believe Dr. Andrew Combe's work on Insanity is out of print.

A Young Mother.—We do not know any other way to be taught practical phrenology, than by applying to one of the respectable parties who have establishments and mainpulate in London. Mr. Rumball and Mr. Donovan, in King William Street, we believe, give instructions. We cannot say whether Mr. Deville would.

R. S., Mr. Edward Jones, and several others will be noticed next week.

O.—We have seen the account of the female, who in the mesmeric state was attracted to the north. We shall notice the subject further.

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A COMPLETE SYSTEM OF PHRENOLOGY,

(Continued.)

Antagonist faculties.—The legitimate use of this power cannot, any more than the higher faculties, be opposed by other powers; they are all intended to act in unison, producing one great and mighty whole. *Secretiveness* and *cautiousness* are the restraining powers which prevent the manifestation of this faculty, but in their turn they often serve to aid by finesse and concealment, where open force would be unavailing. *Combativeness* towards the object is pacified by all the loving affections, though ever ready to spring into action in their defence; *conscientiousness*, *benevolence*, and the intellectual faculties, must be relied on to direct the energies imparted by an active *combativeness*, and to restrain its undue effects; but it is needful to carry out (as the world at present is constituted) the dictates of mercy and justice; not even intellectual work can gain its merited reward, unless supported by a vigorous *combativeness;* without which it is impossible to overcome the difficulties and opposition which must be daily encountered by all in the present age, when selfishness and competition go well nigh to destroy the softer, better, and holier aspirations of humanity.

Manifestations of this faculty may be observed in individuals of all classes; and in contemplating the different results flowing from the activity of this power, all must see the importance of directing aright the propensities; and this can only be effectually done, by beginning at the earliest age. The exertions of philanthropists, such as Mrs. Fry and the immortal Howard, depended much upon this faculty: great boldness must be required for a female to attempt a reformation of Newgate, and what an amount of courage was displayed by Howard in encountering and overcoming difficulties. Mr. Combe mentions, that he knew a lady in whom the moral sentiments were largely developed, but with a small *combativeness;* she confessed that she felt the want of this power to be a great deficiency in her character. She lacked the courage to oppose positive wrong, and felt that she should be a much more useful woman with a proper endowment of *combativeness*, and sometimes shed tears at her own pusillanimity. A man without *combativeness* wants power to maintain his own station, and is always in danger of becoming the victim of others who are bolder.

The influence of the faculty may be noticed at the bar, in the pulpit, and the senate: some can never stand boldly out in the advocacy of any cause; others can speak well when opposed,—that is, when their moderate *combativeness* is excited: and it imparts its energy to all the other powers; it is like getting the steam up to work an engine. Others are always ready not only to defend but to oppose; and though "vanquished, will argue still;" they are high-pressure engines, and a very difficult class to deal with; they will not go with you, but must be opposed, to make them do right. If they are understood, by treating them this way, their energies and talent may be secured for a good cause. Sterne, in his Tristram Shandy, gives a fine illustration of this feeling in a state of exaggeration: the poor husband always opposing, and so dreadfully annoyed because his kind, amiable wife will always agree with him. Opposite instances no doubt will be present to the minds of many, where the combative feeling may be strong in the wife, or in both husband and wife; then is home made a scene of angry strife and contention, misery and discord reign where there should be only peace and love. The evils springing from the over activity of this faculty would be much alleviated if we knew the nature and mode of its operation. It is a blind feeling; to reason with it is as useless as it would be to reason with a tooth not to ache when the nerves are affected so as to produce pain. The more you argue the more they will never give in,—to quote a Yankeeism. The only rational method to pursue, is to state your argument in a clear and positive manner; and if there appears any disposition to pervert your meaning, or to introduce extraneous matter with a view to embarrass the question, the only way is to leave the combative opponent in quiet possession of the field. This is the only real punishment; he loves contention; if you will not indulge him, he is left to cool, and then the facts you may have mentioned will quietly but surely have their weight and influence on his reason; which, had you continued the excitement of his *combativeness*, would have been quite overpowered, and a noisy war of words would have been the only result.

The general admiration felt for what is called bravery, renders the manifestations of this faculty popular to some extent under all circumstances. The author endowed with the feeling, delights in describing scenes of strife. contention, and bustle; under its influence his energy and power increases, while occupied with the congenial theme.

Homer's descriptions of the battles fought by his heroes are apt illustrations. Walter Scott shows strongly this manifestation. From the excitability of the feeling, it is easily aroused in readers and auditors; and the pleasure they derive from hearing of the prowess of the individual for whom their sympathies have been excited, is too apt to make them draw a false conclusion from their feelings; and men who should be branded as the scourges of the world,—warriors, conquerors,—are regarded as heroes and characters entitled to the highest rewards and distinctions; and this error naturally exciting imitation, we find that, under the influence of the excited *combativeness* of the English nation, fostered and increased by the ruling powers, while the aristocracy was gratifying its feelings in war, the democracy was, under the same influence, plunged into almost as degrading a vortex of brutality, seeking pleasure and gratification in prize-fighting, bull-baiting, &c., &c. A reign of peace has, to some extent, allowed these feelings to calm. Intellect is promising to assume its sway over men. When this shall be, no longer will it be possible to maintain unequal laws. Intellect is superior to animal force: look at the powerful horse using his strong muscles in the service of a puny man. Why? The man has intellect—the horse has not intellect enough to compare and reason. The people have been as beasts, submitting in millions, to the few who have been in circumstances to bring their intellectual powers into full force. The people, no more than the horse, know their own strength. But Phrenology proves that every one, not *idiotic*, has all the faculties; let them only be properly trained in the masses, and injustice and suffering will be at once banished from the land.

We must not mistake *confidence*, which may be the result of reason or repeated experiment, and which the most timid may feel, for *courage*, which results from the activity of the feeling under consideration.

Examples of the power and activity of this faculty, and the corresponding development of this organ, will be found illustrated in the conduct and heads of great warriors. King Robert Bruce, General Wurmser, General Lamarque, General Foy, Ney, Murat. It is not less conspicuous in men who have waged successfully intellectual warfare. Wm. Cobbet says in his boyhood the rattle of the drum inviting him to war, was enchanting music to his ears; and that he ardently became a soldier. His after-life shows a great abuse of this feeling, acting with *self-esteem*; but his boldness was unquestioned. Bayle, the author of the philosophical dictionary, laboured under an excessive activity of this feeling. Mr. Joseph Hume has this organ large, and his courage in maintaining what he believes to be right, has been often proved. All, in fact, who have stood forward in the defence of any party in politics or religion, or shown great energy in carrying out schemes of improvement, will be found to have this organ large: Luther, Howard, are examples. In unfavourable combinations, we find it contributing to the formation of the bold-faced villain; the reckless highwayman; or impulsive murderer. David Haggart, Mary Maccinnes, Hare, Finn, are examples.

Examples of a contrary nature must strike all. Some are so extremely timid even from childhood, that they are compelled to rely on others for aid and support. It is generally larger in the male than female head; but there are not wanting an abundance of instances to the contrary, and many examples might be quoted of females who, aided by this power, stand boldly forth, the advocates and active operatives, with regard to views they entertain; they desire to establish an equality with man, and cannot comprehend that woman is more fitted for retirement, and to shine forth in loveliness, the centre of the domestic circle. Girls with this organ large, are generally fond of romping, and will play at boys' games; these are early indications which, if watched and directed, may be made the instrument of good, but if left to run wild, may, from circumstances and unfortunate combinations, in activity of the cerebral powers, lead to the worst results.

Many examples of this organ in a state of disease will be found recorded by all the writers on insanity. Pinel records many cases of monomania clearly referrible to this organ. "A maniac," he tells us, "naturally *peaceful* and *gentle* in disposition, appeared inspired by the demon of malice during the fit. He was then in unceasing mischievous activity. He locked up his companions in their cells; provoked and struck them, and at every word raised some new quarrel and fighting." Another case he mentions of an individual, who during his lucidity was mild, obliging, and reserved; but during a fit of excitement became audacious, and experienced the most violent propensity to provoke all who approached him, to irritate, and to fight them. Mr. Combe states, that he visited London Bedlam in 1824, and examined the head of a male patient. He pronounced the organs of *combativeness* and *destructiveness* to be uncommonly large. He was desired to look at his hands. They were fastened to rings in an iron girdle round his waist. He had murdered in an access of fury; and was liable to relapses, in which he manifested these propensities with inordinate vehemence.

(To be continued.)

MESMERIC CASES.

(Extracted from the Phreno-Magnet.)

Sir,—Feeling a desire of throwing my mite into the mass of facts in connection with Phreno-Magnetism, that are now teeming from all quarters into your valuable journal, I have taken the liberty of forwarding to you the following interesting experiments, which I, in the presence of several friends, effected upon my sister. She is of a nervous temperament, has suffered much from nervous affections, particularly tic douloureux,—to which she had been a complete martyr. But since she has been mesmerically operated upon, she has been entirely free from them. It was the tenth time of her being thrown into the magnetic state, but the first time that her supersentient or clairvoyant powers were tried. She has manifested the phreno-magnetic powers very strong and distinct from the commencement. I shall pass no comments upon the experiments which I shall here relate; and if they meet the eye of the sceptic, I hope they will cause him to "read, mark, learn, and inwardly digest them," and try an experiment for himself, as I and others have done before him. I know that even ocular demonstration is not sufficient for some,—time is the only remedy for them. My sister was this time thrown into the magnetic state in about five minutes, by staring her in the eyes, without contact of the hands. The first thing I did to try her supersentient powers, was to put into my mouth some Cayenne pepper, at the same time holding her right hand with my left. She immediately moved her lips as if eating, at the same time she parted with a quantity of wind from the stomach, which seemed very much to relieve her. She is very much subject to flatulency of the stomach, at which time it takes longer to put her into the magnetic state, and when magnetised, her phreno-magnetic powers are very weak. She was now asked what she was eating? She said "pepper," with the words, "it is so good, it expels the wind and eases the stomach." Vinegar was then taken by me, which had the same beneficial results: she was again asked what she was eating? She said, "some vinegar and pepper." The hot taste of the pepper being still in my mouth. I then took some sugar, she seemed to enjoy it, and said it was "so sweet and so good," and "what was it?" "it was sugar." I patted at the same time my breast, as children do, when they eat something sweet; she did the same. I then took some bitters, upon which she said, "it is so nasty." I then made a pleasant face, and again patted my breast as if I enjoyed it, which was again imitated by her. Whenever I swallowed, or made the attempt, she did; if I coughed, or made the attempt, she did; indeed, whatever motions of the mouth and body I made in swallowing, she did the same. I was pricked in several parts of the body, the pain of which she felt and complained of—at the same time she was quite insensible to any pricking upon her own body. I then asked her the state of my body? She shook her head, and said the stomach was very bad, that I ought to take something for it, that it looked brown and yellow, that there was bile in it, but that my heart and lungs were "very good, very good." I have been troubled with indigestion for the last few years. I now requested her to go with me to several parts of the house, and likewise to some friends in town; she did not seem very willing. I then named Holywell, our native place, about eighteen miles in a direct line, to which she immediately said, "Yes," and appeared highly pleased with the request. I then said we would go by Park-gate, as that I had arrived as far as Birkenhead, to which she replied with surprise, "I am in Holywell." She then, by being requested, turned into her parents' house, and immediately commenced as if shaking hands most heartily, followed by a very heavy fit of crying. She said she was speaking to mother, that mother was sitting by the fire, &c. She was then requested to go and see some friends, to which she sternly objected, and said she would not leave mother; however, after her feelings were a little calmed, she consented to visit some other friends. The description which she now gave of persons whom she had never seen, but who were familiar to me, and the other circumstances she related, and then the information afterwards received from Holywell, produced conviction in my mind that she was cognizant of what was then going on in Holywell, but not being of so distinct a nature, I do not feel justified in inserting them. She was in the magnetic sleep for an hour; she cried very much after being awakened, and said she had seen mother, and likewise said that she felt as if she had just landed from Holywell. She was again mesmerised on the following Saturday: she was this time much troubled with flatulency, and did not manifest the distinct organs, or clairvoyant powers, with any degree of strength. I put into her hand one end of a rope, about twenty-four feet long, and I then held the other end, and went into another apartment, and there ate some pepper; her lips now, as before, began moving, to follow mine; the pepper again expelled the wind from her stomach, she was then asked by a party present what she was eating; she said pepper: vinegar had again the same effect of expelling the wind. I then ate some raisins, upon which she said, that raisins were so good, &c. They had the same beneficial effects upon the stomach. She asked for more, as they did her good; upon which, strange as it may appear, I took more of them, which she seemed herself to be eating and enjoying, and likewise reaping the benefit. Whatever ridiculous or childish movements of the face, &c., I made while eating, they were followed by her. To every question, at this and the other time, which was put to her, she would alter the position of her head, as if looking in another quarter for the new object of inquiry. The eyes were perfectly closed, and my finger often on them, as language, by so doing, seemed more fluent and easy. She was again mesmerised on the Monday following, at which time there were present more than twenty individuals, of high respectability, including ministers of the gospel and gentlemen of the medical and legal professions. She was kept in the sleep this time for about three hours, and felt exceedingly well after it. She was again, this time, rather troubled with flatulency. I took pepper and vinegar, as before, which relieved her. An orange was this time eaten by me, which she appeared very much to enjoy, and said it did her good, &c. She was then asked would she like to have any more orange? she said "yes," it did her good, &c. With this, one of the party, to satisfy himself and all present whether there was any collusion between the operator and the patient, gave me, privately, some raisins to eat. When she was asked, how did she like the orange? she said, "O, raisins are so good." Two or three similar trials were made, and all proved equally satisfactory. Brandy was now given me privately, by one of the party (a minister of the gospel); when she

was asked what she was eating, she said she was drinking brandy, it was so good for her stomach, &c. She was then asked, would she have more? she said, "it does me good, but I don't like the taste," &c. With that, finding it had a beneficial effect upon her, I took nearly half a wine-glass of it, at the same time standing behind her, and drawing faces, scratching my head, &c., which was all imitated by her; she was at the same time relieved of a quantity of wind from the stomach. She now began to be very cheerful and merry, her whole body was in action, she seemed as if inclined, through merriment, to fall from her chair; she laughed most heartily, moved her arms and head in every direction, and seemed quite in a merry humour. She began to feel a difficulty of holding up her head. It now became evident, to the astonishment of all present, that she was actually tipsy from the effects of the brandy which I, and only I, had taken. She not having eaten or drunk anything the whole three hours. Strange as it may appear, it was a fact evident to every one. She at last became quite unmanageable, and was asked what was the matter with her? She said, as if abashed with herself, "The brandy has gone into my head, it makes me feel so funny," &c. To allay this merry humour she was in, and likewise to get her more under control for further experiments, I was necessitated to take some vinegar, by the recommendation of some of the party present, which had the desired effect. She then became quite calm, and afterwards manifested the phreno-magnetic powers with surprising effect, and highly gratifying to all present.

Yours respectfully,

EDWARD JONES.

Liverpool, April 15, 1843.

Note by the Editor.—We insert the above from the Phreno-Magnet for May,—not with any notion of merely arguing to support an hypothesis, for we have none to support; we wish to find out truth; and in our investigations shall continue to bring our strongest powers into activity, to analyze the evidence upon which any theory, or supposed discovery, rests, before assenting to inferences which may have been drawn from a few, and, perhaps, very imperfectly observed facts. It will be understood by all who have read our previous remarks upon phreno-mesmerism, that we do not believe in the views of Mr. Spencer Hall, with regard to the majority of new organs he supposes he has discovered. We do not believe they exist, but we are aware that our belief would be worth just nothing, if opposed by a sufficient number of facts. The above case, taking it for granted as being true and fairly reported, seems to us to prove the non-necessity of exciting particular portions of the brain to produce certain manifestations. To render more clear the position we assume, we will state that we do not believe in the existence of a fundamental power, to manifest any acquired modification of the primitive, or elementary principles of our nature; in our opinion, all the faculties are simple in their natural modes of activity: whenever an action or idea becomes in any degree complex, it can only be the result of more than one power being in action, either spontaneously, or from the effect of training, upon one or more of the primitive faculties;—there exists, for instance, apparatus for imparting nervous energy to the muscles, &c., to produce force or power to move. This may be modified, as in walking, dancing, riding, or swimming; but they all result from combination of powers; they are not simple; there can be no specific organ for their individual manifestation. The relation existing between sounds is an elementary principle, but is there to be a separte organ for the manifestation of every *tune*, when it evidently results from the primitive power acting in combination with other powers? With these views, it appears to us, that if the mesmeriser tasting brandy, the person under his influence, not only tastes as he does, but is made tipsy through him as it were; that the state or the condition of the mesmeriser's brain is sufficient to account for any phenomena being exhibited by a mesmeric patient, however complex, so long as it can be conceived by the operator. If the above case is true, is it a whit more wonderful that the magnetiser should think of climbing, or of a landscape, or waterfall, and that the patient should do the same; if one party can be made tipsy by another drinking brandy, we are quite sure they could as easily have the feelings or desires we have alluded to, imparted to them, on whatever part of the body the mesmeriser's finger was placed, or without being placed on any part. It is mentioned, that upon the operator standing behind the patient and lifting up his arms, or scratching his head, she did the same; and would she not if his finger had been pointing towards some particular locality of her head? then might Mr. Jones have inferred there was one organ for lifting up the arms, and another for scratching the head. Facts can never be disputed; but in cases of this description, we must be careful, not only to investigate the cause upon which the effect depends, as well as the conclusions we draw from the effect being produced. We are not satisfied that many of the manifestations are produced by touching or pointing at the cerebral organization; if they are, we are still less sure that they depend upon the excitement of single and separate mental organs.

SUGGESTIONS TO PHRENOLOGISTS, ON THE REQUISITES FOR THE ADVANCE OF PHRENOLOGY.

(From the Quarterly Phrenological Journal.)

(Continued.)

Accumulation of Facts.—In our introductory explanations, allusion was made to the importance of still accumulating facts. Some few phrenologists now past the middle period of life, and whose ideas are not likely to undergo much further change, appear to disregard this, and to deem the accumulation of cases to be a tedious and unnecessary labour.*

* "One difficulty, however, in regard to the selection of materials has for some time presented itself. The individuals who first saw the truth, and appreciated the importance of the science, have long since become saturated, as it were, with facts. In regard to most of the organs, the observations that have been made, and the cases that have been recorded, have carried home to their minds a conviction of their truth as complete as could be produced by mathematical demonstration. This class of phrenologists urge us to give applications of the science. Those individuals on the other hand, who have only recently entered on the study, or who have never received a regular practical course of instruction in it, do not

We agree with them, if the facts are to be nothing more than the empty statement, that A. has a large organ of *benevolence*, and is habitually benevolent; or that his neighbour B., who has a small organ of *benevolence*, is little regardful of the pleasures and comfort of others. Simple facts of this kind have been often enough repeated, and are seen every day by phrenological observers; and in regard to several of the best ascertained organs (*benevolence, cautiousness, secretiveness, destructiveness*, and *philoprogenitiveness*, may be named as examples), are singly of very small value. But with respect to one half of the organs, whatever may be the convictions of individual phrenologists, founded on their own private observations, it may well be questioned whether the published proofs should be deemed sufficiently numerous and exact completely to establish the several organs. Let the phrenologist who thinks otherwise, say upon what published and public evidences our assurance of the organs of *hope*, *conscientiousness*, *size*, *weight*, and *time* is to rest. It is to the sites of the organs, not to the distinctness of the faculties, that we refer here. Again, it must undoubtedly be admitted by all who really examine the evidence, that the general fact or principle of the separate functions of different portions of the brain is fully established, and to a great extent also, the special functions of several parts or organs well ascertained; yet we may be excused for doubting whether the influence of any one organ is at present so exactly known, as to enable us to say how far the actions or character of an individual depend on that particular organ. Who, for instance, can decide on the lines of distinction between the manifestations of *self-esteem* and *love of approbation*, of *benevolence* and *conscientiousness*, of *philoprogenitiveness* and *adhesiveness*, of *combativeness* and *destructiveness*, unless by resorting to definitions which are only the mental inferences of individuals, from a certain number of observed cases, not one of which may have been observed with sufficient precision fully to warrant the inference drawn from it. That many of such inferences are substantially correct, it is not wished to call in question. Nay, we may add, that if not a moral certainty, there is at least a very great probability of their being so. The object in thus alluding to them, is to impress others with the fact, that they are inferences only; and inferences in science ought always to be deduced from the most accurate and extensive observations, — observations made public, and examined again and again, by different minds, to lessen the chances of any bias arising from peculiarities in the minds of individual observers or reasoners. It is universally admitted that all generalizations of facts are to be made from observations sufficiently numerous to give a strong probability of opposite errors counterbalancing each other. But in deducing conclusions respecting the functions of organs, from observing the actions of men or animals, we generalise not merely the facts witnessed, but our own inferences from these facts in explanation of the motives of action; thus adding much to the chances of error. The great difficulty of deciding upon the primitive faculty from which any given action proceeds, arises from the circumstance, that all the organs and faculties are inevitably present in each individual. Hence the impossibility of resorting to the *experimentum crucis*, of trying the influence of one organ isolated from the rest; or the influence of all the rest, when one is removed; as is done in experiments on the nerves by simple division. Hence, too, the necessity of very numerous facts in confirmation of the function assigned to each organ, and giving them in precise detail, so that ultimately we shall be enabled to separate the essential from the accidental, without falling into errors or vagueness by hasty generalization. In addition to such facts as go chiefly to confirm and explain the organs already established or rendered probable, there are others illustrative of the influence of the state of the brain, with respect to health and disease, on the manifestations of the mental faculties—the effects of any morbid or peculiar states of other parts of the body—the mutual influence of the excited faculties—the phenomena of dreaming and memory—the various phases of *consciousness*—particular tastes and habits of the insane—and many more, concerning which there can be no difference of opinion as to the propriety of seeking to accumulate evidence. Besides which, there are cases occurring every day under the eyes of phrenologists, not possessing the charm of novelty, perhaps, or not being of sufficient interest to be worth recording as mere facts, but which are well fitted for illustrating useful and practical applications of phrenological views. On such grounds, they have an intrinsic value, and become worthy of being reported, although not calculated to extend the boundaries of the science. The usefulness of cases of this kind, if properly reported *and applied*, is two-fold; first, by way of a test of the practical value and soundness of our doctrines; and secondly, as exercises for the reflections of others, and especially of younger phrenologists, who may readily admit the soundness of views presented to them in a logical disquisition, without having yet acquired sufficient facility in accurately applying theory to practice.

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feel the same full conviction of the facts, and desire evidence. Owing to the basis of conviction not being laid in their own minds, they consider practical articles as speculative, and require us to establish by evidence some positions, while they admit others exactly according to the extent of their individual lights. There is a third and a very numerous class, who are entirely unacquainted with the subject, and who require us to teach the rudiments of it and exhibit the evidence in every number; while a fourth class, the most unreasonable of all, require us to convince them of the truth and utility of Phrenology, *before* they will bestow on it *any consideration*."—*Phrenological Journal, Vol. VI.* p. 3.

ASE ILLUSTRATING THE IMPORTANCE OF ENGAGING THE INSANE IN REGULAR MENTAL AND BODILY EMPLOYMENT.

The effects are not confined to the barren establishment of a principle, or even to the temporary occupation and happiness of the deranged or enfeebled mind. In every case, a marked alteration of symptoms, and in many a complete restoration to sanity, have occurred during, and very evidently in consequence of, regular occupation. One very striking example may be adduced. A suicidal and desponding maniac was long regarded as incurable and obdurate. His friends, yielding to his entreaties, had, on one occasion, resolved to remove him to his home, in order to try the effect of former associations, and had proceeded on their way so far as the bridge, when he made a sudden spring, with the intention of precipitating himself into the river, and was saved only by miscalculating his distance from the parapet, and thus falling in his leap. He spent about five years in the Asylum; the three first of which were characterised by his profound melancholy, his obstinate taciturnity, and his remaining constantly, during all seasons, times, and weather, in the water-closet. Why he selected this place to retreat to, it is difficult to determine; but in all probability he sought it as a refuge from the gaze of his fellow-patients, where he might hide his shame, or brood over his sorrows. He could not be induced to abandon this unhealthy and disagreeable spot, either by entreaties, or commands, or threats. He could be dislodged only by sheer force; and when compelled to come to his meals, he hurried them over as if loath to leave his place of concealment for a single moment. Latterly his health suffered, his countenance became pale and bloated, his legs swelled and ulcerated; and, in order to preserve his life, it was absolutely necessary to fix him to a seat in the hall. This unpleasant expedient was discontinued: the danger and folly of his conduct were explained to him; and he was assured that, if he persisted, every offence would be followed by the infliction of the douche. His acts of disobedience were, however, too frequent to permit of the penalty being enforced. He was now occasionally seen to creep out of his retreat and walk in the yard, which, whether produced by the expectation of the discipline threatened, or not, attracted notice, as showing that, however strong the habit, it could be departed from, and therefore eradicated. Its strength may be estimated by the circumstance that, when the building was taken down, he continued to stand on the site. Gradually, by a long series of remonstrances and reproaches, he was seated at a loom; and from that day his improvement may be dated. At first, however, he manifested great reluctance to work; and whenever the door of the apartment was opened, he struggled to effect his escape. He was an excellent weaver, and, having an allotted task, he soon began to execute it diligently and regularly, though perhaps unwillingly. Then arrived a season of cheerfulness; and he was tempted to resume playing on the fiddle, which had been a favourite amusement, and which, strange to say, he at a subsequent period taught the keeper. Next, he seemed more disposed to enjoy the society of his companions, to join in their games and pleasures, and to feel an interest in what was going on around and in his own occupations. One by one his peculiarities disappeared, his intellect acquired strength, his feelings resumed their natural sway; he attended the lectures, and even a concert in the Town-Hall; went regularly to church; and having, in various situations, displayed such a degree of self-control as to justify the expectation that he was competent, not only to reason, but to act correctly, he was discharged with scarcely a trace of that deplorable condition from which he had been rescued, or rather from which he had rescued himself; for he may literally be said to have worked out his own cure.

The precipitancy of this person's relations in removing him on the first occasion suggests the observation that there are two evils over the correction of which we unfortunately possess no control, and which very manifestly limit the usefulness of an asylum. The friends or guardians of patients, from a very mistaken kindness, delay too long to place them under treatment; and from the same motive, whenever a promise of amendment appears, they withdraw them too soon from its influence, and renew suddenly, and at a most critical time, that train of thought and those very impressions which cast a gloom over the recollections of their home and original occupation. This complaint is universal. It is urged by the conductors of all public asylums. And it is urged with the hope that those most deeply interested may be brought to perceive that by postponing remedial measures, they trifle with the sanity and happiness of the objects of their solicitude; they permit the disease to become chronic, and thereby diminish the chances of recovery; and that, on the other hand, by a premature removal from an asylum, they hazard all that has been gained; they expose the mind, as yet weak and unconsolidated, to a most severe experiment; and, for the gratification of what is in reality a selfish wish, place the permanent restoration of the patient in imminent peril. Under all such and similar disadvantages, the number of cures in insanity is very great; but, were relief sought for with the same avidity, and the instructions of the medical man followed as implicitly in this as in other diseases, the proportion would be nearly doubled.

Note by the Editor of the Quarterly Phrenological Journal.—This case is copied from a "Report of the Directors of the Montrose Lunatic Asylum, Infirmary and Dispensary," for the year ending June 1st, 1837, as being an excellent example of the beneficial results obtained by giving regular employment to the insane, instead of leaving them to brood over and increase their morbid feelings in listless solitude. How forcibly do the arrangements of this asylum (as shown in the report from which we have quoted) contrast with those of the Pauper Asylum in Vienna, mentioned by Mr. Combe! This is only one mode out of a thousand in which a correct knowledge of the human mind proves beneficial; and yet we still hear men, otherwise sensible, asking what good is to be derived from the studies of phrenologists! The readers of this Journal are already aware that the Montrose Asylum is under the superintendence of our friend Mr. W. A. F. Browne; and we rejoice to see that his services are duly appreciated by the acting managers of the institution. It is not only as a compliment to Mr. Browne, that we copy the following just acknowledgment of his exertions, introduced into the report of the "House Committee" to the Managers of the Asylum; it is valuable as showing that phrenologists do not without good cause lay claims to the merit of a more enlightened

and successful treatment of the insane, than their predecessors were able to apply:—

"Your Committee, in delivering up to the Managers the important trust with which they have been invested, have much pleasure in recording their unqualified approbation of Mr. Browne's unremitting zeal in the performance of his duties as Medical Superintendent, and their respect and esteem for that gentleman. They have observed his uniformly kind treatment of the patients under his care, and the good effects produced on them by his judicious method of setting aside stated hours for employment and for recreation; as likewise the general good order, regularity, and quiet, that prevails in the house, from the excellent arrangements adopted by him. The improved condition of the asylum seems to be becoming known to the country, if we may judge from the fact of several recent applications for the admission of patients for whom the higher rates of board will be paid."

THE APPLICATION OF PHRENOLOGY TO CRITICISM.

MACBETH. *(Continued.)*

There is hitherto nothing more shown than the natural operation of those good feelings, which we have seen Macbeth possessed in some degree, awakened to activity, after the strong excitement under which he proceeded to commit the act had subsided. The lady is under no such agitation—not from possessing a stronger mind, but because the good feelings in her were weaker or altogether wanting.

What follows is bolder. Macbeth has previously seen what was the mere product of his fancy. He is now represented as hearing a voice, which is equally the result of highly-wrought feelings, and expressive of the deep horror with which his crime now appears invested.

Methought I heard a voice cry, *sleep no more! Macbeth doth murder sleep.—The innocent sleep:*
Sleep that knits up the ravelled sleeve of care—
The death of each day's life, sore labour's bath,
Chief nourisher in life's feast,—*

The lady is quite astonished at this emotion. She feels none, and can see no reason for it in him, and asks impatiently—

What do you mean?

In his answer, it appears that this internal monitor had made so deep an impression on him, that it appeared to address not himself merely, but the whole household:

Still it cried, *sleep no more*, to all the house
Glammis hath murdered sleep; and therefore Cawdor [more!
Shall sleep no more—Macbeth shall sleep no

* It has been observed by Mr. Combe, that this faculty, when powerful, is attended with a sentiment of its own paramount authority over every other, and gives its impulses with a tone which appears like the voice of heaven. The same will hold when the sentiment, though moderate in itself, is powerfully excited.

LADY M.
Who was it that thus cried? Why, worthy thane,
You do unbend your noble strength, to think
So brain sickly of things.

His emotion has totally deprived him of the power of thinking or acting, but she retains both:

Go, get some water,
And wash this filthy witness from your hand.
Why did you bring these daggers from the place?
They must lie there: go, carry them; and smear
The sleepy grooms with blood.

MACBETH.
I'll go no more;
I am afraid to *think* what I have done;
Look on't again I dare not.

LADY M.
Infirm of purpose!
Give me the daggers: the sleeping and the dead
Are but as pictures: 'tis the eye of childhood
That fears a painted devil. If he do bleed
I'll gild the faces of the grooms withal,
For it must seem their guilt.
[*Exit. Knocking within.*

MACBETH.
Whence is that knocking?
How is't with me, when every noise appals me!
What hands are here?—*Ha!* they pluck out my eyes, &c.

Re-enter Lady.

LADY M.
My hands are of your colour; but I shame
To wear a heart so white.
Retire we to our chamber:
A little water clears us of this deed:
How easy is it then! Your constancy
Hath left you unattended.—[*Knocking*]—Hark,
More knocking: get on your night-gown, lest
Occasion calls us, and show us to be watchers:
Be not lost so poorly in your thoughts.

MACBETH.
To know my deed,—'twere best not know myself.
Wake Duncan with thy knocking! Ay, 'would thou couldst!

We have seen Macbeth under the influence of the first feelings of an awakened conscience;—but these feelings are often not lasting. They weaken with time, and when not strong enough to lead to repentance and reformation, the individual continues to harden himself against them, and recovers if not inward ease, at least outward composure. *Secretiveness* here assists to conceal what is passing within, though still some indications may make it visible to an accurate observer that all is not perfectly quiet. When Macbeth comes to show Macduff the king's chamber, though more composed apparently, yet his short constrained answers give some note of the uneasiness he is suffering:

MACDUFF.
Is the King stirring, worthy thane?

MACBETH.
Not yet.

MACDUFF.
He did command me to call timely on him;
I have almost slipp'd the hour.

MACBETH.
I'll bring you to him.

MACDUFF.
I know this is a joyful trouble to you;
But yet 'tis one—

MACBETH.
The labour we delight in physics pain.
This is the door.

LEN.
Goes the King hence to-day?

MACBETH.
He does:—He did appoint it so.

Macbeth is now embarked in a course of deceit, hypocrisy, and farther bloody deeds. One crime leads to more,—and the least of these is a feigned grief for the effect of his first guilt; but yet his expressions are at first equivocal,—and his feelings altogether such, that he may almost be supposed to speak the truth when he says,

Had I but died an hour before this chance,
I had lived a blessed time; for, from this instant,
There's nothing serious in mortality:
All is but toys: renown and grace is dead,
The wine of life is drawn, and the mere lees
Is left this vault to brag of.

When questioned by Malcolm, his evading to speak of the murder, or to say who were the murderers, are circumstances which show the attention of Shakspeare to the minutest shades and accidents in his painting. His anxiety too to prevent discovery, by killing the guards under pretence of uncontrollable fury at their imputed crime, is in the highest degree natural and artful.

(To be continued.)

HUMAN PROGRESSION.

WE might not know the reason, why, in the moral world, so many ages of darkness and depravity should have been permitted to pass by, any more than we know the reason why, in the natural world, the trees of a forest, instead of starting all at once into the full efflorescence and stateliness of their manhood, have to make their slow and laborious advancement to maturity, cradled in storms, and alternately drooping or expanding with the vicissitudes of the seasons. But though unable to scan all the cycles, either of the moral or natural economy, yet we may recognize such influences at work, as when multiplied, and developed to the uttermost, are abundantly capable of regenerating the world. One of the likeliest of these influences is the power of *education*, to the perfecting of which so many minds are earnestly directed at this moment; and for the general acceptance of which in society, we have a guarantee in the strongest affections, and fondest wishes of the fathers and mothers of families.—*Dr. Chalmers' Bridgewater Treatise.*

DR. ELLIOTSON'S OPINION OF GALL'S WORKS.

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

INTELLIGENCE.

MR. L. BURKE'S LECTURES.

London Mechanics Institute.

ON Wednesday evening, the 10th inst., the second of this course of lectures was delivered. We are enabled to give Mr. Burke's views from his own notes, though these cannot be regarded as any exact transcript of what he spoke, since the lecture was almost entirely extemporaneous; still, they express his opinions in his own words, which is what chiefly concerns our readers. We are able only to give a portion of the present lecture in this number, but it will be concluded in our next. The last of these lectures will be delivered on Wednesday evening the 24th inst.

THE fundamental principle of Phrenology is this: The brain is not a single organ, but an apparatus of many organs, each one of which performs but one kind of function. But what is meant by the function of a cerebral organ? The peculiar kind of perception or feeling which is dependent on the action of that organ. Each organ is a material instrument by means of which is manifested, and exclusively manifested, some one kind of perception or feeling, which perception or feeling is technically called the function of the organ. Just as sight is dependent upon the eye, and sound upon the ear, so are other perceptions and feelings dependent upon particular portions of the cerebral mass. It is then settled by this law, that only one kind of feeling or idea shall depend on each organ, but a most important question still arises: a feeling or idea may be complex or simple; which must it be, according to this law, and according to the views of phrenologists? Let us first consider the difference between absolute or real unity, and that which is merely relative. An absolute unity is that which is *one* in every sense, that in which the mind sees no possibility of a subdivision into two or more unlike things. A relative unity is that which is one in a certain sense only. It is that which, though complex in reality, may be termed a unity when perceived relatively to some larger combination which embraces it. Thus, a man is a unity relatively to an army, and a tree a unity when compared with the landscape of which it forms a part.

It is perhaps impossible to find an absolute unity in the world of matter, but no such difficulty exists in the world of idea. There are many ideas and many sensations that may be strictly said to be elementary, and incapable of subdivision into two or more different ones; for instance, the idea of *distance* is elementary; we may speak of gra-

dations of distance, but every subdivision we make is still distance, and nothing but distance. The idea is as complete and perfect in the least as in the greatest distance. Gradations in distance are more properly repetitions than subdivisions of the idea; or they may be said to be different degrees of intensity in the idea, resulting possibly from different degrees of intensity in the action of the organ on which the idea is dependent. The same may be said of the idea of *duration*, of the sensations of *pressure*, *temperature*, &c. They have all their gradations of intensity, but the respective idea is equally perfect in every gradation. Now then, the question arises, must the function of each organ be *one* in this sense? You will presently see that the answer must be in the affirmative. On this occasion I shall confine myself to that portion of the subject which may be most readily explained to you, and shall choose my illustrations from the intellectual powers, and from the most simple of the perceptions. You will bear in mind then, that the function of a cerebral organ is the manifestation of some kind of thought or feeling; and as the manifestation of every thought or feeling requires the action of some organ or organs, it follows, that everything which passes through the mind, and every feeling which we experience, is, phrenologically speaking, the function of some organ or organs. Now, in a complex idea or feeling, several functions are performed; every one of the ideas or feelings of which it is composed is a function; consequently, according to the fundamental law of phrenology, an idea or feeling, ever so little complex, must depend upon two or more organs. Whether this law be true or not, phrenologists hold it, they have founded on it the whole of their science, they quote it perpetually. They must then, to be consistent, carry it out to its utmost rigour, they must be bound by all its legitimate consequences, or they must abandon it. If they abandon it in the least, the whole theory of the science is an inconsistency. If a single organ can manifest two distinctly different kinds of ideas, or feelings, I do not see why it may not manifest four, or six, or fifty. If time permitted, I think I might make it perfectly evident to you, that it would be wholly unreasonable upon any abstract grounds, to suppose that any homogenous portion of the brain could be the instrument of different kinds of perception or feeling; while I think I may assert, with perfect confidence, that not a single fact can be brought forward, from the whole range of physiology, in proof of such a position. It is not, however, necessary that I should enter upon this matter; my object is not now to prove the truth of phrenology, but to test the opinions of phrenologists. These must be all viewed in reference to this law, and all that are not in harmony with it must be abandoned.

Let us now carry these ideas into practice, and see how far the functions assigned to particular organs are in harmony with them. As one of the most convenient illustrations of the analytical imperfections of Phrenology, I shall examine the views entertained of the organ of *form*.

Dr. Gall had observed in individuals remarkable for their memory of persons, a large development of that part of the brain situated at the inner portions of the orbital plates, indicated externally by the distance between the eyes. According to his method, he called this the organ of the sense of persons. Dr. Spurzheim, attempting to analyse the function, called this the organ of *form*, because persons are known by their forms. This definition has, I believe, been universally received by all his disciples, and to the present hour British and American, and perhaps nearly all phrenologists, believe in the existence of an organ which, to speak technically, perceives and remembers forms. Now, let us see whether, in any legitimate sense, form can be considered as an elementary or simple perception, or whether an organ, which is said to perceive forms, can still be considered as having only a single function.

You see before you three of the most simple forms in nature; the most simple that the mind can have any conception of,—the circle, triangle, and square. Relatively speaking, these may be called simple, unities, elements, because all other forms are composed of them; but are they absolute unities? If they are, they are nevertheless distinctly different from one another; and, if one organ perceives the three, surely that organ has three different kinds of perception dependent on it—performs three different functions; for it is one function to perceive a circle, and quite another to perceive a triangle. This is not an affair of gradation merely; the circle is not a gradation of the triangle, nor the triangle of the circle or the square. When we speak of different degrees of distance or duration, or pressure, &c., we have merely repetitions or accumulations of one idea, that idea being equally complete and perfect in every degree. But here the one idea is not at all involved in the other, the circle is not at all a triangle, nor the triangle a circle. True, there is a common property, or rather properties in all these forms; but that only shows that they are compounded of several elements, some of them alike, some of them different. In a word, they are relative unities, not real unities. The idea of each is a complex idea. Now, suppose any of you were asked to describe what *distance* was, what would you say? "Why, it is distance, it is being away, it is the space between two or more bodies." This is surely no definition, it is merely announcing the same idea in different words, all of which have precisely the same meaning. It would be just the same if you were asked to define duration, existence, resemblance, causation, &c.; the sensations of light, sound, heat, &c.; the emotions of grief, anger, joy, &c. The reason is that these sensations and ideas are simple, elementary; they are not compounded of any other ideas or sensations; consequently, each is wholly unlike all others, and cannot be compared with any others, because, being a perfect unity of its kind, if it is at all different, it must be wholly different from all other unities, —having no parts, it presents no point of comparison with any other pure element. Therefore whatever idea, sensation, feeling, or emotion is capable of being defined is complex—that which is elementary admits of enunciation only. This proposition admits of the most rigorous demonstration; it is indeed so evident as to assume the character of an axiom. It will be found of the utmost importance in metaphysical analysis, though I am not aware that it has ever been previously announced or acted upon, either by phrenologists or metaphysicians.

Now then, if you were asked to define or describe what a circle is, there would be none of this difficulty. It would not be enough here to say, "Why, a circle is a circle, it is something round, &c." If you pretended to any information on such matters, you would be pronounced simpletons, were you to give such a bright answer as that. On the contrary, every simple figure admits of the most precise definition, and it is the first object of the geometrician to give such definitions.

Hear what they say of these before you. "A circle is a figure bounded by one curved line, everywhere equally distant from a point within the figure called its centre." Here surely we have complexity enough. There is number, "one line;" *curvature*, boundary, and its opposites,—*inness* and *outness*, equality, and distance,—four or five different ideas at least. Now leave out any one of these, and what becomes of your circle? it ceases to exist. But let us proceed. "A triangle is a figure, formed by three straight lines." Here again we have number, distance or size, boundary, position or locality, and straightness instead of curvature. "A square is a figure bounded by four straight and equal lines, so disposed as to form four equal or right angles." Here, in addition to the other ideas, we have parallellism and perpendicularity. Now, then, can there be any doubt about the complexity of these most simple of all forms? When we treat of solids, the complexity increases; these elements are variously repeated, with the addition of the idea of substance. Is it not most clear then, that, if the perception of forms depends on one organ, that organ performs a very complex function; in other words, many functions? If all this can be perceived by one organ, then the law which forms the foundation of phrenology is false; and if so, what becomes of the science? If one organ can perform six or seven different kinds of functions, I see no reason why it should not perform fifty. But if you will still assert that the perception and recollection of forms is dependent upon the portion of the brain we are speaking of, then call that portion an apparatus, not an organ. Say there is a bundle of subordinate organs there, and that the perception and memory of forms are the result of their united action,—that will be consistent, at least, even if not true.

[The lecturer here spoke of the objections that might be raised, in respect to the organs of *colour* and *tune*, as well as those of the sensations of *taste* and *smell;* all of which had perceptions and sensations dependent on them, which differed not merely in degree, but also in kind. He admitted the force of this objection, to a certain extent, and stated his conviction that these were actually apparatuses, not single organs. He showed, however, that the analogy was only partial, and that the modifications of function in these apparatuses were of an entirely different order from those attributed by phrenologists to the organ of *form*. In *form* there are many elements, all essentially different in their nature, and for the perception of several, at least, of which, special organs have already been discovered by phrenologists. This cannot be said of the others. It cannot be said that a *blue* colour and a *red* differ from each other in the same sense that *number* differs from *curvature* or *distance*, &c. Neither has there been any attempt to discover *special* organs for the different kinds of colours. The same remarks are equally applicable to *sounds*, *tastes*, and *odours*. In fact, he said, there were many reasons for supposing these latter to depend on special apparatuses, but none at all for regarding the organ of *form* as an apparatus. The lecturer also showed that his mode of analysis did not offer the least countenance to the new organs supposed to be discovered by a certain class of the phreno-mesmerists; but that, on the contrary, the functions attributed to those organs, instead of being an approach to analysis, were, in most cases, in the highest degree complex. He then proceeded with his main argument as follows:]

I am well aware of the answers that are given to objections of this kind; but they will not bear a rigorous examination. "*Size*," it is said, "is always found in conjunction with form, but they are still different ideas; any given form may have various sizes, &c. The same may be said of *number*, you may think of numbers without thinking of forms, and *vice versa*,—so also of position." This is very superficial. What is *size?* It is, in some of its acceptations, at least, a somewhat complex idea. Its essential element is distance,—the size of any body is the distance between its surfaces. We can certainly think of distance apart from form, but I deny that we can think of form apart from distance; for distance is an essential element of all forms. The same may be said of *number*, of *locality*, &c. The mind may not always pay especial attention to every necessary element in a given combination; but these are nevertheless perceived, and remembered too, in proportion to our power of memory, and the distinctness of the general idea. Philosophers have often puzzled themselves with what they call abstract ideas, and with the difference between these and other ideas. I do not object to this distinction, in certain cases; it is perfectly legitimate to speak of the difference between an abstract and an individual idea; but there is a certain sense in which these distinctions have been productive of much delusion. I will endeavour to make this plain to you. Were we to see for the first time such an animal as the horse, for instance, it is allowed that we should more or less perceive his various peculiarities of configuration, colour, &c.; and that, in thinking of him afterwards, our idea would embrace these peculiarities to a greater or less extent. But having in time seen various other animals of the same kind, with modified peculiarities, we occasionally use the term horse in an abstract or general sense, without reference to any one horse in particular. At this point, we are told, that we can think and speak of a horse, in the abstract, without thinking of any of its qualities; in other words, without thinking of that which makes it a horse. In like manner, we are told, that we may think of a circle, or a triangle, in the abstract, without thinking of any of the elements which constitute such figures. This is mere delusion, mere philosophical jargon. It is the wildest absurdity to talk of having a definite idea of any object, as a mere existence, apart from all its other qualities and relations; to talk of having ideas of forms, apart from the elements which constitute forms. This delusion appears to have arisen from the fact that the mind gives *emphatic attention*, so to speak, to only one, or a few objects, or elements, at any one time; but that does not prevent others from being perceived and remembered. Thus, a person endowed with a good memory, may enter a room apparently absorbed by some train of ideas, and leave it without having paid any attention to the various objects of furniture, &c., contained in it. If afterwards questioned in reference to these, perhaps his first impression would be that he knows little or nothing about them, and yet, upon reflection he may recall them all vividly and minutely. Thus too, a musician often seems, even to himself, to move his fingers quite mechanically and unconsciously, even in the most elaborate and rapid passages; but does he do so in reality?—By following out these reflections, it will appear quite evident that there is no such thing as an abstract idea, in the sense in which we are now speaking; that whenever we think of anything

which is complex, we think of several, at least, of its more essential elements, even though the mind may not give, at the time, any *special attention* to them.

To return, then,—phrenologists have discovered a particular organ for perceiving numbers; others, for perciving position, distance, &c.: and then another organ for perceiving these elements in those particular combinations, called forms. This is surely a most unphilosophical redundancy. What is it that enables me to perceive and remember that there are *three* figures there?—Of course the organ of *number*. But what enables me to perceive that that figure has *three* sides? Is it the organ of *form*? Why should not the organ of *number* perceive the one three, as well as the other three? Then, what enables me to perceive the distance between these figures, or their general size?—Of course the organ of *size*. And why should it not enable me to perceive the distance between different points in the figures themselves, the length of their lines, &c.? Let us proceed in this manner, and we shall leave very little work for the poor organ of *form*. What that little is we shall presently see.

(To be continued.)

Mesmeric Lecture at the Palladium, St. Martin's-lane.

Mr. Hart on Monday evening, May 8, delivered a lecture at the above institution upon the popular subject of Mesmerism. Having clearly pointed out the importance of the science, he brought forward a great number of facts, as he stated, with the view of convincing parties that it had been sufficiently tested, and enough was known to justify further inquiry. The lecture altogether was one of the best we have heard upon such occasions; it was more than a mere prelude to the experiments.

The experiments were made on two boys, by Mr. Hart and another gentleman. Great confusion is produced by this sort of double experiments; many think it a ruse to distract attention. Although we feel assured that neither delusion nor collusion was used, we must say that the experiments themselves, nor the manner in which they were conducted by the mesmerisers, were of a nature calculated to convince the sceptic. The manifestations were far from decided. Those who believe, of course found confirmation; those who do not, saw nothing they could not readily account for without the aid of mesmerism.

We are sure a public lecture-room is not the place for satisfactorily proving the mesmeric influence; we are equally sure, that it is not a legitimate application of the power, to produce the effect merely to gratify curiosity, or make a lecture popular or profitable.

CORRESPONDENCE.

To the Editor of the People's Phrenological Journal.

41, Prescot Street, Liverpool, May 4th, 1843.

Mr. Editor.

Dear Sir.—It appears to me that the principal difference existing among scientific men on the subject of man's responsibility, is more in their definition of the term "Responsibility" than in the principles themselves; for I have invariably found that when we have properly defined the term to the mutual satisfaction of each, I have experienced little or no difficulty in inducing opponents to subscribe to the doctrine of man's non-responsibility, philosophically considered, startling as the announcement may be to some timid unreflecting minds. Therefore, with your permission, I will lay before your readers my views of the question in as concise a form as I possibly can. First, then, the proper definition of the term "responsibility:" the word as generally understood, implies a power or ability in the individual to act otherwise than he did under the given circumstances, and consequently renders himself amenable to punishment, which punishment is considered just by supposing that he could have refrained from acting in that particular way; and hence arises his responsibility and the justice of inflicting punishment. That such a doctrine should be advocated by those ignorant of man's mental and moral nature can be matter of no surprise; but phrenologists, who ought to know better, are inexcusable. But before I state that man is not, and cannot be a morally responsible agent in the sense just given, to quiet the fears of the timid, it will be as well to remark in this place, they are not to suppose that men with all their baneful passions, are to be let loose on society, to commit whatever depredations their vicious dispositions may incline them to; there is nothing of all this, or anything bearing the most distant approach to it, implied by man's non-responsibility. Each individual being a member of society, is by common consent bound to obey the laws governing the community in which he lives; and if it is found that any have so depraved an organization or nature, that they cannot possibly control their acts, then society is justly entitled to place such under restraint, or subject them to a course of moral training, to fit them for duly exercising their privileges as worthy members of society; and not, as now too frequently advocated, purely for the sake of punishment; which implies not a beneficent but a vindictive feeling in the laws. It is an axiom in phrenology, that the general size of the head, or that of a particular organ, is a correct indication of power, and that a large organ has a tendency to spontaneous activity, especially when accompanied by an active temperament. That, just in proportion to the relative development of three grand divisions of the human brain, the affective, mental, and moral powers, will be the individual character, and that man is in possession of no mental power but what is indicated and may be estimated by the size of the mental organ, manifesting the particular power then under consideration. Now, seeing this to be the case, and that the child when born has no free will or act of choice in determining what kind or conformation of cranium it shall have, but in all this is purely passive; how then can it be reasonably held responsible for its acts, as in the former sense, where punishment is advocated? Ought he not rather to be pitied for his mental and moral incapacity of complying with the required regulations or laws under which he lives, just as much as you compassionate any other mental or physical disease, seeing that both kinds have physical causes for their foundation, over which the patient has no control? Then it may be objected that the influence of education in enlightening the mind creates in man a moral power, and thereby constitutes man a moral agent. Certainly it is a greater outrage on the feelings of justice, to

punish the ignorant and uneducated for not knowing that which they never had the means of acquiring; but do we not know, as phrenologists, that many very inferior, yea even vicious organizations, are to be found in the middle and upper walks of life? and that many of these, notwithstanding all the advantages of education, cannot possibly so control their acts as to preserve to themselves the slightest semblance of a moral character; and some too frequently even step beyond the pale of the civil law. Some phrenologists will say, "every man has a power," which vague, and undefined, and undefinable sentence I never could get rationally explained. Either phrenology can, or it cannot, discover all the mental powers possessed by man (so far at least as not materially to affect the system); if it cannot, it can be no true science,—the essentials being wanted to entitle it to rank among the sciences; if it can, then must it be the height of absurdity to talk of man generally as "having a power," while as phrenologists, we profess to determine the amount of men's mental powers, by the size of the respective mental organs, and do not ever even suppose man to possess any mental or moral power, but what is clearly indicated by the size of the material mental organ. Otherwise, if there be some great invisible mental agent, which we can neither see nor feel, our manipulations of heads are worse than useless. Therefore, seeing this to be the real condition and position of man in society, mental and moral being as he is, I confess I am at a loss even to conjecture on what grounds man's responsibility can be established on other principles than those of compassionating, reforming, improving, and reclaiming him to society; or should his organization be of such a description that no reasonable hopes can be entertained of his ever again mingling with society, it is but just that society should be protected from the effects of his unfortunate organization, by his being kept under confinement, a moral patient for the term of his natural life. In conclusion, I would remark, that if parties could better understand what they mean by responsibility, and how a correct interpretation of the term would affect society generally, many would not manifest so much reluctance to act on its beneficent principles. That a large portion of the religious world should oppose this view of the question, they being naturally ignorant of man's true mental constitution, cannot be matter of surprise; but natural science being founded on demonstrable facts, ought not to sacrifice truth to conciliate the peculiar opinions they happen to entertain.

Yours, very respectfully,
R. S.

To the Editor of the People's Phrenological Journal.

Mr. Editor.—You must excuse the presumption of a working man, but being a lover of truth, I offer my mite in the pages of your admirable journal. I repeatedly find you soliciting facts;—the following is a glorious one. If you were present, you will not require this statement; if informed on the point, this will confirm. Being present on Wednesday, May 3rd, at Mr. Bailey's lecture, at the Rotunda, Blackfriars Road, I witnessed the following experiment. There was a numerous and riotous meeting, and they appeared to come in companies for the express purpose of crushing Mesmerism. After having witnessed the wonderful phenomena produced upon several children, who were successfully operated upon, to the satisfaction of the unprejudiced, though the audience was far from being satisfied, a general uproar ensued, which increased until the lecturer consented to experimentize on some persons present. The first did not succeed, the second but partially, when a man of large dimensions roared out, "Mesmerise a working man," and gaining the stage, seated himself. Mr. Bailey seized him with apparent despair; providentially for the cause, he succeeded in a minute or two in sending him so fast asleep it was with difficulty that he was awakened. Now there was a turn in the tide of affairs, and the meeting, a majority of which strongly opposed the proceedings, were now to be seen applauding with all their might and main; a resolution was proposed, to return a vote of thanks to Mr. Bailey, which was enthusiastically done; and the person who was mesmerised stood forward and manfully attempted to describe his feelings during the operation. He gave his name to all present, MacCarthy, a workman at Pontifex's, engineer, Shoe-lane. Confirmed by his shopmates present.

I remain,
Your humble subscriber,
76, Shoe-lane. T. Baker.

TO CORRESPONDENTS.

A. K. S. inquires the best way to cultivate the organ of *language?* By exercising it progressively upon its proper object. Words, arbitrarily used as signs, we believe to be its object; it is but one element of the power of acquiring languages with facility: many faculties combine for this; indeed, we know no acquirement depending on a single organ.

B. M. P. had better get a small collection of casts; any of the phrenological works contain lists of the most striking examples of particular developments.

Query.—Certainly Phrenology is fast spreading, and is, to some extent, being practically used; in fact, a phrenologist must act to some extent upon the knowledge he possesses.

A Learner.—The best way is to observe the particular configuration of the head of those persons who excel, and then opposite cases; he will by this method soon learn to distinguish between large and small.

We have a host of letters upon Responsibility; some we shall use as soon as space permits. We shall be glad to be favoured with cases or speculations upon any of the disputed points of phrenology; their discussion will do good; none we fear will be done by keeping the Responsibility question open. As demonstration cannot be obtained, those who believe the one principle will never be convinced they are in error by their opponents, who may argue and write on, their friends not heeding them, their adversaries not believing them.

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A COMPLETE SYSTEM OF PHRENOLOGY.

(Continued.)

Animals. This organ is found in animals; and their habits and instincts, with regard to the feeling, are invariably found to be in accordance with the development of the organ. Some animals are as remarkable for their timidity as others are for their courage. The power to resist depends much on this organ; it is large in most herbiverous animals, and they show great courage when attacked; it is another influence which induces attack. Bulls, horses, are examples of this sort of courage; rabbits possess much more courage than hares; the bull-dog forms a striking contrast with the greyhound; the courage of the game-cock is well known; and all are more or less phrenologists by nature, without knowing it. It is a fact known to those connected with the breeding and training of cocks to fight, that their game is relative to the breadth of the back part of their heads. Gentlemen would take this shape of the head of a bird, with the fame of the man who had had the training, as a test of the probability of success; relying in this instance upon the natural power, as indicated by the development of the organ, and the amount of education it had received. Some horses are very shy, others bold. Grooms and horse-jockeys will point out the different characters of the horses, by examining their heads: large *combativeness* gives breadth between the ears; timid, shy horses, are always narrow in this part,—the ears seem set closer together than in the courageous horses. In male animals this organ is generally larger than in the female. In those species of animals which associate, it will be found that upon the approach of danger, the females retire to the rear, the males advance to meet and oppose the enemy. Under particular excitement, in defence of their young, the females display equal or superior bravery to the males.

The Natural Language of this organ, in accordance with the law which we have previously explained, is to throw the head backward, and on one side, as seen in the representations of the boxers and gladiators; when the organ is small, under the influence of outraged or excited feelings, an individual may be induced to stand up to fight; but he will not keep his head up, but will continually be inclined to bend it forwards and downwards. Great tenacity is imparted to all the nerves and muscles of the system; they become contracted. It is impossible to have this feeling excited, and stand with the head expressing *combativeness*, the arms in advance, strained to strike or resist, and the legs or feet relaxed. Some artists, in ignorance of this law, have placed the legs of their characters so as to express a perfectly different state, to that affecting the head and arms: the voice is affected by the activity of this power. Madame de Stael notices of Napoleon, who had this feeling very strongly marked in his character, that when he was excited, every word he uttered seemed to contain a blow. It gives a loud thumping tone and expression to the voice. It may be stated in opposition to our views in regard to natural language, that the position we describe is assumed as being best adapted for self-defence, or aggression. No doubt it is the best position, or it would not have been the one naturally assumed under the activity of the feeling requiring it; but a very superficial observation of what is daily occurring in nature, will suffice to show that the result does not flow from reflection and calculation. We shall see the young of both sexes, boys and girls, if fully endowed with the power, assuming at once, when it is excited, the exact posture indicated, and in every respect manifesting the natural language, as described; and this with a precision and invariableness, that is quite inexplicable, by the supposition that it has been studied and acquired. The same remark may be extended to animals; and it will be readily seen, that the natural expression of the feeling in the most uneducated, or even in the brute creation, far exceeds any imitation of it, even by the most accomplished and experienced actors. The ancient writers have sometimes noticed, most graphically, the gestures and positions (or, in other words, the natural language,) assumed under the influence of certain feelings. Virgil, describing the encounter between Dares and Entellus, gives a very correct description of the natural language of *combativeness:* it is thus translated by Dryden:

"Both on tiptoe stand at full extent;
Their arms aloft, their bodies inly bent;
Their heads, from aiming blows, they bear afar
With clashing gauntlets, then provoke the war."

Chap. X.—Destructiveness.

The next organ to be considered, according to the general arrangement, is called *destructiveness*. It was originally named by Gall, *instinct du meurtre*, which means a disposition to kill, but was ignorantly translated into English by the word *murder*. This mistake caused much abuse of Phrenology and Dr. Gall.

This organ was discovered by observing the difference in the crania of carniverous and graniverous animals. Gall, without drawing any inference from the fact, was in the habit of showing to his pupils, that one class of animals could be distinguished from the other by observing the configuration of the skull, even though all the teeth were lost. He found this portion of the brain largely developed in murderers; and hence the question occurred to him, is it possible there can be any connexion betwixt the conformation of brain thus noticed, and the propensity to kill? Dr. Gall's reply to this query should be known by all engaged in philosophical researches. "At first," says the Doctor, "I revolted from this idea; but when my only business was to observe, and to state the result of my observations, I acknowledged no other law than that of truth. Let us not, therefore," says he, "fear to unfold the mysteries of nature, for it is only when we shall have discovered the hidden springs of human actions, that we shall know how to guide the conduct of men."

That there exists in the human mind a propensity or liking to kill, and for destruction, is acknowledged by the best writers. Lord Kames attributes the liking, so general, for hunting and the sports of the field, to what he calls the *appetite for hunting*, and says it is an illustrious instance of providential care,—the adapting the internal constitution of man to his external circumstances. However this appetite for hunting may be little necessary for food, it is still remarkable in young men, high and low, rich and poor. Natural propensities may be rendered faint, or obscure, but never totally eradicated.—(*Lord Kames' Sketches.*)

In the Essays of Vicessimus Knox, this subject is noticed in a similar way. "The delight," he says, "felt in this sport (hunting) has been ascribed to the excitement of the chase, to emulation, and to the pleasure of succeeding in our aim; but if these were the sole sources of enjoyment, then it ought to be as pleasant to gallop over hill and dale, and leap hedge and ditch, without, as with an animal in chase; and as agreeable to shoot at any object thrown into the air as at a bird. This, however, is not the case: unless there is a creature to suffer the effects of the hunting and shooting, these acts afford but little pleasure.

The laws of the land recognise this as an innate principle of nature. A statute of George III. ordains, "That if any person or persons shall wantonly and cruelly beat, abuse, or ill-treat any horse, mare, gelding," &c. This is of course to restrain the abuse of this propensity, but it clearly supposes its existence. Man's physical nature shows adaptation for the use of animal food, and we are told the beasts of the field, &c., were given for man's use; but, to be useful and beneficial to his health, they must be killed; and to accomplish this, man must have a power enabling him to destroy.

The command, "Thou shalt do no murder," although levelled against the abuse of this feeling, is a proof of its existence. If man has not naturally a power which, under certain circumstances, may lead to the crime of murder, it is sheer nonsense to command him not to commit what he has no power to commit. This, we trust, will be enough to satisfy all who think upon the subject, that the feeling itself exists; and we proceed to consider the situation of the organ.

Situation.—Immediately above, and extending a little backwards, and in front of the top of the ear. The shape of the organ is a segment of a circle. The points of the fingers, if closed and brought at the extremities to a line, will, if laid upon the top of the ear,—the insides of the fingers touching the ear,—about cover the organ of *destructiveness*. There will frequently be found a decided projection in this part, when the organ is large; a small organ is indicated by a flatness at this part, giving a narrowness of appearance to the head; but *secretiveness* being immediately over this organ, allowance must be made for its relative size; but it is rarely found that one of these organs is very large, and the other very small, in the same head. When the organ is large, the meatus auditorius, or opening of the ear, will be found lower down relatively to the external angle of the eye, than when the organ is small; in many of the latter cases, a line drawn from the eye would pass over the opening of the ear: in many criminals the whole of the ear will be found below such line.

Primitive Function.—It is questionable with us, if any word expresses the primitive function of this faculty. We may describe it as an inclination and power to attack, to overcome, or to injure and destroy; they are all manifestations. We think, without limiting its power to specific acts, it is best understood as imparting an energy and earnestness to the character, that under varying circumstances leads to all the above results; its legitimate use being to kill for food, to destroy noxious animals, &c. Its abuses are cruelty, murder, desire to torment, tendency to passion, harshness, severity in speech and writing, swearing. The emotion, when highly excited, becomes ferocity. In our Classification of the Faculties, Part II., page 63, it will be seen that we consider this as the instinct giving the desire to attack, or be aggressive, in opposition to the last considered organ of *combativeness*, the limits of which appear to be to oppose or resist.

(To be continued.)

IMAGINATION.

This expression has several significations: it is employed to indicate at one time a fundamental power, called also the faculty of invention; and in this sense it is said to invent machinery, to compose music and poetry, and in general to produce every new conception. Imagination, again, is sometimes taken for the faculty of recalling previously acquired notions of objects. This signification even corresponds to the etymology of the word: the images existing interiorily. At another time imagination indicates a lively manner of feeling and acting. Imagination, in fine, is a title given to facility of combining previous perceptions, and of producing new compositions. To the preceding considerations I answer, that imagination is in no case a fundamental faculty. There can be no single faculty of invention, or else he who displays it in one, ought to show it in all arts and sciences. And it is notorious that powers of invention are very different in the same, as well as in different persons. A mechanician who invents machines of stupendous powers, may be almost without musical talent, and a great geometrician may be perfectly insensible to the harmony of tones; whilst the poet who can describe the most pathetic situations and arouse the feelings powerfully, may be quite capable of inventing mathematical problems. Man, it is certain, can only invent or perfect, according to the sphere of activity of the peculiar faculties he possesses; and therefore there can be no fundamental power of invention. Each primitive faculty has its laws, and he who is particularly endowed in a high degree, often finds effects unknown before; and this is called invention. Imagination is, consequently, no more than a quantitive mode of action of the primitive faculties, combined particularly with those of causality and comparison. Inventions are, probably, never made by individual faculties; several commonly act together in establishing the necessary relations between effects and causes.

The fundamental faculties sometimes act spontaneously, or by their internal power, and this degree of activity is then called imagination also. In this sense imagination is as various in its kinds as the primitive faculties. Birds build their nests, or sing, without having been taught, and men of great minds do acts which they had never either seen or heard of. In calling the degree of activity of the faculties which produces these effects, *imagination*, it is still a mere result of individual powers. All that has been said of imagination, as well as the faculty of recalling impressions, is referrible to the mode of action styled memory of the intellectual faculties, and is not an effect of any single power.

Finally, imagination, used synonymously with exaltation, or poetic fire, results from activity of the fundamental faculty, which I call *ideality*, and to the consideration of which mental power in the *Phrenology*, I refer my reader for further information.

From the preceding reflections on perception, attention, memory, and imagination, it follows, that they are *quantitive* modes of action of the fundamental faculties, each of which may act spontaneously, or be roused by external impressions. The intellectual faculties alone perceive or know impressions, and being directed towards the objects of which respectively they have cognizance, produce attention; repeating notions already perceived, they exert *memory*, and being so active as to call effects as yet unknown, they may be said to elicit *imagination*.—*Spurzheim*.

THE APPLICATION OF PHRENOLOGY TO CRITICISM.

Macbeth. *(Continued.)*

It is a trite remark, "c'est ne que le premier pas qui coute." Macbeth having once imbrued his hands in blood, needs not his lady's instructions to incite him to any other murder. Having obtained the crown by means of this kind, he goes on to commit fresh crimes to secure himself in it. As he himself says,

> I am in blood so far stept in,
> Returning were as tedious as go o'er.

Till now he has been chiefly under the guidance of *love of approbation;* but his elevation to the crown renders this feeling less effective, and fear (*cautiousness*) is now the master passion of his heart. It is this which incites him to the removal of Banquo.

> Our fears in Banquo
> Stick deep; and in his royalty of nature
> Reigns that which would be feared. 'Tis much he dares;
> And, to that dauntless temper of his mind,
> He hath a wisdom, that doth guide his valour
> To act in safety. There is none but he
> Whose being I do fear.

The prophecy of the sisters, who said that Banquo's issue should be kings, confirms his bloody purpose. But even while the act is on the eve of being accomplished, he confesses to his wife how much his mind is torn by fears and disquietudes, in so much, that, even on the throne itself, he almost envies the condition of that victim whom he has immolated in order to obtain it.

> We have scotch'd the snake, not killed it;
> She'll close, and be herself; whilst our poor malice
> Remains in danger of her former tooth.
> But let
> The frame of things disjoint, both the worlds suffer,
> Ere we will eat our meal in fear, and sleep
> In the affliction of these terrible dreams,
> That shake us nightly: Better be with the dead,
> Whom we, to gain our place, have sent to peace,
> Than on the torture of the mind to lie
> In restless ecstacy. Duncan is in his grave;
> After life's fitful fever, he sleeps well;
> Treason has done his worst: nor steel, nor poison,
> Malice domestic, foreign levy, nothing,
> Can touch him further.

The lady who is always represented as coaxing and encouraging her husband, soothing his agitations, and endeavouring to calm his terrors, answers,

> Come on
> Gentle my lord, sleek o'er your rugged looks;
> Be bright and jovial 'mong your guests to-night.

His reply shows his desire to conceal his inward feelings, while at the same time he betrays the consciousness of his guilty and degraded state:

So shall I, love; and so, I pray, be you:
Let your remembrance apply to Banquo;
Present him eminence, both with eye and tongue:
Unsafe the while, that we
Must lave our honours in these flattering streams;
And make our faces vizards to our hearts,
Disguising what they are.

LADY M.
You must leave this.

MACBETH.
O, full of scorpions is my mind, dear wife, &c.

We need not follow him through the farther scenes of blood,—only to observe, that even to the last, though grown more inured to evil deeds, he nowhere shows that callousness and utter disregard of crime that is exhibited in Richard the Third, and some other wicked characters pourtrayed by the same masterly hand. To the end he is subject to the horrors of remorse, and these seem even partly to realise the sentence, which his conscience in its first exasperation denounced upon him, that he should sleep no more in peace.—The lady tells him,

You lack the season of all natures, sleep.

And afterwards, in her state of sleep-walking, when she shows in her own person that conscience will, in its own way, assault even the most callous, she intimates the state of terror in which he seems to have constantly lived.

Hell is murky!—Fye, my lord, fye! a soldier,
And afear'd? What need we fear who knows it,
When none can call our power to account?

No more of that, my lord,—no more of that,—
You mar all with this starting.

We do not think it necessary to carry the analysis farther. We think it is evident, from this examination, both on the principles of Phrenology and on the acknowledged facts in the history of man, which are known to us independently of that science, that the character of Macbeth, as drawn by our immortal bard, so far from being out of nature, shows the deepest knowledge of the human heart, and is throughout perfectly natural. We have seen that it is not otherwise inconsistent than the nature of man is itself inconsistent,—and that the apparent inconsistencies are all reconcileable to a few plain and easily understood principles, operated upon in certain obvious and intelligible ways, by the circumstances in which he is placed. The only feelings which seem to be possessed strongly, are *love of approbation* and *cautiousness*,—the rest, both of the lower propensities and higher sentiments, seem either so moderate in degree, or so equally balanced, that the character might have been turned either towards good or towards evil, according to the situation in which the individual was placed, or the example and persuasions of those who happened to be near him. Unfortunately such is the character of his lady, that the example and persuasions coming from her, and to which even some of his good propensities lend an additional force, all tend towards evil. This affords a key to the whole wavering in Macbeth's mind, his fall into irremediable crime, his consequent remorse, and final ruin.

METHOD OF CONDUCTING THE MAGNETIC OPERATION.

THE method of inducing the phenomena of animal magnetism may easily be acquired; there is no mystic art or secresy in the operation; but it should be conducted, for reasons which I shall hereafter explain, with great caution, and strictly upon the principles which the magnetisers have laid down. In the infancy of the science, ceremonies, processes, and precautions were observed, which are now regarded as unnecessary; but in order that the subject may be fairly comprehended, I conceive it right to return to the time of Mesmer, and describe the method he adopted. It should, however, be premised that he believed that the magnetic phenomena were produced by the intervention of agents which we now consider entirely foreign to their causation; that he never mentioned the will as being essential to the production of the results; and that the most curious phenomena resulting from magnetisation, somnambulism itself, was entirely unknown to him, although every circumstance would lead to the inference that he was not altogether unacquainted with it.

The following is a description of the magnetic process and apparatus which he employed, and which were submitted to the examination of the commissioners in 1784:—In the middle of a large room was placed a circular vessel, termed also *baquet*, a few feet in height, furnished with a lid in two parts, moving on hinges in a central line. This lid was perforated with holes, through which were inserted a number of curved and moveable iron rods. Its interior was filled with bottles full of water previously magnetised. These were placed over one another in such a manner that the first row had their necks converging towards the centre of the vessel, and their bases turned towards the circumference: and the next set was arranged in an opposite position. The baquet itself contained also a certain quantity of water, filling up the interstices which were left by this symmetrical arrangement of the bottles; and to this a quantity of iron-filings, pounded glass, sulphur, manganese, and a variety of other substances, was occasionally added. The patients then stood round this apparatus and applied the iron rods to the affected parts of the body, or encircled themselves with a hoop suspended for that purpose. Sometimes they laid hold of each other by the thumb and index finger, and formed what was called a chain. The magnetiser then held an iron rod, which he moved to and fro before them, for the purpose of directing at will the course of the magnetic fluid. The whole ap-

paratus of water, bottles, and metallic rods was supposed to facilitate the circulation of the fluid; and during this time a person occasionally played on the piano or harmonicon; for it was one of Mesmer's axioms, that the magnetic fluid was especially propagated by sound. These processes, which may appear whimsical, formed the basis of the treatment in common, or by the *baquet:* but it being presumed that the universal fluid was everywhere, the magnetiser himself was thought to possess a certain quantity which he could communicate and direct, either by means of a rod, or simply by the motion of his outstretched fingers. To these gestures performed at a distance, were also added certain slight touchings on the hypocondria, the epigastric region, or the limbs. In order to increase the power of these processes, trees, water, food, and other objects were magnetised; for all the bodies in nature are, according to Mesmer, susceptible of magnetisation. His theory had something seductive in its application. "A non-magnetic needle," said he, "when set in motion, will only take by chance a given direction; whereas on the contrary, the real magnetic needle, having received the same impulse, will, after a number of oscillations proportionate to that impulse, and to the degree of magnetism it has received, resume its former position, in which it will remain fixed. Thus it is that the harmony of organised bodies, being once disturbed, must undergo such casualties, unless restored and determined by the general agent, the existence of which I admit, and which alone can re-establish the harmony of the natural functions. We also know that in all ages, diseases have been aggravated or cured with or without the aid of medicine, according to various systems and methods in direct opposition to each other. These considerations do not allow me to doubt that there is in nature an universal active principle, producing many phenomena, which we vaguely attribute to art and to nature." The following directions, however, by Mesmer himself, will give a correct idea of the manner in which he wished the operation to be conducted. I quote his own words, from the instructions which he gave in confidence to his pupils. They are arranged in the form of a catechism:

Q. How are the effects of the animal fluid demonstrated?

A. When a healthy person is brought into immediate contact with a sick person, in whom one or more functions are disordered, the latter feels, in the morbid part, sensations more or less acute.

Q. How must a patient be touched, to make him feel the effects of magnetism?

A. You must place yourself opposite to him, with your back turned towards the north, and draw your own close against his feet; you must then place, without pressure, both your thumbs on the plexus of the nerves in the epigastrium, and stretch your fingers towards the hypocondria. It is beneficial occasionally to move your fingers on the sides and especially in the region of the spleen. After having continued this exercise for about a quarter of an hour, you should change your mode of operating, according to the state of the patient.

Q. What ought to be done before we cease magnetising?

A. You must endeavour to put the magnetic fluid in equilibrium in every part of the body. This may be done by presenting the index finger of the right hand at the summit of the head on the left side, and then drawing it down the face to the breast and over the lower extremities. In this manœuvre an iron rod may be used instead of the finger.

Q. Can we not augment the force, or the quantity, of the magnetic fluid on individuals?

A. The power of magnetism is augmented by establishing a direct communication between several persons.

Q. How is this communication established?

A. In two ways; the more simple is to form a chain, with a certain number of persons made to hold each other's hands; it can also be done by means of the baquet, &c.

The effects produced by such processes were not less strange than the processes themselves. I have already described certain extraordinary phenomena arising from this action, and shall here subjoin a few more equally curious. The patients submitted to this kind of magnetisation, experienced various unusual sensations, such as undefinable pains in the body, particularly in the head and stomach; an increase or suppression of cutaneous perspiration; palpitation of the heart; and a momentary obstruction of breathing. Sometimes a certain exaltation of the mind and a lively sense of comfort was experienced: the nervous system in particular was often powerfully affected. The organs of the senses also underwent unusual modifications; ringing in the ears, vertigo, and sometimes somnolency of a peculiar character, supervened. These effects, which were diversified according to the nature of the diseases and idiosyncracies of the patients, became more and more developed as the operation proceeded: and this series of phenomena terminated by convulsions. This convulsive state being established in one patient, soon manifested itself in all the rest. It was designated, as I have already explained, by the name of the magnetic crisis; and as this usually was the *ultimatum* of the results produced, it was looked upon as the chief object of the magnetic influence, and as the means employed by nature to effect a cure. Sometimes these convulsions were of remarkable violence and duration, and on this account patients seized by them were carried into an adjoining room, called *salle des crises*, where they gradually recovered their senses; and then, which is a remarkable circumstance, they experienced no inconvenience, excepting a slight sensation of fatigue; many even stated that they felt decidedly relieved. To these physiological, were often added very extraordinary moral, phenomena; some of the patients burst into immoderate fits of laughter, others melted into tears; they often appeared mutually attracted by irresistible impulses of sympathy, and seemed to entertain the most lively affection for each other. But the most surprising cir-

cumstance was the prodigious influence which the magnetiser exercised over his patients. The least sign of his will excited or calmed the convulsions, commanded love or hatred. He thus stood before them like a magician with his wand, under the waving of which their souls and bodies were kept in submissive obedience. Such were the results of the magnetic operations as conducted by Mesmer, which the ancient commissioners verified, and minutely described in their reports.

SUGGESTIONS TO PHRENOLOGISTS, ON THE REQUISITES FOR THE ADVANCE OF PHRENOLOGY.

(From the Quarterly Phrenological Journal.)

(Continued.)

Points for attention in reporting facts.—In recording facts or cases as illustrations and evidences of the functions of organs, it is important to state the specific actions of the individuals, under determinate circumstances, rather than our own conclusions from them solely. The actions are real facts; the character assigned to the individual, on account of those actions, is an inference that may be erroneous, as before remarked. In example of this, reference may be made to a case of false inference lately coming under our own observation. A person in several instances neglected to give money in return for slight services which others deemed it incumbent upon them to pay for. He got the reputation of being parsimonious. Yet his real inclination was exactly the opposite of this; though being excessively unwilling to receive gifts himself, he judged others to have the same reluctance, and thus frequently abstained from giving, lest he should thereby offend their supposed feelings of independence. Where there could be no doubt as to the propriety of offering gratuities, he was disposed to be too lavish in his gifts. The false inference in this case, was the idea naturally arising in less fastidious minds, that the person in question wished to save his pocket from any abstraction which was not absolutely compulsory. Large organs of *benevolence* and *self-esteem* gave the clue to his real disposition. Further, in recording cases, everything ought to be fully stated, which at all conflicts with received ideas, or which is not readily explained by reference to established principles. That which coincides with admitted truths, or what are supposed to be truths, will usually require only a slight notice. In too many instances, in reported cases, we find a tendency to make prominent those circumstances which corroborate received views, and a comparative neglect of others; as if the cases were published only to confirm what is already known. The opposite course would certainly be the more useful one. Some persons do look only for confirmations: but a philosopher will inquire about exceptions, before he admits any supposed truths. Real exceptions of course demonstrate a want of truth; but apparent exceptions, on exact examination are often found merely to limit, and thus better explain and confirm, actual truths before imperfectly ascertained. Thus, when phrenologists (craniologists) formerly said that the size of cerebral organs is the measure of their power of functional manifestation, they were right, yet only partially so; it being soon observed that some small heads effected more than larger ones under the same circumstances. This was an apparent exception, but it was one which merely limited, without in anywise contradicting the proposition. Size is the measure of power, though not the only measure; quality being also a test of it. It may be suggested further, that in reporting cases of moment, it is not sufficient to say that an organ is large, moderate, or small. It would be desirable to have some additional intimation touching the grounds for pronouncing it to be large or small, or otherwise; for instance, whether an organ is called large by reason of prominence, or breadth, or both together. But on the manner of estimating and reporting developments, we shall have to offer some other suggestions in a future number. The present method is unscientific, and is generally admitted to be too arbitrary, as depending too exclusively on the experience and accuracy of individual observers; nor will this be otherwise, until we can use definitive terms for describing the forms of head, in lieu of stating only the *(presumed)* size of the organs, according to the terms of the received scale. *A priori*, we should say that an individual, who is well endowed with the organs of *form*, *size*, and *locality*, might reduce the forms of heads to some general standard, or to a few standard shapes, and invent appropriate terms for expressing the degrees of divergence from the standard. Let it not be supposed impossible because heads appear to be infinitely varied in their proportions. Nature works by definite rules, not capriciously. The clouds of the atmosphere, the leaves of plants, the aggregations of mineral particles, seem to be infinitely varied, in the eyes of the superficial observer; yet have they been reduced to classification, and are now readily and correctly described by appropriate terms. At all events it is surely possible to improve upon the present mode of reporting development; and we earnestly recommend this attempt to the attention of phrenologists organically adapted to it. When facts are reported for other purposes than that of showing the functions of organs, the object especially in view will determine the points to which particular attention should be given. One general rule, however, may be laid down; namely, *not to omit anything that may be found useful or explanatory hereafter.* Many of the pathological cases which have been cited by medical writers, as being adverse to phrenology, derive their apparent counterforce from being incompletely reported. Had they been correctly and fully reported, they would now be so many evidences in support. That

the cases of the older medical writers should have such defect, is not to be wondered at; but for such a garbled or bungled report, as that of the case of Mr. N., (in the Edinburgh Medical and Surgical Journal,) to appear in the year 1836, is remarkable enough. The exposure of that misreport (made in No. 50 of this Journal, and again mentioned in No. 53) affords a good illustration of the necessity of stating all particulars, if we do not wish to mislead and deceive. True it is, that we may chance to record several trifling or accessory matters, of no real moment, in our attempts to give full details; but for the purposes of science it is far better to be too full than too meagre in description; so that in doubtful cases we can take care to keep on the right side, by being sufficiently explicit. Besides, if persons will not use more words than are necessary to convey their meaning, a great many details may be contained in a small compass of printed pages. Simplicity and precision, not fine writing, should be esteemed a first excellence in the literature of science, and especially so in the record of its facts.

INTELLIGENCE.

MR. L. BURKE'S LECTURES.

(Continued.)

All these and such-like reasonings will probably be insufficient to satisfy the phrenologist; he may still turn round and say, "all this may be very fine, but our opinions are founded upon facts, and we cannot give them up for mere reasonings." Very well, I will take you upon your own ground, but I require your facts to be very precise, and I must remind you too, that facts cannot be in opposition to correct reasoning; and, therefore, that all reasoning which carries a fair appearance deserves to be attentively considered. And let it be remembered, too, that there may be a trifling delusion connected with this appeal to facts. The facts may be indisputable, but the deductions from them may be quite another affair. It is not my intention to question any of the facts brought forward by phrenologists; I am in the habit myself of speaking of a memory for *forms* and *persons* in connection with this organ. But I would ask phrenologists whether they have not occasionally been deceived in predicting the amount of this memory, from the development of this organ? whether they have not sometimes found an excellent memory, with a very moderate development; and a moderate memory, with a large development; all due allowance being made for temperament, &c.? I have found these things. They are not, perhaps, of very frequent occurrence, for a reason which will be presently given; but I think an accurate experimenter can hardly fail to meet with some instances. I would ask also, whether they are in the habit of finding this organ in isolated prominence or depression? If this seldom happens, how do they know that a great deal of the manifestation may not depend on other organs? Let me endeavour to make this evident to you:

In the mental manifestations all is combination. There is no object in nature, which man can conceive of, that does not possess several properties, and consequently, require for its perception several faculties.—Even an elementary atom of matter has *form*, and *size*, and *density*: it *exists*, it is *one*, &c.—Neither is there any object capable of acting upon our affections, whether of sympathy or antipathy, which is not calculated to excite *several* of them. Whenever then mental action results from external causes, it is of necessity complex. It is nearly equally so, when its causes are internal. For though many of our abstract ideas are of course elementary, and therefore require for their perception the action of a single organ only, yet such is the nature of the laws by which the succession of our ideas is regulated, and such the close affinity between these elements themselves, that the mind cannot continue, for any appreciable time, in the uninterrupted contemplation of any of them: but either passes with inconceivable rapidity from one to another, or, which is more probable, has always many before it at the same time. If such be the action of the mind, that of its organs must be the same: the one can no more continue isolated than the other, since mental manifestation is, to a certain extent at least, the consequence of cerebral action. Indeed so intimate is the connection between the different parts of the brain, that, even upon mere mechanical principles, it would seem hardly possible for action to take place in any organ without being instantaneously communicated to others. As then there is so little isolated action in the brain, and as those organs which are closely allied in function are so also in position, we must expect prominence or depression to be met with in groups of organs, rather than in individual instances. In experimenting therefore on any organ, we have almost always to observe it as one of a cluster in equal, or nearly equal development. To find any one presenting an isolated protuberance or depression, is a very rare occurrence, even with the large spaces at present assigned to some of the organs. Were each confined to its proper limits, there are, I believe, but a few very particular cases in which anything of the kind would ever be noticed.—As then neighbouring organs are closely allied in function, and as actions are almost always the result of many impulses, it is evidently a problem of extreme nicety, so to distinguish these different impulses from each other, and so to observe the constantly varying developments of the different parts of each cluster, as to assign to each individual organ of the group its proper boundary and function. And yet, with all these difficulties, it is upon observation alone that phrenologists have *mainly* depended for determining these points.

The conclusion to which I wish to lead you is this. What is usually considered a special memory, is the result of several organs acting in combination, one of them being principally concerned. If all are large and energetic, the memory is extraordinary; if all are large except the principal one, and that be moderate, the power may be still very considerable. But if that one be small, the power will be very trifling; because if a feeble organ be much exercised, much pain will be the result. Therefore, the other organs will be exercised in other combinations, and for other purposes, and only when absolutely necessary, in conjunction with this one. Again, if this organ be very large, while the others are only moderate, great memory may still be the result; but not if the other organs of the group are small. There is another consideration which will affect this question, and

it is a very important consideration, though at first sight it may not appear so. I mean the manner in which intense action in one organ will cause a proportionate action in all that are acting in conjunction with it.

It is certain that there are such connections and affinities between the cerebral organs, that the action of any one of them necessarily produces action in others. Neither does this appear to be altogether, if at all, a mere mechanical result, depending upon juxtaposition or propinquity, but rather to be analogous to those laws of affinity—of attraction, and repulsion, which are observed in other departments of nature. Now the action of any organ must always be proportionate, first, to its own susceptibility to vivid and energetic motion, and secondly, to the force of the existing cause. From this it will result that the habitual action of an energetic organ must be far more intense than that of a feeble one. And it will also follow, that when an energetic organ becomes, whether more or less, the cause of action to others, as must continually happen, their action also will be habitually more intense than if they had been influenced by a more feeble organ. According to the same principles, the size and activity of every organ in a group must, more or less, affect the intensity of action of every one in the group; so that to judge correctly of the degree in which any complex memory is possessed, we must estimate, on the one hand, the efficiency of all the organs connected with it, and on the other, the effects that energetic organs may produce upon those which are moderate or small, when acting in conjunction with them.

It is for reasons of this kind, that we find the intellectual powers become so vivid and efficient under the excitement of certain feelings; and that memory is almost always so tenacious, where our interests are particularly affected. It is thus too, that the various kind of emotions of our nature are so much more intense when excited in reference to a beloved object, than they are when their object is comparatively indifferent to us. And it is thus that, with some persons, the antipathy to injustice is so vivid, when they are themselves the sufferers by it, so feeble when others only are concerned.

Let me now explain to you what element in the complex idea of *form* I conceive to depend on this organ.

In looking at these figures, or indeed at any forms, it will readily occur to you that one of the most important points of consideration in reference to them, is the direction in which the several lines or surfaces tend. This may be viewed under two different aspects; first, as regards relative position, and secondly as regards *divergence* from one course to another. The first seems concerned with *locality*, though what may be the precise function of the organ so called is not easily determined. The second is embraced in the terms *curvature* and *straightness*; curvature being only another term for expressing divergence from any given course, and straightness expressing the absence or negation of divergence or curvature, in the same manner as *contact* is the opposite and negation of *distance*, *darkness* of *light*, *cold* of *heat*. In all these, and such like cases, the negatives are absolute, and admit of no gradations; the positives admit of numerous or rather innumerable gradations. We do indeed often talk of degrees of cold and darkness, and sometimes of straightness also, but these are only instances of the numerous philosophical inaccuracies which occur in all languages. In strictness of language these terms express complete negations, and cannot therefore be legitimately said to have any gradations.

In carrying out these views into practice, you will find that persons in whom the organ of *form* is largely developed, have vivid recollections of this particular element of forms; while the reverse will be found to be the case with those in whom this part of the brain is small, however precise may be their recollections of other elements of configuration. For instance, a painter highly gifted with this power, and an individual in whom it is feeble, both observe attentively a certain face, which is then removed from them. What is the difference between their respective recollections of this face? The latter knows, quite as well as the painter, the number of parts or features that go to form the face, together with their relative bearings, and perhaps also their general size; but his knowledge of the minute divergencies of surface,—the gradations from curvature to straightness, is feeble and misty. With the other it is so precise that he can draw an exact representation of the object of his recollection. Such, in a few words, is my idea of the real functions of this organ; but whether I am altogether accurate in this view, or only partially so, or even altogether wrong, is of very secondary consequence at the present moment. My object now is simply to arouse attention to those errors and imperfections in the science, which have been instrumental in retarding its general reception.

In conclusion let me observe that the analytical objections which I have here hastily and imperfectly urged against the function hitherto assigned to the organ of *form*, are more or less applicable to the greater part, if not indeed to all the organs. To give you some idea of how much this is the case, to let you see how much of vagueness, complexity, and obscurity exist in the analytical writings of phrenologists, I will read you two or three short passages from them. Speaking of *eventuality*, Mr. Combe says, "the function of this faculty is to take cognizance of changes, events, or active phenomena, indicated by active verbs. In such expressions as the ROCK *falls*, the HORSE *gallops*, the BATTLE is *fought*, the substantive springs from *individuality*, and the verb from *eventuality*. It prompts to investigation by experiments, while *individuality* leads to observation of existing things. *Individuality* gives the tendency to personify abstract ideas, such as ignorance, or wisdom, and *eventuality* to represent them as acting."

Do you understand that passage? If you do, I do not. I have no objection to the phraseology, as such nothing can be plainer; but as a description of the function of a phrenological organ, it is to me wholly unintelligible. I can very well understand what is spoken of to result from the general action of the mental powers; but if single organs are to have such prerogatives as are here alluded to, all I can say is that there is very much in phrenology that surpasses my comprehension. Now no man can write, or usually writes, with more perspicuity than Mr. Combe; when then I meet in his metaphysical writings with passages of such obscurity as this, I am compelled to believe that he had, himself, but vague and misty notions of what he wished to express. And yet there are doubtless numbers of Phrenologists, who will consider this passage perfectly intelligible and accurate. There is not now time to dissect this passage for you, and indeed, after what I have said, I trust it is hardly necessary to do so, but were there time, I could have

no difficulty in showing you that it gives to a single organ complex and impossible functions, and that it is therefore, in a variety of respects, inconsistent with the fundamental laws of phrenology. But let me read to you a passage from Dr. Spurzheim, still more exceptionable. Speaking of *individuality*, he says, "This faculty has knowledge of all internal faculties, and acts upon them. It desires to know all by experience, and consequently, it puts every other organ in action; it wishes to hear, smell, taste, and touch, and to know all the arts and sciences." Now what are we to say of all this! What are we to say of a faculty that has knowledge of all other faculties, and sets them all in motion! Of a faculty that wishes to hear, smell, taste and touch, and even *to know all the arts and sciences?* And so we are to have a special apparatus to enable us to perceive and remember taste, for instance; and also to give us a fondness for some flavours and a dislike to others; and then we are to have another organ, a sort of overseer, to see that the apparatus is duly set in motion. And if we are to receive Mr. Combe's definition of *concentrativeness*, we are to have another organ still, to give continuity to that motion; to see that each organ continues at its work until a given result is fully accomplished! And is this phrenology? First a mass of organs, each performing a definite function, and called into action by a definite object, and thus originating all our varied perceptions, memories, and feelings; and then another organ acquainted with the functions of all these, and wishing to have those functions performed, in order that it might obtain whatever knowledge it had a fancy for! If this be phrenology, then assuredly is phrenology a very strange science.

But perhaps Dr. Spurzheim did not use these words in the sense in which they strike me. Perhaps not. Indeed I do not know in what sense he used them, for in the sentence immediately preceding the one I have quoted, he thus speaks: "This faculty neither learns the qualities of objects, nor the details of fact; it knows only their existence; the qualities of the objects and the particularities of the phenomena are known by the assistance of other organs." And then follows the strange sentence just spoken of. How are we to reconcile these inconsistencies? I know not. This was published in 1815. In a late work he makes the organ of *eventuality* do nearly all that he here assigns to *individuality*, as the organs were not divided at the former period. "It seems to me," he says, "that this faculty recognises the activity of every other, whether internal or external, and acts in its turn upon all of them. It desires to know every thing by experience, and consequently excites all the other organs to activity; it would hear, see, smell, taste, and touch; it is fond of general instruction, and inclines to the pursuit of practical knowledge, and is often styled *good sense* in our proceedings." The term *good sense* applied to the results of a single organ! How wretchedly loose the expression, or how unphrenological the idea! But I must read one more passage, the continuation of that which I have just given. "*Eventuality* seems to perceive the impressions which are the immediate functions of the external senses, to change these into notions, conceptions, or ideas, and to be essential to attention in general. Its sphere of activity is very great and expressed by the verbs in their infinitive moods." What are we to say of such a passage as this? For my part I can only say that to me it is utterly unintelligible, mere philosophical jargon, learned rubbish, an attempt to express what the author had no clear idea of. It is painful to be obliged to speak in such terms of the writings of one whose memory I hold in the utmost veneration, but errors are not to be tolerated because they are connected with great names; nor should we be astonished to find men of the highest genius and learning entertaining views glaringly erroneous, for every page of the history of opinions furnishes instances of the kind.

The errors that we have thus glanced at, are not peculiar to one department of phrenology, they pervade nearly its whole mass. Some writers, indeed, have kept as clear of them as could be expected consistently with their elementary views, but others, on the contrary, have carried them out into the wildest absurdities; and yet those absurdities are usually very legitimate inferences from principles announced by the most eminent teachers of the science. If matters stand thus, and that they do so stand I am fully prepared to demonstrate, by far more vigorous and minute dissections than I have now made, have you not here a sufficient reason for the fact that phrenology is not yet generally received by the learned? I speak not of metaphysicians alone, but of the learned generally, for you must be aware that innumerable practical errors must have resulted from such views. It is chiefly from causes of this kind, and not from a continuance of unfair prejudices, that phrenology has advanced so slowly in public estimation. Men are apt to be wonderfully clear-sighted in regard to all that supports a favourite opinion, even when they are extremely obtuse in regard to all that opposes it. We certainly have been very clear-sighted in regard to all that could favour phrenology, but we ought not to be surprised if our opponents have looked somewhat searchingly at the opposite side of the question.

It is time then to look to this matter more dispassionately. Phrenologists have yet a task to perform which they have not dreamed of. It is not merely to discover a few additional organs, or polish up their views of a few imperfectly deduced faculties: the whole science must undergo a searching examination; we must change nomenclature and phraseology; we must reject a great deal of what we now believe; nor must we stop until our opinions, as far as they go, are consistent among themselves, and in harmony with the fundamental laws of the science. Then will phrenology be soon universally received, for truth is simple, obvious, and irresistible, when it is presented pure and unmixed with error.

CORRESPONDENCE.

To the Editor of the People's Phrenological Journal.

Sir,—Upon the principles explained in my former letter, I can satisfactorily account why some organizations receive certain impressions which others do not, although they have the same number of organs as marked by the phrenologists; therefore, it must be in consequence of not having that particular elementary portion or division of brain adapted to receive the same amount, or the same quality of impressions as other organisms are capable of. This is only carrying phrenology into more minute details, or coming nearer to the fountain head, than its first propounders did when they discovered that the brain was composed of parts, each part subserving a distinct mental feeling, and not that the brain acted as a whole. Identically, the same reasons can be urged now against

phrenologists, who say that the organs of *alimentiveness, colour*, &c., act as a whole and not in parts, as were urged by the early phrenologists against those who advocated the doctrine of the brain acting as a whole. Read Combe's arguments in favour of the division of the brain,—I will make use of the same, with regard to *alimentiveness, colour, size*, &c. If the organ of *colour* act as a whole, why are some persons capable of recognizing some colours and not others? why not there be a general incapacity to distinguish all colours? So with *gustativeness*, why should we feel excited within us sometimes a desire for one kind of food, and at the same time an utter dislike for another? Surely, if the organ acted as a whole, it would feel either a liking or disliking for all sorts of food at the same time. And why should we find individuals, varying naturally, as regards their taste for the several kinds of food and drink? And again, with *size:* if the organ act as a whole, why not be capable of distinguishing big as well as little? Therefore, it appears evident to me, at present, that for each peculiar mental feeling, there is a distinct portion of brain, the office of which is to generate that specific feeling. This is the only principle, I again say, upon which I can account why some organisms, possessing the thirty-six divisions, as marked by phrenologists, should manifest but a few of the phenomena peculiar to each division.

You say that if *alimentiveness* "have a separate branch for every taste, and, as supposed, upon the first presentation of an orange, and by a frequent repetition of the same sensation, an organ is formed for orange-eating, supposing we do not leave off any other kind of food, we may go on tasting fresh things, and getting new organs without end." If the propositions which I have already advanced be correct, one of which is that man's mental organism at birth, is capable of receiving only a certain and definite amount of impressions from external nature, &c., we cannot go on indefinitely tasting new things; we will come to a stop when we cannot taste any more fresh things, not having elementary portions of the brain adapted to receive any more impressions, unless new matter by strong excitement be deposited, which will take a function peculiar to itself. How many instances have we of individuals not being able to taste some things which produce a strong impression upon others; and, at the same time, these same individuals can correctly recognise the taste of other things? And so again with colour, I believe, because analogy and fact support me, that we cannot take cognizance of every shade of colour that may be produced or "invented, or one placed for the first time to an individual, if there be no organ to perceive it." It is impossible that any man can distinguish every shade of colour that nature might produce, for the shades are quite innumerable; they are like the tones upon the strings of a violin, which can be divided to an indefinite number. It is only certain successions of sounds or tones that can impress our organisms; we may take cognizance of a million; but that million in the mind can be multiplied by another million, and so on indefinitely; but when so minutely divided they cannot make a new impression upon our organism, because of our not having elementary portions sufficiently numerous to receive them. There are several cases given of deficiency of recognizing colour, in the several volumes of the Phrenological Journal, which will bear closely on the point. Therefore, I am decidedly of the opinion that there must be one organ, or elementary portion of the brain, "for red another for blue," but not for every shade of colour; for *analogy* and *facts* support me in it.

And again, I have no hesitation in believing from *analogy*, that it requires a different portion of the organ of *tone* to take cognizance of the sound of a piano, from what it does to take cognizance of the sound of a violin, drum, &c. &c.; further discoveries I am fully persuaded will lead to this result. Then with respect to the several functions of *ideality*, I believe, when we are able to make a closer analysis of it, that we shall find it to be divided into so many portions, and each different portion or element, subserving a distinct phenomenon. At present, the organ being more difficult of analysis than the perceptions, we cannot well distinguish its function when acting singly, from when combined. And so again with *constructiveness;* in the present infant state of phrenology, it is difficult to separate its function from being combined with others; but whether it be a combined action of the organs with *constructiveness*, or *constructiveness* acting singly, I still, from analogy, feel no hesitation in giving it as my decided opinion, that it requires separate portions of the brain to make a chair, from what it does to make a sofa, &c., &c. Or else, if *constructiveness* acted as a whole, why not, if an individual can make a chair well, make a sofa with equal facility; or, if make a clock, &c., why not make a watch, &c.? Are we not aware of the mental effort it requires every man to make, more or less, when he is put to construct any new or strange article of whatever description it be, although, at the same time, he may be very competent at other branches of handicraft? Have not some a natural genius for constructing some things more than others? Now, whether it requires in all these cases the combined effort of the several portions of *constructiveness*, or the combined effort of the other organs with *constructiveness*, it makes no matter to me; it does not alter the proposition, that it requires a separate portion or combination of the brain to make a chair, from what it does to make a sofa, &c.; I am fully aware of the difficulty the theorist is thrown into, and may be thrown into, when he has to enter into the first or abstract principles of his propositions, or when he leaves the simple and take-it-easy field of facts, for the laborious one of hypothesis. But he surely is not to be deterred if he find a few stumbling-blocks in his path; it ought to stimulate him to further exertion. And, moreover, by making his theories known, what may be stumbling-blocks to him, may not be to others. Therefore, if we are to deal so unmercifully with theorists as you seem inclined to do, we certainly shall in a great measure stem knowledge in its onward progress, and be literally *conservatives* in science. A spirit, I think, which you and every other enlightened mind must hold in the highest detestation.

I shall now submit the following experiments, which I have made in Phreno-Magnetism, to your notice. I believe, upon close examination, you will find that they will lead to some interesting discoveries in connection with our mental organism; and if not to establish the propositions I have given above, I believe they will lead to something of the same result. As I make further experiments I will take the liberty of forwarding an account of them to you, either to prove or disprove my several propositions. My sister is the patient upon whom the experiments were tried. She has been several times mesmerised and mani-

fests the functions of the several organs with distinctness. She makes use of the names of the several organs as given by phrenologists, to express her then state of mind. When *hope* is touched, her phraseology is made up of "*I hope, I hope,*" &c. *Wonder* and *wit:* "The *funny, wonderful* fellow." *Wonder* and *veneration:* "the *wonders* of God," &c. *Firmness:* "be *firm*, stand *firm*, be steadfast," &c. *Destructiveness* and *veneration:* "come to the Lord, or *destruction* will come upon you, you will be *destroyed*, &c." *Inhabitiveness* and *tune*, she sang "*Sweet Home.*" *Adhesiveness* and *veneration:* "come to the Lord, he will *stick closer* than a brother." The lower portion of *benevolence* (marked *pity* by Mr. S. Hall,) she said "Oh *pity* them, why don't you *pity* them." *Form:* "what beautiful forms, &c." *Weight* and *philoprogenitiveness*, "Oh! this child is such a *weight.*" *Order*, "I wish to be in *order.*" *Time*, "I wish to keep time," at the same time her body in motion. *Comparison*: "I am comparing this with that." The lower portion of *philoprogenitiveness*, (called the pet organ by Mr. S. Hall) she said "come here, my *pet.*" I have given you the above that they might add weight to the correctness of the experiments, which I particularly made upon the two organs, *size* and *colour*, which were as follows:—Upon *size* and *weight* being touched, she commenced laughing, as usual, most heartily; and said "what a big funny fellow, &c." I now took particular notice what part of *size* I touched, when I found it to be the outer extremity next to *weight;* I then moved my finger to the inner extremity of the organ close to *form;* and then said to her, "and is he such a big fellow?" to which she replied, "Oh! no, he is little." "How little?" at the same time moving my finger towards the other extremity of the organ next to *weight.* "Oh! he is big, rather bigger than me." "Do you say he is bigger than you?" at the same time I moved my finger towards *form.* "Oh! no, he is less than me, he is such an insignificant little fellow." I continued this experiment alternately, as above, for several times in the presence of several friends, with exactly the same results. I have made the above experiment three different times with equal success; the last time was in the presence of highly respectable parties; some of whom were phrenologists, others phreno-magnetic operators. I again this time combined *wit* with *size;* she described the person again as being a "big soft booby." I now moved my finger to what I considered the very inner extremity of *size* close to *form*, when she burst into a hearty laugh, held out her arm, put up her thumb, and said, "such an insignificant fellow, no bigger than *Tom Thumb.*" I then gradually moved my finger towards the other extremity of the organ close to *weight.* She now as gradually rose her hand up, until it was above the level of her head, and then suddenly exclaimed, "Oh! he has sprung up like a mushroom, he is such a big fellow." I then again several times moved my finger alternately from one extremity of the organ to the other, which produced invariably the same results. Now sir, this simple experiment alone, to my mind, substantiates my proposition, that it requires a distinct portion of the brain to produce a distinct feeling. Having already trespassed, I am afraid, too much upon your columns, I shall only beg of you here to pay particular attention to this last experiment. The next organ which I experimented upon was *colour* and *wit.* Upon touching the inner portion of the organ next to *weight*, with a sixpence, she described the person as having on "very light gray trousers." The middle portion being touched, they "were darker and variegated." The outer portion, close to *order*, being touched, she said they were "quite dark, they were black." I thus alternately for several times altered the position of the sixpence, which invariably produced the same alteration in colour. I expect that further experiments upon this organ will prove more satisfactory. I believe some experimentalists (Mr. S. Hall for one) have discovered which portion of the organ gives the sensation of the different colours. The next experiment, which I shall slightly draw your attention to, as it will prove that the function of each organ or division, as now given by the phrenologists, is an acquired one, is upon *constructiveness;* upon it being touched with my sister, she commenced as if sewing and cutting out, &c.; with a male friend whom I experimented upon, he appeared to be going through the regular process of book-binding, which is his profession. I have now, sir, brought this long letter to a close, and shall expect in virtue of your assertion in favour of honesty and fair play for both sides of the question, to see it in as early a number of your scientific Journal as will be convenient. And any cool and deliberate remarks or suggestions that you may think proper to make, will be received with the most kind feeling by

Yours, most obedient,

EDWARD JONES.

Liverpool, May 5th, 1843.

Note by the Editor.—The part of Mr. Jones's letter not inserted is rather an inducement to personal controversy, which we do not wish, and a repetition of the views very clearly explained in his previous letter, to which we beg to refer our readers, No. 9, p. 103. We assure Mr. Jones, the prophecy was written, although not printed, before the receipt of his letter. We are glad Mr. Jones is engaged in making experiments, we hope he will be cautious in drawing deductions from what he sees; he forces us to smile when he talks of the simple easy field of facts, and the laborious one of hypothesis. Does Mr. J. not know yet, that the department in every science most requiring perseverance, skill, privation, and an amount of general knowledge, and quickness, which rarely falls to the lot of one man, is the collecting and publishing facts to the world. The lover of truth who seeks to distinguish himself in this walk, must quit his home, make pecuniary and personal sacrifice; while we have known some of the prettiest theories made, and hypotheses formed, while easily sitting before a comfortable fire, coquetting with a cigar and a glass of wine, in that easy almost happy state of ennui, dreaming when a man is neither asleep nor wide awake. The experiments Mr. J. favours us with the account of, are most interesting; but it is quite evident other portions of the intellect were active besides the particular organs Mr. J. wishes to illustrate; and this lessens the effect to us. The organ of *size* could clearly have no knowledge of "Tom Thumb,"—the intellect, *comparison* especially, must have been awake. We beg to refer Mr. J. to our remarks upon a case from the Phreno-Magnet, and shall be glad to hear from our intelligent friend again.

To the Editor of the People's Phrenological Journal.

Birmingham May 6th, 1843.

SIR,—I have read with surprise the communication by Messrs. Lawson and Clarke in the 13th No. of your Journal, in which it is stated that they have *proof* that the manifestations are only *impressions* made on the mind, either before being mesmerised, or whilst in a mesmeric state. I will not say that this was not the case with the persons operated on by them; but I do most positively assert that I have excited the phrenological organs whilst in the mesmeric sleep, likewise in the half sleep, and upon persons, too, who did not know the names or situations of the organs, and that they never had an opportunity of seeing the natural positions, or knowing what answers to give to questions put to them, through seeing or hearing of the experiments performed by the magnetisers. Your remarks, Mr. Editor, were quite correct; they certainly had *jumped at conclusions from a very insufficient number of facts*, though I cannot allow the same to be said of Mr. Spencer Hall. Had they waited a little and persevered in their experiments, they would soon have found that the many talented and intelligent operators, in different parts of the country, had not been deceived in the manner they alluded to; and that the truth of phrenology could be proved by exciting the organs of the brain. I entirely agree with you respecting the manifestation of *conscientiousness*, and the answer of the boy; such an answer would not have satisfied me. I have always found the answers agree with the organs excited, *if the manifestations are carefully managed, and the influence entirely removed from the preceding ones.* One great evil in a lecture-room is the usual plan of writing down the names of the organs to be acted on. This is useless, it proves nothing. If the operator was left to take them in the order experience had taught him would answer best, many imperfect manifestations would be avoided. I always take my own course, and this may be one reason why I have been so successful. I am, sir,

Yours sincerely,

CHARLES PEMBROKE.

SIR,—In reference to the national character of the Irish, permit me to make a few remarks in addition to what I stated in a recent communication.

All classes of the Irish people have got a large endowment of the social and domestic organs, (*inhabitiveness* included), combined with a large share of *benevolence*, making them kind-hearted, hospitable, and patriotic. The middle and higher classes have large *ideality* and *love of approbation*, giving them a fondness for elegance and display. *Veneration*, *imitation* and *wonder* are large. The first of these organs is frequently to be found only moderate in the Anglo-Irish head, but they are seldom wanting in *self-esteem*. The Roman Catholic or Celtic portion of the Irish are deficient in *self-esteem*; but their *approbativeness* and *veneration* are very considerable. Roman Catholic servants are found to be much more deferential and obedient than Protestant domestics. The immense *destructiveness* of the lower Irish makes their hatred as intense as their love is warm. When kindly treated they are found to be the most grateful and peaceable people in the world. Since the spread of temperance amongst them, those clanish fights which whiskey excited, *destructiveness* and *approbativeness* used to occasion, are never heard of. In the western parts of the country murders occasionally occur; but few or none of them are perpetrated for the sake of plunder, but to avenge some real or imaginary wrong In the higher classes, the average circumference of the male head is about 22¼ inches; in the lower grades, the circumference averages about 21 inches. Of all the sects of religionists, the Unitarians have the largest and most intellectual heads. In another epistle I shall give my opinion regarding the intellectual character of the different classes of the Irish.

Yours most respectfully,

ALEXANDER WILSON.

10, Westmorland Street, Dublin.
7th May, 1843.

TO CORRESPONDENTS.

M.E.R.—All the organs are strengthened by exercise. We should not advise the use of stimulants; try mesmerism; but it appears the organ is, in the case of *M. E. R.*, active enough; the desire being strong. The inconvenience rather arises, we should say, from excess of *love of approbation*. With moderate *combativeness* and *self-esteem*, and perhaps moderate perceptive faculties, harmonious action is wanted. Study, and a correct knowledge of what his organization really is, can alone effect this. He should have his head shaved, and a good cast taken.

We have a host of letters in answer to, and propounding queries to, Mr. Isaac Vale; we shall use some as soon as space permits; many are well written, but as stated last week, these arguments never lead to results. Will our correspondents confine themselves more to investigating facts connected with the laws of our nature, than questioning opinions? This is very well for a change, but it would alter the character of our journal to make it mainly a medium of discussing metaphysical questions, which very often reminds us, as well as the way in which they are handled, of Matthews' definition of Metaphysics,—When one man talks of what he don't understand himself, to another that don't understand him, that's Metaphysics.

We have been favoured with a detailed account of Mr. Spencer Hall's lecture at the Freemason's Tavern. We shall publish it at length, being desirous that all Mr. S. H. does, shall be fully known. We were present, but shall suspend any remarks till we have given the report of the lecture. Certainly Mr. H.'s manner divests the minds of all, that deceit is being practised; his manner is most open and candid; he appeared desirous to satisfy all inquirers, admitted what was not satisfactory, and hereby wished the facts he elicited, to be taken just for so much as they were worth.

M.W.—There is no phrenologist who practises by sanction of any authority, because there is no individual or body of individuals who have any authority in the matter.

S.S.—Spurzheim's Anatomy of the Brain is the best work we know.

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A COMPLETE SYSTEM OF PHRENOLOGY,

(Continued.)

Auxiliary Faculties.—The first is *courage* or *combativeness;* indeed it is almost impossible for one organ to be excited to any considerable degree without the other being called into action. *Alimentiveness* is another strong stimulater of this feeling; under its influence excited to the pitch of hunger, what dreadful manifestations of the faculty have been witnessed! *Secretiveness* likewise aids this power; *self-esteem,—love of approbation* especially, all our feelings and sensations being outraged or unpleasantly excited, call this organ into action. An active temperament, likewise, much aids the feeling.

Antagonist powers are all the moral sentiments; *benevolence* and *conscientiousness* especially—acting with a well cultivated intellect. The excesses resulting from the abuse of *destructiveness* are not unfrequently the result as much of a deficiency of the antagonists as from the positive size of the organ itself. As explained in the case of *combativeness*, the social feelings, while active towards their individual objects, restrain the manifestations of this feeling to a certain extent; but they are the means of very easily exciting the organ to action, under different circumstances.

Manifestations, of this faculty may be daily observed in all classes of society, and at all ages. The fits of passion of the mere infant show the feeling is implanted there at birth; as the age increases, nurse, doll, or any toys, or pets themselves become the objects of displeasure, and are injured by word or act. Under the excitement of this feeling, children of ten take a delight in inflicting torture, in killing insects or animals, in cutting and mutilating objects, in using violent expressions. According as circumstances, modify the manifestations, we have in after life the vulgar oath, or the petulant expressions, such as "plague take it," or "rot the things": the source is the same, an ill-governed *destructiveness*, whether showing itself this way or in the more marked manner of a slap, a blow, or stabbing and killing. If these manifestations were properly attended to, and restrained, the power might be made subservient to higher faculties; then the energy imparted gives strength and power to the dictates of *benevolence*, or *concientiousness*, which powers may be strong, but unable to restrain at all times, an excited feeling of *destructiveness*—but when recovering their command, grief will be experienced, and as much eagerness may be shown to repair an injury, as there has been rashness in the infliction of it. The sword accompanying the scales of justice, is an emblem of the power to destroy or punish contemners of the law. War is a wholesale manifestation of this faculty; but the eagerness often shown, the personal risks incurred to save a conquered enemy, show that it is impossible, even by the worst possible circumstances, to root out an innate faculty of the human mind. *Benevolence* will spring into action amid the carnage of a battle-field, when the selfish and irascible feelings are no longer appealed to by opposition. Dibden has, in one of his popular ballads, described these two feelings, as giving the "paw of a Lion with the heart of a Lamb." The possession of this feeling not seldom prevents a necessity for its use: the command is issued in a tone that ensures obedience, and to some extent defies opposition. And in this its well regulated state and legitimate use, it gives coolness with determination.

Shakspeare, who seems to have intuitively known all that phrenology or any other science of man's nature can teach to the less favoured, abounds in illustrations of this use of the power we are now considering.

Hamlet, when attacked by *Laertes*, before he proceeds to repel force by force, calmly remonstrates with his antagonist.

> "I pri'the, take thy fingers from my throat,
> For tho' I am not splenetic and rash,
> Yet have I in me *something dangerous*
> Which let thy wisdom fear.

The coolness in moments of excitement which results from a self-knowledge of the possession of the power to destroy or annihilate, proceeding from this faculty, is beautifully pourtrayed in the character of Othello. The man who had faced and overcome danger in every possible shape, is throughout the most cool, and least inclined to use the power he possesses. When his officers would fight with Brabantio, he calmly replies:

> "Keep up your bright swords, for
> The dew will rust them, good
> Signor, you shall more command with years
> Than with your weapons.

When the parties are about to commence the attack, Othello, with a voice conveying his power and enforcing obedience, exclaims,—

> Hold your hands
> Both you of my inclining and the rest.
> Were it my cue to fight I should have known it
> Without a prompter.

In the second act, we find him again repressing violence, and in a way which shows his own destructive energy, as much as though he had been foremost amongst the brawlers.

> For Christian shame put by this barbarous brawl.
> He that stirs next to carve forth his own rage,
> Holds his soul light—he *dies* upon his motion.

When he is unable to discover the cause of quarrel, and he supposes his questions are being evaded, his anger begins to rise indeed:

> Now by Heaven,
> My *blood* begins my *safer guides* to rule,
> And passion having my best judgment collied,
> Assays to lead the way ; If I *once stir*
> Or *do but lift this arm, the best of you*
> *Shall sink in my rebuke.* Give me to know
> How this foul rout began ! Who set it on?
> And he that is approved in the offence,
> Tho' he be twinned with me both at a birth,
> Shall lose me.—What in a town of war,
> Yet wild, the people's hearts brimful of war,
> To manage private and domestic quarrel
> At night, and in the court and guard of safety,—
> 'Tis monstrous.

This manifestation of the feeling appeals to, and excites the organ of *cautiousness* in those addressed. Without this power, the finest feelings of our nature would be the most fertile sources of misery ; if we could only deplore or pity the misfortunes of others, and experience regret at acts of injustice, but had no power to right the weak, the injured, and oppressed, how much would the happiness and well-being of all be decreased. Armed with the giant strength of *destructiveness*, fighting in the cause of mercy and justice, we make the wicked tremble ; and the ascendancy of virtue and love is proclaimed, and maintained.

This feeling gives power to the surgeon and to others to perform such operations and acts, as considered by themselves, seem merely to inflict pain and suffering, but which have really for their end the benevolent object of relieving and soothing sufferings ; which but for this power would increase and cause an extended amount of misery scarcely to be calculated. Nothing more than phrenology tends to give enlightened and elevated views of the adaptation prevailing throughout the entire universe ; and all, if rightly understood, tending to good. By phrenology we learn that what has been considered as resulting from an evil spirit, and giving rise to what are called human passions, are as essential even to the existence of virtue and happiness as any other portions of our nature. When possessed in much power, this feeling is easily excited. Intoxicating drinks, for example, will arouse it to such an ungovernable pitch, that chairs, tables, chandeliers, lamps, or any inanimate objects, are destroyed or attacked. The same results are seen in a more horrible phase in the sacking of towns after a conquest by the brutalized soldiery, who have been kept under the influence of their excited *destructiveness*. The ravages committed will generally be found in proportion to the ascendancy acquired by this feeling, whether proceeding from the violence or length of the struggles they have borne. In a diseased state, the manifestations are of the most violent and sanguinary kind. Gall relates many cases which he had himself observed. Pinel, not a phrenologist, gives the following report of a case in which the organ of *destructiveness* appears to have acted completely without the control of the other powers during the fit. He says the patient was seized with an "uncontrollable fury, which inspired him with an irresistible propensity to seize an instrument or offensive weapon, to knock on the head the first person who presented himself to his view. He experienced a sort of internal combat between this ferocious impulse to destroy, and the profound horror which arose in his mind at the very idea of such a crime. There was no mark of wandering memory, imagination, or judgment. He avowed to me during his strict seclusion, that his propensity to commit murder was absolutely forced and involuntary,—that his wife, whom he tenderly loved, had nearly become his victim, he scarcely having had time to bid her fly to avoid his fury. All his lucid intervals were marked by melancholy reflections and expressions of remorse ; and so great did his disgust of life become, that he had several times attempted by an act of suicide (this is a common manifestation of the excess of *destructiveness*—homicidal monomania,) to bring it to a close. 'What reason have I' said he, 'to cut the throat of the superintendant of the hospital, who treats us with so much kindness? and yet in my moments of fury I am tempted to rush upon him, as well as others, and plunge a dagger in his bosom. It is this unhappy and irresistible propensity which reduces me to despair and induces me to attempt my own life.'"—*Pinel Sur l'Alienation Mentale, deuxième édition*, p. 102 et 103, Sec. 117.

Incendiarism appears to be another species of monomania resulting from this faculty, in an over-excited state. Some attribute these acts to be promptings of the devil, especially when they are manifested towards the object of the affections—as in the instance of mothers killing their own children in their cradles without any motive, we are told. Fathers, too, have killed their entire families after embracing them, and have immediately afterwards given themselves up to justice, for a further gratification of the destroying propensity. We will mention one particular case of this nature, and not further harrow the feelings of our readers. The existence of this faculty having been so stoutly denied by metaphysicians and theologians, it is our duty to show by facts, that upon no other theory, than that substantiated by phrenology, can the well-known phenomena of the mind be accounted for.

(To be continued.)

THE FRONTAL SINUS AGAIN!

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

Note.—Truth may sometimes be told in such language as is morally certain to deceive persons not fully acquainted with the facts stated. The above extract is an example of this; for which we are indebted to a friend, not having ourselves seen the Magazine from which it is copied. Phrenologists are unfortunately doomed to the nuisance of hearing and seeing the same untenable objections brought forward over and over again. They may be explained or refuted a hundred times, but will still be adduced by others as if they were most new and important. Once again in our turn we shell explain how far inequalities in the thickness of the skull interfere with phrenological estimates drawn from examining heads; induced partly on account of the old objection being at this late hour again advanced in a periodical of some respectability, and partly that we may take the opportunity of supplying our younger readers with references to works where the subject is more fully discussed. The external and internal surfaces of the skull are formed of bone more compact in texture than is the portion lying between them. The former are the *tables* or layers, and the intermediate portion is the *diploe*, which is better described to readers unacquainted with anatomy, by comparing it to a sponge without flexibility, rather than to a network. "Reticular network" is a mere pleonasm worthy of a newspaper penny-a-liner; it means only a "network-like-network." The two tables of the skull, over nine-tenths of the brain, in the same head, vary so little from parallelism, as not materially to interfere with phrenological observation. Excluding the under portion which rests over the roof of the mouth and parts adjacent, in only about one-tenth of the whole skull do the two tables deviate much from this near approach to parallelism. The phrenologist knows where the deviations occur, and of course he allows for a greater or less thickness, as the case may be, in these places. Perhaps not in one case in the hundred, in persons under forty or forty-five years of age, will any serious error occur to a competent phrenologist, from the different thickness of different parts of the skull. To this there is an exception in the lower part of the forehead between the eyebrows. The two tables of the skull do separate from each other in this situation to an extent that varies considerably, and which there are no means of appreciating with exactness. Sometimes the intermediate space is filled by the sponge-like diploe, sometimes is quite hollow; in the latter case, being known as the *frontal sinus*. As a general rule, the distance between the two tables, in this situation, is trifling and nearly uniform in children; increasing with age, and increasing more in men than in females. The increase of *size* commonly bears a proportion to the size of the bones of the face; and were this always the case, as implied in the above extract, the whole difficulty would vanish, since we should then find the facial bones a constant key to the amount of departure from parallelism in the two tables of the skull. Unfortunately there are cases where neither age nor sex, nor the size of the bones of the face, will afford a sufficient aid to the estimates of a phrenologist; and in these cases he may err, if foolish enough to speak in positive terms of what is thus rendered doubtful. These difficulties and uncertainties afford seeming arguments to anti-phrenologists, in default of others, however absurd it may be, to say that occasional difficulties in practical application can overturn the principles of a science: we might as well pronounce steam-carriages useless or nonenties, because great difficulty is experienced in adapting them to our common high-road! The mere fact of certain inequalities of thickness existing in the skull, in the judgment of a man of sound common sense will be of little moment. Such a man will enquire only what are the consequences in practice; and he will not reject or disregard a science if he finds these consequences of small weight comparatively with the advantages derived from it. In regard to the situation of the frontal sinus, the phrenologist will always speak with some doubt concerning the organs at all likely to be affected by it. These are few, and moreover they are organs, the power of whose functions can easily be ascertained by other and more certain means, since they are amongst those upon which depend specific talents and intellectual abilities. The frontal sinus never, unless in cases of disease or extreme age, interferes with our estimate of the organs of any propensity or feeling; so that the most important use of cranioscopy,—*that of estimating disposition*, is nothing affected by the size of the sinus, and not in one case in the hundred is it much impeded by inequalities of thickness in other parts of the skull. Where then is found that vast importance which anti-phrenologists attribute to the frontal sinus? In their ignorance, or in their mendacity? Elsewhere it is a nonentity. For anatomical details and explanations, in reference to this subject, we may cite the Phrenological Journal, Vol. x. p. 389—ix. 222.—vii. 619.—v. 100.—i. 292.—Combe's System of Phrenology, 4th edition, p. 107.—Spurzheim's Phrenology, 3rd edition, p. 115. Almost every introductory and controversial work on Phrenology.—*Ed. Q. P. J.*

THE LAWS OF ENGLAND.

"Legislators may labour and laws may be enacted, till, as at present in this country, the volumes of the statute-book become a burden to our shelves and a national disgrace; till the actual law is contained in ponderous tomes which can be numbered only by their thousands; but until human nature is studied, and is understood by legislators and by the administrators of the law, such accumulations can tend only to increase the sum of human iniquity, instead of lessening that sum; to render still more uncertain 'the glorious uncertainty of the law,' instead of rendering that law, as every law by which citizens are bound ought of right to be, more definite and plain, and easy of apprehension. When legislators and ad-

made themselves acquainted with the true principles of human nature, they will see that the due direction of the various impulses and motives by which man is impelled by action, the right education of the various mental faculties,—and thus true civilization, virtue, morality, and happiness,—are to be obtained by means very different from penal enactments and complicated codes."—*Smith's Reasonableness of Phrenology*, p. 32.

Note.—We understand the writer of the above-copied paragraph to be a barrister, and on this account esteem more highly the sentiments expressed in it. But let the writer bear in mind as one of them, that the lawyers,—not the nominal legislators, thus encumber our legal code. Legislators, who usually strive only for the end, are commonly incompetent to judge of the means whereby that end is to be attained, and for the most part leave the manner of seeking it to the judgment of professed lawyers. If the laws and law proceedings, be written in a verbose and scarcely intelligible jargon, it is the lawyers who manage this. If the administration of the law be encumbered with useless and costly forms, it is the lawyers who bring this about. If the practice in our courts consists of efforts to gain a decision for a side rather than to arrive at truth and justice, it is to the established usages of bar and bench that we must look for the origin and explanation of this monstrosity. Let the duly qualified lawyer, desirous of earning posthumous fame, although at the expense of immediate loss and obloquy, or overflowing with true philanthropy, devote himself to the formation of a simple code, adequate to fulfil the ends of our present system, but expressed in brief language intelligible to all concerned. Let him appeal to the nation, by publishing his simplified code and explaining its superiority; in which case, the plan, if not the code itself, may come into popular favour and be adopted—after the present generation of lawyers has disappeared from the earth. In thus speaking of lawyers, be it understood, we do not find fault with *them*, either individually or as a class of men. They are now unavoidably trained to a bad system, the slow growth of centuries; and after having laboured hard to acquire a knowledge of this established system, it is not to be expected that many of them should desire to sweep it away and begin afresh. Nor do they see how it is faulty, or how it is to be amended. For instance, Mr. Brougham talked eloquently of amending our laws, and *Lord* Brougham has done about as much to effect this as a single nibbling mouse might do towards removing the rubbish of a falling castle; yet the sincerity of his wishes can scarcely be questioned. The plain language of the *Spectator* newspaper describes the evil in a few words, and as briefly states the remedy.

"Our statutes" says this periodical, "are too voluminous for any one to read, too obscure for any save the initiated to understand, and too contradictory for even the appointed expounders to reconcile." The remedy suggested is, "by a skilful and careful consolidation, which should reject the useless, the absurd, the unjust, and retaining only that which is valuable, present it to the people in an intelligible form." This is good so far as it goes, and as applied to those legal transactions between man and man which do not come under the head of crimes. But it does not state the fundamental principle from which all *criminal* legislation should start,—the actual prevention of crime. It is true, our criminal laws are professedly framed for the prevention of crime; but it is equally true that they do not prevent it. If the intention be good, and yet fail of success, evidently the fault of inefficacy must be in the means adopted; and an intelligent phrenologist will understand why the means must fail to complete the intended result. They fail, because based on the gratuitous assumption that criminals have qualities of mind with which nature has not endowed them. The framers of these err through taking their own minds as types. Hence our criminal laws are tolerably well adapted to restrain good and prudent men from lapsing into crime; but they are calculated rather to increase than to diminish the crimes of the vicious. They have this glaring defect in addition to the faults of complexity and mutual contradiction common to our whole system of laws.

PENSIONS TO LITERARY AND SCIENTIFIC MEN.

Much discussion has lately occurred on the subject of granting pensions to persons distinguished for attainments in literature or science. Many of those who have contended in favour of the pensions have spoken of the literary and scientific men, as if they were urged to their pursuits solely by patriotism or philanthropy,—as if they were persons sacrificing themselves for the benefit of their fellows. But it must be obvious enough to any one who studies the mental characteristics of others, that men devote their time and talents to literary or scientific labours, for their own good pleasure and personal enjoyment. Why, then, should they be paid out of the public purse for walking in the path which is most agreeable to themselves? If they can make merchandize of their scientific knowledge and literary creations, by sale to individuals willing to purchase these commodities, the laws allow them to do so, and protect their property therein. What further claim have they? On moral grounds none at all. On any other aspect, the granting of pensions, as rewards for success in literature, seems to partake of the same sound policy as the giving of bounties to encourage commerce.

DREAD OF INNOVATION.

Mr. Bingham told us of another similar fact, in his lecture a short time since, that when turnpike roads were first introduced, the city of London petitioned Parliament against them. I knew an old man who told me he could very well recollect when the mail coach, in going to London, always carried a spade and a pickaxe slung at the side, in order to dig the wheels out of the ruts on the road. I have heard my father say, and he is now upwards of eighty, (whether he spoke from his own knowledge or from what his father told him I do not now recollect), that in the town where he lived, in the west of England, people crossed the street at certain places only, by means of stepping stones, and he has often pointed out to me the high steps at some of the doors, which he said were level with the footpath till turnpike roads were first made, when the street, which was deep and hollow in the middle, was torn up with immense ploughs, having eight or ten horses to each. Some of the old persons were then terribly annoyed by it, and one old lady in particular, who had a favourite post before her door, declared it should not be ploughed up; to prevent which she held it—actually clasped it in her arms—till the

ministrators of the law shall have studied and have plough turned her and the post over together, and she was obliged to relinquish her hold. An old gentleman, and a very respectable man, still living in a city not many miles distant, surprised me some time ago by saying that the great improvement making in turnpike roads was a great evil; and, on my asking him how he made it out, he said if the roads were now as they were formerly, people would stay and spend their money in their own towns, instead of all going to London, as they were now in the habit of doing. So that we see the old spirit is not yet quite evaporated:—I do not know what they say now to the railroads. I saw, myself, the copy of a letter written to the editor of a newspaper, or periodical, soon after stage coaches were invented, in which the writer complained much of the evils likely to result from them; and stated, as an astonishing fact, enough as he thought to alarm any one, that there were at that time no less than four stage coaches which left London for the country three times a week. He said it would be the ruin of country tradesmen, whose wives, as well as themselves, having such an easy means of getting to London, would never again stay at home contented in their business. What would he say now?

BREADTH OF THE EUROPEAN FEMALE BRAIN.

Our readers would observe, that in the table of averages deduced from Tiedemann's measurements of the brain, given in a former nnmber, the average greatest breadth of three female brains was stated at 5 inches and 4⅓ lines, while the average greatest breadth of seven male brains was only 5 1-7. The accuracy of the table has been questioned on this point; but the explanation is simple. The average breadth of the male brains is drawn from the measurements of the whole seven, used for ascertaining the length of the male brain, while the average breadth of the female brain is drawn from the measurements of only the three largest of the six female brains, used for ascertaining the length of the female brain. The breadths of the other three smaller female brains are omitted by Tiedemann. The breadths of the three largest male brains are 5, 6; 5, 5, and 5, 3. Little reliance can be placed upon averages from so very small a number of brains, but so far as they go, the breadth of the male brain is greater, if we compare the largest male and largest female brains.—*Quarterly Phren. Journ.*

"THE NATURALIST" ON PHRENOLOGY.

"Phrenology has no longer cause for alarm: it rests on a sure basis, and interested or blind opposition will but serve to increase, if possible, the zeal of its numerous advocates. Even the most timid of its supporters no longer fear openly to avow their belief in this science; and although it can no more be expected that every man should be a phrenologist, than that we should all be chemists or naturalists, yet the time rapidly advances when he who still persists—despite the astounding mass of facts and arguments which court his attention—in opposing its grand truths, will be considered too ignorant or too bigoted to merit notice. When metaphysics issued its mystic theories and vague speculations—alike destitute of beauty and of truth—when the most ordinary indications of character puzzled the brains of the wisest philosophers—what wonder if few felt inclined to wander through a fog so appaling in its density! But now that every difficulty is cleared away—since there is a system which not only explains anomalies heretofore inexplicable, but which can indicate, with the utmost minuteness, every shade of character—who will venture to affirm that he should not be the better for an acquaintance with at least the general principals of phrenology! A phrenologist in the true acceptation of the term, is not a mere believer in the general principles; but one who has studied it long and ardently, from every source within reach. We repeat, therefore, that it is impossible for the whole human race to become phrenologists; but that it is desirable to possess a general knowledge of the laws which govern both mind and body—though at present not generally acknowledged—is, on reflection, too obvious to require enforcement.—*The Naturalist*, No. 17. February 1838.

HISTORY OF ANIMAL MAGNETISM.

(Continued.)

But as the science progressed, these processes were discovered to be superfluous, and the theory of the universal fluid underwent a considerable modification; inasmuch as the agent was soon believed by the magnetisers to be a peculiar vital fluid, secreted or accumulated more or less in the brain, and of which the nerves acted as the conductors. This fluid was described as being subservient to the will of the magnetiser, who, by his act of volition, could control its influence, propel it externally or internally, and direct it so as to accumulate in any part of the living body.

In accordance with these views, the following are the directions which the Marquis de Puysegur gave for conducting the operation: "You are," said he, "to consider yourself as a magnet; your arms, and particularly your hands, being its poles; and, when you touch a patient by laying one of your hands on his back and the other in direct opposition upon his stomach, you are to imagine that the magnetic fluid has a tendency to circulate from one hand to the other through the body of the patient. You may vary this position by placing one hand upon the head and the other upon the stomach, still with the same intention, the same desire of doing good. The circulation from one hand to the other will continue, the head and stomach being the parts of the body where the greatest number of nerves converge, these are, therefore, the two centres to which your action ought to be mostly directed. Friction is quite unnecessary; it is sufficient to touch with great attention, endeavouring to produce an increase of heat in the palms of the hands, &c. All the magnetic effects are more or less beneficial; one of the most satisfactory is somnambulism, but it is not the most frequent; and some patients may be perfectly cured without entering into this particular state. We should not al-

ways be intent upon producing somnambulism, for the desire of obtaining any particular result is frequently the cause of no effect whatever being produced. No magnetiser should blindly rely upon nature for the proper regulation and control of the effects which he expects will result from his magnetic operation."

M. de Puysegur further adds, "If, when magnetising a patient, you perceive that he experiences a certain numbness, or slight spasm, attended with nervous shocks; and should you then observe that he closes his eyes you must rub them lightly with your thumbs to prevent the convulsive winking of the eyelids. You will know that your patient is in the magnetic sleep when you see him sensible to your action, when you hold your thumb opposite to the plexus. A patient, in his crisis, should answer no one but his magnetiser, and allow no body else to touch him."

"The somnambulic state requires the greatest caution. Man in the magnetic state is to be considered as the most interesting being in existence. With regard to his magnetiser it is through his unbounded confidence in you that you have been able to bring him completely under your control. It is, therefore for no other purpose than that of benefiting him, that you have any right to exert your power. Attempting to deceive him, or abuse his confidence, while in this state, is to commit a dishonest action, having a tendency contrary to his benefit; whence, it follows that a contrary result is produced, to that originally contemplated. The patient must not be annoyed with questions; he must be allowed to take cognizance of his new state. As it is by an act of your will that you put him to sleep, so it is by an act of your will that you can awaken him. It may happen sometimes that the patient will experience trembling, or slightly convulsive motions; in that case you must immediately stop your first operation, and give all your attention to the alleviation of his sufferings. There are various degrees of somnambulism. Sometimes nothing but a simple somnolency can be obtained from one patient; in another the effect of magnetism is to close his eyelids so that he cannot open them of his own accord; he then hears everybody, and is not completely in the magnetic state. This intermediate state is very common. These effects are not so beneficial as complete somnambulism, for the magnetiser cannot learn anything from the patient; but they are as favourable to health. Some precautions are to be taken with a patient passing into somnambulism. As soon as you perceive that the patient has closed his eyes, and otherwise manifested some sensibility to the magnetic emanation, you must not at first tease him with questions and, least of all, endeavour to make him do anything requiring muscular exertion. The state in which he is plunged is new to him: you must let him as it were take cognizance of it. The first question should be, 'How do you find yourself?' and then, 'Do you feel any benefit from what I am doing?' You may then express the pleasure you feel by giving him relief. Hence you gradually come to the details of his malady, and the subject of your first questions should never go beyond the state of his health. You ought not to act in opposition to the desire of your somnambulist; you should consult him about the time he wishes to be magnetised and drawn out of his crisis, likewise respecting the medicaments he requires; and always follow his advice with the utmost punctuality. However remote a somnambulist's prescription may be from the general notions previously adopted in medicine, his own sensation is a safer guide than all the *data* resulting from observation. He is, as it were, the interpreter of nature; he follows the dictates of a lucid instinct; not to obey them in every particular would be missing the aim we have in view,—namely his restoration to health." M. de Puysegur concludes his instructions by reminding his pupils that "man, being ever actuatad by the consideration of his own interest, seldom performs a good action without at the same time serving his own private ends. In other words, it is only by discovering in himself a spiritual principle of a higher order, emanating directly from the Creator of the universe, that he can feel the necessity of gratifying the desires of his soul, who like her own divine original, can delight in nothing but that which is in harmony with goodness and truth. This intimate conviction increases to a considerable degree the magnetiser's power."

This new method of magnetising modifies, in a remarkable manner, the effects produced. The dreadful crisis before alluded to almost entirely disappeared, the coughing, hiccup, and immoderate laughter, so frequently brought on by Mesmer's treatment, now seldom occurred: and when they did appear were easily subdued. All magnetisers, however, did not agree in the adoption of the new method. Some maintained that gestures performed without the concurrence of the will to act, and even when accompanied by a contrary volition, were nevertheless perfectly magnetic, and actually produced the usual effects. Others on the contrary, insisted that the will to act should always accompany the gestures; and that these without the will were absolutely powerless. There were even some who looked upon the gestures as a useless accompaniment to the operation, and saw nothing more in them than a mechanical contrivance, calculated to fix the attention and sustain the will of the magnetiser, the latter being considered as the sole cause of the magnetic phenomena. But notwithstanding this conflict of opinions, the manipulations continued to form a principal part of the operation, and the instructions of M. de Puysegur were generally followed. From his numerous observations, he thought he could establish, in contradiction to the theory of Mesmer, that the convulsions were an unnatural state; that far from being conducive to the cure of diseases, that they had an opposite tendency; and, finally, that it was the magnetiser's duty to calm rather than provoke them.

(*To be continued.*)

INTELLIGENCE.

MR. SPENCER HALL'S LECTURE AT THE FREEMASON'S TAVERN.

On Thursday last, Mr. Spencer Hall (the Editor of the Phreno-Magnet), whose Lectures have excited so much sensation in the North of England, exhibited a series of experiments to a highly respectable audience, at the Freemason's Tavern. Mr. Hall opened by a short address, in which he stated that he was not there to dogmatize or theorise upon the subject; but that his object was, to show experiments, which he deemed "much more satisfactory; and then proceeded to operate upon a patient (whom he called Charles), apparently of about eighteen or nineteen years of age, of the nervous-sanguine-lymphatic temperament, and possessed of a much better organization than the majority of mesmeric subjects; he was mesmerized in about one minute and a half, by Mr. Hall taking his thumbs and gazing fixedly into his eyes; the operator then made a few passes down the outside of the patient's head and legs, and proceeded to catalepse the legs; this was effected by a few passes, the patient sitting, and the legs in a horizontal position. Two heavy mahogany chairs were then placed upon the patient's extended limbs without producing a sensible effect; the legs were then demesmerised, and the arms in their turn were rendered rigid; the operator used considerable violence in endeavouring to place the arms in a depending position, but on the restraint being removed, he instantly sprung back and remained horizontal; the arms were then demesmerised. A gentleman among the audience here objected, that these experiments furnished no proof, and wished to see if the eyes were contracted. Mr. Hall said that this was not common sleep, and the test which would be conclusive as to common sleep would not apply to the mesmeric state. Mr. Hall went on to excite the phrenological organs. On *self-esteem* being touched the patient rose from the chair and strutted about the platform, exhibiting the most extravagant marks of pride.

Firmness was next excited, and the patient leaped from the chair and folded his arms; then *veneration*, when he fell on his knees; *independence*, (one of Mr. Hall's new organs, and as he stated, situated just in front of *firmness*), caused him to rise; on *philoprogenitiveness* being touched, he appeared by his motions to be nursing a baby and endeavouring to amuse it, and on *language* being excited in conjunction with the last named organ, he sung a part of the nursery ditty "Hush a bye Baby;" *love of pets*, one of the new organs in the philoprogenitiveness group, was next touched, when he stooped down and patted his leg, and appeared endeavouring to coax a dog. Mr. Hall, in reply to a question, said that this organ was rather lower and on each side of *philoprogenitiveness; reverence and language* were next combined, when the patient fell on his knees, raised and clasped his hands and whispered. Mr. Hall here stated that *reverence* was a distinct organ, situated in front of *veneration*. On *benevolence* being touched, the patient took something from his pocket which he gave to Mr. Hall and requested him to put them into his pocket; *acquisitiveness* was then excited and the patient endeavoured to recover the things he had just parted with; *pity* in front of benevolence followed; *hope, self-esteem*, and *lanyuage* in combination were then called into action, when the patient appearing to be imitating some person, and on being asked what he was thinking of, replied; "That's my business," "Don't talk to me," "We shall have it in a bit." *Wit* and *language* came next, the patient laughed, and when asked what he was laughing at, replied: "I know," and "I'll tell you to-morrow." Mr. Hall next touched the patient's *thumbs* and appearing to produce sluggishness, Mr. Hall in answer to a question, said, that he thought one organ being excited called into action other organs which acted as its ministers, but was not prepared to say, whether or not, the reflective call the perceptive faculties into action.

Firmness and *veneration* were touched, on which the patient rose from the chair and folded his arms, then dropped them, leaned his body forward and appeared irresolute; he was then awoke, by the operator fanning his face with his handkerchief, and by transverse passes. On being awoke, the patient said that he was not aware of what had passed, and that his general health was not affected by his being mesmerised.

The next patient was a young man of about seventeen, of the lymphatic-nervous temperament and of good cerebral organization. This patient was rendered insensible by Mr. Hall standing near him, and without the passes; but on some one of the audience addressing himself to Mr. Hall, and distracting his attention before the operation was completed, the patient seemed slightly to recover himself. Mr. Hall stated that the mesmeric state was induced more quickly and perfectly by the general system of manipulation. *Tune* was then touched, and the patient hummed part of an air; and on the finger being placed upon *self-esteem*, rose from his chair, increasing the loudness of his voice; and the pressure being continued, raised his hand and sung a patriotic song. A gentleman objected that the patient sung very much out of tune; *wit* and *language* being excited, the patient related some ludicrous anecdote. Mr. Hall next attempted to excite one of his newly discovered organs, *climbing*; but the patient stooped down, and said that he was raising a weight. Mr. Hall said that it was among a group of organs of motion situated at the upper part of *locality* near to *eventuality* and that the full developement of some faculties prevented the perfect development of others, and that the large faculties had a stronger tendency to increase than small ones had. A gentleman in the company (Major Beniowski) expressed some doubts as to the reality of the sleep, and wished to hold a candle before the eye. Mr. Hall assented. On the experiment being tried, Major Beniowski said that the patient was not asleep and that the eye was sensible to the light; but it appearing that the patient had become cross-magnetized by the contact of another person with that of the operator, his whole body became rigid, and Mr. Hall appeared to have lost all power over him. Mr. Hall attempted to demesmerize for some little time unsuccessfully, and was obliged to procure Major Beniowski's assistance before the patient could be demesmerised.

The third patient who was then introduced was a young man of the nervous-sanguine temperament, and of unequal organization. Mr. Hall stated him to be a Sheffield artizan, who had been entirely uneducated until the last four years,—indeed unable to read until attending some literary lectures induced him to learn. The intellectual portion of head appeared narrow, and the back part of the coronal very large; age about 21 or 22. He was mesmerised in about two minutes by con-

tact of thumbs and a fixed gaze; and during the process heavy breathing and slight convulsive shudderings took place. Mr. Hall tried, but could not produce catalepsy upon this patient, and remarked that he had not the same influence over him as usual. On *ideality* being called into activity, the patient recited poetry, accompanied with action. *Firmness* and *adhesiveness* being excited, he exclaimed, "who will be a friend to me; I will protect him?" and on *benevolence* being touched, added "I will be good to him;" and when the finger was placed upon *philoprogenitiveness*, (the last named organs still remaining active,) he appeared to use endearments. *Firmness* and *language*; on these organs being touched, he rose from his chair, saying loudly, "but I will go on," and then rushed from the platform, and fell in the room. Mr. Hall followed, (appeared surprised,) and brought him back, when, for some seconds, he appeared slightly convulsed.

The operator then produced what he called the manifestations of good fellowship and suspicion. He stated that the organ producing the manifestation of good-fellowship to be in the centre of *benevolence*, and that suspicion, its opposite, was a little on either side. *Veneration* and *colour* being touched, the patient rose from his chair, sunk upon one knee and said, "God is red." What Mr. Hall stated to be the opposite of *veneration* was then excited, and he rose, saying, "I shall not go to chapel." *Generosity*; the patient began to take his coat off. *Love of approbation* followed, he simpered out, "aint I a nice chap?" *Self-esteem* was touched, and the patient rose, and arranged his dress; and on the finger being changed to *abasement*, his head drooped, and his whole figure appeared relaxed. *Number* was touched, and he began counting. *Size* and *constructiveness* in combination followed, when he appeared to be measuring, and talked about paving a house. *Constructiveness* alone, he raised his hands, and said "he was piling boards up." *Climbing*, in the neighbourhood of *locality* was successively operated upon in this patient. On its being touched, he sprang upon the lecturer, and attempted to climb up him, and after a violent struggle they fell together. *Tune* was excited, and a gentleman sung, and afterwards made a discordant noise. The patient at first gave signs of pleasure; but on hearing the discord appeared disgusted. In *combination* with *imitation* he mimicked the song.

A slight fit of epilepsy followed a touch on the cheek from the operator, but was controlled immediately. Touches on the patient's hand produced manifestations of the phrenological organs, —*adhesiveness* was shown in this way. The patient was then awoke by fanning him with a handkerchief.

The fourth and last patient, aged about 29, was then produced; he was of the nervous-lymphatic-bilious temperament, and was thrown into the mesmeric state in about one minute. Congestion of the brain appeared to be produced, and the colour of the face was greatly heightened; but on the patient being partially de-mesmerised he recovered. Mr. Hall then said a few words as to the sympathetic points connected with the brain, and said that operating upon the great toe, produced lock jaw, and that every toe produced different effects. *Self-esteem*, Mr. Hall said, would be found in the upper lip. *Combativeness* and *destructiveness* about the corners of the mouth.

Firmness was excited; the patient started up, folded his arms, and opened his eyes. Near order, rather externally to that organ, a manifestation was produced, the patient rushed forward and appeared as though performing a charge with the bayonet.

A manifestation resembling casting stones with a sling, was produced by a manipulating in the same neighbourhood. Mr. Hall said the same effects were not produced upon all patients, but they were always of the same character. *Tune* and *self-esteem* being excited, the patient sang "Rule Britania" proudly. *Concentrativeness*; he appeared very steadfast with his eyes widely opened. The eyelid quivered upon Mr. Hall holding his fore-finger and moving it before his eye. Mr. Hall next excited what he called *inhabitiveness*. *Self-respect*, the lowest of the *self-esteem* group; a little higher an organ producing the desire to command.

Adhesiveness and *independence* being touched, the patient took Mr. Hall's hand, and assumed a lofty expression. *Abasement* was then produced by a touch on each side of *firmness*. On *conscientiousness* being excited, the patient hung down his head, and fell upon his knees. The operator here expressed an opinion that conscientiousness and contrition were produced from the same organ; or if not, there was a separate organ for contrition. *Veneration*, *good fellowship*, *acquisitiveness*, and *benevolence*, were successfully excited, and the meeting broke up.

MR. J. BURKE'S LECTURES.

In my former lecture I endeavoured to lay open to your view a fruitful source of phrenological errors, and one of the chief causes of the continued opposition which the science still receives from the majority of the learned, viz.; the loose, vague, and erroneous system of analysis, by which phrenologists have sought, on the one hand, to explain the facts which they have observed, and, on the other, to discover the individualities of the mental powers. On the present occasion I shall endeavour to disclose to you some other sources of numerous errors, all of which will have immediate reference to the question of the importance of size of head in general, and size of forehead in particular.

You are aware that phrenologists and anti phrenologists are at issue on this matter; that the former set far more importance upon absolute size than the latter, who are in the habit of appealing to a certain class of facts, as quite subversive of the views of phrenologists. They confidently point to cases in which the amount of general character appears quite disproportionate to the general size of the head, and to others, in which the amount of intellect is still more disproportionate to the size of the forehead. This then is clearly a question of facts; its ultimate decision, therefore, must depend on an appeal to observation. Nevertheless, its solution may be greatly expedited by correct reasoning; for it may be shown that phrenologists have embraced certain views naturally calculated to lead to a false interpretation of facts of this nature. You will perceive then, that I am one of those who think that phrenologists *have* attached undue importance to size of brain, and especially to size of forehead; and that, in this respect, I am obliged to side, somewhat, with the opponents of the science. You will find, however, that in doing so, I shall not in the least shake the real foundations of the science.

In respect to the subject we are now considering, phrenologists have laid down this law :—*size is the measure of power, all other conditions benig equal.* To this law I can see no objection whatever. It follows from the very nature of things; and presents indeed, when we look a little into the matter, all the characteristics of an axiom. Consequently, all physiology and observation appear in harmony with it. Nevertheless, however obvious the truth of this law, its application is a matter of no trifling difficulty. The condition *ceteris paribus* cannot always be made out. All conditions, but size, might appear to be equal, when they were very far from being so. It is quite possible then that phrenologists, though perfectly right in principle, may often be wrong in practice. That they are so, is confidently asserted by their opponents; and from my own experience, I have not the least hesitation in making the same statement. I do not speak merely of the errors of inexperienced manipulators, nor of those to which the most skilful are occasionally liable, and which, upon further consideration they are willing to admit. Errors of this kind are incidental to all sciences, and to all practitioners. I speak of errors which are the necessary results of the opinions of phrenologists, errors which they *must* fall into while they hold some of their present views. Let me endeavour to lay before you the exact state of the argument.

Phrenologists do not deny that there are numerous, or rather innumerable instances of persons with large, and well balanced heads, who are nevertheless wholly undistinguished, either by their intellect, or force of character. Neither will they deny that there are many instances of persons whose heads are of very moderate size; and who are, nevertheless, generally believed by others to display, sometimes high talent, sometimes great force of character. While it is still more common to find persons with foreheads decidedly small, both absolutely and relatively; and who are yet highly celebrated for their talent and genius. In regard to the first class of cases, phrenologists have not, usually, much difficulty in taking a somewhat similar view of the powers of the individuals to that which their opponents form of them, because they can easily account for the want of power, either by observing, or fancying, some sluggishness, or other defect of temperament, some deficiency of education, want of exercise, unfavourableness of circumstances, &c., &c. However, those who are familiar with their writings and opinions, cannot fail to have observed, that there is among them a decided tendency to suppose the existence of, at least, much *latent* power, wherever they find a large and healthy brain. This opinion appears to have been much more decided formerly, than it is at the present moment. But phrenologists are by no means disposed to agree with their opponents, in regard to the converse of this proposition. They have every difficulty in admitting that great, or even considerable power may co-exist with moderate, still less with small development; and they have had recourse to every available mode of explaining away the facts of this nature that are urged against them. I must say that phrenologists, generally, have not met such cases fairly. Their undue reliance upon their system, their unwillingness to admit any error in their views, have often given them the appearance of rather arguing for victory, than searching for truth. Thus, they are often in strange opposition to the rest of the world, in their estimate of many prominent characters; some of which they greatly overrate, while they equally underrate others. Thus we hear a vast deal of certain great men who happened to have had large heads, or large foreheads, while little or nothing is said of men equally great who happened to be more deficient in these respects. Bacon and Franklin are perpetually paraded before us, while we hear very little of Newton, or La Place. The *ideality* of Wordsworth is everlastingly appealed to, while little is said of Moore, the most ideal, in the phrenological acceptation of the term, of modern English poets, Shelly alone excepted.*

Thus, too, in speaking of certain great men whose organization has been large, phrenologists have often fallen into unconscious exaggeration. Such persons are often spoken of as having *immense* heads, or immense foreheads, or immense developments of certain organs, when there may be nothing beyond a very usual size. It is so natural for phrenologists to conjoin size and manifestation, that where there is vast superiority of intellect, or character, they can hardly avoid speaking of vast size of brain. And thus they often give undue importance to an increase of size, very little beyond the medium standard.†

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* I presume the chief attribute of the organ so called, as described by phrenologists, is the love of the *beautiful* and the power of producing it in its highest or ideal sense. Thus, at least, I understand their descriptions of its functions, which, by the way, are not a little obscure. If this view be correct, I know no poet, ancient or modern, who should possess this faculty, in greater perfection than Moore; for none ever displayed greater power of investing every subject he touched with ideal beauty. As a consequence, some of his best works are of far too refined a cast to be generally appreciated.

† It appears to me that we have a striking instance of this exaggeration, in the last number of this journal. A correspondent (Mr. Wilson), writing from Dublin, speaks of the IMMENSE *destructiveness* of the lower Irish. Now would Mr. Wilson tell us what measurement he considers an immense development of *destructiveness*, either absolutely or relatively? And then let us have some measurements of the most destructive of the Irish. As far as I know anything of the matter, I fancy he would soon perceive that there was more of theory than fact in his opinion. The truth of the matter is, Mr. Wilson believes the lower Irish to be *immensely* destructive, and believing too that destructiveness depends altogether, or mainly, upon the development of the organ so called, he easily believes the organ to be immensely developed also.

What would Mr. Wilson say of the genuine Calmuck head? The development of the whole lateral region is monstrous, when contrasted with the Caucasian type, and yet we hear not of their race being immensely destructive. It is a quiet pastoral race. I allude to the genuine, black, and gigantic Calmuck, as Clark calls him, and not to any of the mixed races of the name. Or if Mr. Wilson could visit Mr. Dunn's Chinese collection, he might see a modification of this type in the other extreme. He would see the models of some extremely *petite* and delicately formed Chinese ladies with this extraordinary lateral development of face and head. Phrenologically they ought to be the most terrible little tigresses imaginable, and yet the little creatures seem far more inclined to commit destruction with their

In like manner, when any part of the head appears in deficient development, in an individual remarkable for the display of the power supposed to depend upon it, the strangest explanations of the difficulty are often given, while, in other cases, the possession of great power is boldly denied, even in the face of universal opinion. Thus we are gravely told that Sheridan was not witty, that he had merely a good memory, and great cunning, and that he treasured up the witty sayings of others, and reproduced them as his own. Those who assert this must have a strange opinion of the judgment and penetration of his contemporaries. Besides, they forget to tell us how a very moderate organ could bear to be perpetually and vividly exercised; or how it would give rise to such energetic desires perpetnally busying the mind about wit; or how it could produce those instantaneous and intense flashes of thought necessary for rendering available, in this way, the resources of memory. That Sheridan often drew upon his memory, for much that passed off as his own extemporaneous effusion, may readily be granted; but to assert that he was not a wit, is to make a very energetic effort to support a theory.

If phrenologists had not so generally taken up their views in the spirit of *faith*, they could not have failed, long since, to have had their convictions, on this point, completely shaken. For almost every day would have presented them with instances, in which size of brain was but an imperfect index of mental power. They would have seen, for instance, large, tall, and powerfully formed men, with heads relatively, and perhaps even absolutely small, and yet manifesting unusual energy and force of character, and a degree of intellect totally disproportionate to their small foreheads. On the other hand, they would have seen rather small but energetical formed men, with heads of another order, but still smaller than the former, and yet these men are distinguished by extraordinary fire, vigour, and intensity of feeling, and by a general force of character wholly disproportionate to what we should expect according to the present notions of phrenologists. It is not, of course, all large men with small heads, nor all small men with small heads, that manifest these peculiarities. The cases I allude to belong to certain races, or blendings of races. Instances of the former cast may often be met with in these countries; those of the latter are more frequent in southern climes. But, if we will give ourselves the trouble of looking for them, we shall find numerous instances of disproportionate power with moderate or small size. Remember I am not contending against the importance of size as an element of power, I merely state that phrenologists have made too much of it in practice, and that they have not sufficiently studied the circumstances which modify the effects of size in general, and of size of brain in particular. Had they been somewhat less tenacious of their opinions, they would have soon noticed the powerful influence of the general organization upon cerebral action. Of late, indeed, this subject has received from them far more attention than it formerly did, still the inquiry is in its infancy, and while it remains so, practical phrenology must be of somewhat questionable utility. It would be all very well if phrenologists were aware of the full extent of the deficiencies of this portion of their system, and were consequently cautious in their experiments. But such is not the case, with the majority of them.

Need I mention to you the numerous instances which you may meet with every day of persons possessing large and well developed heads, and decidedly active temperaments, and who nevertheless manifest no commensurate degree of power, either intellectually or morally? It is not from want of education; many of these are highly educated, and decidedly intellectual in their tendencies. It is not from unfavourable circumstances; many of them are in the constant habit of exerting their powers to the utmost. And yet they very stupidly descend into their graves without once manifesting those tremendous latent energies which phrenologists have assigned to them. It is really amusing to notice the importance with which phrenology has invested some men, whose acquaintances nevertheless are sorely puzzled to discover any practical evidences of their greatness. While, on the other hand, it has been a source of affliction to many worthy persons, by lowering them from that rank to which their deeds had raised them. I need not take up your time now by particularizing cases, you have but to look dispassionately among your own acquaintances, and you will find numerous illustrations of what I have alluded to. I must, however, before calling your attention exclusively to the more important part of the present inquiry, viz., the question of size as it affects the forehead, lay before you an argument derived from comparative phrenology, which will make it perfectly evident that large size of brain is by no means indispensable to high mental manifestation, but that nature adapts the cerebral mass to the general organization on which it has to act, and this often produces equal mental results with brains of very unequal size.

Compare, for instance, the intelligence, or, if you will have it so, the instinct of the *ant*, the *bee*, and the *beaver*. To which of them will you assign a greater amount of intellect, or a higher order of instinct? You would be puzzled to determine. Now, then, their intellect or instinct depends upon their cerebral organization. But their brains are out of all proportion in point of size. The brain of the ant is hardly visible to the naked eye, and yet observe its industry, its foresight, its management! What animal under man transcends it in intelligence?—Nay, we may go much farther down the scale of existence, and still find life, and thought, and intelligence. This is indeed a wonderful contemplation. Surely a single glance at the mysteries of nature ought to teach us humility and diffidence, instead of that proud reliance upon systems and opinions which has been ever the bane of philosophy. These contrasts are not confined to the cases I have alluded to, they pervade every department of animate nature. Compare the sagacity of the elephant with that of the monkey or the dog. It is not at all proportionate to the size

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gentle looks, than with their long nails. They appear mild, delicate, refined, and pretty, though far removed from our types of beauty.

I think similar remarks are applicable to other portions of Mr. Wilson's letters; especially to what he says about *ideality*, *imitation*, and *combativeness*. I think he looks at nature rather too much through the medium of his theory. As far as I know anything of the Irish head, of the lower order, there is no *immense* development of destructiveness, nor even a disproportionate development, when you view them in reference to mankind generally.

of its intellectual organs as compared with theirs. Or consider the *combativeness* of the dog. No animal exceeds it in this respect, and yet the appropriate organ is far larger in the veriest coward of the human species than in this courageous animal. Or take *destructiveness*, and measure its size in man, in the tiger, in the weasel, in the hawk, &c. What proportion is there between absolute size and manifestation? In like manner, is not the organ of tune, in the least musical of men, much larger than the whole brain of the most musical of nightingales? And thus it is throughout the whole range of animal existence. There is no determining the size of brain that shall be requisite for the manifestation of any given amount of mind. It may be any quantity, from the least to the greatest, according to the general purposes which the animal is intended to subserve. Indeed, when we look at what actually exists, there seems no absurdity in supposing that even superhuman intelligence might have been bestowed upon a microscopic being, had it suited the ends of Providence to create such a creature.

Now, what takes place in the different families, classes, and genera of animals, may take place, in a subordinate degree, in the different species of the same genus, and actually does take place. What is the difference between the wild cat and the tiger? There is the same fierceness, the same intensity of passion, the same general character. The difference between them is not in the amount of intellect, feeling, or passion, but simply in this, that the brain of the one is connected with a larger mass of bone and muscle, and that its volitions, therefore, are capable of producing more powerful *mechanical* effects than those of the other. Or take another illustration. The shepherd's dog possesses as much intelligence as the Newfoundland dog; indeed, I believe, he is generally allowed to possess more,—more than any other kind of dog; but yet its brain is not so large, nor is the intellectual region as large. I speak of course, of absolute size. In like manner you would not think of putting in competition the high-bred Arabian horse and the Flanders dray-horse. For every possible purpose but that of brute strength the former is very superior; but he does not owe this superiority to an absolutely large brain.

May not the same things be said of man; It has long been the fashion, and is so still to a great extent, to treat of humanity as something quite apart from the rest of this lower creation. But what do anatomy and physiology say of the matter? They know nothing of the distinctions which human pride, in this case a foolish and petty pride, has here introduced. They know man only as a link in the great chain of animal existence, as a being formed upon the same principles, and governed by the same laws as all other sublunary creatures, though distinguished from them all, by the number and vastness of his powers, and the exaltedness of his destinies. They tell us in the most unequivocal terms, that whatever general laws of formation, government, or classification are observed to affect the rest of animals, embrace man. But we have had certain favrouite theories to support, and we have, therefore, determinedly closed our eyes to facts. The voice of Science is but faintly heard when Fashion speaks. Had this not been the case, we should soon have perceived that, in the genus man, there are as many as real, and as striking specific distinctions as in any other genus in the animal world. Had we not had theories upon the matter, who at the present day would think of attributing to the influence of external circumstances the vast differences of form, colour, feeling, taste, and intellect which we observe in the different races of mankind? Without a single unexceptionable fact to support our opinion, we apply to man principles which, if true, would apply to him alone, and we deny in his case those laws and arrangements which we see affecting all other animals. Consequently we have in many respects less knowledge of human nature than we have of the nature of the cow or the horse. At least such is the case with most men, even in these enlightened times. It is time, however, to adopt another course and lay aside our superstitious dread of truth. When we do so, phrenology will assume another aspect, and we shall find in external appearances unequivocal, and unfailing indications of all internal peculiarities. We look at the general form of a dog and we confidently pronounce upon all his peculiarities, and the measure of his powers. We look at the form of a horse and we speak undoubtingly of his pure blood and high descent. We may thank our systems for not being able to do as much when we look at a man.*

(To be continued.)

ERRATUM.—Page 200, 1st column, 35th line from the bottom, instead of "that the various kind of emotions &c., read "that the various kind emotions," &c.

*It may be as well to remark that this argument from comparative phrenology, was not adverted to in the lecture itself. I had made a memorandum of it, but forgot to allude to it, in the hurry of speaking.

CORRESPONDENCE.

To the Editor of the People's Phrenological Journal.

MR. EDITOR,

Dear Sir.—In the Sixteenth Number of your Journal, I was much interested in reading Mr. L. Burke's opinions upon the organ of *form*; certainly Mr. Burke discloses much argumentative power and depth of reasoning throughout his lecture; but must be very deficient of the organ of *form* himself, inasmuch that he declares when describing a triangle, that he uses the organs of *number* and *size*,—*number* telling him that there are three lines required to form this figure, and *size* to perceive their length and breadth,, consequently their respective distance to each other. And so exulting is he in his supposed discovery of the non-existence of this organ (*form*), that he says very little work will be left for that *poor* organ. Now, I would ask Mr. Burke, if I took a triangle, made of wood, and separated its sides, and placed them in any manner he or I pleased, what would have become of its previous shape? Surely the organs of *number* and *size* cannot have been deranged by the alteration, for the same pieces still remain, as likewise their length, &c.; consequently there must be a faculty that distinguishes the nature of form; so what had Mr. Burke's organ of *size* or *number* to do with the alteration? Suppose the gentleman were to draw a number of triangles upon a square surface, what had the said organs to do with perceiving these triangles inclosed in the square, which proves that form is a simple idea; for alter a thing as you will it, still

presents some kind of figure. Let Mr. Burke explain to me the difference between a curved and straight line, without giving me an idea of form as constituting the difference; and I will then believe there is no such organ: but even he admits when he says a circle is a FIGURE, bounded by one curved line everywhere equally distant from one point to another within the FIGURE, called its centre. Now, here he admits form; for he cannot describe the circle without calling it a FIGURE; and if a figure does not partake of form according to its nature, I am confounded in my judgment. Then, again, Mr. Burke says, "here surely we have complexity enough; there is number, one line, curvature, boundary, and its opposites, inness and outness; four or five different ideas at least. Now leave out any one of these, and what becomes of your circle? Mr. Burke tells us it ceases to exist. True, it does cease to exist as a circle, but what has that to do with the question? Form is still observed in some other shape; so argue as he will he cannot destroy its fundamental principle any more than he can divide mind.

It is very evident Mr. Burke confuses the attributes of a principle with the principle itself; and then because he cannot clearly understand what others have established by facts, he is pleased to term it unphilosophical redundancy. I beg, dear sir, to apologise for trespassing upon your time, but firmly believing in the truths of phrenology, I could not see this organ attacked without stepping forward in its defence.

Yours, respectfully,
J. C. L.

[An opportunity occurring, the above letter was brought under Mr. Burke's notice, and we subjoin his reply.]

To the Editor of the People's Phrenological Journal.

SIR,—I would be glad to answer your correspondent's objections, if there appeared to be any chance of removing his difficulties without too much trespassing upon your space, and upon the patience of your readers. But I have not the least hope that any amount of argument I could bring to bearupon the subject would satisfy his mind. Indeed his mode of arriving at conclusions is so much more expeditious than mine, and his metaphysics so much more profound than anything I can pretend to, that it would be great folly in me to think of entering into a controversy with him. I shall, therefore, make but a very few remarks upon his letter. He seems to misunderstand me in some respects. I do not contend against the existence of *form*, figure, &c. I merely say that these words always express a complex idea; and, that according to the principles of phrenology, a complex idea must depend, not upon one organ, but upon two or more. I speak of *number* and *size* as two only out of many elements of configuration; my object was not to make a rigorous and complete analysis of any form; but simply to prove that there was complexity in all forms. Your correspondent, however, proves to his own satisfaction, that *form* is a *simple* idea, and his argument must be allowed to be a charming specimen of logical brevity. "Suppose," he says, "the gentleman were to draw," &c., &c., "which *proves*," &c, Your correspondent has mis-quoted, and made nonsense of my definition of a circle. I surely have said nothing about a curved line everywhere equally distant "*from one point to another*" with the figure, called its centre, Finally, your correspondent accuses me of confusing the attributes of a principle with the principle itself. Assuredly I have not the least notion of what a principle can be, when divested of all its attributes. Indeed I do not know what a principle is, in the sense in which the term appears to be here used. I do not know, for instance, what *form* can be, when divested of its attributes, when divested of that which constitutes form. When you take away number, distance, contact, position, and the other constituents, or attributes of form, I have not the least idea of the *something* which is to remain behind. It is clear then that J. C. L. must give me up, as far too stupid to understand his philosophy. I must tell him, however, that if he intends to step forward in defence of every organ that happens to be attacked by me, he will soon have work enough upon his hands.

In a matter of such importance as the present, I shall always be anxious to give the fullest explanations, more especially as my notes of this lecture were far more hasty and imperfect than I could have wished; but if I imagined that many of your readers were likely to entertain such views as J. C. L., and to defend them in his style, I should certainly give up in despair, and keep my opinions to myself.

Yours, &c.
L. BURKE.

PROGRESS OF PHRENOLOGY.

A notice was given by Mr. Newall at the last meeting of the Congress of Delegates, from the branches of the Rational Society, "that a committee be appointed to consider the expediency of applying the principles of phrenology, as a test to ascertain the tendency of character, in Harmony Hall, as well as in any future selections of residentry, in addition to other evidence of good conduct and capability of mind."

But a few short years have passed since the founder of the society was an anti-phrenologist, and among his adherents few knew anything about the subject. We believe that if they are competent to the task, and steady in the performance of it, the method proposed is the only one that can give stability to any society of men combining for their mutual advantage.

TO CORRESPONDENTS.

Messrs. Lawson and Clarke's experiments, in continuation of their investigation of the merits of Phreno-Mesmerism, are unavoidably postponed till our next number.

We have many communications which space will not allow us to insert this week. They will be attended to in our next.

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A COMPLETE SYSTEM OF PHRENOLOGY,

(Continued.)

The following case, illustrative of the *destructive* faculty, is extracted from a newspaper:—

"On Sunday morning, about half-past ten o'clock, a most horrid murder of unparalleled inhumanity was perpetrated on the body of a fine female infant, about eight months old, named SARAH MONTFORD, by her own mother, wife of Mr. RICHARD MONTFORD, weaver, No 1, Virginia Row, Bethnal Green. The husband, who is a methodist, had gone to chapel, leaving his wife to clean and send to the Sunday school her young family. Having done this, it appeared she cleaned herself and her infant, when overcome by some extraordinary aberration of intellect, she cut off the head of the child with a razor; and, besmeared with the blood, immediately told the persons in the house of the bloody deed, desiring to be given into custody, as she wanted to be hanged. From the conduct of the wretched woman after the transaction, no doubt can be entertained of her insanity. Mrs. Montford underwent a short examination on Monday, and was committed for trial. A coroner's inquest has since been held, which returned a verdict of wilful murder against the wretched woman. The distress of the family is extreme. The unhappy husband and two of the eldest daughters are seen running about the streets in a state of distraction. One of the latter has been deprived of utterance since the horrid transaction."

Many similar cases no doubt will occur to the reader, where it is evident the individual was under the influence of a blind and irresistible impulse to kill, resulting from disease of the organ in question. It is a common, but very loose manner of expression, to say that the individual was suffering from an aberration of intellect. Looking at the intellectual faculties of the old philosophers, or of the later metaphysicians, such as perception, memory, imagination, judgment, &c., or the more correct analysis of the same powers afforded by phrenology, we shall not find that any in the entire region of the intellectual faculties, propel to action: and therefore it is impossible that acts of so repulsive and unusual a character, can proceed from aberration of the intellectual faculties; they may be all sound and healthy, but unable to restrain the excited propelling organs, which organs afford the sole motive powers to man.

Examples of the abuse of this power, and of the large development of the organ, will be found in the instances of the most celebrated murderers. It is large in eminent surgeons. Those boys who make a choice of trades in which killing is the occupation, have this organ large. A case is recorded of a wealthy Dutchman who paid his butcher to let him slay the animals. Professor Briggman, at Leyden, mentions the case of a priest, who had so strong a delight in seeing persons killed, that he took the chaplaincy of a regiment. This man always killed the animals for his own kitchen, and he corresponded with the different executioners, to know what executions were to take place, which he attended.

On the field of battle many delight in killing and slaying after the necessity has ceased. The delight experienced at witnessing executions is an example of the strength of this feeling. The celebrated La Condamine had this passion. One day pushing forward to see an execution, and being repelled, the executioner called out, "Let the gentleman pass; he is an amateur."

In the chronicles of brigandage, abundance of examples of the wild fury of destructiveness will be found. Gall relates the case of a man, John Rosbeck, who invented the most cruel kinds of torture. He was subjected to the severest punishment; but without any good result. When set at liberty he committed many murders, was taken and executed.

An old violin player in Holland was taken up on suspicion, and upon his examination confessed to thirty-four murders, which he had committed without any enmity, or desire to rob the parties, but merely because he felt an extraordinary pleasure in so doing. Cases are recorded by Prochaska of persons killing and devouring their victims.

Gall, in alluding to this subject, asks the startling question, "*Is there a spot upon the earth not dyed with human blood? What various instruments of torture and of destruction exist! and why, ah! why is military glory placed above all others?*" In this category of destructive characters, we need only allude to Caligula, who found pleasure in delivering innocent people to wild beasts to be devoured, and forced parents to assist in putting their own children to death, and amused himself in putting questions to those in torture,—

wishing the Roman people had but one head that he might strike it off at one blow: to Nero, another emperor, who poisoned Brittanicus, massacred his mother, and the husband of a lady to whom he had offered violence; killed Octavia his wife, and many of the noblest men in Rome; set fire to the four quarters of the city, and mounted a tower to enjoy the pleasure of seeing the burning spectacle; who put pitched jackets on the Christians, burning them at night to serve, as he said, for lights. We will not extend the list of examples of the abuse of this faculty, in most of which cases it will be found generally that not only is there an excess of destructiveness, but also a deficiency of moral and intellectual power. We will now turn to some instances, where we find the same energy at work, but modified and regulated by other powers.

All tortures invented to force confessions of political crimes or religious beliefs, have their origin in this faculty. Although accompanied with strong intellectual powers and even moral feeling, we find preachers in the present day launching anathemas against those who differ from them, and who seem only to want the power to inflict the torture on those who will not submit to their guidance. These men in their discourses and writings seem to delight in dwelling on the "worm that never dies;" and are never so eloquent as when denouncing and harrowing the feelings, and exciting the cautiousness of their hearers by threatenings and dark promises for the future. Too often in ignorance of what human nature is, do we hear the destructive energy of such men denominated *zeal* for the truth, although in reality it is the antipodes of the charity they profess to teach and practice. Satire results from this faculty, combined with wit and intellect. In Byron it was large; and some of his writings are a complete embodiment of the destructive feeling, clothed in intellect and decorated by his splendid ideality. It is this feeling which gives point to a speech, and causes such unpleasantness to those who are exposed to the biting sarcasm of destructive men, when they combine intellect with this power; and which often becomes the servant of the impulse and only enables the speaker more effectually to hurt the feelings of those he too often wantonly attacks, for the purpose of maintaining a party or an opinion. In parliament and at public meetings we find men with large *destructiveness* and *language*, whose speeches are but a torrent of invective. The audience and reporters are generally delighted, and we hear laudatory remarks relating to the overpowering energy, biting sarcasm, &c. of the eloquent gentleman; but still it is his *destructiveness*, and requires restraining equally in these cases as in the different ones of murder and personal violence. The close connexion between the different manifestations of this feeling are distinctly pointed to in the Scripture, where it says, "He who is angry with his brother is a murderer." The result of the deficiency of this power will be readily conceived from the details we have given of the opposite character. There is a general want of energy and power to act for *good* as well as *bad*. The highest moral powers combined with cultivated intellect will fail to realize much unless propelled by the coarser and more animal powers to action, and maintained by them. Luther and Melancthon are striking examples of the use of this power to attack and annihilate abuses, and the want of energy for that which it was felt ought to be done.

This organ is small in the Hindoos; and their repugnance to shed blood, or kill even for nutriment, is well known, as well as the general want of energy of their character. No faculty has greater influence than this in forming the character of an individual or nation. It will always bear a relation to the development of this organ. This faculty excited to act singly, monomania ensues; and the most dreadful and appalling results will occasionally occur under this influence, until our legislators *condescend* to study the nature of man, and provide remedies for the cure, and asylums for those who are in an incipient state of insanity.

Walter Scott describes the effect of the activity of this feeling; and in another portion of his writings, he describes in phrenological language several of the most usual exciters of this organ.

The first extract is the description of *King Robert Bruce* avenging *Allan's* death on *Cormac Doil:—*

> Not so awoke the king! his hand
> Snatched from the flame a knotted brand,
> The nearest weapon of his wrath;
> With this he crossed the murderer's path,
> And venged young Allan well!
> The pattered brain and bubbling blood
> Hissed on the half-extinguished wood,—
> The miscreant gasp'd and fell!"

The next extract is in reference to the battle of Bannockburn, and very forcibly shows the combinations of *love of approbation* and *destructiveness* in abuse:—

> But O! amid that waste of life,
> What various motives fired the strife!
> The aspiring noble *bled for fame;*
> The patriot for his country's *claim;*
> This knight his youthful strength to prove,
> And that to earn his lady's love:
> *Some fought from ruffian thirst of blood;*
> From habit some, or hardihood.
> But ruffian stern, and soldier good,
> The noble and the slave,
> From various cause the same wild road,
> On the same bloody morning strode
> To that dark inn—the grave!

MEMORY.

Memory is another mental operation which has at all times occupied speculative philosophers. Those, too, who have written on education, have given it much consideration. It is treated of as a faculty which collects the individual perceptions, and recalls them when wanted; and is further considered as being assisted by the faculties of

attention and association. Now, memory varies more in its kind than any of the intellectual faculties recognised by philosophers. It is notorious that some children occasionally learn long passages of books by heart with great facility, who cannot recollect the persons they have seen before, nor places they have visited. Others again, remember facts or events, while they cannot recall the dates at which they happened; and, on the contrary, this latter sort of knowledge gives great pleasure to others. The Jesuits, observing nature, consequently admitted a memory of facts, a local memory, a verbal memory, and so on. Even the causes of these differences in memory were looked for. Mallebranche supposed some peculiar or modified state of the cerebral organization to explain the facts, such as softness and flexibility of the cerebral fibres in youth, their hardness and stiffness in old age, &c. Is memory, then, a fundamental power of the mind? Dr. Gall thinks not; he considers it as the second degree of activity of every organ and faculty; and therefore admits as many memories as fundamental faculties. My opinion also is, that memory is not a fundamental faculty, but the repetition of some previous perception, and a quantitive mode of action. However, as I think the affective powers are blind, and without clear consciousness, I do not believe they have any memory. I consequently confine the mode of action under discussion to the intellectual faculties, and further distinguish between the faculties which have memory and the species of notions remembered: the perceptive faculties have memory, and all kinds of perceptions are remembered. Now, as the intellectual faculties do not all act with the same energy, memory necessarily varies in kind and strength in each and every individual. No one has an equally strong memory for every branch of knowledge. Attention too, being another name for activity of the intellectual faculties applied to their respective objects, naturally strengthens memory: it facilitates repetition. Exercise of the faculties, it is further evident, must invigorate memory: repetition is made more easy.

JUDGMENT.

JUDGMENT is commonly believed to be a fundamental power of the mind. It is said to have been given to counterbalance imagination and the passions, and to rectify the errors of intellect. Memory and judgment are sometimes also maintained to exclude each other; experience, however, shows this opinion to be erroneous; for some persons possess excellent memory as well as great judgment. These two kinds of manifestations, however, also exist separately; and the conclusion then follows, that they are neither the same faculty nor the same mode of action. But let us now see whether judgment be a fundamental power or not.

Dr. Gall, observing that the same person may possess excellent judgment of one kind, and have little or none of another, that a great judge of mathematics, for instance, may have almost no capacity to judge of colours or of tones, considers judgment as the third degree of activity of every fundamental faculty; and admitting as many kinds of judgment as special faculties, denies it the prerogative of being looked on as a primitive power. In his opinion, every fundamental faculty has four degrees of activity; the first is perception, the second memory, the third judgment, and the fourth imagination: I myself neither consider judgment as a fundamental faculty, nor, with Dr. Gall, as a degree of activity; or as a mode of action to every faculty. Judgment cannot be a quantitive mode, and certainly not the third in degree, for some individuals judge very accurately of impressions as soon as perceived, without possessing the memory of them to a great extent; and others, with an excellent memory of particular kinds of impressions, judge very indifferently of the same. It even happens that certain faculties are in the highest degree or spontaneously active, while the judgment in relation to these powers is bad. In other cases, the faculties are exceedingly active, and also judge with perfect propriety. Moreover, judgment cannot be an attribute of every fundamental faculty of the mind. The affective powers are blind, and neither recollect nor judge their actions. What judgments have physical love, pride, circumspection, and all the other feelings? They require to be enlightened by the understanding, or intellectual faculties; and on this account it is, that when left to themselves they occasion so many disorders. And not only does this remark apply to the inferior, but also to the superior affective powers,—to hope and veneration, as well as the love of approbation and circumspection: we may fear things innocent or noxious, and venerate idols as well as the God of the true Christian. I conceive, then, that judgment is a mode of action of the intellectual faculties only, and not a mode of quantity but of quality. The better to understand this my meaning, let us observe, that there is a relation between external objects themselves, and also between external objects and the affective and intellectual faculties of man and animals. These relations are even determinate, and in their essence invariable; they admit modification only. Hunger and aliment, this and digestion have a mutual relation. Now, if these relations are seen to be perfect, and to exist as they are usually found, we say the function is good or healthy. If the sense of taste approve of aliments which man commonly employs and digests, the taste is good and perfect; but if we select articles generally esteemed filthy or unfit for food, such as chalk, charcoal, tallow, &c., the taste is disordered.—There is disorder or aberration whenever the functions depart from their ordinary modes of manifesting themselves.

The intellectual faculties are in relation with the affective powers and with external objects; and their functions are subject to determinate laws. The faculties of colouring and melody cannot arbitrarily be pleased, the one with every disposition of colours, and the other with every combination of tones. Now, the functions of the intellectual faculties may be perfect or imperfect, that is, be in harmony, or the contrary, with their innate laws, and the pro-

duct of these two states announce its judgment; for the intellectual faculties alone know their own and the relations of the affective powers with the external world. The expression, judgment, however, it must be observed, is used to indicate as well the power of perceiving the relation that subsists between impressions themselves, as the manner in which this power is affected by these. We distinguish different savours from each other, and we feel the different impressions they make. In both these operations we judge. The same thing holds in regard to all the perceptive faculties: they perceive the relation of their appropriateness to peculiar impressions, and recognise the effect this act of perception produces. The faculty of colouring, for instance, perceives several colours, and is then affected agreeably or disagreeably; in consequence it approves or disapproves of their arrangement; the operation, however, is the same in regard to each individual colour, as to many together; the perception of any relation whatever is the essence of judgment. The judgment of the faculties which perceives the qualities of external objects, even of tones or melody, is also called *taste*. We are said to have a good or a bad taste or judgment, in colouring, drawing, and music. Each perceptive faculty feels impressions and relations of one kind only; that of configuration knows forms; that of colouring, colours; and that of melody, tones. The judgment of each is in like manner confined to its special function. There are consequently as many kinds of judgment as perceptive faculties. The regular and perfect manifestations of the functions of the two reflective powers, however, examining the relations of all the intellectual and affective faculties to their respective objects, and the relation of the various powers among themselves, particularly deserves the name judgment; it peculiarly constitutes the philosophic judgment which is applicable to every sort of notion. It is synonymous with reasoning. The different kinds of judgment must not be confounded with one another; each may exist separately, and is important in the same proportion as is the faculty on which it depends. Causality is the highest intellecual power, and an essential and necessary part of a reasonable being; its perfect action or good judgment is consequently above all other kinds of judgment.—*Spurzheim.*

ATTENTION.

Almost all philosophers speak of attention as a primitive power of the mind, active throughout all its varied operations, and the basis on which observation and reflection repose—"It is attention," says Helvetius, "more or less active, which fixes objects more or less in the memory." According to Vicq d' Azyr, apes and monkeys are turbulent because they have no attention. D. Reid makes a distinction between attention and consciousness, calling the first a voluntary, the second an involuntary act; while other philosophers, with Locke, confound these two mental operations. To all that has been said upon attention as a faculty of the mind, I reply, that *attention*, in none of its acceptations, is a single faculty; for if it were, he who possesses it in a particular sense should be able to apply it universally. But how does it happen that an individual animal or man pays great attention to one object, and very little or none to another? Sheep never attend to philosophy or theology; and while the squirrel and ring-dove see a hare pass with indifference, the fox and eagle eye it with attention. The instinct to live on plants or flesh, produces unlike sorts of attention. In the human kind, individuals are influenced in their attention to different objects, even by sex and age; little girls prefer dolls, ribands, &c., as playthings; boys like horse-whips and drums. One man is pleased with philosophic discussion, another with witty conversation; one with the recital of events which touch the heart, and another with accounts of sanguinary battles, and so on.

The word *attention* denotes no more than the active state of any intellectual faculty: or, in other terms, attention is the effect of the intellectual faculties, acting either from their proper force, or from being excited by external impressions, or by one or several affective faculties. Hence there are many species of attention as fundamental faculties of the mind. He who has an active faculty of *configuration*, of *locality*, or of *colouring*, pays attention to the objects respectively suited to gratify it. In this manner we conceive why attention is so different, and also why it is impossible to succeed in any pursuit or undertaking without attention. It is, indeed, absurd to expect success in an art or science, when the individual power on which its comprehension depends is inactive. Again, the more active the power is, the more it is attentive. The affective faculties, though they have no clear consciousness, yet excite the intellectual faculties, and thereby produce attention. The *love of approbation*, for instance, may stimulate the faculty of artificial language; boys who are fond of applause will be apt to study with more attention and perseverance than those who are without such a motive. —*Spurzheim.*

HISTORY OF ANIMAL MAGNETISM.

(Continued.)

Thus a new doctrine was promulgated; which unfortunately for animal magnetism, was as little satisfactory as that of Mesmer; nor was it until long after the publication of his memoirs that M. de Puysegur discovered the fallacy of his explanations. The experiment which led him to this discovery I shall here adduce. It gave rise to the doctrines which are at present entertained. "According to my usual practice," says he, "I was magnetising a young man by laying one of my hands on his head and the other on his stomach. After a quarter of an hour's attention and concentration on my part, and perfect tranquillity on his, he told me that he felt nothing. As he had no complaint, this appeared to me quite natural. I however again pressed him between both my hands, merely to try whether I would be more successful; but he felt no more this second time than he had the first. I was at length about to leave

him, when, on slowly removing my hand from his stomach, he fetched a sigh, and complained that I was hurting him. As I did not then touch him, I could not at first believe it; but he hastily took my hand and lowered it, saying that it stopped his breath. I quickly brought myself again into contact with him, expecting that he would now feel a more decided sensation, but it proved quite the contrary; the pressure of my hand had no effect whatever. On removing it to a distance of about one foot from him he again complained; at two feet distance, he felt a weight on his breast, and desired me to withdraw. I then drew myself back by degrees, and stopped only when he told me his pain was gone and he felt nothing. I was then five paces from him; I magnetised him at that distance by a slow and circular oscillation of my hand; and immediately his head reclined on his shoulder, and somnambulism supervened."

From the time of this experiment, which was performed in 1811, M. de Puysegur magnetised at a distance; and, in his last memoir, he asserts that a great number of facts left no doubt on his mind of the superior advantage of this new mode of operating. But notwithstanding all this, I am persuaded that the doctrines which have hitherto been taught are premature, and that although they are supported by a great number of facts, yet most of those facts have been but imperfectly observed, and the theories based upon them are of necessity erroneous. The absurd statements and extravagant theories which have been put forth on the subject of animal magnetism are almost incredible; and it is by no means wonderful that many conscientious individuals have, on the very threshold of the inquiry, turned away in disgust. It has even been alleged that, in order to be successful, the magnetiser should possess the cardinal virtues of Faith, Hope, and Charity,—that magnetism can take no effect on any patient in the presence of a sceptic. In fact no discovery has ever been more exposed by its own advocates to the ridicule and satire of its opponents. Here I might cite a variety of directions for conducting the magnetic operation by the Count de Lutzelburg, the Chevalier Barbarin, M. de Mont-Ferrier, &c.; but those which are most in accordance with the present state of the science are given by M. Deleuze. "When a patient," he observes, "wishes you to cure him by magnetism, and when his friends and medical attendants are not opposed to it, should you feel disposed to comply with his desire, and be determined to continue the treatment so long as it may be necessary, you must agree with him as to the time of each sitting, and impress on him that his promise must be punctual, and that he must not be satisfied with a few days' trial, but must follow your advice respecting his diet, &c.

"Having thus conferred together, and resolved upon treating the subject seriously, remove from the patient all such persons as might annoy you, and keep none but the necessary witnesses, (one only, if possible,) in the room. Then prepare yourself so as to be neither too warm nor too cold, and to enjoy perfect freedom in your gestures; you should also take your precautions not to be interrupted during the sitting. These preliminaries arranged, seat your patient as conveniently as possible and place yourself opposite to him, on a seat rather more elevated than his, so as to hold his knees between yours, and to touch your feet with his own. Request him to give himself up, to think of nothing, and not to distract his attention by examining the effects he may experience; to be full of hope, and not to be uneasy or alarmed, should the magnetic influence produce in him momentary pains. After having composed yourself, hold his thumbs between your fingers, so that the inside of your thumbs may touch the inside of his, and fix your eyes upon him. You may remain from two to five minutes in this position, or until you feel that your thumbs and his are at the same temperature. This being done, you must withdraw your hands, by moving them outwards right and left, so that the inward surface be turned outwards, and raise them as high as the head; you must then lay them on both shoulders, and leave them there for about one minute; then bring them down along the arms to the extremity of the fingers, touching slightly all the way. You will repeat this manipulation five or six times, keeping your hands off the body when you raise them. You will then hold your hands above the head for a moment, and draw them down before the face at a distance of about two inches, as low as the pit of the stomach. Here you will stop again for about two minutes, laying your thumbs on the pit of the stomach, and your fingers under the ribs. You will then slowly come down the body as low as the knees. These manipulations should be repeated during the greater part of the sitting. You will also occasionally come nearer to the patient, so as to lay your hands behind his shoulders, and bring them slowly down the spine, and thence over the hips and along the thighs, down to the knees or to the feet. When you wish to bring the sitting to a close, you must take care to draw the magnetic fluid to the extremities of the hands and feet, by lengthening your line of motion beyond these extremities, each time shaking your fingers. Lastly, you will make before the face, and even before the breast, a few transverse manipulations, at a distance of three or four inches. It is essential to magnetise inwardly downward from the head toward the extremities, and never upwards from the extremities towards the head. The downward manipulations are magnetic,—that is, they are accompanied with the intention of magnetising. The movements made upwards are not so. When the magnetiser operates upon the magnetisee, they are said to be *en rapport*—which means a peculiar and acquired disposition by virtue of which the magnetiser exerts an influence upon the magnetisee; in other words, a communication of vital principle is estab-

lished between them; and when this has once taken place, the magnetic action is renewed at every subsequent sitting, the instant the operation begins."

It would not be easy to give a better description of the mode of conducting the magnetic operation than this of M. Deleuze; but from his very minute account of the manipulations it might be supposed that the operation consisted principally in them. This would be a grievous error. It is important to remember that the magnetic power does not consist in mere gestures; another medium is necessary, which the manipulations merely bring into play at the command of the will. This medium may be termed the vital principle, life spiritualised, universal, magnetic, or nervous fluid—it matters not. But most assuredly there is an emanation of a peculiar agent; for out of nothing nothing comes; and manipulations alone, performed with the greatest care, could not produce the slightest magnetic results. The operation may be said to be almost purely intellectual—its success depending on the energy of the will; and we must learn to exercise this faculty before we can educe its latent energies. Hence we observe some magnetisers readily obtain results by processes much less complicated. They merely move their hands in a certain direction, as taught by Dr. Rostan. They excite the course of the nerves by slightly touching the individual alternately on the head and epigastrium. I know many who never touch their patients; they act at a distance of some inches, and have a particular rule of conduct to control the effects produced; and in the cure of diseases this method appears to be more successful than that accompanied by complex manual movements. The error of magnetisers in general is, that they pursue the arbitrary dictates of their own fancy, instead of being guided by observation. They aver, with much self-confidence, that if we wish to produce a certain effect, we must magnetise in such or such a manner; that if we would obtain another result, we must operate differently. If, taking their rules for our guidance, we wish to produce somnambulism, it is necessary to magnetise the patient's brain: but far from increasing the tendency to sleep, this very manœuvre often prevents it altogether, by producing an over-excitement, which keeps the individual in a state of greater watchfulness than that which preceded the operation;* whereas, had the same individual been magnetised without exciting the head more than any other part of his body, sleep might have been induced. Nay, it is even sometimes necessary to magnetise organs remote from the brain; for they exercise a sympathetic influence on this organ, which brings on the crisis more speedily and certainly than if it were itself magnetised.

The same thing happens with a certain secretion, which is supposed to be facilitated or retarded by certain processes, whereas the result often proves the reverse of what was intended. So, also, in endeavouring to awake a somnambule I remember often having been much perplexed; for it is an established rule among magnetisers that a somnambulist be awakened by transverse manipulations over his eyes and face. But it has often occured to me that I have been unable to awaken, and obliged to leave the somnambulist in his sleep, notwithstanding I had employed all the means prescribed in similar cases. In vain have I rubbed the eyelids, even so much as to produce ecchymosis on this very sensible part; still sleep continued much beyond the period I had assigned; and what is still more remarkable, its intensity was greater than when the regular magnetic sleep had not been disturbed.

The wisest magnetisers are those who unassumingly follow the course of nature, and do not presume to control her by laws of their own fabrication; but they are few, indeed, compared with those who strive to outvie each other by feats of skill, and unlimited exaggeration of their own individual power; but this vaunted power has nevertheless its boundaries, which cannot be overstepped, for, were it otherwise, man would at once become a Deity. The practice of magnetism has, however, improved: we seldom witness, in the treatment of diseases, the exhibition of those dreadful crises formerly considered critical, and deemed necessary. They are now confined to a very few cases, and calmed as soon as they appear, which, generally speaking, is the most proper course.

Every magnetiser ought, as a physician, to know that their intensity should in some cases be increased, in some diminished, in others provoked, when nature, sinking under the weight of disease, is almost powerless to effect a reaction. It is by observations of this kind that we can alone assist nature in her struggles against the morbid action which is lighted up by disease; but this power of directing the crises can only be practised by one who has made magnetism his exclusive study, which is the case with few magnetisers, many of whom do not know whether they are doing good or evil.

(To be continued.)

* The *will*, said a somnambule, should always *yield* the command to nature.

REMINISCENCE.

Reminiscence is often taken for a fundamental faculty of the mind; sometimes also, it is considered as a modification of memory. We have reminiscences, if we remember how certain perceptions have been acquired, while memory consists of their perfect re-production.

I neither consider reminiscence as a fundamental faculty, nor as a modification of memory; but as the peculiar memory or repetition of the functions of *eventuality*, that faculty which takes cognizance of the functions of all the others.

This view shows how we may have reminiscence, but no memory of the functions of our effective faculties. And also how we may remember having had a sensation which we cannot reproduce, and repeat a perception—without remembering how it had been acquired. Thus, we

may recollect that we know the name of a person without being able to utter it, and also repeat a song without remembering where we learned it. The special intellectual faculties, in general, repeat their individual perceptions and produce memory, while that of eventuality, in particular, recollects, or has reminiscence. Reminiscence, then, is to eventuality that which each kind of memory is to the other intellectual faculties.—*Spurzheim.*

PRACTICAL "HITS" IN PHRENOLOGY.

Dr. Spurzheim used to say that phrenologists made a good or a bad hit, as chance might turn out, when they ventured to predicate the actions of persons whose heads they might be examining. The following are "good hits" which I was provoked into a short time ago. Having been called professionally to visit the house of a wealthy merchant, the ladies of the family began to ridicule phrenology, and asked me whether or not I actually believed in it. My reply was, "I not only believe it to be true, but will prove it so by your own head," addressing one of them. This was instantly acceded to. The lady had a small head, with deficient *self-esteem* and *hope*, and large *cautiousness* and *love of approbation;* temperament nervo-bilious. I told her she never acted on her own opinion, but depended much upon those with whom she associated; that she was troubled with great depression of spirits, which would be likely to increase, unless she knew the mental condition on which it depended, and means of avoiding it. The lady burst into tears, and admitted the accuracy of the statement, whilst the group looked unutterable things. During this scene another member of the family came into the drawing-room, and inquired why she looked so dull. He was informed, and immediately gave way to a paroxysm of laughter, and said they were simpletons to give credit to such *stuff* as phrenology. This roused my ire, and I offered to prove by his head, as he was a stranger to me, whether I could read character. He replied in the most provoking manner, "I know you cannot tell the character of gentlemen as well as the character of ladies!" It was a fair challenge: I looked at his head, which was more broad than high, with a rather large anterior lobe, and very large *self-esteem.* I remarked that he had a much better opinion of himself, than he had of any other person, and though possessed of a good natural intellect, he thought every study foolish that failed to bring money; and that he was apt to give respect to those who were wealthy, and entertain a contemptible opinion of those who were poor. He coloured, coughed, and looked very silly; whilst the ladies laughed and clapped their hands, exclaiming that it was true to the letter.—*Mr. Levison, in letter of Jan.* 29.

DR. CHANNING'S OPINION OF THE THEATRE.

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

INTELLIGENCE.

MR. BURKE'S LECTURES.

*Lecture 3rd, continued.**

It is not, however, in regard to size as affecting the whole head, that this question is of such great importance. The errors made by phrenologists, in this respect, are comparatively of little consequence, when contrasted with those to which their present views must lead them, when speaking of *size of forehead;* because here there are some other sources of error, of greater consequence even, than any we have as yet alluded to. But let us first consider what are the facts of the case, and then seek for their explanation.

Well then, can it be denied, that many men of great intellect have possessed foreheads of very moderate, or even small size, whether considered absolutely or relatively? This may be denied, for there are persons who would explain away any fact that happened to clash with a favorite opinion; but I fancy that no phrenologist of experience and candour will deny it. However, whether it be denied or not, it is not the less true. Even the few specimens before me furnish many evidences of its truth. What, for instance, is your notion of the intellectual character of Sir Isaac Newton? When such a question is asked, do there not immediately arise to your minds many splendid descriptions, which you have read, of this philosopher, in which language has been exhausted to find terms sufficiently expressive of the author's notions of the splendour and vastness of his talents? Has not posterity pronounced him a genius of the loftiest, the sublimest order? Nay, indeed, are not his talents often spoken of as altogether superhuman? Now then, here is his mask.—Do you see in it any indications of this character, according to your present phrenological notions? Surely not. This is a small forehead, absolutely. I have no hesitation in saying that it is small also as compared to the rest of the head. Indeed it would make matters infinitely worse, if we denied to Newton the

* I must observe, that in preparing these lectures for the press, I have not considered it at all necessary to confine myself to a report of what I uttered on the occasions referred to. On the contrary, I have availed myself of the opportunity of presenting my views, as fully as time and circumstances would permit; and have not hesitated to avail myself of any reflection, or argument, that happened to occur to me as appropriate, whether I had referred to it or not, before my audience.

possession of a good sized head. I will grant that this mask does not give to an inexperienced person a perfectly fair idea of the size of the forehead; it does not enable him to estimate its depth. The forehead is really better than it would at first appear. But whatever allowances you make, it remains still a small forehead. I have seen busts of Newton in which the forehead was much larger than it is indicated here; but if this mask be accurate, those cases are artistic exaggerations; for the forehead is in them made prominent, where it here slopes. I need not particularly call your attention to the errors in which artists are in the habit of indulging. Every one is familiar with them. They are indulged in, to such a degree, as to render the greater part of their works quite useless for the purposes of science, when they might have been invaluable; and I must say that this trifling with, or sacrifice of truth, on the part of artists, is digraceful to them, not merely as artists, but as men. I contend, then, that if this mask be accurate, as far as it goes, Newton had a small forehead, particularly so, when compared with the usual developments of the educated classes of this country, especially merchants, bankers, manufacturers, and business men generally; and I may add some classes of the uneducated also. If you doubt this, examine, and you will soon cease to doubt. But the least observing of you must have noticed already, that this is a small forehead, when compared with what you are accustomed to observe, in your daily intercourse with men. Examine further, and you will be still more satisfied. Nay, try this experiment. Stop the first working mason or bricklayer you happen to meet, and ten to one he has a larger head, and a much larger forehead than Isaac Newton.

But you will perhaps say, what then becomes of phrenology? That is not the question. We are now seeking for *truth*. It matters not to this argument what phrenology says upon the matter. We must shape phrenology to truth, not truth to phrenology. But, in correct language, phrenology cannot be in opposition to any truth. It is not the opinions of Dr. Gall, nor the opinions of Dr. Spurzheim, nor the opinions of any other man, which constitute phrenology. Phrenology is not a matter of history, but of science. It must, therefore, change and change, until every doctrine that goes under its name, shall be in perfect accordance with truth. We shall presently see how easily the present discrepancy can be reconciled, when we have once got rid of certain errors of phrenologists. You must observe, however, that I do not wish to be understood, as asserting that the generality of persons in the working classes have large heads and foreheads. Such is by no means the fact. Certain ranges of them have particularly small heads, and others again both small heads and small foreheads. Phrenologists have eagerly seized upon these facts, and generalized them out of all proportion. It is only certain particular casts that are thus constituted. On the contrary, the lower grades of mechanics, those especially whose occupations require strength, as well as skill, will perhaps *generally* be found to have large foreheads, as well as large heads. I say, perhaps, because I have not observed sufficiently long to say how many casts, or modifications of casts may exist amongst them. It is quite enough for my purpose, that numerous examples of this organization may be met with in these ranks. Neither will it do to say that these men have large bodies, and, therefore, require large heads and foreheads, because some divisions of the races just spoken of as having small heads and foreheads, have even larger bodies than these mechanics. Perhaps we may be told that the men who are thus organized have in reality great natural powers, that they are nature's geniuses, nature's great men, &c. If so, they do very little credit to nature. They show, too, how inferior its productions are to those of art. Since the latter, by its trainings, can effect, with a very poor organization, what the former cannot make the least approach to, by the aid of the finest organs. But these opinions will not, for a moment, stand the test of investigation. They may look plausible in the pages of metaphysicians, and sound attractive from the lips of philanthropists, and it may be all very well for poets to sing of "the mute inglorious Miltons," &c., which are to be picked up in every village; but stern realities show us nothing of the kind. If we mingle with these men, whether in their childhood, or their maturity, we look in vain for the distinctive peculiarities of genius; we look in vain for those delicate and lofty feelings which neither art nor education ever gave, or ever will give. We look in vain even for that brightness and force of intellect which the circumstances of these people would rather tend to call forth, than repress; since necessity is the most powerful stimulant to talent, or rather it is the expression of all the stimulants calculated to arouse our native energies. In fact, these unfavourable circumstances, however they might militate against the *success* of genius or talent, are calculated to arouse those qualities, even to too intense an action. Individuals, thus circumstanced, feeling continually the internal promptings of genius, seeing the immense contrast between what they are, and what they wish to be, would make great, even if unavailing, efforts, to rise to their natural level. We should at least see that they were, and that they felt themselves displaced. If we look amongst the masses I have alluded to, we shall find numbers organized as I have said, who give none of these indications. If, on the other hand, we mark the course of true genius in adversity, do we not behold it make perpetual, and sometimes almost superhuman efforts to realize its objects? And do we not behold it in the end triumphing over all obstacles, or breaking its heart against the barriers which fate has thrown into its path? In a word, education can create nothing. It can but give increased activity and efficiency to those faculties which nature has bestowed upon us. But let us proceed with our facts.

This is the mask of a celebrated lawyer, orator, and statesman, one of the prominent men of the age. You cannot here question the accuracy of the mask. It was taken by *Deville;* that alone is sufficient authority. You may be sure it gives you all of the forehead which the hair permitted to be given. But you know the individual. He is still living, and every one has heard of his small forehead. There can be no deception here. What then, do phrenologists think, when contrasting this small forehead with the intellectual character of Henry Brougham? Why, to tell you the truth, they doubt his talent, as much as it is possible for them to doubt it. They speak of his large perceptive powers, and of his active and energetic temperament—they make very great use of temperament in this case; they show that his powers lie rather in the vividness of his perceptions, and the strength of his memory, than in the depth or force of his reasoning, or the profundity

of his views; and thus they reason, and reason, until it at last plainly appears, that Henry Lord Brougham and Vaux is a very ordinary sort of personage, after all. But then, when this argument is over, we open our eyes, and look around, and see what ordinary people are, and what they do; and we look at what Lord Brougham was, and has been, and is: we see what he has achieved by his own unaided efforts; we see what his position is, and has been, in a great nation, in an enlightened age, among great men,—and when we ask for what he is distinguished? the answer is, for his *intellect*. So then, after all our fine reasonings, there are two awkward facts still before us—Lord Brougham *is* a great man—intellectually great, and he has a small forehead. Let us argue as we will, we cannot remove these facts. I grant you that the lower, or perceptive range, as it is called, of the intellectual faculties, is larger than the group which is named reflective, or reasoning; but I see no *large* development there, nothing like it, nothing beyond very moderate size. I grant you that the person thus constituted may be *more* distinguished, by the vividness of his perceptions, than by the depth of his reasonings, but what then? May he not still be greatly distinguished as a reasoner? Is it possible that Lord Brougham could be so eminent as a pleader, as a debater, as a man of science, without *great* reasoning powers? It would be sheer folly to answer in the affirmative. I grant you that in general depth and grasp of mind, Lord Brougham has had many superiors. He very much differs, for instance, in that respect, from that great man whose mask I now hold before you, Edmund Burke; and you see, in consequence, a much larger and a differently shaped forehead. But what then? Compare Brougham, I will not say with the mass of men, but compare him with the generality of talented and educated men, and does he not evince a vividness, a force, a depth and originality of mind, that fully entitle him to the appellation of a great man? I think so, at least; and in giving this opinion I but echo the voice of the British nation. There is, however, a peculiarity in the mental constitution of persons organized as Lord Brougham is, which must not be lost sight of, for it gives a colour to the objections we have been considering. Such persons are often impetuous in speech and action, and hasty and partial in judgment. The organs of feeling being disproportionate to those of intellect, there will be, in cases of excitement, a decided tendency to have the decisions of the judgment too much influenced by the feelings of the moment; so that you may have from these persons, at times, judgments which are hasty, partial, shallow, and even trifling. But view them in another phase of character. Let a subject be presented to them in their calmer moments, a subject requiring much research or deep consideration, a subject in which they are greatly interested, and in respect to which they are anxious to arrive at the truth, or to support some particular position. Instantly the attention is rivetted, and remains so, for hours, for days, for weeks, for any time that may be required: everything connected with the subject immediately becomes of interest, all the knowledge possessed, in respect to it, starts at once to the mind, fresh knowledge is sought on every side, and the question is viewed, as much as possible, in all its bearings, until some result is deduced that satisfies the mind. Mark the nature of that result, and see if it be at all proportionate to your present notions of small foreheads. It will often be such as to fill you with astonishment and admiration, and sweep away your arguments and theories in spite of your partialities for them. This mental peculiarity gives the explanation of the numerous anomalies discoverable in the intellectual characters of many great men: it is the secret of that strange mixture of strength and weakness, prejudice and wisdom, littleness and greatness, which their writings and speeches often display. You see then that I do not speak of a small forehead, as an advantage; it is the contrary. I merely maintain that it may co-exist with exalted talent: but it has its inconveniences. When to an organization, otherwise constituted like that which I have described, you add a large forehead, then you have none of these weaknesses; weaknesses of course there are, for we are speaking of men, but not such weaknesses as these. On the contrary, *all* the reasonings of such men, are distinguished by a profundity proportionate to their knowledge, which is usually very great. In their most ordinary discourse, there is no trace of shallowness; in their most impassioned moments, reason is still triumphant: they are always intellectually great. Such a man was Edmund Burke; and in calling his a large forehead, I speak according to the measure of intellectual men, it is only of good size, according to the usual standard; you may any day meet with numbers of persons whose foreheads are much larger. And yet you know that this man possessed an intellect of the most profound and comprehensive order; that, in fact, as a literary man, as an orator, and as a statesman, he ranks with the loftiest names of ancient or modern days. If you imagine that a giant mind requires for its manifestation a giant head, your theories have surely deceived you.

I must, however, in speaking of the intellectual character of Newton, make some concession to the opinion which phrenologists would form of it from his mask. I certainly do think, that many of his admirers have spoken of him in very exaggerated terms. And it is quite natural that it should be so. We cannot help being more or less dazzled by the splendid results of his labours: and we are apt to forget, that brilliant discoveries are often more the result of peculiarity of talent, and peculiarity of circumstances, than of the absolute amount of intellect. When, too, we find a great man keeping himself within the appropriate sphere of his genius, and, consequently, always evincing greatness in what he undertakes, we very naturally suppose that he would have been equally successful, in almost any other course, had he chosen to have made the attempt. As a mathematician, Newton was in his true sphere. He might have been equally so in respect to any inquiry demanding calm, patient, and long-continued thought. But we should not find him as great in circumstances requiring the mind to grasp at once, and rapidly arrange, and decide upon numerous and complex matters. We should not find him so great, as a politician or statesman, for instance. His cautious and philosophical mind would feel overwhelmed in such circumstances. To be at ease in such cases, he would have required a somewhat larger forehead. Diminish, however, his caution and love of truth, give him restlessness of disposition, and impetuosity of passion, and then he would rush with delight into those scenes of bustle and strife, and be sometimes rash and superficial, sometimes philosophical and profound. In a word, Newton would have felt himself wholly displaced in circumstances, in which far lesser minds would have felt at ease. His mere intellect, certainly, was not of the largest cast; but take his mind as a whole, and how many, or whom, shall we place before him?

Now let us turn to another case. Whose head do you suppose this cast to represent? Who could have been so unfortunate as to have possessed so small a forehead? Was the person an idiot? Oh dear no: this is the head of the celebrated Dean Swift. Impossible! It is so, nevertheless. You know what were his talents; here is his forehead; you have no alternative but to find out, as well as you can, the sources of those brilliant powers, in this little forehead. The mountain will not come to Mahomet, so Mahomet must go to the mountain. But perhaps I shall be told, that Swift was tolerably advanced in life when he died, that for the last three or four years of his life he was quite insane, and that it is well known that the head sometimes decreases in size, in old age, and oftentimes also in cases of insanity. All this is true, but it is quite insufficient to explain away the force of the fact before you. Let us examine it. This is a cast from the skull of Swift, and therefore you will be aware that the head, in its natural state, would have presented a somewhat larger size; still, you see, it must have been a rather small head, and a particularly small forehead. In this country you will seldom see so small a forehead, with man, woman, or child; unless it be among the countrymen of Swift, and then chiefly among a certain cast of the lower orders of them. Now then, the decrease in external size of head which old age makes, when it makes any, is very trifling, comparatively speaking; perhaps it is barely perceptible to the eye. The chief effect is internal. The brain itself often sensibly diminishes in size, the internal table of the skull follows its change, and the skull becomes much more thick and dense, while the external surface of the skull may be little, if any thing, affected. After all, these are but occasional effects of extreme old age. Though the term old age is quite relative, we can hardly suppose the mere age of Dean Swift, viz. 78, to have produced any sensible diminution of external size, as he seems to have retained great intellectual and moral vigour up to the period of the illness which was the forerunner of his insanity. If there be any external diminution of size, therefore, we must attribute it to the insanity itself. Now I will admit that the insanity was of such a cast as to lead us to suppose that the intellectual powers were in a great degree, if not even principally, affected by it. Still, the facts of this nature with which we are acquainted do not warrant us in presupposing any great diminution of external size, from this cause, in the short period of three or four years. The brain may have receded, and the skull have thickened, for aught I know, but in the external appearances, there are no indications whatever of any decided change of size, or proportion. Now, to affect my argument, there must have been a great, an extraordinary change. If you wish to make of this a moderately large forehead, without altering the proportions of the face, or of the other parts of the head, you will create a complete monstrosity, a shape never seen in nature, except perhaps in cases of disease or malformation, when there is no saying what might not take place. If, on the other hand, you would make it moderately large, without altering the general shape, you must make the whole head and face preternaturally large; you must have a monstrosity of another kind. There is no medium course. But the more you examine this head, the less reason will you find for supposing any marked change to have taken place. It is consistent in all its bearings; it is a variety of a peculiar, and by no means rare type, speaking of mankind generally, though somewhat unusual amongst ourselves. And here let me remind you, that there are laws of arrangement, affecting the proportions of the cerebral organization, similar to, or rather the same as those which naturalists have observed, in reference to other systems of the body, and that consequently we are not justified in presupposing changes, which would set these laws at defiance. It is quite time enough to speak of such things when we find them. If we will give ourselves the trouble of classifying heads, according to their shapes and sizes, we shall soon perceive that some of them are types of particular races, and that the rest indicate various blendings of those races. And we shall find that all parts of the human system are bound together by such laws of harmony, that organic change, in any one part, necessarily presupposes some corresponding change in others. And yet some phrenologists tell us wonderful things of the changes that may be made in the size of different organs by exercise, or inactivity, not in childhood only, but even in adult age. I have been led away myself, in this matter, as well as others, by confident assertions, and a certain plausibility of argument, but I think very differently on the subject now. It may be that I have gone to extremes in the contrary direction, if so I shall be very ready to modify my views when I see any fair evidence of their error. There is some foundation, I admit, for the supposed effects of exercise in increasing the development of organs, but it is wholly inconsiderable, in comparison with the splendid superstructure erected on it. I assert then that all appearances are against the supposition, that the age, or insanity of Dean Swift, materially affected the external size or shape of his forehead; while, even admitting that they did produce some effect, I think this cast, if it be a cast of the skull of Swift, of which I suppose there is no doubt, affords unequivocal evidence that this distinguished man had, at every period of his life, a very small forehead, both relatively and absolutely.

But this case need not be so warmly disputed. It is by no means singular. Amongst living men there are too many parallel cases to be evaded. Had artists been faithful to their trust, the records of the past would have easily set the question at rest. Unfortunately, artists have considered themselves justified in giving to their works the utmost degree of dignity and beauty, consistent with a certain amount of resemblance; they have often even sacrificed all likeness, in the endeavour to attain this object. They almost always exaggerate the forehead, and often the whole person; so that what one takes for a large man, may have been a very small one. In fact, with a few honourable exceptions, artists have been a set of romancers, not copyists of nature*.

But even as matters stand, there is quite enough in these records to prove the position I am advocating. You have in your collection a cast of the

* Thus in the gallery of portraits, published under the superintendence of the Society for the Diffusion of Useful Knowledge, there is one of Swift, in which he is represented with a very large and high forehead. There are some portraits indeed in this collection, which have the forehead—what with design, and what with insufficiency of shading—out of all proportion, and absolutely monstrous. Indeed there are but few portraits in the collection, on which I would set any value, for phrenological purposes. Among those few are those by Sir Joshua Reynolds, which have every appearance of being true to nature.

skull of King Robert Bruce. He was not a literary character assuredly ; but it would be very absurd to assert that he was not a man of very considerable talent. There is a remarkable general resemblance between his head and that of Swift, and particularly the same disproportion in the relative size of the forehead. The head, however, is larger, and the forehead also rather larger in proportion ; it is higher and more sloping, but not so broad, as that of Swift. Now open the history of your country and examine the records of the life of this hero ; and then ask yourselves whether a man of feeble and shallow intellect could have held such a position, and played such a part as he did ? And yet, according to our present phrenological views, a feeble and shallow intellect he ought most certainly to have possessed.

You have here the mask of Oliver Cromwell, one of the most extraordinary men of his age, to say the least. The forehead, you see, though much larger than the two last spoken of, is still, absolutely, a small forehead. If you compare it with the size of the face ; and this you are bound to do, according to all the rules of comparison adopted by phrenologists, you will find that it is very small relatively. In other words, Cromwell had a very small forehead, in proportion to the size of his head, and of his body generally. And yet, look at him as a warrior and a statesman ! I grant you that his moral and physical energies were of a far higher order than his mere intellectual powers ; but what then ? Compare his intellect with that of the masses of men, and his forehead with theirs, and then say whether I am not justified in asserting that phrenologists have made too much account of large foreheads ?

Here is the mask of William Pitt, an orator and statesman, of what order I need not remind you. The forehead is much larger, certainly, in proportion to the head, than any of those I have named to you, Burke excepted. Still you see it is a small forehead. The head altogether must have been of moderate size ; but even then the forehead is but very moderate, proportionally ; decidedly small absolutely. If you speak of men of a high order of intellect, the proportions in this head are very favourable indeed ; but if you speak of men in general, this is a very poor forehead. Nevertheless it is the forehead of one of England's greatest orators and statesmen.

I might take a few more illustrations from your collection, but I must not trespass too much upon your attention ; I shall therefore merely allude to one more case, and then terminate this portion of my subject, with some general remarks and conclusions. This is the mask of Napoleon, one of the most extraordinary men, intellectually as well as morally, that the world has ever produced. You have heard much of his large head, and magnificent forehead, and certainly if what phrenologists tell us of the importance of size be true, he ought to have had a most uncommon development of both. You may be sure the artists have not failed to indulge in their magnifying propensities, in this case ; and you seldom see either bust or portrait, in which they have not bestowed upon him an uncommonly large head and forehead. Fortunately this mask gives the whole frontal region, and we are in the condition of judging of the truth of these representations. There is evidently nothing uncommon in the size of this head, still less so in the size of this forehead. It is a very beautiful forehead certainly, beautifully proportioned and set, one in fact of the very highest order ; but look around you, and you must come to the conclusion that it is quite moderate in size ; you may any day meet with hundreds much larger. And thus it is throughout nature. Could we have masks and casts of all the great men of whose extraordinary foreheads and heads, phrenologists make so much account, I have not the least doubt that they would all be found to be artistic exaggerations. For my own part, I believe that genius and capacity, of a very high order, is seldom, if ever, associated with the largest heads ; we must look for it in heads moderate, rather large, and large. But I believe that very high genius and talent, of various grades, may exist with foreheads both absolutely and relatively small ; and of the truth of this position, I have given you some striking examples. I shall allude to some more, after I have explained to you a glaring error which phrenologists have fallen into, in speaking of the intellectual powers.

(To be continued.)

CORRESPONDENCE.

To the Editor of the People's Phrenological Journal.

Sir,—I have read with considerable interest your extracts from Mr. Burke's Lectures ; and although I am not prepared to agree with him in many of his opinions, I feel it right to claim for myself the credit of long-promulgated discoveries which coincide not only with much that he advances, but also with the sentiments published by Mr. Jones of Liverpool, in your 17th No. ; and in order that others may not claim as new, what for years I have publicly proclaimed, I have to request that you will insert the following syllabus of my discoveries in the science of phrenology. I shall shortly lay before the public my views upon the whole matter.

I am, your obedient servant,

J. Q. Rumball.

I differ from other phrenologists in some important points, and I now publicly lay claim to the following phrenological discoveries, having for a considerable period promulgated them in my lectures.

1. An accurate method of determining the size of the frontal sinus.
2. Definitions of *wit—comparison—insanity*—its cause and cure.
4. Definitions of hypochondriacism, its cause and cure.
5. Distinction between *gustativeness* and *alimentativeness.*
6. Distinction between *melody* and *harmony.*
7. Mode by which character changes after puberty.
8. *Demonstration of the possession of free-will by man.*
9. Proof that each *atom* of brain has its *individual* function.
10. Distinction between *concentrativeness* and *inhabitiveness,* and the position of their organs.
11. Discovery of *retrospect.* J. Q. R.

MESMERO-PHRENOLOGY.

To the Editor of the People's Phrenological Journal.

Sir,—Our opinions on the above subject are not the result of merely seeing a few experiments ; but of a close investigation of a great number of subjects in various parts of the country ; and not

only on those who knew nothing of Mesmero-Phrenology, but even on the phrenological subjects themselves we have proved our position,—and that too in all cases.

A short time since we went to the house of a respectable and scientific gentleman near this town (who advocates mesmero-phrenology monthly, in the Phreno-Magnet), to have some discourse with him on the subject. He did not agree with our views, and introduced a young woman who did not understand phrenology;—he had mesmerised her twice, but had only brought out manifestations of a few of the most prominent organs; consequently, we agreed that she was a proper subject.

She was mesmerised, and we proceeded to produce the manifestations by the touch, which were as follows:—*Firmness:* she arose up and strutted about, similar to *self-esteem*. *Hope:* she imitated every word we said, or sound we made. *Veneration:* she manifested *philoprogenitiveness* by rocking the chair, and when we inquired what she was doing, she said she was nursing her sister's child. *Love of approbation:* she manifested *veneration* by kneeling down and praying fervently. *Destructiveness:* she rose, and began to repeat "When far away remember me," &c.

It is our opinion, she mistook the situations of the above organs, and forgot (if she ever knew) altogether several others from which we produced no manifestations. We have, during the last few weeks, been through a part of Lancashire, and have succeeded in producing the mesmeric sleep in numerous cases. Two of the subjects which we had at Colne, will, we think, be interesting to others, and illustrative of what we wish to be understood. They are two young men, residents of Colne; and were witnessed by hundreds of their own townsmen. They had never been mesmerised previously, and were utterly ignorant of phrenology. The first was thrown into the mesmeric state in about two minutes; and after in vain trying to excite the organs, we proceeded to make the impressions, by either commanding, or suggesting what we wanted to be done. We told him to stand up and be firm,—and then we had a beautiful manifestation of *firmness*. We said lie down and be calm, then we had *humility* in good style. We said we would touch the organ of *dancing*, and touched his shoulder, on which he arose and began to dance; and then the organ for *singing*, and touched his chin, and he began to sing merrily. We afterwards discovered several new organs, some of which were in the cranium, and others in different parts of the body; but *all very appropriate to phreno-magnetism*, as no doubt those that were in the *back*, *knees*, and *arms*, were the sympathetic *poles* of the different organs that were displayed. We discovered the organ of *jumping* in the *feet*, of *walking* under the *knee*, and of *lifting*, in the *arm*; as a manifestation of which organ, he lifted the operator up by the legs, and certainly placed him in some danger.

These experiments were tried before a great number who believed in mesmero-phrenology; who went away under the impression that there was, at least, something worth inquiring into. We were equally successful with the second subject, whom we had never seen before; he exhibited the developments in the same style, and fully as marked as those of the former subject; but as we have given a sketch of the first, we think it unnecessary to recapitulate.

But, Mr. Editor, we would strongly recommend all who study phrenology, to let that science stand upon its own merits; it has withstood the scrutiny of its bitterest foes;—it has aided in elevating and civilizing mankind;—it has shook the trembling walls of metaphysics—broke the rotten stilts of *faith*, and in their place reinstated man's ennobled reason.

Yours, &c.,

JAMES LAWSON.
THOMAS CLARKE.

Nottingham, May, 20, 1843.

P.S. We are investigating several cases of *clair voyance*, the result of which we shall fully acquaint you with.

TO CORRESPONDENTS.

D. H. and several other friends, with a variety of signatures, shall have their suggestions adopted. Next week we propose giving the phrenological development of a noted character; and the following week we will publish the name and analysis of the character,—thus giving an opportunity for the student to try conclusions for himself.

Agnes.—Our fair correspondent must be somehow deceived. Clay's head was in No. 12; and we have commenced and shall continue to give the promised articles upon the methods adopted by different noted practitioners, to produce mesmeric effects.

R. I.'s letter contains many valuable suggestions; but all is *supposition*. Can he not furnish us with facts to prove that the nervo-lymphatic is the temperament most susceptible to mesmeric influence? This would be much. Will he confine his practice to cases of disease and suffering, and see if he fails with any temperament? This would go far to prove the legitimate use of mesmerism to be therapeutical, and then any effects produced upon healthy subjects would have little to do with ascertaining the laws, any more than making electrical experiments under unfavourable circumstances, would be deemed proper data to erect electric theories on.

A Subscriber (St. Paul's Churchyard) shall appear next week.

Correspondents not replied to must consider we are compelled, for want of space in our little Journal, to decline publishing their letters.

TO THE READERS OF THE JOURNAL.

"THE PEOPLE'S PHRENOLOGICAL LIBRARY."

In consequence of the patronage bestowed upon the People's Phrenological Journal, the proprietors have felt justified in undertaking the publication of the works of Gall, Spurzheim, Broussaus, and the other great masters of phrenology in a cheap and popular form. THE PEOPLE'S PHRENOLOGICAL LIBRARY, No 1, will appear the first of July. A prospectus will be immediately issued.

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THE

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AND

COMPENDIUM OF MENTAL AND MORAL SCIENCE.

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NUMBER XX.] [PRICE *2d.*

A COMPLETE SYSTEM OF PHRENOLOGY,

(Continued.)

Animals present some very striking and interesting traits of character, in connection with this power; but in making observation upon the development of this organ, it must be noticed, that in different species of birds, fishes, &c., the situation will vary to some extent. In the stork, cormorant, heron, and others, the opening of the ear is drawn considerably backward, and the organ of *destructiveness* is placed almost immediately behind the orbits. The size of the organ will always be found relative to the propensity to kill and destroy. Some animals, like some men, are only urged by the power, to kill, to satisfy the cravings of appetite; and they kill no more than they require; others of a different, or even of the same species, will kill for the pleasure of destroying, and leave the bodies of their victims, after mangling them in the most savage manner. There are many instances known of this organ being diseased in animals; dogs will then rush into a field and worry sheep. Lately an instance came under our own observation, of a dog passing a stream of water, he had been daily in the same place, under the same circumstances apparently, but on this particular occasion he rushed into the water, and before he could be secured, killed more than 20 ducks. This was a case just parallel to one our Attorney-General called, murdering without a motive. Both in the case of the man and dog there was a motive,—the gratification of an over-excited destructiveness. This organ, as before observed, is one of the characteristics which particularly distinguish all carnivorous animals; and it appears to us that much of the restlessness and love of stirring action, which distinguishes these animals, depends upon this faculty: its function, or part of it, being to impart an energy to the whole system, more marked and fearful than that of *combativeness*. It may be likened to the high-pressure power of a steam engine.

Cats that are good mousers have this organ large. Its relative size seems gradually to decrease as the carnivorous propensity lessens, in all animals; in birds, for example, from the hawk, falcon, &c., to those which live chiefly on herbage, such as the swan and goose. It would be an interesting observation to make, if those persons who advocate vegetable diet as best for man, are themselves but moderately endowed with this faculty. There is no doubt that the restlessness, and continual action, which results from this power, requires stronger diet than may be necessary for those whose vital energies are more sluggish in their general action. The cow and tiger may be referred to as illustrations of the different habits alluded to. The difference is not solely to be attributed to the organ in question: the general temperament is one very important condition to be attended to, in making these observations upon the different natures of animals, and the corresponding difference in their organizations.

The Natural Language of this faculty has been a subject for much ridicule; that it should appear deserving of this, results from our ignorance, not from any incongruity or imperfection in nature's works. The law of natural language, as previously explained, is, that the head should be moved in the direction of the organ: *destructiveness* being so near the centre, on each side, we ought, then, to expect that if both organs were active, the head would alternate in its motion from side to side; and such is the fact. Observe a dog shaking a rat,—you see the natural language of *destructiveness*, and not only in the motion of the head, but the expression of the eye and mouth, and the general contractions and tenacity imparted to all the limbs.

Many instances might be quoted, from the celebrated poetical writers of ancient and modern times, who, although merely observers of effects, have beautifully described the natural language of excited *destructiveness:* one only must suffice, from Virgil, in the Æneid, Bk. 12. line 894, we find the following:

"Turnus, *shaking his head to* and *fro* . . said, your fervid words do not terrify me—The Gods and my enemy, Jupiter, terrify me. Then looking round, such was his excitement, he raised a stone which twelve ordinary men could not raise, and hurled it with a trembling hand against the enemy." This example illustrates, not merely the shaking of the head, but shows the energy and strength given by the feeling. To some extent we always find an amount of power accompanying a strong desire.

It is a common expression for any one to use, when much annoyed and they are in a passion,

—that is, their *destructiveness* excited, "Oh, I am so vexed, I could knock my head against the wall;" and children will at times do so.

This organ concludes what in our classification we have denominated the defensive and aggressive group. We have taken them in order, to keep as near as possible the regular numbering of the organs; but now we must proceed to consider the different groups, without any regard to the numbers usually assigned to the organs contained in each group. We shall have to consider next the preservative group, which upon reference to the Table, p. 63, part 2, will be found to comprise Nos. 8, 9, and two other organs, *alimentiveness* and *love of life*, not usually numbered in the English busts.

The group just concluded, it must be borne in mind, occupies the posterior and inferior portions of the lateral region of the brain. The situation of the organs is a most interesting portion of the subject to study, and though we cannot fully appreciate the beauty of their arrangement till we have considered the whole series, we may observe that *combativeness* is as it were in immediate contact with the organs of the affections, so that it is instantly called up to defend the objects held dear from dangers; and still advancing forward, should the defensive power be inadequate, it, in its turn, calls up the aggressive; and when resistance is unavailing, the object is destroyed, annihilated. We shall be most forcibly struck with this view, when we see, as man's nature is progressively developed, each portion seems naturally to grow out of the preceding, and to be necessary to procure and preserve the gratification of the whole.

CASE OF OBSTINATE HERNIA REMOVED BY MESMERIC INFLUENCE.

[*From the Phreno-Magnet.*]

Sir,—As the following statement involves considerations of too much value to be disregarded, notwithstanding I am certain that the wrath of the enemies of mesmerism, and the intolerance of the sceptics, will be strongly manifested on the occasion, I do not hesitate to forward it for publication in your valuable "Record of Facts, Experiments, and Discoveries, in Phrenology, Magnetism, &c."

Shakspere long ago declared that "brevity is the soul of wit;" and, as I am persuaded that when hand in hand with *truth*, it is as likely to constitute the soul of science, I will without further preface submit to your notice a concise report of a case of painful hernia removed by magnetic manipulations, and but for which, it is fair to conclude that the knife of the surgeon alone could have preserved the life of the patient.

Miss ****, aged 20, and of delicate constitution, had during several days suffered acutely from a *painful elongated tumor, which had suddenly occurred in the inguinal region of the left side*. Her nights had been sleepless, and her whole system began to sympathise severely from fever, &c., caused by the strangulated condition of the hernia. Her delicacy alone had thus far operated to exclude every species of medical advice, but as the intensity of her sufferings was rapidly increasing, a friend who knew that she had on former occasions been frequently thrown into the mesmeric trance for experimental purposes by myself, suggested that it should be resorted to as a means of preventing pain during the surgical effects now supposed to be unavoidable for the purpose of reducing the tumor. However, before any professional assistance had actually been called, I was requested to visit her; and while leaning over the chair in which she was reclining, and addressing to her some words of sympathy, it occurred to me that passes made in the direction opposed to that from which the tumor had advanced, might possibly influence its return without inducing the trance, and proceeding to what is surgically called the *facis;* especially as the patient had for some time previously become extremely susceptible of magnetic agency. Accordingly I waved my hand two or three times at a distance of eight or ten inches over the affected side, when the patient exclaimed, "Oh Oh!" I asked what she complained of, when her reply was, "I can feel something from your hand." This of course was to me highly satisfactory, and I repeated the passes until the pain occasioned thereby became so acute that the patient appeared nearly exhausted, and in order to give relief I pointed to the epigastrium and at once brought on the *coma*. While in the latter state, I inquired if I were doing good? The reply was, "I can distinctly feel the swelling contract as your hand moves upwards, and quite a third of it appears to have retired." The restorative manipulations were now performed, and the patient being fully awake assured me that the swelling was not near so large, and that much of the pain had left her. She was requested to remain as tranquil as possible; and next day, *while in the magnetic state*, the operation was repeated with similar advantage; it was had recourse to again on the third day, under precisely similar conditions, and at this sitting every vestige of the hernia had disappeared, and I had the satisfaction to witness my patient walk across the room with perfect ease. I will just add that as soon as the hernia had completely retired I made a few passes in a cross direction over the aperture from which it had descended, and, from the sensations experienced by the patient, I presume I may conclude that this last operation had the effect of more decidedly closing the original opening, and securing her from a second descent when resuming the walking position.

From not being myself a professor of either medicine or surgery, I regret exceedingly that the *diagnostic character of this case* should rest solely upon my own authority. As respects the facts in connexion therewith, I will, however, yield to no one; and I am at liberty privately to refer any *disinterested and impartial inquirer* to such individuals as will amply justify every particular of the preceding statement.

I am, Sir, yours, &c.

J. R. Summers.

Chatham, 10th May, 1843.

HISTORY OF ANIMAL MAGNETISM.

(Continued.)

But to return. It is a great mistake to suppose that magnetism only acts on weak and nervous persons. I have often magnetised

men of most robust habit, and produced on them more remarakable effects than on persons of debilitated constitutions. No one should ever be considered an unfit subject; and no person an incompetent observer of the magnetic operations. The unbelief of one individual is no more an impediment to the production of the magnetic effects upon himself than upon a third person. I have often magnetised sceptics themselves, while they were surrounded by none but sceptics; so true it is, that when we take up the defence of truth we must overcome our natural timidity, and follow the maxim of Epictetus, who observes,—"When you have come to the conviction that a thing can be done, do not fear being seen when doing it, notwithstanding everybody should say that you are in the wrong. If you do not act thus, avoid doing it at all; but if you will do it, you should never fear the unreasonable censure of men."

Were it necessary to unite all the qualifications required by some theorists, to be a good magnetiser, there would be few such indeed. It is by no means essential even that he should be of a good physical and moral constitution, perfectly healthy, or of a gentle disposition, &c.; for however good and desirable may be these qualities, they are not indispensable. I have seen individuals of a very defective constitution, who were even deformed, and of delicate health, obtain, by their magnetic power, the production of phenomena which could not always have been elicited by men of the strongest habit of body,—

"Chacun de cette flamme obtint une étincelle."

Some magnetisers imagine that they possess greater virtue, and magnetic powers more developed, than other men; but this is an absurd notion, which might revive the idea that some are in a manner possessed of some supernatural or occult power, similar to that which led to the stake so many wretched beings, whose only crime was that of having discovered within themselves a faculty possessed by all, but which had remained latent until certain favourable circumstances accidentally disclosed it to their observation. We need not refer to the remotest antiquity to find numerous instances of these facts; we have merely to open the records of the barbarous times which preceded the revival of letters, and to follow the subsequent historians of more enlightened days, in successive order; and what do we find there? Regular indictments and trials on charges brought before superior courts against pretended sorcerers. Those indictments were based upon well-attested facts! the accused themselves confessed to them; witnesses were brought to corroborate them, who conscientiously stated on oath that which they had seen; and these unfortunate beings were then formally condemned, and suffered the penalty of death in the most excrutiating agonies. *

Here I shall perhaps be excused a slight digression, to introduce the following anecdote related by Gregoire de Tours, which will doubtless suggest its own moral:—"A woodcutter of the vicinity of Bourges, had entered a forest for the purpose of cutting wood, when he was suddenly surrounded by a swarm of bees, and literally covered with their stings, which left him mad or in a state bordering upon madness, in which, for the next two years, he continued. After this adventure, the woodcutter, having passed through the neighbouring towns and villages, went to the province of Arles. Here he covered his body with skins, and lived as an hermit, praying night and day; but in order to deceive him, Satan transmitted to him the power of divining. He soon left the province of Arles, and proceeded through the Gevaudan. Here the people crowded round him, bringing to him the sick and infirm, whom he cured by touch. Gold, silver, and garments were given to him; but he distributed the whole among the poor, prostrating himself on the ground, and praying incessantly. He foretold the future, announcing to some diseases; to others, losses. All this he did," says Gregoire de Tours, "through the Satanic art, and some unnatural prestiges. He seduced a great number of people not only country people, but even clergymen themselves."

A few baths and bloodlettings might have cured this man, supposed to be possessed by the devil. Aurelius bishop of Puy, however, contrived that he should be surprised, and put to death.

But to proceed. It is not, as I have just stated, necessary that an individual should believe in animal magnetism, to experience the effects which it induces. If the patient be perfectly passive, he is generally more susceptible of being magnetised with success than in any other condition. Furthermore, contrary to that which has been often stated, the passes serving to conduct the magnetic fluid may be made either perpendicularly or transversely. The sensible or apparent effect, however, seems to be produced only when there is an incipient or complete saturation of the nervous system of the patient, by the fluid which apparently issues from the nerves of the operator. The most favourable condition to receive this magnetic saturation with benefit, is not yet accurately determined; a weakly or abnormal state is however, generally speaking, most favourable to its reception. On the part of the magnetiser, the most important rule he can adopt, is to exert the greatest energy of volition he can command. As, when the light of the sun is transmitted through a burning glass, even in the depth of winter, the solar rays which previously gave little or no warmth, being concentrated and thus brought to a focus, ignite the combustible substances exposed to them; so likewise the human mind, which is the mir-

* Father Sprée, a Jesuit, did not himself hesitate to protest against the manner in which sorcerers were prosecuted. He affirms, that out of many sorcerers whom he exhorted and led to death, there were some of whose innocence he was as perfectly convinced as of his own existence.

ror of the soul, by conveying its rays into one focus, affects the soul brought into juxta-position with itself. I repeat, the magnetiser must will with the utmost perseverance; he must not pity when he can succour the afflicted; he need offer no vows: but let him believe in his power, and act with energy. I do not mean with violent mental excitement, for this will neutralise the effects, by absorbing the principle which ought to produce them. He should, on the contrary, enjoy perfect ease and freedom; and though he is to send to his extremities a momentum or force sufficient to raise a considerable weight, he must have nothing but his own limbs to raise. It is the excess of this momentum which strikes the patient, and produces all the magnetic phenomena. I would even advise him not to divide his attention by thinking of the manipulations prescribed by M. Deleuze; for by them alone the phenomena cannot be induced; besides which, when he looks for instruction, he will be at a loss to determine whether the effects produced be the result of the monotony of the process. I also recommend the magnetiser to stand before his patient, instead of sitting. He should not touch him, but his passes should be made opposite to him, at a little distance. Every magnetiser does not however obtain the same results. These impediments, in general, may arise from a natural want of power in the magnetiser; and this may be induced by a lesion or debility of his organs; or it may proceed from his mind being unable to act freely, either through the same vitiated disposition of his organs, or because his fancy is too quick, and easily passes from one subject to another.

A greater obstacle to the development of the magnetic power is, pride. One of my somnambulist once observed that a man may possess an independent fortune, which may allow of his time being devoted to the relief of the poor, to which he may add all the conditions of disinterestedness, persevering application, strength, charity, &c.; and yet he may not be entirely successful, because in his heart the pride of success unnerves his faculty of doing good. A variety of incidental circumstances which it is even difficult to enumerate, an over anxiety to produce the effects, or any incidental suggestion that may disturb the attention of the magnetiser, will often be sufficient to mar the successful issue of the experiment; and to some such cause, I doubt not, may be attributed the recent failure of M. Berna in endeavouring to produce some of the higher magnetic phenomena before the French academy. But we need not a formal report of the academy to prove that the operation of animal magnetism is often unsuccessful; every tyro in logic knows that such negative evidence as this is utterly worthless. In public lecture rooms, the professors of the physical sciences constantly fail in a variety of delicate experiments; but is it ever argued that such failures invalidate the principles of the science which they intended to illustrate? Certainly not. One positive fact is not to be repudiated by a thousand negative attempts to re-produce it. Such an argument as this, cannot for a moment be entertained. He, therefore, who may fail in attempting to produce the magnetical phenomena, must not, on that account, deny their existence; let him return to the trial, and I have no hesitation in assuring him, that if the preliminary conditions required by the magnetisers be complied with, he will eventually succeed *.

EXPERIMENTS IN PHRENO-MAGNETISM.

[*From the Liverpool Albion.*]

Sir,—Since the occasion of Mr. Spencer Hall's first lecture on the subject of Phreno-Magnetism, delivered at our Mechanics' Institution, many private individuals have attempted, and with varied success, to produce, in others, phenomena similar to those exhibited by his patients. I have myself partially succeeded; and am acquainted with several other gentlemen of this town whose zeal and perseverance have been rewarded by the evolution of even more wonderful results than those produced by Mr. Hall. In no case which I have seen or heard of however, have the phrenological manifestations been adduced more completely, or under circumstances more calculated to allay suspicion of deception, than in the case detailed in the following letter, which I have just received from a friend in the country, whom I had the pleasure of introducing to the subject, in this town, several weeks ago. The good faith of the writer, who is a young gentleman of high character, talents, and literary attainments, may be implicitly relied on. As I have not his authority for publishing his letter, I suppress the names of the experimenters, and that of their "local habitation;" but, in other respects, the following is a literal transcript of the original.

That you may be able to satisfy any candid inquirer, however, of the *bona fide* character of this communication, I hand you my own name and address, and remain, Sir, yours, &c. L.

——, April 17th, 1843.

My Dear Sir,—When I last had the pleasure of seeing you, I promised to inform you of my success, if any, in Phreno-Magnetism. In a day or two after seeing you I tried my elder sister, and, in about three minutes threw her into the mesmeric state, but could not succeed in educing any mental manifestations. A second attempt was also in vain, so that I was led to give her up as not a good subject. Afterwards, I one evening made an attempt upon one of our young men, and, in about ten minutes, a convulsive quivering was apparent about the eyes, and the weight of the eyelids was evidently becoming insupportable. In short he was just passing into the mesmeric sleep, when a loud noise in the street caused him to awake, and I did not again try him. He shortly afterwards, in company with the other young men, went to his bed-room, and, as I expected, to *bed*. In a few minutes, however, one of his companions came down stairs, stating that George (for that is his name) was fast asleep, he having completely mesmerised him by doing as he had seen me do in the

* Vide report on animal magnetism made to the Royal Academy of Paris. London Medical Gazette, vol. 22, p. 913, *et seq.*

sitting-room. To his bed-room we accordingly all hurried, where I found him in a chair, *fast enough*; and, on informing the young fellow who had acted as mesmeriser where to put his fingers, we had a most beautiful manifestation, of all the organs that were touched; which I consider the more interesting and important, because, both operator and patient were ignorant of phrenology, and not acquainted with the situation or function of any single *one* of the cerebral organs. *Philoprogenitiveness*, *destructiveness*, *acquisitiveness*, *self-esteem*, *approbativeness*, *benevolence*, *veneration*, *firmness*, *wit*, and *tune* were successively excited, and the manifestations were, in every respect, equal, and in some decidedly superior, to Calderwood's which I witnessed in Liverpool. I need not tell you that I was delighted; I literally *danced about the room* for joy. A young collegian, too, who was on his way from Cambridge into Shropshire, to spend the Easter vacation with his friends, and who is a good phrenologist, happened to be spending the evening with me. He has latterly been so absorbed in his studies that he knew nothing of the important confirmation of phrenology afforded by mesmerism, and was equally delighted with myself at what he saw.

In a few days after this took place, I invited two or three medical friends and my old opponent, the Rev. S. ——, to come and witness some experiments on this young man; and, accordingly, on Thursday evening last the affair took place. The individual who had operated berore was the mesmeriser; and it was arranged beforehand, that, in order to do away with even the suspicion of collusion, a printed list of the organs should be in the room, and Mr. —— should point to the names of the organs to be excited, without mentioning them orally, when I was to direct the operator as to the part of the head to be touched, the strictest silence all the while being preserved. This plan was, therefore, adopted, and *with the most signal success*. In addition to the organs tried on the former occasion, those of *alimentiveness*, *combativeness*, *cautiousness*, and *imitation* were also excited, without a single failure. All were pleased, but —— was completely staggered and confounded. He said that he had all his life opposed phrenology, both in public and private, but he could not get over such evidences as these. He has at once thrown down his arms, and is entering into Phreno-Magnetism with all the ardour of his enthusiastic mind. He was with me again on Saturday, and we are going to make further experiments in the subject conjointly. On Thursday next we propose trying some young men from one of the manufactories here, and the physician of the Dispensary will try to get us some epileptic patients from there. Should I not be successful as a magnetiser, I am convinced that —— *will be*. He is of the right temperament, (bilious-nervous,) and is a man of extraordinary physical strength and mental energy. Should we accomplish anything of importance, I will drop you another line. You would be astonished at the sensation which the thing has already caused in the town. It is the first time anything of the kind has been attempted here, and it has spread like magic through the whole place.

On Thursday evening I was a good deal struck with the manifestations of *benevolence*, which seemed both to ——— and myself, to establish the fact, that what is marked "13" must really be two organs. When the hinder part of that space was touched, the patient drew from his pocket a penny, but, instead of giving it away, held it in his left hand and kept striking it with the forefinger of his right hand, as though he were anxious to impress the beings whom he saw, or fancied he saw, with a sense of its importance; but the moment that the front of the organ was touched, he sighed deeply, gave away the penny, and, constantly ejaculating "Poor things! poor things!" cleared his pockets of all their contents. I was surprised, too, at *one* of the features in the action of *alimentiveness*. When *acquisitiveness* was touched, he pocketed everything he could reach, and, among other things, a silver spoon. When *alimentiveness* was afterwards excited, after sundry smackings of the lips, he drew forth *the silver spoon* from his pocket and appeared to be feeding himself with it most voraciously. When asked what he was doing, he answered, amid the laughter of all present, that he was "eating *mock turtle*, and that it *was very good*." Now, the act of going to his pockets for the spoon, which had been secreted previously, when *acquisitiveness* was excited, was an act of *memory*. He *knew* that he had the spoon, and, though his eyes were closed, evidently knew what it was. This is the first case I have heard of in which a distinct act of memory has taken place during the mesmeric state; and should be glad to learn from yourself if similar acts are of frequent occurrence.

You can scarcely conceive the pleasure which I feel in now being associated with so talented and fierce an opponent as —— in investigating this deeply interesting subject.

* * * * * * *

Believe me, &c. ——

REVIEW OF BOOKS.

THE PHRENO-MAGNET FOR JUNE.

We have another number of Mr. Spencer Hall's periodical before us; the editorial article anticipates, we fear, too much. Mr. H. talks of learning more of nature in a year by phreno-mesmerism, than could be explained by other systems in all time, to use his own phrase. We are likewise informed that societies are being formed in various places, to investigate the phenomena. This should be productive of good. We wish we could induce Mr. Hall to be a little more particular in his epithets towards those who think differently to himself; calling names is no proof of superior wisdom. The remarks of a northern Barrister are again referred to: Mr. H. says he has so often rebutted and refuted them, that it would be useless to say another word on the subject. We confess we are not aware that either has been done in the Phreno-Magnet.

There are some most wonderful cases recorded; but in most of the communications there is a vagueness and tendency to suppose that must preclude anything like conviction being brought to the minds of any reflecting person, from reading reports of cases so loosely put together; but no doubt, as Mr. H. states, they are from a new school of experimenters. We hail their coming to search for truth, but must exhort them not to be led away by their zeal, from the colder region of *facts*, and the *legitimate* deductions to be drawn from them.

Hoping our good wishes will be appreciated, we will quote an instance or two from the

works, to show clearly the danger we wish these young experimentalists to avoid.

In support of the organ for the *love of pets*, we are told, that upon the organ being touched in one lady, "the effect produced was an imaginary cat,—stroking it—scratching its head—playing with its ears and tail." This lady was very fond of cats. On another young woman, the effect was very different: she repulsed it, and cried "cats!" She certainly detests cats; "or probably it was the antagonist organ," says the writer. Here we have the same organ producing love and detestation; and lest this should not be quite conclusive, we are told, "or probably it was the antagonist organ." Why not ascertain what it was, before saying anything about it? At present, the case is very like the weather prognosticators, of a day before, or a day after; or the Scotchman's definition of a strange beast,—that it was just a sort of a hedge-hog, and if it were no that, it was something else.

We are told by a gentleman at Birmingham, that he succeeded with all the organs till he came to *veneration*, when his subject "rose from the chair, and most enthusiastically *picked my pocket*, retained the purloined articles with a tenacity of grasp that rendered all attempts to recover them futile, until I pressed *benevolence*." Mr. Hall is asked to explain this anomaly; he does so, as follows:—"We think the manifestation not only explicable, but very interesting. The organ excited was a negative. It was not *veneration*, but the *negative* one to *generosity* influenced. What had *suggestion*, or the operator's will, to do here? asks Mr. Hall. Perhaps, he adds, some of our phrenological opponents will answer this.

Now, as phrenological inquirers, we think *suggestion* has much to do with it. When Mr. Hall, at a distance, says boldly to his correspondent, who has declared he was touching *veneration*,—"My good sir, you was doing no such thing; you only thought you were. I, who saw nothing of it, know that if such manifestations resulted from exciting *veneration*, it would tell against my system; therefore, you was touching the negative to *generosity*. Is this like *strict induction?* but what is it more than a suggestion of Mr. H.'s, that the negative of *generosity* is *enthusiastic pick-pocketing?*

But, in almost the following page, we are told picking pockets is the manifestation of *acquisitiveness*, mesmerically excited. This is more probable, than that an absence of generosity should lead to such a result.

Another correspondent says he has excited the functions, and the parties have displayed *childishness*, *manliness*, *suavity*, *friendship*, *industry*, *imitation*, *walking*, *riding*, *driving*, *sliding*, *skating*, *leaping*, *aerostation*, *flying*, *climbing*, *shooting* with a cross-bow, *slinging*, *pulling*, *sculling*, and many others. Must there not be much fancy here? When Mr. Hall excites *firmness* or *self-esteem*, his patients *walk*. What did they do under the influence of *aerostation*, or how far did the patients *fly?* If there are organs for walking and flying, one is excited, the patient walks,—the other, does he *fly?* Let us confine ourselves to these two organs; it may be said, a man cannot fly, he has no wings; can he then have a power to do what it is impossible for him to do? Are such assertions as the preceding to be encouraged in scientific investigations? Must not Mr. Hall know, that by gratifying his correspondents in publishing their letters unpruned, although he may command the sale of a few numbers among their friends, that he lessens its general circulation, and must injure a cause we believe him sincere in his advocacy of?

SURGICAL OPERATION DURING MESMERIC SLEEP.

THERE are few who have not suffered from tooth-ache, and very few who do not know from experience that tooth extraction is rather a painful operation. It is, therefore, with much pleasure we record the following case, from the *Medical Times* of the 6th inst., which had been communicated by Mr. Robert Cox, who acted as secretary to a committee of medical and other gentlemen, held at Edinburgh, on May 1, 1843, when a patient was mesmerised by Mr. Craig, and at seventeen minutes after commencing the process, Mr. Robert Nasmyth, surgeon dentist to the queen, extracted a molar tooth, when the patient, Mr. Gill, showed no sign of sensibility. Mr. Nasmyth remarked that he seemed perfectly insensible. Mr. Kiach, surgeon (who was acting as special watchman of the proceedings), said he saw no symptoms of pain; Gill's countenance had been perfectly tranquil. Mr. Nasmyth stated that the extraction of such a tooth under ordinary circumstances would have been attended with considerable pain. On awaking he (the patient) declared he felt very well: was disturbed by something soon after he fell asleep: was confused by something else (he was pricked with a pin, and his nose tickled with a feather): does not recollect anything being done to him: misses a tooth now, but had no feeling when it was extracted: had no pain in his mouth: is glad he has got rid of the tooth. This is an important fact, as the operation was performed before a committee of inquiry; but we are well aware that similar operations have been done repeatedly, and that by Mr. Thomas Carstairs of Sheffield.—*Notts Review.*

INTELLIGENCE.

MR. BURKE'S LECTURES.

Lecture 3rd *concluded.*

The error I allude to, has reference to a most important distinction, between the functions of the intellectual organs, strictly so called, and the organs of the feelings. Hitherto, phrenologists have not perceived that the former class give rise to *perception* and *memory* ONLY. They have indeed long made a distinction between intellect and feeling; they have long taught that perception and memory were the peculiar attributes of the organs situated in the forehead; desires, volitions, and feelings of all kinds, the attributes of the

other organs; but still these distinctions have not been rigorously made, even in theory, still less adhered to in practice. On the contrary, phrenologists perpetually speak, and always have spoken, of the intellectual organs, as producing desires, likings, impulses, and so forth.

In stating, however, that the intellectual organs perceive and remember only, I must make a striking exception in the case of the organs of the external senses. These evidently produce perceptions and recollections, like the intellectual organs generally, and feelings—partialities and antipathies, like the organs of feeling. They are, in fact, of an intermediate class, partaking of the respective natures of the two great divisions of the mental powers. This is easily seen in the case of colours, sounds, odours, &c.; we not only perceive and remember, but we have partialities for some particular combinations of them, and antipathies to others. I will not however assert that all other feelings are dependent on the organs technically so called, because it is questionable how far a few particular emotions are dependent upon the brain at all. For instance, anger, joy, and sadness, as constitutional tendencies, do not appear to be in proportion to the development of any organ, or set of organs, at present recognised by phrenologists. Neither can it be said that they are common attributes of all the organs of feeling, because neither in their degree, nor frequency, are they in proportion to the development of any of these organs. On the contrary, one person is constitutionally and habitually joyous, another melancholic, and another choleric. These, and such like peculiarities, are in harmony with certain temperaments and bodily structures, and therefore it may be questioned whether they are not more or less dependent on the nervous system of organic life. Allowing then for these two classes of exceptions, we have a most clear and broad distinction between the two great divisions of the mental powers: the one originating all our determinate desires, loves, admirations, and other sympathies, and their opposites; the other simply *perceiving* and *remembering* the properties, relations, and dependencies of objects. To prove to you that this distinction is accurate, and that phrenologists have neglected it both in theory and practice, is the object I have now in view.

You are perfectly aware that phrenologists continually speak of the intellectual organs, as producing desires and loves. A large development of *locality*, for instance, is said to give a desire for travelling, for seeing strange lands and novel scenes. A large development of *form*, gives the fondness for seeing and collecting pictures, especially portraits, a love for drawing, &c. A large development of *number* makes us fond of calculating; and a large development of *causality*, fond of seeking for causes and effects, &c. Neither are the words desire, love, &c. used in a slight and casual way, but often in their utmost strength. Thus, Mr. Combe says of *individuality*, "Individuals in whom it is large, will observe and examine an object with *intense delight*, without the least consideration of what it may be applied to, a quality of mind which is almost incomprehensible to a person in whom this organ is small, and *causality* large." Indeed I might quote to you passages without number, from the writings of phrenologists, in which the attributes of the feelings are assigned to the intellectual organs. But it is quite unnecessary for me to do so; you cannot take up any phrenological work without meeting with numerous instances of the kind.

Now, if we look below the mere surface of things, we shall find all this to be very inaccurate. For instance, in regard to numbers. We surely have no love for particular numbers, nor dislike to any; one, three, fifteen, or five hundred, are all equally indifferent to us, as matters of feeling. We perceive numbers, we remember them, we combine them, and operate on them in various modes, without a single particle of preference or dislike, without a single emotion of love, admiration, respect, anger, fear, joy, sadness, or any other passion. Is it not the same with various gradations of size? We have no more fancy for the measure of a yard, than for the measure of a foot; for the distance of a mile, than for the distance of a degree; for the size of a man, than for the size of a house. Is it not the same, in regard to gradations of weight, or periods of time? Are we not, also, perpetually perceiving and remembering positions, without any feelings being excited? What do we care, when looking at a mass of objects, thrown at random, whether one is before, the other behind; one to the right, the other to the left; one above, the other below? And are we not perpetually noticing causes and effects, even without experiencing any feelings or desires? Is it not the same also with numerous classes of facts and events? I say nothing in reference to the organs of *wit*, or *comparison*, or *order*, because the definitions hitherto given of their functions are quite inadmissible. As they are described, they are rather feelings than intellectual faculties. It is evident then that we may, and that we frequently do, exercise our intellectual organs, without any consequent desires or feelings. But as these often do accompany their exercise, some portions of them have been supposed to depend upon these organs. If, however, such were the case, if feelings were ever produced by their action, they ought, on the principles of phrenology, always to result from it: there ought always to be more or less of feeling, when the organs are in action; and each organ ought to have its specific kind of feeling. Besides, this feeling ought to be identical in its nature with the perception found to be dependent on the organ, otherwise the organ would have a complex function. But it is quite evident that matters do not stand thus. We often have perception without feeling, in the sense that we are now using the term feeling. How often, or to what extent this may take place, is quite an affair of circumstances. We shall presently see too, that the feelings, which more usually accompany intellectual action, are quite different in their nature from the intellectual perceptions dependent upon these organs; and we have already seen that, in regard to these perceptions themselves, we have no feelings at all, neither love nor antipathy, desire, admiration, nor anything that can be called feeling, in the present sense of the term. But let us consider the action of some of these perceptions in connection with feeling.

It may sometimes happen, while operating on numbers, for instance, that we educe some very novel, or curious result. In that case, we may not only experience a certain feeling of satisfaction, but even vivid emotions of delight, surprise, admiration, &c. On other occasions, we may go on calculating until our operations lead us to the idea of the vast, the immense, the infinite, and then we may experience another set of emotions. Shall we then make all these dependent on the organ of *number*, or shall we rather say that the action of this organ is, by some unknown means, instru-

mental in exciting certain other organs, on which these emotions are dependent? If we take the former alternative, we assign to *number* a triple function, in contradiction to the fundamental law of our science. It is quite obvious that the idea of novelty is wholly distinct from that of number; and that the idea of immensity is equally distinct from both. All cannot then depend on one organ. But indeed phrenologists have already attached those of novelty and vastness to the organs of feeling. In like manner, we may think of distance, and every modification of size, until we come to the vast, and then our conception becomes a matter of feeling, as well as of pure intellect. So with duration, so with weight, &c. It is clear then that, if we wish to make the feelings we have spoken of, dependent upon the organ of *number*, there will be the same reason for making one or more of them, equally dependent upon several other intellectual organs, contrary to all principles. This will be still more clearly seen in the case of *form*. Some forms are pleasing to us, some disagreeable, some simply indifferent. If we make all our conceptions and feelings in connection with *form* dependent upon one organ, we shall give to it a most multitudinous function; we shall have it, for instance, perceiving and admiring proportion, contrast, regularity, and the other elements of beauty, together with novelty, vastness, &c., to say nothing of the perception and memory of the many merely intellectual elements, requisite to constitute *form*. To assign anything approaching to such a function to a single organ, would contradict the whole scheme of phrenology, and yet this organ is often made to do little less than this.

Now let us view the argument under another aspect. When you find a person fond of arithmetical calculations, do you perceive him take any specific pleasure in merely placing before his eye, or his mind, tens, and fifteens, and twenties, and so forth? Surely not. He has certain problems to work out, which more or less interest his feelings. There are some questions in trade, or statistics, or astronomy, or general science which he desires to settle; or he merely wishes to amuse himself by eliciting some strange or novel results. At all events, he is influenced by motives quite distinct from the mere calculations. And this will be found to be the case, as well with the merest child, as with the most profound philosopher. Consequently, the degree of exercise which we give to this organ will always bear a relation to our particular wants. So that a moderate or small organ, in one head, may be much more intensely exercised, than a large one in another, though both brains be of equal activity. Of course, when an organ is so feeble that it cannot be often vividly exercised without pain, we naturally endeavour to dispense with its action as much as we can. It will therefore *usually* happen that a large organ will be much more habitually exercised in determinate calculations than a small one. But this will not always happen, as an individual possessing a large development of it may have little curiosity or love of knowledge, and be in a situation little requiring calculations. While a person in whom it is small, may be quite differently circumstanced, and have the organ of so good a texture, as to bear great exercise. If, however, this organ produced the desire of exercise, this could not happen. On the contrary, its development would always determine, or nearly so, the tendency of the individual to arithmetical calculations.

Now in regard to *locality*. When this organ is large, it produces, we are told, a love of travelling. But why? Cannot the propensity to observe localities be as much gratified at home as abroad? Why need a London citizen go to Paris, to gratify his *locality*? There are far more positions to be observed in his native city. Probably he has never been through a quarter of its streets. Or why need the inhabitant of a forest wish to travel in strange lands? There are more positions to be noted in his native woods, than he could teach himself to remember in ten lives. But the answer is obvious. He wishes to wander through strange lands, because they are *strange*. It is because he wishes to gratify himself with the sight of the new, of the wonderful, of the vast, of the beautiful. It is curiosity in its various shapes that prompts him. In a word, when the motives for change of scene are so numerous, it is really astonishing that phrenologists could have persuaded themselves, that the desire of travelling, in a great measure, if not wholly, depended on the development of a single organ. There are facts in support of the view, I know, but a million of facts ought not to induce us to adopt a glaring inconsistency, much less a mass of inconsistencies. If these facts were ten thousand times as numerous as they are, they would still be only coincidences. This rambling propensity is an attribute of certain races. It is not wonderful then that nature should bestow a good local memory on those whom she has destined to frequent change of scene. Neither is it wonderful that the most curious persons should have but a moderate love for mere travelling, when their recollection of places is but very feeble. But indeed, as I have shown in the case of *form*, in my second lecture, a local memory depends not upon the action of one, but upon that of many intellectual organs. When therefore it happens to be feeble, several intellectual organs have but moderate, or small development. Under such circumstances, it is not surprising that persons should give another direction to their curiosity. If phrenologists will give themselves the trouble of experimenting dispassionately, they will soon find facts enough to shake their present convictions, apart from abstract reasoning.

If we apply these reasonings to the organ of *causality*, we shall arrive at precisely similar results. If we are to believe phrenologists, a large development of this organ would make us fond of investigating the causes of all phenomena, and give us a philosophical turn of mind; and, in conjunction with its two neighbouring organs, it would bestow upon us accuracy, and depth of reasoning, profundity of mind, metaphysical subtlety, &c. &c. In fact, I know not what it would not do for us. But you have already seen, that this organ is not more developed in many of the profoundest philosophers, than in tens of thousands of the most ordinary people. Look at the thousands around you, in whom this group is largely manifested; how much do most of them trouble themselves about investigating phenomena? What do they care about philosophy or science? What metaphysical subtlety do they display? Are many of them profound in anything? He who investigates narrowly will have but one answer to make to these questions. If we look into the matter, we shall find, that the reason why the man of profound mind is in the habit of vividly exercising his organ of *causality*, is not because he has the organ large, but because he is impelled by curiosity, emulation, ambition, or some such strong feelings. It is from these the impulse comes, and not from

the organ of *causality* itself. He, in whom such feelings are weaker, exercises the organ less vividly, however large it may be. He more usually leaves things to take whatever course circumstanees may determine. He leaves the organ to that moderate kind of action which external nature perpetually gives to it, while we are awake; for we are, of necessity, always observing causes and effects, though it is occasionally only that we derive from the observation the least pleasure or pain.

But a moment's reflection will make it evident, that there is no need that the intellectual organs should produce any desire of action, or other feeling; and that the most injurious results would follow if they did. Even in our most ordinary states, these organs are in perpetual action. From the moment we open our eyes in the morning, external nature pours in upon us a thousand excitants. We are perpetually surrounded with numbers, and forms, and localities; size and distance are everywhere, duration is everywhere, weight and resistance everywhere. Causes and effects, differences and resemblances, individualities and events, surround as as an atmosphere. We should strive in vain to escape from them. All are perpetually pressing on our attention; what need of the stimulus of desire or emotion? So far from this being necessary, nature seems to have had recourse to some mysterious contrivance for diminishing their effect upon us, for in regard to most of the objects that pass before us, we see them, as if we saw them not. If, on the other hand, these organs produced feelings, look at the consequences. Feelings or desires are terms for certain kinds of emotions: emotions are excitements not merely affecting particular parts of the brain, but often more or less the whole body. If each organ of the intellect produced desires, we should live in a perpetual state of emotion; not emotion springing from one, two, or three organs at a time, but from all the purely intellectual organs, always, together with the occasional blendings of those of the feelings, properly so called. This would be a state of things beyond endurance. What should we say of a state in which the desires of conquest, destruction, or acquisition were perpetually active; or of one in which we were continually under the influence of emotions of fear, pride, pity, awe, love, &c.? Why the organism would give way; insanity and death would be the speedy results. It would be so, if only one such desire or emotion were perpetually in action, while we were awake; to say nothing of the effect of a whole class of them being thus active. But it is quite certain that most of the intellectual organs are thus continuously active, and these terrible results would inevitably follow from their action, if they produced desires, if they were not very differently constituted from the organs of feeling. As things stand, however, nothing of this kind happens. The ordinary exercise of these powers is accompanied with such a moderate degree of cerebral agitation, that we are seldom conscious even of fatigue. It is only when they are stimulated to too intense an action, by the organs of feeling, that any inconvenience is experienced from them. When however these latter apply too continuous and intense a stimulus, fatigue, pain, wandering of thought, and other indications of overaction are the result. From all this reasoning, it is evident, that desires, and emotions generally, are but occasional accompaniments of intellectual action; and, that when they are experienced, they may be traced to the organs of feeling properly so called.

But we may go farther with the argument than this, and assert, that it is an utter absurdity to maintain that any organ can produce a desire of its own action, or seek gratification, to use the phraseology of Mr. Combe. Let us suppose an organ to be at rest—the organ of *number*, for instance. Can it, in that state, desire to calculate, or perceive numbers? Surely not. When it is inactive, we can have no idea whatever of number. Number is then, to the mind, a nonentity. It is only when an organ is in action, that we can perceive or desire. And when at rest, it surely cannot move itself, or excite itself; for it is a piece of mere matter; and all experience, and all philosophy tell us that matter is essentially inert. Neither can the mind move it, as it can have no thought of number, when the organ is at rest. If the mind could act without the instrumentality of the organ, in one case, I see not why it could not do so in all cases. But all experience tells us that, while united with the body, it can only act through the body, and only while the body is in action. Consequently its action is never prior, but always subsequent to organic action; when the organ is passive, it also is completely so. Whenever then an organ passes from the state of rest, to that of motion, it is because it has been acted upon, either by external nature, through the medium of the senses, or by pre-existing motions in some of the internal organs. The Creator has established such wonderful and perfect arrangements, and harmonies, between the different portions of our organism, that their action is intercommunicated, in such a manner, that all cooperate for the production of determinate ends. But assuredly, no organ excites itself, or is excited by the mental principle. Consequently, it is a glaring absurdity, to talk of any organ giving a desire of action, seeking gratification, &c. And if it cannot do this, it cannot desire the action of another organ, it cannot wish to have another organ gratified, for it can know nothing of such an organ or of its function. The mind receives a particular kind of consciousness from each organ, but no organ can give it any kind of consciousness except that which is peculiar to itself. It does not learn one perception or feeling, or any thing connected with it, through the medium of another. Yet, to judge from the usual language, and the opinions of phrenologists, one would imagine that the very opposite of all this was true. Dr. Spurzheim continually speaks of the organs, when highly developed, being *spontaneously* active. If such expressions are to be taken literally, you see they are utterly absurd. If nothing more is meant, than that highly developed organs are very frequently active, without apparent external excitements, the phraseology is, to say the least, very unfortunate. Mr. Combe lays it down, as a general law, that each organ seeks gratification, in proportion to its energy. If this is to be understood, according to the obvious meaning of the words, you see what it is worth; if it is to be otherwise interpreted, I know not what it means. But so far are the intellectual organs from seeking gratification in proportion to their energy, that you see that even those of feeling cannot do so.

But let us suppose, for a moment, that this law is true, and that the intellectual organs do seek gratification in proportion to their energy. In this case, it ought to follow, that when these organs are energetically developed, their general action should be much more vivid, and their general efficiency and power much greater, than when they are small. But you have already seen that

the reverse of this is very often the case, and the reason will by this time be quite obvious to you. It is, that in the one case, the feelings may have little energy, and consequently, the intellectual faculties will usually remain in the ordinary, and not in the vivid state of action; while, in the other, the feelings being intense, they will maintain the intellect in intense action, provided the texture of the organs be sufficiently strong to bear the strain upon them.

Thus then you see, that the intellectual organs are not called into action, by any spontaneous agency, but that they are excited, on the one hand, by external nature, through the means of the senses, and on the other by the organs of the feelings. You see that they have neither desires nor volitions, but that, in fact, they are, to speak metaphysically, mere slaves, mere instruments. Whether they be more or less active, depends only in a secondary degree upon themselves, principally upon the feelings, and especially upon certain classes of the feelings. If then you wish to determine the power of memory which an individual possesses, if you wish to know the probable amount of his mental acquisitions, or the quality of his judgment; if you wish to ascertain whether he has genius, whether he has enthusiasm, of course, look first to his temperament, but look next to the development of certain organs of feeling, and lastly, only, to that of the intellectual organs. Had there been time, I should have been glad to have directed your attention to certain portions of the head, of which the development is peculiarly important, in all that relates to talent; but I could not hope to explain my views sufficiently, and it is therefore better to pass the subject altogether, than fail in giving you a clear understanding of it.

You will then, no longer, I trust, feel disappointed on account of meeting such numbers of persons with large and well-shaped foreheads, and finding them, nevertheless, quite ordinary in their powers of memory, in their judgments, in their acquirements. Nor will you be surprised, even when you find, that some of them have had abundant, some, every opportunity, for mental culture. On the other hand, you will not be astonished if you occasionally meet with persons, whose foreheads are but moderate or small, and who, nevertheless, are eager and persevering in the acquisition of knowledge, quick in perception, enduring in retention, subtle and deep in argument. Men who think for themselves, who usually think accurately, and often profoundly. Of this class, I have given you already some striking illustrations, from the casts before me; it would be easy to increase the number, by a reference to larger collections. Of the other class, it would be wholly unnecessary to search for illustrations among records of this kind; they are to be met with in real life, at any moment, and in any number. It was, indeed, my intention to have alluded to several illustrious individuals of both sexes, with whose characters you are more or less familiar, and to whose busts or portraits I could refer you, but I have already detained you too long. I should have been pleased, too, to have explained to you the various shades and contrasts of character and talent that accompany the differences of organization I have spoken of, but the subject is altogether too extensive for the present opportunity.

Need I, in conclusion, even allude to the bearing of my arguments, on the chief object I have at present in view, namely, to account satisfactorily for the very partial reception of phrenology, by the learned, and to show that this has chiefly resulted from the numerous errors into which its advocates have fallen? I feel that it is quite unnecessary for me to say a word upon the matter. Your own judgment will at once make a due application of the views I have laid before you. You cannot but see that, if what I have said be true, be even partially true, the opposition which phrenology has hitherto met with, is the most natural event imaginable.

CORRESPONDENCE.

To the Editor of the People's Phrenological Journal.

Dear Sir,—In the last number of your Journal, there are some remarks of Mr. Rumball, in reference to my views, which seem to demand of me a few words of explanation. From these it appears that Mr. Rumball has made many discoveries in phrenology, some of which seem to him to coincide with views announced by me, in my second lecture, and some with those advocated by Mr. Jones of Liverpool, in one or two numbers of your Journal; and he is particularly anxious that others should not claim the merit of his discoveries, nor announce as new what he has for years publicly taught. For my part, I can assure Mr. Rumball, that no one can feel less disposed to appropriate the discoveries of others, or to refuse to any one, whatever merit may be his due, than I do; but, from whatever source I may have derived any of my views, it is quite impossible that I should have been indebted to him for them, for I never heard of Mr. Rumball, or his opinions, until within the last three or four months. Even yet, I know hardly anything of his peculiar views. The doctrines which I have advocated, in my second lecture, may, or may not be new; but, in those respects in which they differ from the general opinions of phrenologists, they are certainly original, as far as I am concerned; for they date from a period at which I knew nothing of mental philosophy, except through the writings of phrenologists. I have advocated them, more or less, for the last eleven years. Ten years ago, the attention of the London Phrenological Society was called to them, in conjunction with other views; but, of course, they were then set aside as the crude notions of a young and inexperienced person.

Mr. Rumball has, of course, a perfect right to claim the merit of any discoveries he may have made, but until these are regularly laid befo e the public, I do not see that he has anything to complain of, if others, in perfect ignorance of his discoveries, should happen to announce views which coincide, or seem to coincide, with his opinions.

As my views have been mentioned in connection with those of Mr. Jones, I must state that our systems have very little in common. I certainly agree with him, in the opinion, that some of the external senses, those of seeing, hearing, taste, and smell, depend upon apparatuses, not single organs, and I advocated this view ten years ago; but beyond this I do not see any correspondence between our respective views. I do not see the least reason for considering, that any of the other organs are apparatuses, though I believe that some of the spaces at present assigned to single organs may actually contain two or more. As for our modes of analysis, they differ, I fancy, *toto cælo*. I seek

to resolve complex mental phenomena into their absolute elements, and to assign each of these elements to an appropriate organ. Mr. Jones, and the school of Phreno-Mesmerists to which he belongs, subdivides the complex faculties of the present phrenology, into a vast multitude of subordinate powers, each more complex than the one which is supposed to embrace them, thus reversing the axiom of the geometricians, and making each part greater than the whole. I am certainly anxious that my subdivisions may not be confounded with those of the Phreno-Mesmerists. Whatever analytical objections I have to urge against the received system of phrenology, apply with far greater force, to most of the views entertained by this body.

I am, dear Sir, &c.,

L. Burke.

To the Editor of the People's Phrenological Journal.

St. Paul's Church-yard,
May 31, 1843.

Sir,—About phrenology I know but little; whilst about the fundamental principles upon which mesmerism is based (if there be any such explained principles,) I am utterly ignorant. But from reading the various scraps contained in your Journal respecting the "sayings and doings" of the disciples of Mesmer, it has occurred to me that an important feature of their doctrine is, that after the mesmeric coma has been produced by the operator, the same feelings, perceptions, or mental operations which take place in his brain, are by some unknown means communicated to the patient. If this is the case, or if it is their theory, I am at a loss to understand what confirmation mesmerism can afford to the truth of the organology of Phrenology. For if an operator, for the sake of illustration, is desirous of exciting any particular organ in his patient, he naturally wills that it should be excited, and in doing so, doubtless, to a certain extent, excites the same organ in his own brain. Now, he being *wide awake*, no visible manifestation takes place, but his patient being in a sort of waking dream, outwardly shows the action that is taking place in the internal organ. Supposing the organ in question to be *combativeness*, it appears to me that this propensity would, under the circumstances, be equally manifested whether the operator rubbed or breathed upon that part of the exterior of the skull supposed to cover that particular organ, or upon any other part, or upon no part at all. I should much like, sir, if you, or any of your correspondents conversant with the subject, would favour your readers with your ideas upon the subject, which would greatly oblige,

Yours, respectfully,

A Subscriber.

To the Editor of the People's Phrenological Journal.

Sir,—As the subject of mesmerism is one which is daily attracting much attention, perhaps the following account, which in some of its features appears to be new, (at least they are so to me,) may not prove uninteresting to some of your numerous and intelligent readers.

The patient was a boy about thirteen years of age, of a nervous-bilious-sanguine temperament. After having been thrown into the mesmeric state by one of the gentlemen present, the first experiment tried was that of the magnetiser taking an effervescing draught of a stomachic nature; the effect was simultaneous,—eructation was the immediate result to both, the patient at the same time rubbing his hand about the region of his stomach, and stating it warmed him, was very nice, and he wanted some more. Several phenomena were subsequently produced; but as they were of a similar kind to many that have been described in your Journal, they need not be stated here.—I now held his right hand with mine, and my left I applied to my waistcoat-pocket, to take out my watch; he, the boy, immediately did the same; I withdrew my watch, he withdrew his hand; I then asked him what he had in his hand? he replied, What is the use of my telling you, you would not give it to me if I did. I then said, What is it? to which he answered, Why you know as well as I do, it is your watch, but you won't give it to me. I then returned the watch to my waistcoat pocket, the boy returned his hand to his waistcoat pocket also, at the same time exclaiming, I have got it now, now I'll keep it! and when I again withdrew my hand and let go the watch, he said Ah! never mind! never mind! in a despairing tone on finding he no longer felt it.

He was now placed on his legs with his hands on the table, and when by the operation of frequent passes by the operator and myself, he could neither move his hands or feet, he declared we had tied him down to the table and floor by means of ropes. We then released his hands and made him stand up; but he could not move his feet from the spot; we moved his body backwards and forwards, but his feet still stuck to the floor. We then drew him backwards, his feet adhering to the floor as firmly as when he stood; we then tried to lift him up, and by the united efforts of us both, we were only enabled to raise his feet about four or five inches from the floor. The attraction between his feet and the floor was truly amazing. We then laid him on his back, when he said, I know you are killing me; never mind, I'll pay you out for it. Our next effort was to raise him up again, and we found as much trouble in so doing, as if it had been a sack of coals or flour we were lifting. We then removed the influence from his legs and feet, and could lift him with ease. We next seated him on a chair, and the gentleman who sent him to sleep spoke to him by my suggestion, when he repeated what was said to him in the same tone, word for word, sentence for sentence, even to the stamping of his foot, which was simultaneous as the words uttered, accompanied by the operator's very gestures.

I then stood some distance from him and asked him to sing, when he repeated what I said just like an echo, accompanied by a refusal to comply with my request. I then commenced singing in imitation of a French song to a French air, when he repeated the exact words, and sung the correct tune, after the first sentence, asking what it was, and if I had said Windsor Park. I then changed the tune and subject, to an imitation of an Italian bravura, when he followed in the exact words and tune, with all the rapidity of delivery and execution that I gave, accompanied with the peculiar gesticulation that I used, even clapping his hands. I then asked him if he could whistle, when he refused, and said he could not. I then commenced whistling rather a difficult air, when to my astonishment, and that of the three persons present, he did the same, in the same key, and in the same tone, using (for I cannot say it was follow-

ing) the same cadence, the swell, the same shake and rest, or lengthened note, stop, or change; moving his head as I did; and when I changed from one tune to another he did the same instantly, (some of which I feel certain he never heard before); the motion of his lips and the movement of his head being precisely like that of my own. I now held the magnetiser's hand, he held the boy's hand, and having placed a shilling in my mouth, the boy moved his mouth and lips as I did, and when asked what was the matter with him, he said I had put something nasty in his mouth, he could not tell what it was, but thought it was a shilling. He was now asked to let us hold his hands; but he stoutly refused, and thrust them into his pockets, and there held them, when by operating upon his left elbow, the magnetiser drew his hand out of his pocket, whilst I, at the same time, drew his right hand from his other pocket by similar means. Having reduced the arms from the cataleptic state, he was now de-magnetised by a fourth gentleman, and when completely recovered, I asked him if he could whistle, and soon after he attempted, when I discovered his natural tone differed widely from mine.

The facts brought out by the experiments in this case appear in a measure to contradict the doctrine laid down by some mesmerisers; for here a second and third person operated upon him, one sent him to sleep, two others operated upon him without injury; and a fourth, who had taken no part in the operations, de-mesmerised him.

I remain, yours, &c.

J. O. D.

To the Editor of the People's Phrenological Journal.

Litchfield Street, Soho,
June 3rd, 1843.

Mr. Editor,—

Sir,—In reply to Mr. Burke, I am only very sorry he did not attempt to solve the causes of my *difficulties*, which I presume is in consequence of his eagerness to vindicate himself, in preference to explaining the truth. Now, it appears by Mr. Burke's own words, that he could not answer the objections brought under his notice, without trespassing on your space, and the patience of your readers; this is decidedly a very easy method of slipping out at the back door; but as I think Mr. Burke is no more acquainted with the patience of your readers than any one else, he ought, as a lover of truth and science, answer any reasonable objection that may be brought forward. But in the place of which, he seems to have prejudiced himself; for he says, that he has "no hope that any amount of argument on his part would convince my mind." How does he know that? he presumes I am "not open to conviction." I think Mr. Burke draws a more *expeditious* conclusion, in this respect, than I could; but I can tell Mr. B. I am "open to conviction," not that *any amount* of argument on his part would convince me, because "the beauty and strength of an argument does not consist in the *amount*, but in the truth of it." He then expresses himself in a spirit of vindication, until he arrives at the part where he declares I have made nonsense of his definition of a circle, thereby admitting he did make such a definition, but adds immediately after, that he surely said nothing about it, and that I had misquoted the same; but he will find, on looking into his lecture, in the 16th No. of the Journal, that I have copied the said definition word for word. Mr. Burke then assures us, in a very ingenious manner, that he cannot understand what a principle can be, when divested of its attributes. Most certainly, I should say, it would be no principle. He is likewise puzzled with *form*, when divested of its attributes; he had not the least *idea* of the *something* which remains behind. And why is this? Because "an *idea* is simple in itself;" consequently, Mr. Burke had an idea of *nothing* remaining behind.

As regards the work Mr. Burke intends giving me, should I defend every organ he should touch upon, I can only say it will afford me much pleasure, when the opportunity presents itself. In conclusion, Mr. Editor, I beg to say that it is far from my wish to intrude my opinions unnecessarily in the columns of your Journal; but truth being my object, is the reason I avail myself of its valuable aid. With thanks for the insertion of my last letter,

I beg, sir, to remain,
Yours respectfully,
J. C. L.

P. S. If Mr. Burke has a fear of trespassing upon your space, and the patience of your readers, perhaps he would have no objection to carry on a private correspondence with me upon the subject in dispute.

TO CORRESPONDENTS.

R. W.—We are not in M. G. Combe's confidence; upon the subject in question, he has written and compiled with such address, that scarcely any two persons form the same notion, from reading his works, of what his real opinion is. We believe he has not done more good than he would have done, had he been bolder and more decided in his writings.

Querist.—When Mr. Burke's Lectures are completed, if some of our numerous correspondents do not give him too much employ to answer for his schisms, we shall assuredly propound a few questions. Mr. B. reasons acutely; his style is very finished; but his premises are too often taken for granted, as far as our opinion goes.

P. Q.—We have not yet seen a chart of the new American organs; from their number, there cannot be any broad red line to mark their boundary.

A Young Phrenologist.—Never attempt to predicate acts: the organization refers to the natural character; in most cases the acquired one is very different.

Mary must study phrenology and physiology, if she would qualify herself for properly training and educating her own or any other person's children. Without this knowledge it is impossible to perform the duties of a tutor efficiently, in utter ignorance of the nature of the being to be taught. And how few there are who really know whether the mental powers are manifested through the brain, or heart. No wonder vice and ignorance predominate.

Steven.—The doctors will be very reluctant to use "mesmerism" instead of "physic." The next generation of medical men may; the present will not.

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THE

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A COMPLETE SYSTEM OF PHRENOLOGY.

(Continued.)

CHAP. XII.—PRESERVATIVE GROUP.—ALIMENTIVENESS.

THIS faculty is evidently one of the most important for the preservation of the individual. It was not discovered by Gall; it appears strange that he should not have conceived the necessity of an organ connected with the choice of food, and the physical appetite; but the fact is, he never allowed himself to think what was necessary, and then to search for the proof of it; and his observation was not attracted to the difference in the appearance of the skull, or head, in this region; or he had not observed facts enough to justify him in expounding his views upon the subject.

The power has been variously named. *Gustativeness* was its early designation; but it is now pretty generally recognised under the name we have called it by, at the head of this article. Its existence has been admitted by Spurzheim, Combe, Crook, Professor Hoppe, and most of the eminent French and American phrenologists: it is indeed, now, not to be reckoned among the doubtful organs. Mr. Rumball, and since him several of the mesmero-phrenologists, assert that the organ is divided into several portions, performing distinct functions; one, the organ in relation to drinking, whether it be the liking a quantity, or peculiar flavour; the other, bearing the same relation to eating. Another portion is supposed to relate to odours. But certainly the evidence in support of these views is not yet of a nature to satisfy a philosophic inquirer, however conclusive it may seem to their propounders, who generally are fully as anxious to support what they call *their systems*, as to prove what is really true, if it does not appear to agree with their views.

Situation.—This organ is immediately in front of the ear, forming a continuation of the organ of *destructiveness*, extending down to the zygomatic arch. A decided hollow will be felt immediately above the arch, when the organ is small; when large, this portion of the head is as broad, if not projecting beyond the cheek bones. The organ is wholly covered by the temporal muscles; allowance must therefore always be made for that; and a careful examination made as to the strength and thickness of the muscle. If a few well marked instances of the development of this organ are noticed, the appearance will be easily recognised. From the external angle of the eye, the region towards the top of the ear will be observed to expand, and widen when the organ is large; in contrary cases, from the eye to the top of the ear will present a flattened space, or a positive hollow.

Primitive Function.—It appears to us that the portion of the brain we are now treating of, bears the same relation to the stomach, which may be called its external sense, that the perceptive faculties do to the eye, the organ by which they are excited. This has to some extent been proved anatomically: a dog was kept without food till he was ravenously hungry; the pneumogastric nerve was then divided, and the sensation left him at once. A great number of instances have occurred, in which a most gluttonous appetite existed during life; and these convolutions after death have been found ulcerated. Dr. Caldwell thinks that the burning desire of the drunkard for intoxicating drinks, arises from disease of this organ; and recommends it to be treated with bleeding, blistering, cold water, quiet, &c. &c. These facts prove the connection of the portion of the brain with the appetite, or liking for eating and drinking; but then comes the interesting question to decide,—are there separate organs for separate and different objects gratifying to the palate and stomach? or is it a general feeling, modified by circumstances and other portions of the organization, to give a preference to some particular thing, or to dislike it? There is as much difference in flavours, certainly, as in form and size of objects; sweet and sour are as opposite as square and round; but still it is all *taste*, as the other is still *form*. But some argue that there is a portion of *form* to see and judge of squares, different to what judges of rounds or triangles; and that there are separate organs to observe black, green, and red, &c., among colours; and that *alimentiveness* contains portions for every separate taste, which by use become strengthened, and give the liking for particular viands. This is very plausible, but the fact has not been demonstrated; we mention it to excite inquiry and observation among our readers and phrenologists in general.

What we think proved is, that individuals with this organ large are generally good feeders, and look upon eating and drinking as among the most important affairs of this life. Whether the power has been directed to eating, or drinking, or smoking; or whether from excessive use its action has become morbid, so that it requires and craves powerful stimulants, we have no phrenological data to inform us; the general system and appearance affords a pretty correct idea to a quick observer; it no doubt imparts by its vigour a greater amount of nervous energy to the stomach, and, therefore, *ceteris paribus*, a person with a large organ of *alimentiveness* (in good heath) will require more food, and be able to digest it better, than an individual with a smaller organ. That there is no proportion between the desire to gratify this power, and the real wants of the stomach, we have, alas! too many proofs hourly before our eyes! See the infant at its mother's breast, taking the first and sweetest food till the stomach rejects it. What can be said of parents who excite this the most degrading (when much considered) of all our powers, by the promise of *something nice*, if baby won't cry; and so upwards, punishing children by not giving them enough to eat; and rewarding them, by tempting them to make themselves ill, by over gratification of this faculty.

Poverty saves many of its victims from the evils attendant on the gratification of *alimentiveness*. Let us consider for one moment the lavish expenditure for dinners, among the wealthy; the sole effect of which is to engender disease, and enrich doctors. Look at the revenue drawn from the pockets of the working men, for exciting drinks, and tobacco, and devoted to pensioning the rich, to enable them to abuse their feelings by dearer excitements, Champagne and Havannahs. Thus is maintained a round of vice, poverty, and ignorance; because the majority have a portion of their brains scarcely weighing an ounce, too active, or too large to be habitually guided by their little-exercised intellects. When phrenology shall be practised and understood, all will strive to gratify the higher powers; knowing that the amount of gratification is relative to the nature of the feeling gratified. The intellect and moral powers will so become nurtured; and when this is effected, all the abuses of our social system, with misgovernment, must disappear with the cause from which they spring. All the errors in our laws, religion, and social state, are the effects of the ignorance of the people; and the first step to induce a desire for knowledge, will be to reduce the activity of the organ of *alimentiveness*.

Auxiliaries.—The general system, constitution, or temperament, has considerable effect upon the activity of this organ. The sanguine and lymphatic are both decided auxiliaries.

The social feelings being strong, tend much to the exercising this power: and, consequently, increasing its strength. How many abuses of this feeling are committed from good fellowship, and because we wish to make our friends happy. It is not many years since your friendship for your host would be estimated by the quantity of his wine you would pour down your throat; and certainly, considering the suffering it would entail, it was no ordinary sacrifice to make at the shrine of friendship: but courtesy will now soon find some other method of entertainment; and people will learn only to "eat to live;" thousands now seem only to live to eat and drink. We believe *ideality* combines with this, as with all the other feelings; and by giving a delicacy and refinement, may at times become an exciter of the feeling. As a general remark, although we may not be able to point to individual organs as tending specially to act in combination with *alimentiveness*, a preponderance of the basilar and posterior regions of the brain will generally be found to accompany a large and active organ of *alimentiveness*.

(To be continued.)

REPORT OF THE COMMITTEE ON DR. BUCHANAN'S "NEUROLOGICAL EXPERIMENTS," AT BOSTON, NEW ENGLAND.

THE following are the results of the experiments made in presence of a committee appointed for the purpose of examining into the subject of the science of neurology. The committee are not prepared to state their views as to its merits. It requires the test of further time, of a greater number of experiments, and of minuter investigation, than they as yet have been able to bestow upon it. Their intention is to continue the examination, and in due time to state their conviction.

They would, however, state to the public that, during their sessions, the experiments have been conducted, on the part of Dr. Buchanan, with the utmost candour and fairness. He has evinced great courtesy, as well as zeal in the exposition of his opinions, and the committee have unanimously, in a vote of thanks to him, embodying the above sentiments, expressed their satisfaction.

Tremont House, April 1.—Present, Drs. Ingalls, J. Flint, Crane, Gray, Cale, Dorr, Lane, and Bowditch.

After some conversation as to the objects of the meeting, &c., it was voted that Drs. H. I. Bowditch and Dorr act as Secretaries, and the following record was made:—

Weather exceedingly unpleasant, cold, with a fine, misty rain, and some snow during the afternoon.

One of the committee, of small stature, rather frail figure, and of impressible temperament, consented to allow Dr. Buchanan to experiment upon him. He feels very well, in every respect; pulse 72; whole appearance that of a man in health and easy frame of mind, at the time of commencing the experiment. He informs the committee that he has been experimented upon once before by Dr. Buchanan, but that, though certain effects were produced upon him, he knows not whether the experiments were successful or otherwise; that he has purposely abstained from examining into the subject of neurology, in order that any results deduced from operating upon himself may not be influenced, in the least, by his imagination, that might be excited from the anticipation of

certain effects to be produced by certain manipulations; that, on the former occasion, when Dr. B. experimented on him, he experienced the following effects, viz. sleep, nausea almost to the point of vomiting; a peristaltic motion of the alimentary canal, with desire for a dejection; a relief to a thirst that had previously existed, a change in the desire for food, viz. from a farinaceous to meat diet.

4h. 50m. Experiment 1. Organ of *somnolence* (pointed out by Dr. Buchanan upon the diagram, without knowledge of patient.)

Two minutes after Dr. B. placed his hand upon that organ, Dr.——'s face presented evident marks of dulness, and though the eyes were staring, and the eyelids were generally kept fully open, a winking was observed at times, which gradually augmented in frequency. The patient seemed to find it hard to keep the eyelids open. Gaping soon began, at first very slight and scarcely perceptible save in the peculiar twitches about the mouth, but soon this increased to the full, unrestrained yawn.

"How do you feel?" was asked by one of the committee.

"I have a disposition to yawn. I can keep awake because I am determined to do so, but it is hard work."

Soon afterwards, on a similar question being put, he replied—

"I am doing my best to keep awake."

In fact, this was very evident, as the patient presented all the appearances of one making great efforts to overcome a fit of drowsiness—his eyelids drooped, his face was somewhat flushed, and the veins in the forehead were distended.

"What is the state of your mind?" "My mind is very quiet, but I feel as if I should go to sleep, and *should* do so were it not for surrounding circumstances.

At the expiration of five minutes from the commencement of the experiment, he said, to a question that was put—

"I feel perfectly conscious of what is going on, at the same time I feel as if I wanted to shut my eyes and go to sleep—my eyes are covered with a secretion of tears; they are easier when shut.

This secretion had become very abundant, so that it flowed over the face, and the eyes were beginning to be kept closed most of the time. Nodding of the head, with signs of almost complete unconsciousness, came on at the 10th minute. For a moment he seemed perfectly asleep, and Dr. B. then removed his hands. Upon recovering himself, which he did, to a partial extent, in less than a minute, he remarked that he had been conscious of what was going on around him, all the time except, perhaps, during a very short period. He did not recover immediately, but the inclination to yawn continued, in spite of his evident wish to restrain it.

During the whole experiment, Dr. J. Flint had his fingers upon the pulse, and the following results were noted at the time by Dr. Dorr:—

Pulse 74 at beginning of experiment, viz. 4 p. m. 50m.
" 68 at 4 " 58
" 64 and of less volume at termination of experiment, viz. 5 " 0

Experiment 2.—Patient being still drowsy, as shown by his own feelings, and his whole demeanour, his dull countenance and suppressed gaping, Dr. Buchanan, three or four minutes after the termination of the first experiment, began the second by touching the organ of *vigilance*, (having previously pointed to it on the diagram, in such a manner that the patient could not possibly have known which organ was referred to; in fact, Dr. B., in some few remarks, rather led the patient to believe that something different was to be done from merely arousing him.)

In two minutes his countenance became brighter and more determined; a natural healthful expression came over it; the congestion of the face and forehead disappeared. Still there remained some disposition to gape, but it was much less, and evidently was diminishing, until seven minutes had elapsed, when the eyelids had totally lost their heaviness, the lachrymal secretion had gone; and upon being asked as to his feelings, he replied, "I feel nothing except that I feel well."

The pulse was natural at this time. As recorded by Dr. Dorr, it was as follows:—

Pulse 80, fuller and stronger, at 5 p.m. 10m.
" 70, variable at the end of experiment.

[*Note by Dr. Buchanan.*—In touching the organ of *somnolence*, the fingers usually cover also the *optic sense*, which is just below, and which greatly increases the sensibility of the eyes, producing often a smarting or painful sensation in them, which in some cases makes them water.]

Experiment 3.—*Disease* excited.—(Dr. B. did not mention the organ previous to making the experiment, but by comparing the position of his fingers with the location of the organ of *disease* as seen on the diagram, it was inferred that that was the organ to be operated upon. After the experiment was finished, Dr. B. confirmed the committee in their opinion.)

In two minutes, upon being asked how he felt, the patient replied—"I feel slight nausea—a slight pain here," pointing to the pit of the stomach. A slight gape and motions about the mouth such as are seen at times in persons labouring under nausea, were observed at the end of one minute.

After five minutes he was asked again how he felt? "The nausea is gone, and now I have considerable working in my abdomen as if * * * I feel as if, if I were in favourable circumstances, I should either do so, or should apply something warm here," pointing to his abdomen.

Patient's whole attention evidently was drawn to that part; he frequently rubbed it as a person would do who was suffering from a slight cholic.

"My whole trouble," he said, "is now in my bowels."

Several questions were here made, all tending to confirm the Committee in the idea that really there was an attempt at a peristaltic action of the bowels.

He was asked how his head felt? "My head feels very clear."

The patient here was observed to rub his abdomen as if suffering there.

At fourteen minutes from commencement of the operation, some dryness was observed by patient in his mouth, but no bad taste.

About this time Dr. B. left him for a few moments, and the pain, as the patient had assured the Committee subsequently, was relieved until Dr. B. reapplied his fingers, when the pain again returned.

After this experiment was concluded, one of the Committee asked—

"Had you any idea, when the fingers were placed upon the side of the head, what effect was to be produced?" "I had no idea whatever—I was not looking for any particular result."

The pulse, during this experiment, was as follows, as noted by Dr. Dorr:—

Pulse natural at beginning of experiment, 5 p.m. 18m.
" 73 full, rather wiry " 24
" 76 irregular, as if in a person under influence of a nauseating dose of antimony . . . " 34

This remark was made by Dr. Flint, in answer to the question, "Do you think, for instance, it is like the pulse of a man suffering from nausea, as from antimony, for example?"

N.B.—During the course of this experiment the patient said, in answer to Dr. Buel, that his chest was the most sensible part of his system to disease.

Experiment 4.—Dr. B. excited *health*. The pain and trouble in abdomen were still remaining in some degree. In two minutes he said, in answer to a question about his abdominal sensations, "I should not now notice them;" and in five minutes from the beginning of the experiment, said he felt very comfortable, no trouble remaining.

Pulse 72 at beginning of experiment, 5 p.m. 36 minutes, and it continued at this point, perfectly regular and well during the whole experiment, as Dr. Flint assured the Committee on April 3, when the records were reviewed.

[*Note by Dr. Buchanan.*]—The influence of the organ of *disease* is indicated most usually in the pulse by feebleness and irregularity. The organ called *health*, because it produces the most healthy effect on the system, produces a perfectly healthy and steady pulse.

Experiment 5, commenced 20 minutes before 6 p.m.

Relaxation. Dr. B., before exciting it, wrote, "It affects the general state of the system, and especially the muscular strength.

State of patient. "Feels very well, strength pretty good, mouth a little dry, respiration easy; abdomen, rather feeling of fulness, as from effects of a hearty dinner." Pulse 72. Holds at arm's length a chair with a very heavy overcoat upon it. In two minutes his countenance appeared rather dull and depressed.

The following questions were asked, and, with the answers, were recorded at the time by two members of the Committee:—

Q. Do you perceive any change in your feelings? A. I feel slightly drowsy—a little nausea, a sense of weariness, and my lower extremities feel tired. I don't feel so bright as I did by any means.

His countenance meanwhile became duller, as if from fatigue, but there was no dropping of the eye-lids and disposition to close the eyes, as in the first experment.

At $3\frac{3}{4}$ minutes from commencement of experiment, Dr. B. said, "Try now to lift the chair and cloak."

Patient endeavoured to do so—the arm dropped, wholly unable to sustain them.

Q. Where does your weakness centre? A. I feel very weak, a general weakness.

At $7\frac{1}{2}$ minutes supports chair without cloak.

Q. How are you since you made the effort? A. It required much exertion, and the effect seemed to disturb me.

Countenance continued to appear dull, but his mind was bright.

"Lift the chair again," said Dr. B.

He did so, apparently with as much ease as previously. 12 minutes.

Q. Did you make any greater or less exertion than before! Patient answers indefinitely.

Q. What are your sensations now? A. My head is clear, my mouth is dry; I have slight nausea; altogether I have a great feeling of muscular weakness, a feeling of *actual* weakness, not drowsiness; a sense of weariness more in my legs than in my arms.

His eyes droop.

Pulse 72 at beginning of experiment, 5 p.m. 46m.
" 68 soft, full, more compressible, 5 " 51m.
" 76 less full, softer, apparent want of propelling power in the heart. . . . . 6 " 5m.

After some conversation as to the importance of conducting the experiments with the greatest care, in order to avoid all possible suspicion of making leading questions, &c., it was voted to adjourn to meet on Monday, April 3, at 4 p.m.

H. I. Bowditch.

HISTORY OF ANIMAL MAGNETISM.

(Continued.)

Having described the most eligible method of conducting the operation of animal magnetism, I am anxious to impress on the minds of those who may feel inclined to try the experiment, that the operation is not always unattended with danger. Hitherto I have appealed in a very earnest manner to the integrity of the evidence in favour of the science; but so immediate are the proofs which every individual can command, that I feel it incumbent on me to caution sceptics themselves against trifling with so powerful an agency; for I have known instances of many who, in endeavouring to educe the magnetic phenomena, have placed themselves in a very painful position, and the person operated on in a very alarming state. Of course animal magnetism, like every other science, has its own laws, and these should be diligently studied before any individual attempt to practise it. The constitution of the patient, whether in health or disease, should also be well understood; indeed, physicians alone should be entrusted with its application.

When a person magnetises for the first time, he is generally actuated by a feeling of curiosity, blended with doubt and apprehension. If the patient he magnetise, under the influence of these feelings, happen to be sensible to his action, he will soon manifest symptoms which will greatly surprise him: and if the magnetiser possess no method of controlling them, they may assume a most alarming character. The patient, perhaps, will fall into a state of most violent convulsions, and the more the ignorant magnetiser endeavours to relieve them, the more will they increase in their intensity and apparent torture. Such convulsions have been known to last from six or eight hours without any intermission; and the patient thus affected has continued seriously ill for many successive days afterwards, feeling a sensation as if his limbs were broken, accompanied by so profound an aversion for magnetism and the magnetiser, that the mere mention of either superinduces a return of the fits.

M. de S. C., a retired officer, having heard a vague report of animal magnetism, attempted

to make the experiment upon his own daughter, although she complained of no illness. He merely wished to ascertain whether he could make her feel the magnetic sensations. With this view, and without being aware of the extent of mischief he was provoking, he laid his hand on the stomach of his daughter, and obeyed the magnetic injunctions. After a few moments of magnetisation, she experienced spasmodic attacks, which, far from alarming her father, only encouraged him to proceed. In a very short time however, Mademoiselle de C. was seized with the most violent convulsions; and her father now, not knowing the proper way to calm them, only increased their intensity. In much distress, he was obliged to leave his daughter in this state, and she spent the following night in incessant convulsions, and remained a whole week in this dangerous state.

Another case of this kind was transmitted to M. de Puysegur, by M. Segrettier, landowner at Nantes. The following are the particulars: —"A young lady of distinguished birth, who seemed to enjoy most excellent health, happening to be on a visit at the chateau of her relative, the Marquis de B., was indulging with the rest of the company in passing sundry jokes upon magnetism. Her uncle, M. de B., who outstepped by his sarcastic remarks everybody present, and was gesticulating with great freedom, began to direct his pretended influence upon his niece, when they both set about magnetising each other as fast as they could. At first the young lady laughed very heartily, but it was soon discovered that this laughter was anything but natural; and the first surprise excited by this phenomenon soon gave way to unspeakable terror, when it was manifest that she was gradually losing her reason and the use of her senses. Indeed she could no longer see, nor hear, nor speak; her eyes were immovably fixed; her neck, outstretched, resembled a weaker magnet violently attracted by a stronger one; she followed her magnetiser everywhere, and yielded to his sole influence. The spectators attempted to separate them, but this only provoked dreadful convulsions. Her magnetiser, on his part, felt extraordinary sensations, which, in addition to the shock he had experienced by the alarming state of his niece, had entirely altered his features, which became extremely pale and dejected. In the course of a few hours, the crisis of the magnetised young lady gradually ceased, and she complained of acute pains in her stomach. The remainder of the day, and the following night, were passed alternately in convulsions and magnetic sleep; and this state lasted several days.

The magnetic operation, under such circumstances, produces, I repeat, the most alarming results; the individual subjected to the experiment feels, by degrees, a torpor creeping over his limbs; he loses the consciousness of their position; and if the magnetiser persist in his action upon him, the thoracic muscles may be seized with a temporary paralysis, followed by an impeded action of the inspiratory muscles, and a kind of mucous rattle becomes audible. In vain the patient implores assistance; and if the operator know not how to induce a cessation of this state, the patient may incur the greatest danger. I have seen several cases of this kind, and I know that in one of the chief hospitals in Paris a similar instance occurred, and the physicians present, not being aware of the existence of so singular a phenomenon, were exceedingly alarmed. They found, on attempting to release the patient from her oppression, that it was out of their power, and for about thirty minutes, at least, they could obtain no cessation of the paralysis. In that short period the paroxysm had run through every stage of asphyxia. Respiration at first became intermittent, and then imperceptible; the skin was discoloured, the veins unusually swelled; there had been loss of memory during several minutes. This crisis happily terminated favourably; but all those who witnessed it were of opinion that, if the obstacles by which the circulation had been impeded, had resisted a little longer, the patient must inevitably have died.

In the usual magnetic sleep, there sometimes occurs a peculiar state, seldom observed, and much dreaded by magnetisers, because very few among them possess the means of bringing it to a favourable issue. I will endeavour to describe it. A person plunged in the magnetic sleep (and it generally occurs in those individuals whose sleep is most profound) collapses into an extraordinary state, of which the following are the chief symptoms: —"The somnambulist who heard his magnetiser perfectly, is suddenly seized with a fit of deafness; he neither hears nor feels him any longer; and the magnetiser discovers that he has entirely lost all control over him; he no longer obeys his injunctions; he is as dumb to him as to everybody else; his jaws are firmly fixed together, and it would be easier to break than sunder them; he is motionless, yields to the laws of gravitation, and his body appears powerfully attracted to the ground. The pulse at the wrist diminishes its beat in number and intensity; the temperature of the body perceptibly lowers, and inevitable death appears to be impending. If the magnetiser be familiar with this phenomenon, and do not abandon the patient, he will gradually recover from this state of concentration; the pulse will resume its usual cadence, and, returning into the ordinary state of somnambulism, he will, on being questioned, state that he has had certain visions during his lethargic state; but, by a strange anomaly, although still in the somnambulic state, he can hardly recal them, or even describe the sensations he experienced.

No symptom can indicate the moment when this crisis supervenes; I have observed it a great many times. It has often occured when I intended to bring on a cessation of the usual magnetic sleep, that the somnambulist suddenly, and against my will, collapsed into this singular condition, in which he remained for several hours together. It is the most extraordinary state known in animal magnetism; it is, perhaps, the most dangerous, and also the best cal-

culated to afford instruction, when we know how to question, in proper time, these ecstatic somnambules. If we could hit upon the ideas which are uppermost in their minds, it is probable that we might obtain the most useful revelations. There is but one moment for this: we must seize the instant of transition from the ecstatic to the usual somnambulic state, for they soon lose all recollection of the sensations they experienced. This state seems to be the limit of an entirely new order of being; "it is an unfathomable mystery, in which the mind is wholly lost;" and I consider it the most dangerous crisis that can occur, and the most likely to be attended by fatal consequences, should the magnetiser leave the patient to himself, after having plunged him into an ecstatic sleep.

"One day," says M. Chardel, "while magnetising a somnambulist, and being full of self-confidence, I allowed her to walk about the room with a friend of hers; they were conversing together, and my attention was then diverted from the extraordinary mode of existence which I had just produced; when the two friends suddenly requested me to rehearse a scene from Racine's Tragedies. I imprudently entered too fervently into the spirit and sentiments which the poet expresses with so much truth, and did not perceive the emotion of my somnambulist until she fell motionless on the floor. Never was loss of the senses more complete; the inanimate body lay stretched on the floor with all the flaccidity of death; each limb, on being lifted up, fell back with all its weight; breathing was stopped, the pulse and beatings of the heart were no longer felt, the lips and gums were discoloured, and the skin, having lost the stimulus of circulation, assumed a livid and yellowish hue. Everything seemed to indicate that I had nothing but a corpse before me. I happily kept my presence of mind, for the purity of my intention increased the calm but resolute energy of my self-devotion, and I had sufficient control over myself to feel that I could still exert a great power over my somnambulist. I began by magnetising the plexus; I then breathed into her mouth, nostrils, and ears; and by degrees she recovered the use of speech; this speech was at first weak, but it was soon distinct, and in answer to my questions I learned that nothing had injured the health of my patient," &c.

Those who experience these singular effects, far from complaining of them, desire that their duration may be prolonged.

(To be continued.)

PHRENOLOGICAL DEVELOPMENTS.

WANT of space in our last obliged us to defer this subject, which was promised in our nineteenth number. We now propose to commence it by giving the development of a head well known in phrenological collections; and, in our next, the name and an analysis of the character will be furnished. The student will thus have an opportunity of testing his progress in phrenology, by deducing from this statement his views of the character resulting from such an organization; and next week's number will furnish the means of confirming or correcting his judgment.

The following are the results shown by the callipers to belong to the head before us:

From *individuality* to *philoprogenitiveness* . . .	7 7-8	*inches.*
— Ear to *firmness* . . .	5 3-8	
——— *Veneration* . .	5 4-8	
——— *Benevolence* . .	5 4-8	
— *Cautiousness* to *cautiousness*	5 3-8	
— *Secretiveness* to *secretiveness*	6	
— *Destructiveness* to *destructivenesss*	6 2-8	
— *Acquisitiveness* to *acquisitiveness*	5 5-8	
— *Ideality* to *ideality* . .	4 2-8	

The organs of the perceptive faculties are the largest of the intellectual organs in this head. *Individuality*, *locality*, *form*, *size*, *weight*, and *language* are all largely developed, the other perceptions are less so. The organs of the reflective faculties are exceeding small, the forehead retreating rapidly immediately above the superciliary ridge, and greatly diminishing in breadth towards the top.

The relative size of the particular organs in the head may be stated as follows:—

Destructiveness, *secretiveness*, *acquisitiveness*, *combativeness*, *alimentiveness*, *philoprogenitiveness*, *amativeness*,—very large

Individuality, *form*, *size*, *weight*, *locality*, *constructiveness*, *language*, *veneration*,—large.

Firmness, *cautiousness*, *self-esteem*, *love of approbation*,—full.

Colouring, *order*, *number*,—moderate *Concontrativeness*, *adhesiveness*—rather small.

Eventuality, *time*, *tune*, *comparison*, *causality*, *wit*, *benevolence*, *imitation*, *wonder*, *conscientiousness*,—small.

Ideality, *hope*,—very small.

The head, taken as a whole, may be stated as of average size.

REVIEW OF BOOKS.

THE MESMERIST.

We have before us the first part of the above work; the price and contents are likely to make mesmerism known to all.

With accounts of lectures principally delivered by Mr. Bailey, at various institutions in Town, it contains extracts from popular works upon the subject, and translations from the writings of foreign mesmerisers; with some remarkable cases of cure performed by the agency of mesmerism.

We have our fears that the too rapid dissemination of superficial knowledge of any science, may produce a contrary effect to that intended.

The positive way in which The Mesmeris

speaks of the effects produced, and the manner of doing the same, no doubt will induce many to become mesmerisers; and few have the organizations, or knowledge, to employ the power beneficially; and hence, many will excite the ridicule of opponents, and even of impartial persons. But it is ever thus; phrenology, geology, and nearly every other science, after fighting boldly its enemies, has had a still harder struggle to maintain against its friends; but truth must ultimately prevail, and we hail this new publication with pleasure, as another source from whence may spring a stream of knowledge, to refresh and improve the minds of many. But let the writer bear in mind that it is his duty to restrain rather than excite the love of the marvellous in his readers; it is impossible to calculate the evils resulting from the general excess of this feeling.

LIFE OF MESMER, BY A BELIEVER.

We have now, in a neat pamphlet, the Life of Mesmer. Mesmerism in some shape or other crosses our path at every turn; it is verily like a subtle fluid which surrounds us everywhere.

This short memoir is interesting in many points of view, showing the arrogance and selfishness of an almost infatuated man, and the extreme gullibility of the "People," high and low.

That Mesmer did much there can be no doubt, to introduce mesmerism; but that he shrouded it in such a veil of mystery, we now every day prove, as shows that he either was the dupe of his own fancy, or he duped others by keeping up a show which he knew to be useless.

We are told that in two years, such was his notoriety in Paris, that he received above 16,000*l.* for treating cases of disease; and of such importance did he make his SECRET appear, that 14.000*l.* was raised for him by subscription, in 100*l.* shares, upon condition of his imparting the "secret" to any of the subscribers when *he* pleased. It is a good deal the fashion to declaim against Mesmer, and even to attack what we call Mesmerism, on account of his peculiarities; but the fact to introduce his discovery, or even to make it, an extraordinary man was required. Had he been a quiet, amiable one, we might have been as ignorant as our forefathers of one of the greatest wonders of nature. To us it is a far more agreeable task to contemplate systems and manners as a whole, and dwell upon the good, than by taking them in detail; and because we find a few specks, deploring that the means by which a great end has been effected, and perhaps the only means by which it could be effected have not been exactly as we should have wished them to be.

THE RISING SUN.

We have perused the four first numbers of the above weekly Journal, which contains much that is interesting and instructive upon general subjects. Mesmerism of course comes in for its share, but all is treated with liberality and fairness; we hope it may find readers, but fear this class of publication is, or soon will be, overdone; there is a yearning for something more solid growing up among the many; extracts and short articles will soon be superseded, by continuous numbers of regular works. The desire for knowledge has been excited by this class of publication; knowledge must now be presented in a more solid and useful form.

MEDICO-LEGAL REFLECTIONS *on the Trial of* DANIEL M'NAUGHTEN, *for the Murder of* MR. DRUMMOND, *with remarks on the different forms of* INSANITY *and the Irresponsibility of the Insane.* By JAMES GEORGE DAVEY, M.D.

We regret that space does not permit our noticing or extracting this week from the above work. It should be read by all; and if our legislators and medical men would but learn from Mr. Davey, we should not be long before much that is disgraceful to the present age, and productive of evil in all classes of society, would be remedied. We shall call the attention of our readers at a future time, to much practical knowledge imparted by Mr. Davey, in language as plain as the arguments are conclusive.

APPLICATION OF PHRENOLOGY TO CRITICISM.

Two classes of persons are readers of our Journal, and it may perhaps be difficult to please both, when, as sometimes happens, they do not make sufficient allowances for each other, and for us. The one class consists of those who have never studied any phrenological publication except this. These call loudly for facts,—require us to teach the very elements of the science, and would criticise, as theoretical and speculative, every article that goes beyond the boundaries of their own limited knowledge of the subject. The other is composed of persons who are already skilled, more or less deeply, in phrenology. Some of these have verified its facts to satiety, and studied its principles till they have become familiar as the rules of arithmetic; and they, accordingly, would complain of our dwelling continually on the threshold of the science,—of our devoting sheet after sheet to details of cases, which to them appear like formal recitations, that Mr. A. B. has a nose on his face, and Mr. C. D. has a similar protuberance, and that both of them use the same protuberance in smelling; in short, they demand applications of the science calculated to interest persons who have already satisfied themselves not only of its physical truth, but of its being the true theory of mind. It is our inclination and interest to satisfy both of these classes. We respectfully solicit the first class then, to consider that Dr. Gall began to teach phrenology so long ago as 1796, and that, during the 28 years that have since elapsed, many persons have been studying while the great world has been

laughing; and with their permission, therefore, we shall dedicate a few pages occasionally to the entertainment of advanced phrenologists, of which the present article shall be an example. To the second class, we represent that allowances should be made for unenlightened brethren, and that every detail of facts which arrests for the first time the attention of one reflecting reader, adds strength to the cause. Even to the novice, too, we may add, that if he have good organs of *concentrativeness* and *causality*, the present article will prove not destitute of interest.

A phrenologist of this city, on the suggestion of a friend, studied and analyzed the character of Iago as drawn by Shakspeare, and reduced it to what he conceived to be its phrenological elements. Iago exhibits many of the propensities, sentiments, and intellectual faculties, so powerfully and unequivocally, that no difficulty occurred in deciding on their energy; for example, *secretiveness* is so powerfully manifested, that the organ, if the individual had existed, must have been large; *conscientiousness* is so feebly shewn, that its organ must, on such a supposition, have been small, and so on with others. Where no indication was found in the text to lead to a conjecture of the strength of particular faculties, such as *philoprogenitiveness*, *constructiveness*, *form*, &c., the organs of these set down as moderate, being the degree least calculated to affect the manifestations of the powers, the energy or deficiency of which was more precisely ascertainable. The note of organs thus prepared was the following:—

1. Amativeness, large.
2. Philoprogenitiveness, moderate.
3. Concentrativeness, full.
4. Adhesiveness, small.
5. Combativeness, full.
6. Destructiveness, very large.
7. Constructiveness, moderate.
8. Acquisitiveness, large.
9. Secretiveness, very large.
10. Self-esteem, large.
11. Love of Approbation, moderate.
12. Cautiousness, very large.
13. Benevolence, small.
14. Veneration, large.
15. Hope, moderate.
16. Ideality, moderate.
17. Conscientiousness, small.
18. Firmness, large.
19. Individuality, large.
20. Form, moderate.
21. Size,
22. Weight,
23. Colour,
24. Locality,
25. Order,
26. Time,
27. Number,
28. Tune,

    } full.

29. Language, large.
30. Comparison, large.
31. Causality, very large.
32. Wit, full.

This note was delivered to a second phrenologist, who had not the least suspicion of its being fictitious, and he was requested to write out his opinion of the talents and dispositions which it indicated. The following dialogue took place on the occasion:

2nd Phren. This is a fearful combination; but you have not told me in what sphere of life he moves.

1st. phren. He is an officer in the army, of inferior rank.

2nd. phren. Of what rank? A serjeant-major or a commissioned officer?

1st. phren. Not exactly either; but you may hold him to be an ensign.

2nd Phren. Is he educated?

1st Phren. Not much.

2nd Phren. What is his age?

1st Phren. About forty.

2nd Phren. What is the size of his head? the force of his character depends on this.

1st Phren. It is an average size.

At this conference, a third gentleman, also a phrenologist, was present, who shortly afterwards was intrusted with the secret, which he scrupulously preserved. A few days after this, the second phrenologist met him, and said, that it was a dreadful development he had got in hand, and proceeded thus:—

2nd Phren. Do you know anything about the individual? Shall I be safe to write what I think of such a wretch?

3rd Phren. I know him as well as Mr.—— (the 1st Phren.); you are perfectly safe, and may freely write your ideas without fear of his resentment.

2nd Phren. Was he at the battle of Waterloo?

3rd Phren. No; I don't think he was.

2nd Phren. Was he in the Peninsular war?

3rd Phren. I am not quite certain: but it is probable he may have been in Spain.

2nd Phren. Well, I shall state exactly what his development indicates, whether it be agreeable to him or not.

3rd Phren. Do so, by all means; and I again assure you that you are quite safe from his resentment.

The second phrenologist next day called on the gentleman who had given him the note of development, and put into his hands the following sketch:—

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

"Selfishness will here reign with a predominating sway.—Totally indifferent to the rights

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

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

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

"This is a melancholy picture, and' as I am totally unacquainted with the individual who has sat for it, I have drawn it, not in anger, but in sorrow. There are scarcely any redeeming points. He will not, however, be deficient in respect for his parents, and he will be decidedly loyal; and yet, alas! even in this excellent feeling, *self-love* will display itself. It is his own company, his own regiment, his own king and his own country, as such, that will render them the objects of his respect and regard; and will lead him to treat other nations, particularly the French, with sovereign contempt. The French! why, the very name of that, to him, detested race, will excite all that bitterness, hatred, and contempt, which the vehement, unrestrained, and combined activity of *self-esteem*, *combativeness*, and *destructiveness* can produce.—And the manifestations of these will be powerfully aided by *language*, *wit*, and *secretiveness*. Altogether they will generate a rancour and an abuse, which, if the head had been somewhat larger, would have been as uncontrollable as they would have been tremendous.

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

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

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

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

We add no comment on the complete reflection which this sketch exhibits of the character of Iago as drawn by Shakspere. Every reader may find amusement in comparing the two; and the thoroughly instructed phrenologist will

* We felt some hesitation in printing this sentence, lest it should give occasion to unbecoming jests on the part of the thoughtless and superficial; but it constitutes an irresistible piece of evidence, that the author believed that he was treating of the talents and dispositions of an actual living human being; and, on this supposition, it is in itself so appropriate, that the reader, we hope, will approve of the course we have adopted, in giving the sketch entire as it was written.

reap much pleasure in tracing in his own mind the principles on which the author of the sketch proceeds in drawing his inferences of character from this combination of the primitive faculties. In a subsequent number, we may perhaps unfold the principles, and point out their application, for the benefit of less advanced readers. In the mean time we may remark, that this application of the science is at once highly ingenious, amusing, and instructive. There is first an analysis of the character into its elements by one phrenologist; then these are handed to another quite uninformed as to their source, and he, by synthesis, produces a portrait which turns out to be a fac simile of the original. To a reflecting mind this constitutes a striking proof that we do not juggle with the combinations, but that phrenologists have made decided progress in ascertaining philosophically their effects in nature.

CORRESPONDENCE.

To the Editor of the People's Phrenological Journal.

Sir,—In the report of Mr. Spencer Hall's lecture at the Freemason's Tavern, in No. 18 of the People's Phrenological Journal, it is stated that Mr. Hall, in answer to a question, said "he was not prepared to say whether or not the reflective call the perceptive faculties into action." I think the following experiment will satisfy the inquirer that they really do. Whilst trying the effects of the organ of *comparison* on my daughter, after measuring and comparing the various lengths of the fingers, there happening to be at the same time a handkerchief on the lap with large octagonal figures, and small squares filling up the centres, she traced the lines on both figures with the finger, and compared the octagon with the square. Now I think this plainly proves that the reflective faculty, *comparison*, did bring into action the perceptive faculties, *form*, *size*, and probably *colour*, and this too in a child not ten years of age; the eyes sealed with a mesmeric seal, knowing neither the situation or meaning of *comparison;* and I may add, during perfect silence, as I am no whispering operator, my experiments being made with a view to prove the truth or fallacy of phreno-magnetism; and they have quite satisfied me that not only the organs marked on the bust, but many others, can be excited by contact and pointing—the will having nothing at all to do with it, and that *suggestive dreaming* being taught is unworthy of notice.

I am, &c.

Charles Pembrook.

Birmingham, June 16*th*, 1843.

To the Editor of the People's Phrenological Journal.

Sir,—After a series of interesting lectures on phreno-magnetism in this place (Northampton), by Mr. S. T. Hall, which have created a great deal of sensation in the minds of the inhabitants, a few working men have united and formed themselves into a phreno-magnetic class, which, I am happy to say, is being carried on with much spirit, they being determined to know the truth of the science in theory and practice for themselves. All its members being working men, they have it not in their powor to contribute to its funds so liberally as they would wish to do, and therefore cannot boast of having any variety of busts, &c.; but they intend, as their funds increase, to purchase one or two of the best busts, and standard works extant on the subject. We have commenced taking your valuable periodical, the Journal, the Mesmerist, and the Phreno-Magnet, by Spencer T. Hall. Telling the great importance of the science to themselves, they are also anxious that their fellow workmen should become acquainted with it, and would therefore recommend that they form themselves into societies for investigating the same.

I am, &c.

J. S. Gee.

Northampton, June 13*th*, 1843.

To the Editor of the People's Phrenological Journal.

Liverpool, May 29th, 1840.

Mr. Editor,—

Sir,—As your most useful Journal very properly is ever—equally accessible to Mesmerism and Phrenology, seeing the intimate connection existing between them, I therefore feel desirous of offering you a few remarks on the phenomena of the former, in connection with the latter science. I need not be reminded, but will most freely admit, that there is scarcely a sufficient number of facts at present collected to commence a general plan of systematizing, yet, notwithstanding, I really do think it is quite time that some attempt should be made towards unravelling one of the greatest of modern mysteries: seeing, that should its application only become general, that it is calculated to accomplish so much good for our fellow men. In my humble opinion, public journalists (those especially of a scientific character) cannot be better employed than in aiding and assisting private experimentalists in prosecuting their investigations into the nature of the magnetic agent, and the probable cause why some individuals are susceptible of the magnetic influence, and other some are not; and the reason why all are not, or cannot be made so. It has frequently occurred to my mind, that much of the apparent confusion existing in the minds of some experimentalists on this subject, is, in consequence of their indulging too much in unwarranted speculations, as to whether the mesmeric phenomena be caused by the agency of a spirit, or by the simple inherent property of a certain condition of matter; and if by the former, there exists considerable misgivings as to the legality of such close investigation into the mysterious nature of man's soul. Now if we were only to discharge from our minds the wild speculations of spiritualism, which is a duty I humbly conceive we all owe to ourselves, and consider the phenomena elicited during the mesmeric state, purely as the intrinsic property of a certain state, condition, or modification of matter, and rationally inquire with ourselves the why and the wherefore of all this, as we should of any other branch of physical science, much of this confusion of ideas would be dispelled, and much of what now impedes our path to truth would be removed. We have unquestionably the fact, that all are not equally susceptible of the magnetic influence, every

day looking us full in the face, and that some are not at all impressible; and, consequently, the good to be derived from the practical application of mesmerism must so long remain proportionately circumscribed. Therefore it is self-evident that a solution of this very difficult question would do much towards quieting pertinacious cavillers, and advancing true science. And I would ask, is not such an object worthy of some attention, seeing that the surmounting so formidable a difficulty would so indisputably lead to such important results! It is a question frequently put to myself; and the best answer which can be given, to say the least of it, is very unsatisfactory indeed, almost invariably leaving some vague idea in the mind that there is some cheat or collusion in the matter; and thus I find tends more than any other one thing to prevent the spread of truth. Having had some rather favourable opportunities of experimenting on the nature of the magnetic phenomena, with your concurrence I shall give you the result of my conclusions. First I would remark, and I wish it to be well grounded in the mind of your readers, that the human organized body, like that of all other animals, is composed of exactly similar elementary substances to what the chemist has proved to exist in physical nature; a fact which ought not to be lost sight of during the whole of this inquiry; this being the key or foundation to all possible discovery.

As phrenologists we have frequent occasion to speak of temperaments, and though the rules in present use for determining temperaments are often far from being satisfactory, still, notwithstanding, we know there is a marked difference in individual temperaments; and for this difference there must be a cause, which is very properly ascribed to the predominance of a certain elementary principle in the one individual over that element in another. The next thing to be observed is that, so far as experience goes, the nervous-lymphatic constitution appears to be the most impressible. Why is this? Certainly the most natural inference is, that the elementary principles which enter into the composition of the lymphatic temperament contain much of that particular element which produces the mesmeric sleep, by acting in some particular way on the nervous system. In this temperament I conceive that there are two leading conditions favourable to the particular result, (viz.,) a highly sensitive nervous system, and an abundance of lymph, containing an abundance of the requisite element for so acting on the nervous system and producing the mesmeric sleep. Therefore, with these premises, an interesting inquiry may be instituted, as to whether it would not be possible to supply this element to each individual in whom a natural deficiency is found to exist, by taking some ingredient into the system just previous to commencing your operations, and thereby render every one, without exception, equally susceptible of the mesmeric impress. It must be obvious to every thinking mind, the great blessing that would evidently be conferred on mankind generally, by the universal application of a principle so beneficial in its results. From much reflection on this subject, I have the strongest possible conviction in my own mind that the cause of the mesmeric phenomena is a very subtle fluid existing in different proportions in the human body, differing in quantity with the difference of temperament; that this fluid, like the electric, exists in the animal economy, more or less in a state of equilibrium, being subject only to very slight disturbances from nature (except on rare occasions) and consequently we are not made aware or conscious of its presence, any more than we are of that of the electric fluid, which notwithstanding as certainly exists in all animal bodies. That the action of the operator disturbs this equilibrium, and the consequence is that various sorts of catalepsy are produced; the current of fluid being forced more immediately on to the nervous system. To make my views the more clear, for illustration' sake, we will suppose this magnetic fluid to be the alchohol of the chemists, and that this element existed in proportions varying in each individual with the temperament, it would immediately suggest itself to our minds to supply this element, where a natural deficiency was found to exist, so as to enable us to produce the desired phenomena. And if so desirable a thing could be accomplished, does it not at once appear what incalculable advantage would be derived to ourselves, to science, and to mankind generally, by thus directing our inquiries a little more into the nature of the cause itself, than merely amusing our readers with tales of wonder? It is often triumphantly announced, and justly too, that a cancer has been successfully removed, a limb amputated, and many other otherwise painful surgical operations have been performed without producing the least painful sensation in the mind of the patient; but suppose an individual who stood in need of some such surgical assistance, perhaps even to save life, not being of the impressible temperament, who would of necessity be denied the benefit of being put into the mesmeric sleep, how great a blessing would such a discovery be to one so situated. In my humble opinion we have been too much occupied with amusing ourselves and the public with the singular phenomena of mesmerism, and too little in investigating its fundamental principles. In what I have above stated, I do not wish to convey the remotest intimation of a similarity existing between alchohol and the cause of the magnetic sleep; but it is a fact worthy of notice, that I have found stimulants of that description, taken in small quantities, to produce a greater susceptibility of being thrown into the mesmeric sleep, as also by giving a little action to the body so as to produce a slight degree of perspiration; this I conceive gives a greater activity to the fluids generally, and to the mesmeric in particular. Whatever may be the true nature of the magnetic principle, possibly one common property may pervade the electric, galvanic, magnetic, and mesmeric fluids; but the result of experiments made on each of these, though in many particulars bearing a very close resemblance, are, notwithstanding, sufficiently distinct from each other to warrant the conclusion that they are not identically one and the same; but extensive experiments with one will undoubtedly suggest many very useful trials in discovering the elements of the other. To offer an opinion as to the reason why some individuals are thrown into the state in one way, and some in another; why some invariably fall into the supple, and others into the rigid catalepsy; why some manifest the cerebral organs with considerable force and accuracy; others but faintly, others not at all; while some are awakened immediately by touching any of the mental organs, others whom I have known have gradually fallen deeper and deeper into the sleep by acting on the different organs of the mind. To endeavour to explain these apparently contradictory phenomena would, in the present state of science, involve too much speculation. Whether the cause is confined exclusively within the operator or operatee, or exists in both, will be difficult to say;

but for all this variety of manifestation there must be an adequate cause, and the greatest probability is, that the phenomena is varied by some corresponding change in the constitution or condition of the operatee. But that experimentalists employing different methods of operation, and who in some instances produce the same, and in others very dissimilar effects, should disagree and discredit the facts recorded by each, is, to say the least of it, very unphilosophical; the great probability being, that each employs the same agent, only after a different manner, and consequently produces somewhat different phenomena, no doubt in accordance with some unknown and unobserved condition or circumstance.

If what I have here penned should be the means of inducing some more able mind to turn his investigations into this channel, I shall feel I have rendered some service to the cause, and shall ever feel happy to contribute what may again occur to my mind on the subject.

Yours very respectfully,

R. I.

To the Editor of the People's Phrenological Journal.

In answer to your note upon my letter inserted from the Phreno-Magnet, I shall briefly state my own experience; I shall not offer a theory, as I am not possessed of a sufficient number of facts to do it. While I produced the phenomena as recorded in that letter, I was not in contact with any part of the patient's cranium; I held the right hand of the patient with my left; by which means, I conceive, is produced the supersentient state, a state in which the patient does in a great measure become identified with the operator; but not entirely so, at least in this case, for I could not conceive what parties were doing at a distance, the which she accurately described; neither did I feel in the least intoxicated, nor had I an *idea* of her being so, until reminded of it by another party. When in her natural state a teaspoon full of brandy will affect her, which will explain her being affected and me not. I have not been able yet, by this or any other method, to suggest one single idea to her or any other patient. Anything acting upon my senses she is conscious of, and any attitude I may make, she will imitate; but a unity of ideas I have not as yet discovered, nor have I any reason to infer it; for she has mostly expressed herself quite in opposition to my train of thinking. Then when I educe the phreno manifestations, by touching the several portions of the cranium, I am confident, if I take reason and experience to be my guide, that my mind does not influence hers; for often through my inattention, or not knowing the exact situation of an organ, has she manifested quite a contrary feeling to what I anticipated. Therefore I can speak positively, in all my experience, that I have not produced one single idea or feeling by suggestion. Neither can I by touching any part of the cranium throw her into the supersentient state, so as to produce the phenomena peculiar to that state. But I do not doubt the authority of others, who say they have produced certain manifestations by suggestion; they may have done it. The phenomena in connexion with mesmerism are so various that we cannot tell what might be done. And here I very much blame the several experimentalists, in broaching their discoveries as a universal rule to go by, to judge of the experiments performed by others. It is utter folly to do so, for we scarcely find any two mesmeric patients to manifest phenomena alike. Let each experimentalist record his own experience, and then by a generalization of the facts thus collected, we may come to some sound and definite principles. And then with respect to the observations contained in your note upon my letter in the 17th No. of your Journal, that it was "quite evident other portions of the intellect were active besides the particular organ Mr. J. wishes to illustrate; and this lessens the effect to us. The organ of *size* could clearly have no knowledge of Tom Thumb,—the intellect, *comparison* especially, must have been awake." I am equally puzzled with yourself upon those grounds, and cannot account for it upon any other principles, than that each organ excited has a power of calling to its aid, or of, by sympathy, exciting others; or else, how, when *wit* is touched, do patients fancy they see an object to laugh at, unless some part of intellect be likewise excited? So again with *philoprogenitiveness*; how can the patient fancy she is nursing a child, unless some of the perceptives are excited? and so with most of the other organs. Your objection will equally apply to these organs. But for all this we do not suppose that *wit* is not situated where marked, or that there is no organ giving the feeling of the ludicrous; neither do we suppose that there is no organ of the love of children. These are principles in connexion with mental phenomena, which have yet to be analyzed, and will require a very close application, before we can arrive at any definite conclusions. Having, I am sure, already trespassed too long upon your columns, I shall close, and beg to remain

Yours respectfully,

EDWARD JONES.

Liverpool, June 9, 1843.

TO CORRESPONDENTS.

We must beg the consideration of our correspondents, our space is limited; but all we deem useful shall appear. We deem the arrival of letters, if properly addressed, certain, and we cannot undertake an individual acknowledgment of all favours received; we wish much to forward an interchange of ideas, and shall soon, we trust, receive from our readers cases and facts in support of Phrenology. Mesmerism has for a while driven observation and analysis of the known powers out of the field: there will be a re-action just now.

Eliza.—We are gratified at having so many female readers and correspondents. Mr. Deville's is decidedly the largest collection in London, perhaps in the world; there are several in London, Mr. Holme, the friend of the late Dr. Spurzheim, has perhaps the rarest gems connected with phrenology: his residence is at Highgate. The Museum is not open to the public; but from the gentleman's urbanity and love of science, we believe it would not be difficult to obtain a sight.

An Inquirer.—We do not know on what organ being excited in seeing a procession of any kind pass so as to produce weeping, depends.

Mr. Wilson.—Study from Gall and Spurzheim certainly, if circumstances permit.

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KNOW THYSELF.

NUMBER XXII.] [PRICE 2d

A COMPLETE SYSTEM OF PHRENOLOGY,

(Continued.)

Antagonists.—The bilious and nervous temperaments seem opposed to the enjoyments of the table, the former especially: the nervous under excitement may be conceived, indulging in any excess; but in these cases the feeling is morbid, and generally will be found referring to quality rather than quantity.

The most decided opponent to this faculty is an active intellect; the largest and most active portions of our nature, by an universal law, seek their own gratification; the intellect being in this proportion, the greatest stress is on the brain, the stomach is less worked, and requires less nourishment, than when mere physical or animal occupations are pursued; indeed, when *thinking* at all, few will assert that mere eating and drinking is worthy of much thought. Many will say in opposition to this, that some of our greatest intellectual men have been gourmands and drunkards. This is true, and phrenology alone enables us to account for these apparent contradictions. Human nature is composed of many elements. A man may have a powerful intellect, large *alimentiveness*, strong social feelings, and animal powers generally, with a mixed temperament. Different portions of our brain having different functions to perform, the intellect is excited under its rule, energy is imparted by the feeling, and great things result for the time; but the intellect leading becomes fatigued. The other portions of the constitution, the sanguinous, or lymphatic, claim their gratification with the social feelings, &c. They are now in the ascendancy, and the man is seen in another phase of character,—the intellect rallies, and in its turn ministers to the feelings by its sallies of wit and gaiety; and, till this other class of faculties become again wearied by long use, the most intellectual character may, for a time, succumb to his animal feelings, exactly as a man habitually sluggish or indolent may, by exciting, perform some glorious feat. And men may be seen alternately in all stages, from the unceasing student, who denies himself enjoyment and shortens his life by abstnining from the legitimate gratification of his animal powers, to the mere animal man, who lives a blot upon the fair earth, habitually neglecting the necessary exercise of his intellectual faculties.

Manifestations.—If we inquire what leads to almost any specific act,—such, for instance, as a child sucking from the moment of its birth, we are told it is by *nature*, or *instinct*, it does it: but this account is surely too vague to be satisfactory. The child is impelled to the act by the instinct of *alimentiveness*, which is connected with the portion of the brain we have described as the seat of this organ. We have before shown that the activity of this power does not depend upon the wants of the stomach: children, as well as adults, will continue to eat and drink after their appetite is fully satisfied.

Those persons who think much of the pleasures of the table have this organ large; it gives delicacy and judgment regarding tastes. All celebrated cooks have been observed to possess a full development of this portion of the brain. The gourmand and the epicure are two very different classes of characters, but both under the influence of this feeling; but whether the different manifestations (in the one case quantity being required, in the other quality is the desideratum) results from different portions of the same organ being more or less developed, from the physical constitution, or from the combination of faculties with *alimentiveness*, is a question that cannot, with our present amount of knowledge, be satisfactorily determined. The organ was long considered doubtful; but nearly all phrenologists are now agreed as to its existence, although its analysis is still so incomplete. It is certain that when there is great fulness in this region, we always find either a fondness for good living in general, or extreme partiality for some particular things on account of their taste; at times the most piquant, and in some cases, from a morbid activity, the most simple and delicate tastes only can be tolerated; sometimes the partiality is particularly manifested in food, and at others in drink. Celebrated wine tasters no doubt have this organ large. Illness, by affecting the system, paralyses this faculty; upon returning to a state of convalescence, the reaction is at times ludicrous; we have seen persons shed tears, because they are not allowed to satisfy their cravings; they

will, after a time, laugh at the eagerness they have themselves manifested. When this organ is small, there is an utter disregard for eating and drinking, except as far as necessary to keep up health; and even for that, the trouble and cost will be much thought of. There is no doubt a general sympathy between the functions of the stomach and this faculty; but we have seen the strongest constitutions, with small *alimentiveness*, and with, accordingly, very little general appetite. The usages of society are so much opposed to the due restraint of this feeling, that an individual with a small organ of *alimentiveness*, unless he has considerable *firmness* and *self-esteem*, may be frequently led to abuse the power.

Examples may be seen daily, if we know how to observe: among our acquaintance there is sure to be some who have the full and rounded temple, resulting from the large development of this organ; and who, we know, love good eating and drinking. Mr. Combe records two cases he met with in America: casts of them are to be obtained; they were in the collection of Dr. Morton of Philadelphia. One is the skull of a Dutch admiral, who died at Java in consequence of excessive eating. The organ is largely developed; but still much more prominent in the skull of a convict of New South Wales, who inveigled seven people into the woods, at various times, murdered, and ate them.

There is a case recorded of a girl, in the Annals of Physiological Medicine, who from the earliest infancy exhausted the milk of all her nurses, and ate four times as much as any of the other children.

At the Salpetrière she ordinarily ate from eight to ten pounds of bread daily; but she had fits of hunger, it is stated, when she would eat twenty-four pounds of bread.

On one occasion she obtained an entrance into a gentleman's kitchen, where a dinner was preparing, and devoured the soup prepared for twenty guests, with eight pounds of bread. On another occasion she drank all the coffee prepared for seventy-five of her companions in the hospital. In her skull, which was small, the propensities predominate, and *alimentiveness* is largely developed.

Mon. Descaret mentions the case of a woman who fell a victim to a diseased *alimentiveness*, as an inmate of a French hospital; her appetite was most ravenous. Discharged from the institution, she, upon every occasion possible, stole bread, and any thing eatable. She was afflicted, he states, with an inflammation of the stomach, and not having any means of living, she retreated to the fields, where she devoured all kinds of vegetables, plants, and roots which she could get; but not possessing the faculty of the brute creation, to distinguish what was hurtful, she ate poisonous plants of a most acrid and irritating nature, and died in most excruciating torments. M. Descaret has preserved her skull, and taken a cast of it: the organ of *alimentiveness* is more than double the usual size of it in a natural state.

Animals have this organ in common with man, and it is situated in the same locality, in front of the organ of *destructiveness*, of which, in fact, it is a continuation. We find it in the dog, and in the cat; and we may observe that many domestic animals vary in the manifestation of this feeling; some eat very little, some are very dainty. It is very large in all the carnivorous animals. Vimont calls attention particularly to its great size in the cormorant, the duck, and all birds remarkable for their extreme voracity.

Natural Language.—We confess ourselves unable to minutely describe the expression imparted to the features by the activity of this organ; it may be described as an eager, greedy look; the head is moved from side to side, but inclined more forward than when under the influence of *destructiveness*. The natural language may be studied in dogs and other animals, when they are anxiously waiting to receive their accustomed food, and it is held in their sight but out of their reach; and the same expression will be recognised in man,—modified of course by his organization and other circumstances. We shall now proceed to consider the next organ in the preservative group, No. 8, according to the usual numbering of the organs.

(To be continued.)

PHRENOLOGICAL DEVELOPMENT.

THE head referred to last week under this title, was that of GREENACRE; the development is from a cast after death, from the shaved head. The measurements as given in our last, and the analysis of the character in our present number, are deduced from a paper read at the anniversary meeting of the Phrenological Society, of Newcastle-on-Tyne, by Dr. Cargill, and published at length in Volume I. of the *new series* of the Quarterly Phrenological Journal.

The phrenological features of this head are so strongly marked, as to be obvious at once to all who are superficially acquainted with the science. It will be seen that the lateral, basilar, and posterior regions are the most powerfully developed, and greatly preponderating over those portions of the brain dedicated to the moral sentiments and the intellect. By referring to the bust, this disparity will be more distinctly visible; for if a line be drawn from *causality* in the forehead, and made to pass backwards immediately above *cautiousness*, it will be manifest that the area above that line, the seat of the moral sentiments, is greatly inferior, in extent and depth, to the surface underneath, in which are contained the organs of the animal propensities. If another line be made to pass from the extremity of the former at *causality*, downwards and outwards through the centre of *constructiveness*, that part situated in front of the line will indicate the size of the anterior lobes, or intellectual organs of the brain.

In the present subjects, the part in question

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

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

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

Moreover, his inordinately developed *acquisitiveness* must have furnished a powerful incentive for exertion, whether of an honest or a dishonest description; and his deficient conscientiousness, and small general feelings of morality, with his neglected moral and intellectual education, would oppose but a feeble barrier to the exercise of his cupidity and selfishness.

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

In looking at these traits in his character, through a phrenological medium, it will be seen that they are to be ascribed to the following causes: 1st, desire of property, with indifference as to the means of obtaining it. This is obvious from his remarks concerning the lease, and accords with his large *acquisitiveness*, small *conscientiousness*, small *benevolence*, and moderate *adhesvieness*; a combination, the antipodes of one which would co-exist with the possession of gratitude as a feature of the mind. But his ingratitude is still more glaring in the next fact mentioned: namely, his conduct to his half sister, the only daughter of his father and benefactor! and exemplifies the second powerful principle of action which the cast before us indicates him to have possessed: viz., selfish animalism, unchecked by any feelings of honour or gratitude, (*amativeness* very large, *conscientiousness* small, *benevolence* small, defective reflective intellect, with large *secretiveness*, *cautiousness*, and *love* of *approbation*, only full.

The third strong mental feature to be inferred from the cast, and the foregoing history,

is revenge. We have seen that his malignant disposition incited him to an act of impotent revenge against his father's friend. Here we have again *destructiveness* very large, also *combativeness;* his powerful selfishness was offended, and there was neither benevolence nor conscientiousness to restrain the manifestation of his propensities; but the ridiculous means adopted by him to gain his object, are an indication of the workings of *secretiveness* alone, unaided by the reflective faculties; had these been more moderately possessed by him, he never could have been induced to put in execution so ill-concocted a scheme, and which he would have clearly seen could only end in his own discomfiture and disgrace,—as actually happened. We next hear of Greenacre doing business as a grocer and tea-dealer, in the London Road; and then removing to the Kent Road, still in the same line of business. During this period he was three times married; and it appeared he always managed to get wives who brought him money. He wrote a pamphlet, exposing and deprecating the extent to which the adulteration of teas was carried on, in and about London, which caused his business to increase considerably, the public conceiving his disinterestedness and zeal for their welfare to be as pure and genuine as his teas. He was continuing his business in the Kent Road, with every appearance of respectability and success, when, unfortunately, an extensive seizure of *sloe leaves* was made on his premises; a circumstance which speedily altered people's opinion of him, as may naturally be supposed. For this fraud he was condemned to a heavy fine, but had the address to escape from those who had the process out against him, and finally to elude both the payment of the fine and imprisonment for its non-payment. In consequence of this seizure, he became a bankrupt and went to America. In all these details we constantly trace the workings of his great *acquisitiveness* and *secretiveness*, with weak *conscientiousness*.

On arriving in America he commenced business as a carpenter, and took out a patent for inventing a new description of washing machine (*constructiveness* and perceptive faculties large.) In a year he failed, and returned to England.

(To be continued.)

DR. DAVEY'S MEDICO-LEGAL REFLECTIONS ON INSANITY.

We cannot better introduce the following extracts from the valuable paper bearing the above title, than by quoting the words of the advertisement, by which the subject is introduced to the reader by the author:

The general ignorance and inattention on the part of the public in matters concerning Insanity and the responsibility of the insane, must plead the author's apology for the appearance of the following observations. The present crisis, too, is one which has too surely proved the indispensability of more correct views on the subject. This is readily seen to be the case, if we reflect on the remarks which have of late appeared in many of the periodical publications of the day: and which, it may be added, display generally as little of humanity as they do of reason. When we consider the extent to which the opinions of mankind are influenced by the press, it is impossible not to regret the lamentable deficiency of physiological knowledge which characterizes it. For the opinions about to be submitted to the reader, the author would only require an impartial investigation.

"Errors, like straws, upon the surface flow,
He who would seek for pearls, must dive below."

What the author wishes, in common with many more, is that men should strive *to get below the* SURFACE. The united labours of Bell and Gall in what relates to the Cerebro-Spinal System, have effected so complete and splendid a reform, that the *diseases* to which it is subject can never hope to be understood, without a reference to their great discoveries.

In the present instance, he has preferred to employ the term *mind* and its verbal modifications, rather than adopt the more correct physiological expression of "*cerebration*," first used by Dr. Engledue. Inasmuch as both words express only the function of the brain, and not an abstract quality, the latter will be distinctly perceived to be the more preferable.

* * * * * *

If, as has been described, the brain be the organ of the mind, or, more properly, the seat of all the phenomena called *mental*, it follows, as we have explained, that it must be, as it really is, composed of a plurality of organs, whose absolute functions, though different, are yet so beautifully, so harmoniously blended as to be most easily identified. It need hardly be observed, that the character of man results from the relative proportion, of the intellectual and moral powers, and the propensities. Of these mental qualities thus enumerated there are many varieties, which need not be here specified: it will suffice to observe that each faculty is assigned its appropriate organ, is alloted its locality on the surface of the brain; and which answers generally to the external physical characters of the skull: a fact which enables the phrenologist to anticipate, not only peculiar inclinations and aversions in individual cases, whether they relate to the intellectual or moral powers or the propensities, but, moreover, in some, a predisposition to particular forms of mental disease. We have in many instances availed ourselves of a knowledge of phrenology, in the direction and cure of the insane. Thus, then, it is perceived that, as in the case of the superficial observer before imagined, and of whom we spoke in connexion with the danger of a little learning as applied to another branch of human physiology; a proper knowledge of the mind, as it is called in the abstract, is by no means the simple matter many would persuade us; that, like every other department of medical science, a correct knowledge of the brain, its functions and diseases, cannot be acquired without great industry and patient thought. It is seen, too, that to isolate the *mind*, and consider it apart from the brain, is sheer nonsense. Inasmuch as the brain and its parts have been shown to hold the same relation to the thoughts, the feelings, the sentiments, the affections and the propensities, or whatever else the reader pleases to embody in the word *mind*, that

the heart and its parts, collectively, do to the circulation of the blood ; it follows that, in both instances, the diseases of neither the one or the other can be understood without a preliminary acquaintance with their anatomy and physiology. Who, of the many critics that have appeared in the controversy about the case of Daniel M'Naughten, will presume to such a knowledge ! ! The difficulties, too, are much increased, when we remember the sympathetic and functional derangements to which the heart and brain are liable.

* * * * * *

Moral insanity, of which what is called Melancholia, must be I think regarded as a variety, is a form of disease which comprises endless modifications, and which in every instance depend on the number and extent of the *moral organs* of the brain, which may happen to be affected ; or what is the same thing, on the extent and degree of organic change of the membranes covering the superior surface of the brain, and in contact with them. In what is recognised as Moral Insanity, there is observed a derangement of the sentiments and affections, and which may involve one only, or many of the moral relations of our nature. The long continuance of a disorder of the active feelings, wherein an entirely artificial and morbid relationship would seem to have sprung up between the external senses and surrounding objects, in spite of the integrity of intellectual powers, will sometimes as it were unintentionally on the part of the patient, engender an unconquerable indulgence, in some imaginary cause of so much mental uneasiness — of which of course he is perfectly conscious : he will endeavour to persuade himself of the reality of a sufficient source of his sufferings, and so excuse them to himself.

Habit at length confirms the idea thus self-created, and it is found so to harmonise with his morbid feelings, that he readily yields himself up to it. *Thus is Monomania, but the mere sequence of Moral Insanity.* We have for a long time past expressed this conviction, and therefore experience no slight satisfaction in being supported in it by the very high authority of Dr. Prichard, of Bristol. In instances of *Moral Insanity*, with or without illusion or hallucination, it is common to witness sudden and violent outbreaks of the propensities, which impart to the disease the character of "instinctive madness" as it is termed. The predisposition to such, is however, to be oftentimes anticipated by an examination of the head. For, as has been above explained, both in health and disease, as a general rule it is observed that those organs which are the most fully developed, impart *the character* to the individual case. If sanity presupposes the several organs or parts of the brain in a state of *equilibrium*, then does insanity imply the absence of such. And in this light, it will be apparent. that Insanity may exist with or without disease of the brain, than which nothing can be more true. If for instance an individual has the organs of *cautiousness* very large, with those of *destructiveness* very deficient, it necessarily follows that his timidity, his want of energy of character, will incapacitate him for the ordinary duties of life. We know a case precisely of this kind in a female.

A patient, an inmate of the Hanwell Asylum, labours under a form of insanity, characterised by excessive and obdurate pride. She sits always in one position, with her head thrown upwards, and backwards, and her eyes directed to the ceiling, the legs are crossed, and the body erect as a board. She declines speaking to any one, and if spoken to, exhibits the utmost contempt and annoyance. The only condescension she is ever known to be guilty of, is to inflict a severe chastisement on some person or other, who may happen to incur her *particular* displeasure. So far as we can learn, this patient has no illusion or hallucination ; her intellectual capacities are very good. Yet is she so thoroughly insane, that to doubt it would be indeed *madness*.

This case illustrates the position we just now laid down, viz., that disease or derangement of the brain may be either local or general, exactly as of the heart, or lungs, or liver.

We know too a male patient, also an inmate of the asylum, whose unbalanced brain is made manifest by an excessive action of the organs of *hope, self-esteem* and *love of approbation*. This man is exceedingly clever, and his moral perceptions *generally* are unexceptionable. He has no kind of illusion or hallucination. His existence is, in fact, one of unalloyed bliss. In the words of the poet—

> "He lives in a bright beaming world of his own,
> And the light that surrounds him is all from [within."

This individual has been insane now eight years. He has been once discharged, but such was his eccentricity and waywardness of disposition, that it was found necessary to re-admit him. He is perfectly conscious of his peculiarities. I should add he has shown himself very assiduous in instructing those of the patients who are uneducated. His pretensions as an artist too are by no means inconsiderable. And what adds interest to the case is, his extreme partiality to the society of children, amongst whom he of course reaps the full harvest of his egotism, the which is of so extravagant a kind as to render him unable to preserve his conduct in harmony with the laws of social life ; and such we are disposed to regard as the only test of sanity.

Moral insanity, of which the above are examples, may be exhibited in very various and even opposite ways. In excessive, and profuse, and indiscriminate liberality, or the very reverse ; in fact, in a morbid *perversion* of almost every natural propensity, or active principle of the human mind.

There are at this moment several cases in the asylum, in which the disease manifests itself by an irresistible propensity to lying and cheating, "to commit every kind of obscene and immoral act that depraved human nature ever attempted." The portion of the brain which presides over the propensities, is, of course, no less exempt from disease than that which we have referred to as being the seat of the affections and sentiments, and like it, too, the diseased action may be either excessive or diminished, as in the cases of general mania and dementia, in which the whole brain may be said to be involved. We have above alluded to "instinctive madness" in connexion with a sudden impulse to violence. A knowledge of this form of insanity, first described by Pinel, is of particular importance to the jurist. It is commonly an attendant on mania, and the other forms of insanity, or occurs in the course of the mental disease.

* * * * * *

We know three very instructive cases of mental derangement in Hanwell, in which the disease of the brain is made evident by an almost unceasing display of excited feeling, without illusion of any

kind, or incoherence, or the slightest inclination to acts of violence, similar to that which we see *acted* on the boards of a theatre. These patients appear, when under the immediate influence of their disease, to exist in an atmosphere essentially artificial. Their gesticulations and general demeanour plainly bespeak the exaggerated character of their impulses. At other times these same patients are in every respect *sane*. Such are usually recognised *maniacs*. It would be perfectly impossible to describe, more than very generally, the varieties which attend on insanity, the endless modifications of symptoms which denote disease of the brain. As well may we attempt to specify all the compound attributes of the healthy mind, and to assign them names ; for the diseases of an organ take their specific character from its state during health.

Insanity, like fever, is not necessarily of a continued type. The attacks of the first, like those of the second disease, may be quotidan, tertian, or quartan, or like neuralgic and hysteric affections, the recurrence of insanity may be at uncertain intervals. The duration of the attack is, as a general rule, equally uncertain with the period of its invasion, in those cases wherein the lucid interval is in any way protracted. There is a female patient, at the present moment, in the Hanwell Asylum, who is attacked daily with fits of suicidal impulse. The symptoms last commonly four or six hours. In passing through the ward in which is this poor creature, a few days since, she lamented to us, in the most affecting manner, the miseries she seemed so fated to endure, and expressed a most fervent prayer that she was like some others of the patients around her, mentioning two or three, whose condition is that of approaching idiotcy. When the attack passes off, she becomes comfortable, and occasionally, even cheerful.

There are a great many others in the asylum subject to paroxysms of ordinary mania, at intervals, as various almost as it is possible to conceive. "During the interval, the individual affected is, to all appearance, free from disorder, or the disorder ceases to display its manifestations, though the condition of the internal organs, which is the principal cause of the complaint, has continued to exist." In so far as we have gone, it has been our endeavour to illustrate the connexion and dependency of *the mind*, so called, on our corporeal condition. The brain must of necessity obey the same pathological laws to which the liver, heart, and lungs are made subject ; and hence must its function, like that of the other parts of the body, depend on the integrity of our organism. It is not so generally known as it should be, that Gall has only done for the brain, what other philosophers have long since done for the viscera. The substitution of truth for falsehood, of experiment and inductive research for self-sufficiency and ignorance, are fast converting the vain speculator into the practical man, and the metaphysician into the philosopher.

We only wait so glorious a consummation to be rid at once of the unpardonable ignorance, and unparalleled brutality which has been so apparent in what relates to the case of Daniel M'Naughten.

At any rate, we have a right to infer from what is contained in the preceding sketch of the different forms and modifications of insanity, and its origin, in certain altered states of the brain and membranes, that the disease already appears to the reader a very different thing to that he has been in the habit of supposing it to be.

APPLICATION OF PHRENOLOGY TO CRITICISM.

(Continued.)

We propose, in the present article, to redeem the pledge given in our last number, to unfold the principles on which the sketch of the natural dispositions and talents of Iago was inferred from the note of the development given to the author of it. Having done this, we will then compare the sketch with the character as drawn by Shakspere, and thus enable our readers to judge for themselves how far the two may be deemed counterparts to each other.

The chief difficulty experienced in drawing the sketch, was, how to state what the development really indicated. The character pointed out by it appeared so utterly depraved, that it required a constant reference to first principles, to justify the unmeasured language which was found necessary to employ; but when the author had overcome the scruples suggested by delicacy, and mustered resolution fearlessly to follow out the principles of the science, it was easy for him to proceed, for the character was so strongly marked that he could scarcely mistake its leading features.

This remark is especially applicable to the first inference from the development, viz. the utter selfishnes of the individual. *Selfishness* is the result of large *self-esteem* and *acquisitiveness*, with deficient *benevolence* and *conscientiousness;* and if *adhesiveness* also be small, it will indeed "reign with a predominating sway;" *love of approbation* also being moderate, it was inferred that the individual "never gave a penny in charity in his life," because there is not a single feeling left in the mind which would prompt to the performance of a charitable action.

That "he would witness with indifference a case of distress or outrage," was inferred chiefly from his small *benevolence*, joined with *combination* which produced his complete selfishness. *Cautiousness* would add to his indifference, by suggesting the possibility of troublesome or injurious consequences to himself from the display of active *benevolence*. To excuse to his mind his apathy in a case of extreme injustice or distress, he is represented as adding, with a growl or a curse, "why did they (the sufferers) not take better care of themselves,?" &c. This would arise from a conscious feeling in himself, that with his superior *cautiousness* and *intellect*, he would have taken better care had he been placed in similar circumstances; and hence the aspect of their distress excites in him only *self-esteem*, and gives rise to contempt for the folly of those who had placed themselves in such situations.

Self-esteem prides itself upon those qualities which the individual most strongly possesses, and it gives a sort of contempt for those in which he is deficient; and, as in the subject before us, the feelings were all selfish, with a deficiency of the moral sentiments, it was inferred, not only that he would "utterly despise and contemn those who acted from noble and

disinterested motives," but that it would be "extremely difficult for him to conceive this to be possible. But though difficult it was not impossible,—the large endowment of the intellectual faculties could not but lead him to perceive, that some persons did occasionally act in opposition to their apparent self-interest. This discovery, however, would by no means raise them in his estimation. Esteeming nothing to be which did not directly or indirectly terminate in self, he would assuredly turn round and "regard those as fools and blockheads" who acted from motives, the excellence of which he was utterly incapable of perceiving.

Generosity of conduct springs from *benevolence* and *conscientiousness*. We have seen that these formed no part of the character we are considering; and, though *love of approbation* or the desire of standing well in the opinion of others, might have exerted a considerable influence on the conduct, this was also moderate; and hence that love of fame which often prompts to deeds of virtuous enterprise would be in a great degree a stranger to his bosom. He would not, therefore, "seek reputation at the cannon's mouth." *Selfishness*, which we have seen enters so deeply into the character, would ever prompt the question "*cui bono?*" And his want of sympathy with those who acted under the influence of love of glory, or renown, would lead him to add them to the "aforesaid catalogue of fools."

That "he would tremble at every joint before the battle commenced," is chiefly referrible to his very large endowment of *cautiousness*, and to his moderate endowment of *hope*. In such trying circumstances, a sense of duty often sustains the mind; but he could derive no support from this source; and when we advert to the whole development, we may easily conceive the gloom and the horror which would take possession of his soul. Even in the best constituted minds, and to those who are veterans in war, the "dreadful note of preparation" will always inspire with more or less of the sentiment of fear. *Cautiousness* is the first faculty which is brought into activity in the immediate prospect of a battle, and it is not till after the action is fairly begun that *combativeness*, *destructiveness*, *love of approbation*, *self-esteem*, and *firmness*, come into activity, and almost, if not altogether, overpower that fear which at first was so predominant. The individual in question would therefore "by no means be a coward," not only because his *combativeness* was full, but chiefly from the large endowment of *self-esteem* and *firmness* which gives determination to the character, and the resolution to stand to the last. Still, however, his large *cautiousnsness* and moderate *love of approbation* would manifest themselves. He would not be found in the "forlorn hope," or fighting in the foremost ranks, but would take especial care not to run *unnecessarily* into danger. In short, he would be better fitted to *sustain* than to make an attack. "But wo to the hapless victim whom his sword should strike to the ground," &c. *Combativeness*, *destructiveness*, and *self-esteem*, uncontrolled by *benevolence* or *conscientiousness*, would then come into resistless activity, and the most intense delight would be experienced in "transfixing him with multiplied wounds." The same combination would lead him to view with ecstacy the destruction of every rank and battalion of the enemy, "and if by the artillery so much the better;" not only because the destruction would be more complete, but because it would be effected with much less personal risk. His capacity of perceiving the advantages of skilful measures is evidently founded on his powerful intellectual developments.

A talent for humour is inferred from *wit* and *secretiveness*; and when, to this *combination*, *destructiveness* is added, it produces *satire*. *Benevolence* and *conscientiousness* being deficient would render it "biting, severe, sarcastic;" and his small *adhesiveness* would lead him to "spare neither friend nor foe."

It is scarcely possible to conceive a development more admirably fitted for enabling its possessor to "veil his doings in the most impenetrable secrecy;" and when we advert to the nature of these "doings," never was such a development more necessary. When it was inferred that if he would pursue his own selfish ends and gratifications, without once being turned aside by the calls of *benevolence*, *justice*, or *friendship*," it is evident that his actions would be of the most nefarious and criminal nature; and it is stated towards the end of the sketch that but for his large endowment of *intellect* and of *cautiousness*, he must long since have committed crimes which the justice of his country would have revenged. It has often been remarked, that of all professions that of a consummate rogue is the most difficult to follow, and which most of all requires the constant exercise of the greatest talents. Accordingly these are possessed in the present case in a very high degree. The primitive faculties which produce them are,—*intellect* to conceive and devise the best plan of villany—*secretiveness* to conceal the deep design, with the additional power which this faculty gives, not only to penetrate into the motives of others, but also to personate a character totally the reverse of the real one—*cautiousness* to inspire constant watchfulness and circumspection—and *firmness* to persevere to the last. No "compunctious visitings of nature" would interfere with his "fell purpose of revenge (and it was predicated that he would be revengeful,") or whatever other deed of darkness he might be prosecuting; and this arises from *benevolence*, *conscientiousness*, and *adhesiveness*, being all decidedly deficient. To the whole of this combination we have to add the large endowment of *individuality*. This faculty takes cognizance of facts and occurrences, and gives a capacity for details. Nothing escapes the observation of one in whom it is large, and acting along with *secretiveness*, it gives the tact of perceiving whether what we have said or done has produced the effect we wished and intended. Where it is remarkably deficient, the individual is apt to

be more attentive to what is passing in his own mind, or to what he himself is saying (particularly if *concentrativeness* be large,) than to be keenly observant of the impression he has made on those to whom he has addressed himself. *Firmness*, *self-esteem*, and *secretiveness*, are the chief elements in which the inference was founded, that "no human being would ever be able to extract from him that which he had determined to conceal," though the other faculties mentioned materially aid this power. His pride and implacability were inferred from his large *self-esteem* and *destructiveness*, with deficient *benevolence* and *conscientiousness*.

That he would be "an adept at seduction," and that he would "most delight in this way to gratify his passions," was inferred from his large *self-esteem*, *secretiveness* and *amativeness*, with deficient *conscientiousness*. On this point we beg to refer to an article of our present number on the combinations of *self-esteem* with the other primitive faculties.

His moderate *ideality* and the other sentiments, particularly *hope*, being also moderate or deficient, accounts for his distaste for poetry; and his large *acquisitiveness* would lead him to marvel at any extravagance of expenditure in purchasing works of this nature.

Hope, as its name sufficiently indicates, inspires with delightful anticipations in the prospect of the future, while *cautiousness* gives rise to feelings of an opposite description. It is easy therefore to see that "his anticipations would never be delightful, but always full of apprehension."

Veneration is the chief ingredient which enters into filial duty. This is the only one of the higher sentiments which is well developed; and being the one, nothing more could be predicated than that "he would not be deficient in respect for his parents." *Veneration* also leads "to reverence of ancestry and of superiors in society," and thus is one of the elements of the sentiments of loyalty. But as loyalty, in the most comprehensive sense of the word, would seem also to imply *adhesiveness* and some of the higher sentiments, not mentioned as large, this feeling is represented in the individual before us to partake of a considerable admixture of selfish principles, which would lead him in some degree to identify himself with the prince whom he served; hence also his exclusive preference for his own company, regiment, and country.

(To be continued.)

Dictatorial Manners.—In the too frequent way of communicating even useful counsel, there is almost invariably something to vex, often to insult, and almost always the arrogance which assumes authority, and exercises a species of despotism. Now if men were as willing, and as ready, to give reasons as they are to give rules, much mischief might be prevented, and some good might be done. Pride is undoubtedly gratified by being enabled to deal out its animadversions, and self-regard is flattered, but at a terrible expense—a great sacrifice of benevolence. Yet, it is no small part of good breeding and good morals to give appropriate advice appropriately.

CORRESPONDENCE.

To the Editor of the People's Phrenological Journal.

Sir,—I forward the following facts, thinking they may interest several of the subscribers to your periodical journal.

Louisa Taylor, aged sixteen, came from Hull a little more than two months ago, to visit her sister, who resides in Bradford, and lives next door to Mr. William Prest, a practical mesmero-phrenologist. When about a year and a half old, L. T. was deprived of the proper use of her right arm and left leg; and although several medical men were consulted about her case, she derived no benefit from their treatment. During the last two or three years she has grown stouter, but the paralysed limbs have become worse, and she has frequently fallen whilst walking along the street. Her neighbour, Mr. Prest, seeing her unfortunate condition, proposed to try the effect of mesmerism once or twice daily, for a few weeks, to which, after some hesitation, she consented. He found some difficulty at first, owing to chronic inflammation of her eyes; when, however, she had been operated upon about a week or ten days, they had regained their usual strength and appearance, although previously inconvenienced by them for some months. The magnetiser called upon me a few days ago, to ask if I should like to see her before she returned to Hull; and stated that he had found her a good phrenological subject, as well as capable of evincing community of taste. He brought her to my house last evening; and as her case is a very interesting one, I invited a few friends to witness it. She told us that she felt every week increasing strength in her arm and leg, and looked forward with much pleasure in confident anticipation of an eventual cure. After being operated upon for about one minute, she fell into a state of mesmeric sleep, when the operator, in addition to the ordinary manifestations, elicited some others which I shall briefly notice.

Idleness and *industry* were excited at pleasure. When the upper part of *colour* was pressed, in connection with *individuality*, she saw corresponding changes. A man with white trowsers at the upper portion; the pressure being removed to the middle, the trowsers became red, but black on the outside of that organ being excited. *Individuality* and the centre of *form* being chafed, she told us she saw a man with a pug nose; if the pressure was applied to the right, his nose was long; but on touching the left she said that his nose was flat. The bottom of *locality* being acted upon, she invariably moved her hand as if in the act of making and throwing away soap bubbles; on being asked what she was about, she replied, "What, don't you see? I am making blobs." When the centre of this organ was touched, she struck out her hands and made an attempt to swim: the upper part *locality* was then excited, when she instantly altered her gesture, as in the act of rowing a boat. The inner portion of *causality* being acted upon, she invariably begins to wind; but changes this motion for rolling, if the finger or instrument be placed on the outer side of the organ. The last manifestation was *pity*; when she turned her head away, and with a countenance expressive of distress, said she saw a poor old man.

We then wished to see a powerful demonstration of the *community of taste*. The magnetiser being in contact with her, took hold of Mr. Crofts, he of Mr. Roberts, Mr. R. of Mr. Joseph Hollings, I joining him at the extreme point of the chain

put a little ale into my mouth, and on asking what made her move her lips, she said she tasted ale. After rinsing my mouth I swallowed a little mint water, which she could not so readily distinguish, but said it was teetotal drink ; but on being asked whether it were ale, wine, or mint water, she replied mint water. I afterwards put salt into my mouth, but she could not tell what she then tasted. As the taste of mint still remained in my mouth, and Mr. Crofts out of curiosity had also tasted the same, the chain was discontinued. Mr. Roberts then taking hold of the magnetiser, took a little salt into his mouth, when she instantly "set a face," spit out, saying it was salt. Mr. Joseph Hollings next took hold of the operator's hand, and ate some very hot pickle ; when asked what she then tasted, she replied "mustard."

L. T. was then demesmerised, and the magnetiser went into an adjoining room, and in about two minutes again threw her into a mesmeric sleep, although he was several yards distant, and separated from her by a thick wall. I talked to her during this time, but could not prevent her falling asleep.

This young woman is now about to return to her friends in Hull ; and it is to be earnestly hoped, that notwithstanding the opposition mesmerism has almost invariably met with from medical men, she will meet with some scientific operator, who, for the sake of humanity, will take an interest in her case, and continue the treatment from which she has already derived so much benefit.

I am, &c.

WILLSON CRYER.

Bradford, June 16th, 1843.

To the Editor of the People's Phrenological Journal.

SIR,—If you think the following phreno-magnetic manifestations which I educed from my sister, worthy of your notice, amidst the mass of experiments which are now being poured forth from every quarter, I shall feel highly gratified by their insertion in your valuable Journal. She is the patient upon whom I produced the experiments contained in my letter in the 17th number of your Journal ; and likewise the subject of my letter in the 4th number of the Phreno-Magnet ; the which letter, with your notes appended, you have inserted in the 16th number of your Journal. It will be folly now, after all that has been said and done, to go on with the hackneyed arguments of "collusion, imposition," &c. ; suffice it to say that these experiments were performed in the presence of highly respectable and intelligent parties of all shades of speculative opinions, the whole of whom, with scarcely a dissentient voice, being perfectly satisfied that every thing was conducted both fairly and honestly. With a deep sigh after two or three minutes' gazing and holding of hands, she falls into the mesmeric sleep. The first organ touched was the lower portion of *philoprogenitiveness*. To save repetition, it must be understood that *language* is always touched when she gives expression to her feelings by artificial language. She commenced as if calling a dog to her, then used the words, "Come here, Dash, &c.," at the same time patting her knee, then she appeared as if stroking the dog. At other times, when this organ is excited, she seems to be playing with a cat, using the words, "Come here puss," &c. *Wit* being combined, she said, "What a funny dog, what has been to do with you, Dash ? where have you been ? why some one has shaved your head !" She seemed highly amused with the dog's appearance. The upper portion of *philoprogenitiveness* next being excited, she immediately commenced as if nursing a baby with much good humour, and said, "It is a very good baby, that it is ; it never cries, it never cries, the sweet little dear." *Wit* being added, she said, "What a funny baby, what droll eyes it has, how they roll about ; I never saw such a funny baby, &c." *Wit* being discontinued and *veneration* combined, she held up the child with both hands, as if presenting it to her Maker, then gave utterance to a most impressive prayer for the future welfare of her dear child ; on *hope* being combined, it produced a very pleasing feeling, when she said, "I have hope in the Lord that he will protect my child ; yes I have hope, I have hope, &c." *Combativeness* only combined, immediately produced an angry countenance, with much agitation of feeling, with the words "naughty baby, naughty baby ; I don't like to whippy, but I must whippy naughty baby, I will whippy." With that she gave the child a beating, but the act was done with evident pain of mind. *Weight* alone, combined, she commenced rubbing down her arms, and very much complained that the child was "so heavy, that it pained her very much, &c." *Number* alone combined, she appeared to be counting something that was around her, then to a question being put to her, said, "Oh, these dear little children, &c ;" then began again of counting, and would so have continued counting, if not stopped by the withdrawal of the finger from the organ. *Order* alone combined, she assumed a sort of prim attitude, put herself and baby (an handkerchief) in good trim, and said, "I like to be orderly with my baby." She was told that she was very slovenly ; she said, "I am as neat and as clean as I can be while nursing ; but my baby is in order, &c." She was then told that her baby was very dirty ; this produced much pain ; she cried, and said "she wished her baby to be neat ;" then commenced putting it to rights : she appearing to be labouring under so much pain for her child, was told that her child was now very neat and clean ; her countenance immediately brightened, and she said, "I thought so, I always wish it to." *Adhesiveness* alone combined, she at first pressed the child to her bosom most affectionately ; then, as the last organ became more active, she clasped me around the waist, placed the side of her head upon my breast, and groaned, and said, "O, I love you." "Do you not love the baby ?" "Yes, but I love you better." *Adhesiveness* in her head is well marked. *Self-esteem* alone combined, she assumed a very haughty method of nursing the baby, held her body very erect, and said to the questions put to her, that there was no baby like hers, hers was a nice baby, and no one must insult her by asking her questions about her baby. *Love of approbation* alone combined, she began nursing the baby in a very affable and pleasing manner. She was now told that the company wished to have her baby, to which she said, in great surprise, "do they, will anything else do for them ? I wish to please them, ask them will anything else do, I cannot give my baby." She was again told they must have the baby ; she said, "then give it them, but they must return it." She was told they must have it for good, she then cried and seemed to be labouring under much pain ; it was now thought advisable to relieve her by telling her they did not want her baby, she immediately brightened up her countenance, and said, "O, I am so glad, I will do any-

thing else to please them, I do so wish to please them." She was then asked would she pull off her shoes. "O, yes, I will do anything to please them instead of giving my baby;" with that she flung off her shoes, and said, "there, will that please them?" There were several other very interesting combinations with *philoprogenitiveness*, which would occupy too much space to insert. *Inhabitiveness* and *time* were next excited; she sang "Sweet Home:" *self-esteem* was then added, when she assumed a very haughty attitude, altered the form of words in the song, introduced the word or pronoun "my" into every line, such as "there is no place like *my* home;" as the organ became more excited, her language consisted of, "my home, it is my home, there is no place as good as my home," &c. *Adhesiveness* and *combativeness* were next excited; she with one arm clasped me with great force round the waist, got up from her chair, while with the other arm she appeared to be guarding off some assailant; she at last became very violent, and said, "take care of that fellow, he is coming to hurt you; then addressing herself to the supposed aggressor, she said, "keep off with you, if you dare to hurt him," &c. This last combination had a very imposing effect, and to be appreciated must be witnessed. *Acquisitiveness* being excited, she stole everything she could lay her hands upon, rifled my pockets in the most determined manner, and placed all with a smile of gratification underneath her dress. *Veneration* was next excited, when she was asked to restore the articles which she had stolen; but she appeared completely absorbed in meditation, and did not appear to understand the meaning of the request; she was told if she did not return them she would offend her Maker, all of which proved of no avail, she seemed utterly heedless of everthing that was said to her. *Conscientiousness* was then excited, but *veneration* discontinued, when, as if she had received an electric shock, her countenance became distracted, a perfect picture of repentance and remorse; she then commenced rubbing each side of her head upon the organ of *acquisitiveness*, and appeared to be suffering under much mental agony, after which she threw the stolen articles with great violence upon the floor, and said she had done wrong in having other people's goods in her possession and that she "was ashamed," that she "had done wrong." Being asked, why did you do it? she said, "I could not help it." *Acquisitiveness* was again repeated, when she stole as eagerly as before. *Conscientiousness* being again excited, she as before flung them upon the floor, and then rubbed her hands with apparent satisfaction. She was now asked to go upon her knees to ask pardon for what she had done, to which she replied with a stern voice, "No, I have returned the articles, I have done my duty, and that is enough." *Secretiveness*, and *acquisitiveness* being combined, she became very amusing, she grasped at everything within her reach, and then with a very knowing shake of the head hid them under her dress, and appeared to glory in the act. She was now asked to tell some of her secrets; she said, "I will tell no one any of my secrets;" "will you tell me a secret, if I will tell you one of mine?" "well tell me;" "but will you tell me, if I will?" "you may tell me if you like." Her answers were all of this evasive character. I then told her one of my secrets in confidence, to bribe her to tell me one of hers; to which she immediately replied, "what a spooney you are for telling." I then excited *number* in combination, and told her if she would tell me one of her small secrets, I would give her a check for ten thousand pounds: she then said, "Ten thousand pounds,—one, two, three, &c.,—well, ten thousand pounds is no small sum—well, let me have it." Upon which I gave it her (a piece of paper) expecting to have one of her secrets told me, and asked her what was her secret; she said with an air of complaisance, "I am not very well, that's it." I next endeavoured to bribe her by giving a greater sum, and offered her ten hundred thousand pounds for a secret: she again replied, "Well, let me have it, I want it." I again gave her a piece of paper, as the pretended sum, which she immediately placed beneath her dress, with a smile of gratification, and a very knowing shake of the head; she then said, "well then, I will tell you a secret, I have a new dress." Other bribes were offered her; but it was of no use, she in this manner evaded the whole of them. *Constructiveness* being excited, she appeared to be engaged with something upon her knee: *ideality* being added, she said, "there, I have the idea now, it will do." *Self-esteem* being excited, the countenance immediately assumed a scornful and haughty appearance, the head at the same time was thrown very much back, so much so as to fall backwards if not prevented: she appeared to consider all around as much beneath her notice. She was asked if she thought herself equal with the queen? "The little puss, she is only a human creature like myself; she has had better advantages than I, but I have qualifications which she has not." "Is not the Queen your superior?" "She might be in some things, but I can fight my way through the world better than she can." "But you seem very haughty with me, your brother." "I know you are my brother, sorry I am for it; you insult me, I impute it to your ignorance; it is a proof of your ignorance, or else you would not insult me." *Love of approbation* being excited, and *self-esteem* discontinued, produced quite an opposite character. *Benovolence* being excited she emptied her pockets of their contents, and cried when she had no more to give to some imaginary person in distress. The lower portion of the same organ (*pity*) being excited, she said, "Poor thing, what a pity, why don't you pity her?" but she would give them nothing. *Veneration* alone, produced a most fervent prayer, with face up and hands clasped: "How do you feel?" "Very good, very happy." *Benevolence* combined, she said "I wish you were good, I feel so good." *Benevolence* discontinued and *self-esteem* touched: "How do you feel?" "I feel the flesh warring against the spirit;" this was said in evident pain. *Self-esteem* discontinued and *cautiousness* touched, (*veneration* all this while excited,) this produced a most violent trembling with the appearance of agony and despair; I was obliged to discontinue it, the effects seemed too powerful. After she was a little quieted, to the question "How do you feel?" she said, "I feel I have my doubts." "Have you no hope?" "No," most pitifully. I excited *hope*, when she immediately put on a most pleasing smile, clasped her hands, and with her face turned upwards, said "I have hope, I have hope, yes, I have hope." This last produced a most affecting sensation upon all present. I discontinued *hope*, and again touched *self-esteem*; it produced a solemn shake of the head, with the words, "I feel that pride will creep in," &c. Removed the finger to *firmness*; the head became erect, the hands clenched. "How do you feel?" "I feel firm, I

will stand firm through good and evil report, I will not waver." *Wonder* alone being touched, she lifted up her hands as if in great surprise, leaned back in her chair, and exclaimed with peculiar emphasis, "Wonderful! wonderful!—lost in admiration!—prodigious!" *individuality* being combined, she said, "Oh! those mountains! prodigious! *Colour*, "O those green mountains! beautiful!" *Locality* was next added, when she exclaimed, "Paradise! Paradise! heavenly!" She then recited the hymn, "There is a land of pure delight," &c. *Form* also being added, she then exclaimed, as if in more intense rapture, "O, what a host of angelic beings!—lost in admiration," &c. This last group of organs comprised a series of most interesting experiments, which appeared to be fully appreciated by all present. *Wit* and *tune* produced an attempt to sing "*Jim Crow*." then she sung, "O, you are a rum fellow, you are such a rum fellow, you are a Tim Bobbin, you are a brother to Tim Bobbin," &c. *Wit* and *size* combined, she burst into a hearty fit of laughter, and said, "What a lankey; did you ever see such a long lankey of a fellow? Do you know who it is? why it is Mr. ——." The finger was moved to the inner portion of *size*, when she pointed to the floor, and said "Why the fellow has become so insignificant, he is not worth my notice." The finger was now moved backwards and forwards upon the organ of *size*, which produced a very strange effect upon her; she appeared to be attentively watching something; she was asked, what did she see? she said, "Why I never saw such a droll fellow in my life, he is up and he is down, he is up, he is down, he is now in the high lands, he is now again down;" at the same time she kept moving her hands and body to follow the words. Her attention became at last quite fixed; she was then asked what she was doing, she said, "Don't disturb me, I am watching him, why don't you watch him? why he would make a pig laugh, for he is up, and he is down," &c. She at last appeared to get tired of his antics, I then moved my finger gradually towards *form;* she then pointed to the floor, at the same time turning round, and just as my finger passed the inner extremity, she exclaimed with evident satisfaction, "He is gone, joy go with him." The effects of this last combination were so amusing, that it produced much excitement upon all present, and to attempt a description would be folly. *Imitation:* she imitated some parties in their manner of walking, then imitated a female friend of hers; after going through a few polite ceremonies, as if receiving a friend, such as rubbing of the hand, &c. &c., she said, "How do you do, Miss Jones; where have you been so long? come and see my little boy; how are your brothers?" &c. She afterwards became a complete echo to every noise in the room; whatever any party said or did was imitated by her; some whistled, others clapped hands, sung, passed jokes, crowed, cried, whispered, with several other strange noises, which were all echoed in due order by her. *Veneration*, *firmness*, and *self-esteem* being combined with the last-named organ, upon which her hands moved in the graceful style of a public orator, her head assuming a more erect position, and in everything corresponding to the motion of her hands. Upon *individuality* being touched, she was asked, "Who are you thinking of?" to which she answered, "The Right Rev. Hugh McNeil, (the patient being a great admirer of the reverend gentlemen, and a frequent attendant at St. Jude.) She was then asked what she was thinking about him, when she commenced nearly as follows:—"Dear friends,—I tell you, keep to me,—stand round me,—keep close to me, and I will support you; if you do not, they will creep in—yes, I say, they will creep in by degrees, until they gain the ascendancy over us, and we shall be where we have been.—There is treachery; they appear with fair faces, but what is behind?—deception; therefore I repeat, stand firm, keep to me, stand round me, and I will support you." Upon *comparison* being added, she commenced a new strain, somewhat to the following effect, the movement of her hands assuming a more argumentative style:—"Supposing two men went into a distant country, and on their return each gave a different account of this country; the one stating that the fruit was delicious, and the other that it was not: now both being respectable authorities, how shall we decide which is correct? now a third person who had been in the country, and tasted of the fruit, could judge for himself." During the delivery of the above, which was done with the most imposing effect, the reverend gentleman was personified to the very life. The long pauses, the graceful attitude of person, the oratorical style of delivery, &c. &c., were so well displayed, that it forcibly impressed every one present of the correctness of the copy. At a subsequent period, when *imitation*, *veneration*, and *destructiveness* were combined, she became very violent; she began as follows, with great emphasis:—"Come to the Lord, time after time have I told you, why do ye not come? if ye do not, destruction shall come upon ye,—hell and damnation shall be your portion." She then became so violent as to fall exhausted into my arms. *Causality* being excited, she was asked what she thought of mesmerism; she said, "I have reason to think well of it, are you not aware of it? Are you not aware what good it has done me? has it not relieved me of my sufferings?" It has perfectly cured her of the tic doloureaux, of which she had been suffering for nearly three years. She was then asked, what did she think of Mr. McNeil preaching against it? she said "It was because of his being ignorant of the science, of the good it had done. I wish I could speak to him, to tell him what good it has done me. He ought to be informed upon the subject." "Did you believe what he said, when you heard him preach against mesmerism?" "Yes, his arguments appeared so good, they were so convincing." "What do you think of Phrenology?" "I think it a valuable science; it teaches us a correct knowledge of the human mind." "Did you believe in mesmerism after you were mesmerised the first time?" "No." "Did you after the second?" "No." "The third?" "No." "What made you believe in mesmerism?" "It was after seeing Mr. C. mesmerised." "Would you like to be mesmerised again?" "O, yes." "Would you like to be mesmerised now?" "Yes, mesmerise me, come, mesmerise me; come, come." The last words were spoke with great earnestness. She was awoke after having been in the sleep for better than three hours. She felt very well, and much refreshed after it; remembered nothing of what had occurred during the sleep. She was at one time told, previous to being awakened, to read the next morning, at precisely eight o'clock, the eighth chapter of Isaiah, then to sing "There is a land of pure delight;" afterwards to give me a kiss. When morning arrived I kept a close watch upon her; she was up as usual between six and seven, when within about a minute of eight she went to the sitting room, and remained there

about five minutes, then returned with the bible in her hand, and said in surprise, "Why, Edward, it popped into my mind all of a sudden to read this chapter," pointing to the identical one named. "How strange it is, here is one of Mr. McNeil's texts in it, I suppose I must have given it out last night while I was mesmerised." After the excitement was over she laid the bible down, and began of singing "There is a land of pure delight." She then said, "You have acted upon some pleasing organs last night, for I feel *ideality* so active, I could sing with such pleasure. And you have likewise acted upon another very pleasing organ." "Indeed!" said I, "what organ is it?" "It is *adhesiveness*." "Well, towards whom do you feel attached?" "Towards you." It now became quite evident from her countenance that she was labouring under strong feeling. She was now just upon the point of going out upon business, and said while starting, "Indeed, Edward, if I were going far I would give you a kiss." She was then told by a party present, that she perhaps would better give one. "Very well," she said, and by so doing she appeared very much relieved. Space will not permit of any remarks being made upon this last experiment. It is evident it will lead to something very valuable; the several acts not being merely mechanical, but proceeded from an internal feeling.

P. S. I have just received the 19th No. of your Journal, wherein I find a letter from Mr. Rumball. The high terms in which he speaks of Mr. Burke's lectures I fully coincide with. A more able course of lectures, on the ultimate principles of phrenology, I have never met with. But I am rather surprised that Mr. R's *love of approbation* should be so active. I think the most worthy treat in a philosophic mind, is a desire to advance science. It appears to me rather humbling, to find any one over anxious to gratify their love of praise. Wherever we find a unity of sentiment, let us hail it with pleasure, as an additional confirmation of the deductions we have ourselves arrived at; and not descend to inquire who can lay claim to priority,—a feeling not now encouraged in the school-boy.

To the Editor of the People's Phrenological Journal.

Sir,—My assertion, that "the phrenological organs never have been, nor can be, excited by mesmerism," has, I observe, aroused the ire of certain parties. The question is one which should not lead to personalities; and I for one wish studiously to avoid them. But many recent opportunities of testing mesmerism have been afforded me, and the results fully justify me in reiterating my assertion; and, adding thereto, that the whole system is one of complete delusion, or imposture; that no mesmeric influence whatever exists or ever did, but in heated imaginations; and that I am in a condition to prove this publicly or privately, wherever and whenever any recognised operator shall afford me an opportunity.

I am, &c.

J. Q. Rumball, M.R.C.S., &c.

Strand, June 24th, 1843.

TO CORRESPONDENTS.

Querist.—No organ has been discovered as manifesting the faculty of will. We question the correct use of the term faculty as applied to will; we cannot understand its use in application to will. If will means a power to determine, independent of the motives supplied by other powers, we understand nothing about it; if it is nothing more than the strongest motive, resulting from the largest or most active organ, or group of organs, we do not see how it is a faculty.

Eliza J.—It is a nice point to advise upon without a correct cast of each party. If *self-esteem* and *combativeness* are both large in her own head, and she marries a gent with the same organs large, there will not be always sunshine around their domestic hearth; but other feelings may give a decided balance to the bright side of the question. We do not think opposites in character most likely to produce happiness.

An Incipient Student.—The best way to exercise conscientiousness, is to keep out of circumstances which appeal to the lower feelings, and by every means cultivate the intellect and high moral powers.

A. B.—Mr. Burke's lectures will be completed, we trust, in the next number of the journal.

X. Y. Z.—We are sure the mesmeric effects are not always the effect of collusion or delusion.

William.—The reflecting faculties are not generally so active in youth as the perceptives. Theories and principles are generally taught too early; while facts, bodies, and their attributes are often never taught at all.

Query.—Yes, *self-esteem* may often be an element; in awkwardness, its direct influence is to give self-possession and confidence; but when in unusual circumstances, or not combining with other organs, it will for a time produce much disharmony in the feelings, and of course in the conduct.

O. K.—The remarks are just; he will find in future numbers the faults amended.

PHRENOLOGICAL LIBRARY.

The first number of Gall's works, in Threepenny numbers, and Monthly parts, price One Shilling, will be published on the 1st of July, by G. Berger, 19, Holywell Street, Strand.

The "Phrenological Journal" Office, removed to G. Berger's, 19, Holywell Street, Strand; where all letters and books for the Editor are to be addressed.

A Phrenological Chart, by the Editor of the "People's Phrenological Journal," is in the press, illustrated with above twenty cuts, showing the groups of organs, large and small, price 3d.

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A COMPLETE SYSTEM OF PHRENOLOGY.

(*Continued.*)

ACQUISITIVENESS.—Dr. Gall discovered this organ—he assembled at his house many of the lower classes; and when he had acquired their confidence, some would talk to him of their peculiarities; some would boast of their exploits in thieving; some, although not thieves themselves, would share the plunder; while others could not be induced to participate in any way with them, although equally poor and uneducated. The first class had a large protuberance at the part of the brain, since proved, to be the seat of this organ—the next not so large—the latter had a deficiency in the same part. As physician to several institutions, Dr. Gall had an opportunity of making very extended observations, which corroborated his views. He mentioned that in the Deaf and Dumb Asylum there was a boy, who had so determinate a propensity to steal, that he used to beg to be made a tailor, that he might gratify it.

Gall called it the organ of the sense of property; but finding it large in thieves, he proclaimed that it gave a disposition to steal:—this, like the disposition to kill, seemed revolting to many; and the whole system was attacked; because the abuses of the powers were noticed, and their primitive faculty not distinguished. Gall would reply to these objections, that however strange it might appear, that no one could deny there were thieves in the world; that they could not exist in spite of God's will; and as no act could take place without organization relative to it, there must be the organ. Spurzheim distinguished the abuse, and pointed out that gluttony and drunkenness exist, but that they are not the legitimate functions of the organs, but the abuse; so thieving is the abuse of the organ of acquisitiveness. Spurzheim called it the organ of covetousness; but in his late work he adopted the name given to it by the Scotch phrenologists, "Acquisitiveness," as the one best describing its sphere of activity.

SITUATION.—The portion of brain manifesting this power lies immediately under the inferior and and anterior angle of the parietal bones, above the front part of secretiveness, and advancing towards the temples. When large, it gives a full and rounded appearance to the back and upper part of the temples—it is under a line drawn through the middle of causality and cautiousness, horizontally; and behind the centre of constructiveness; being one of the propensities common to men and animals; its seat is in the lateral region. When very large, in bad heads, owing to the intellect and the elevating faculties being small, it appears as high up towards the top of the head, as ideality generally is situated, and extended forwards over part of the region occupied by constructiveness.

PRIMITIVE FUNCTIONS.—It is no easy matter to define what is the primitive function of this faculty; but it is a power which exerts so much influence over the character of individuals and nations, that it deserves the fullest attention and consideration. It is impossible to train properly, a feeling in ignorance of its nature and functions. Before giving the phrenological definition of the faculty, it is necessary to notice the opinions of some of the celebrated metaphysicians and ethical philosophers, in regard to this faculty; or rather, perhaps, we should say, in opposition to it.

DR. HUTCHESON says as soon as we come to apprehend the use of wealth or power, to gratify any of our original desires, we must also desire them: and hence arises the universality of these desires of wealth and power; since they are the means of gratifying all other desires. This, although written by a clever man, is an absurdity—If the principle were correct, we should be able to create desires, likings and dislikings. Observation shews us daily, individuals with strong original desires, as the doctor calls them, who comprehend the use of wealth and power to procure their gratification, but who never care for the one or the other; and we see men who seek eagerly for wealth and power as the be all, and the end all, of their existence—not merely as the means of gratifying other strong desires.

MR. STEWART argues in his elements, in a similar strain; and in the outlines, he says, "Avarice is a particular modification of the desire of power, arising from the various functions of money in a commercial country; its influence as an active principle is much strengthened by habit and association." There can be no objection to the last remark, as to the strengthening of the power by use; but to tell us that it springs from the various functions of money is, indeed, a strange assertion; we shall shew that it exists in animals, and among savages, where it cannot surely have been called into existence by the various functions of money.

Dr. Thomas Brown admits that the desire of wealth is a modification of the love of power; but endeavours to correct Mr. Stewart's theory of avarice, and enters into an ingenious speculation to shew how it results from association, taking in time as an element; but it is altogether as unsatisfactory, and it would be useless to go over the views at length.

Lord Kames approaches much nearer the truth; he recognizes the existence of this primitive feeling in man, and calls it "THE HOARDING APPETITE." His lordship says, man is by nature a HOARDING ANIMAL, having an APPETITE for storing up things of use; and the sense of property is bestowed on men for securing what they thus store up. The appetite for property, in its nature a great blessing, degenerates into a great curse, when it transgresses the bounds of moderation."

Dr. King, in the "Political and Literary Anecdotes" of his own time, remarks that an avaricious man is BORN and FRAMED to a sordid love of money, which first appears when he is very young, grows up with him, increases in middle age, and when he is old, and all the rest of his passions have subsided, wholly engrosses him. He mentions Lord Chancellor Hardwick, the Duke of Marlborough, Sir James Lowther, Sir Thomas Colby, and Sir William Smith, as illustrations of his theory.

The primitive function of this faculty may be phrenologically defined as giving a tendency to acquire and hoard up, and to do what appears necessary to the intellect to acquire. To provide against want, to accumulate articles of utility, or what in any way contributes to the gratification of the mind, whether gold, silver, money, or of any other description.

Auxiliary Faculties.—The whole of the selfish feelings may be described as aiding this propensity; but from among them it will be seen it has a tendency to combine in activity, especially with secretiveness, which it seems to excite, to carry its point by finesse, or cunning. The inferior sentiments too, as they are usually described, act frequently with this power; self-esteem, in combination, gives a tendency to keep or devote exclusively to self. Love of approbation will excite to acquire as a means; and combined with cautiousness, acquisitiveness becomes an important element in the prudent character; the expense will often deter from folly and crime; the whole of the social feelings when not too active, serve as a stimulus to acquisitiveness.

Antagonist Faculties.—The whole of the intellectual faculties are opposed to the gratification of this feeling for its own sake; the high moral powers also forbid its selfish gratification; conscientiouness is the direct antipodes of the abuse of acquisitiveness. Love of approbation, when very active, leads to a lavish expenditure for the sake of display; and then, although severe regret may be experienced after, the cautioning of acquisitiveness, will be disregarded; the social feelings too, when very active, instead of being a stimulus to acquire, become a temptation even to waste. A general remark may be made, that with the feelings in general; the legitimate action of a power, up to a certain height, will be directly opposed by the oversize or activity of the same power.

Manifestations.—It will be well, perhaps, to point out a few instances in proof of the existence of this feeling in nature, to shew the fallacy of all the old systems of metaphysics, and that error in mistaking the effect for the cause, has been committed, when we are told that man has a propensity, because laws have been made regulating property, &c. We have seen, that society itself, for its formation, depends upon the organization of individuals; and we may easily satisfy ourselves that the sentiment of property is natural, and not factious. Birds have their own nests; quadrupeds their burrows; and they will defend their possession against aggression; nightingales, redbreasts, &c., have their districts; and drive away even their own young when they are grown up. The constancy of storks and swallows to those nesting places of which they have once taken possession, is well known. Bees and insects fight even to death in defence of their hives or nests, Tame animals have their stalls in a stable; and, on entering, take possession of their own. Sportsmen and gamekeepers are aware that some animals will not permit others to approach, or take possession of the territories they possess; the chamois drives away all others from the district they occupy. Man does the same. Laws are made to regulate the possession of property, and to restrain the feelings of man; thus proving their existence, and showing that all laws regarding property are the effect of man having implanted in his nature the faculty of acquisitiveness, and not that faculty is the result of the laws. Moreover we have the command,—"Thou shalt not steal;" which, doubtless, was issued in the knowledge that man possessed a principle in his nature which, if not properly trained, would lead to the crime of theft. In the present state of society, turn on which hand we will, we are sure to encounter striking manifestations of this feeling; the whole of the civilized world may be said to be teeming with them. Nations as well as individuals are sacrificing happiness and all that is really great at the shrine of Mammon; indeed, the idolatry of the world, at the present moment, towards this false god, is the strongest possible comment upon the ignorance of the present age; all seem engaged in a struggle to accumulate and to accomplish this; ties of relationship, the bonds of love, and dictates of justice, are too often violated; even intellectual culture is obtained and bestowed; not for the pleasure to be derived from the gratification of the intellectual faculties, but because some learning is necessary to get on in the world; and in no class of men has the passion for hoarding been more manifested than in the clergy, although the books they are supposed to be best acquainted with abound in commands not to hoard up the things of this world; and denunciations against those who are covetous and Mammon worshippers.

(*To be Continued.*)

PHRENOLOGICAL DEVELOPMENT.

(*Continued from page* 266.)

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

The only organ of the moral sentiments of which he possesses a large development is veneration, and the only direction it took, in a mind so alarmingly animal as his, was to inspire him with a respectful deference for his superiors, and an obsequiousness of manners, which we find he often turned to good account in his money-making speculations. His being endowed with a large development of this organ, was regarded by a friend, to whom I showed the bust the other day, as a fact subversive of Phrenology; he argued that Greenacre should have possessed a religious mind, at least a natural bias to religion, but no such inference is deducible, for veneration inspires merely a feeling without reference to the particular being or object to be venerated; and if the intellect and moral sentiments generally be weak, and the animal propensities very strong, the legitimate inference is, that the direction most naturally to be taken by it, would be towards objects lower than the Deity, and subjects less elevated than the Christian Religion, whose sublime truths and divine precepts such a mind could scarcely perceive or appreciate, and so would not have, at least, a natural tendency to venerate them.

I have observed that, in those minds where the animal feelings greatly predominate, even though the intellect be powerful, there is frequently a natural proneness to reject religion and to deny the authority of the Bible, and I conceive the cause to lie chiefly in an unwillingness in the individual to admit the claims of a system where waged an incessant warfare with the indulgence of those propensities.—To him the delights of existence, and the limitation of which, within the bounds commanded by nature and by God, would be to tear from him all those enjoyments the most congenial to his nature, and to substitute a happiness too refined for his moral degradation, too pure for his vitiated tastes, and with the peremtoriness of whose requirements, on the score of his duty to God and his fellow-creatures, the selfishness of his heart refuses to sympathize. Greenacre disbelieved the doctrines and evidence of the New Testament, although he admitted the existence of God. Ideality and hope are both very small; and, as far as we know of his history, the disposition corresponded.

The former organ is, perhaps, found universally deficient in the heads of grovelling animals, and as to the latter, Greenacre exhibited great deficiency of it in his character. He abandoned himself to despair soon after his capture, and attempted his own life when locked up in the police station house, previous to any examination, and was recovered with difficulty, by surgical aid. (Destructiveness and secretiveness very large; hope very small.) In this conduct, Greenacre may be contrasted with those criminals in whom the faculty of hope is strong, and who are found to persist in asserting their innocence, until within a few hours of their execution, buoyed up, as they afterwards confess, with the most deceitful hope of a reprieve, or of a commutation of punishment. Many Phrenologists still deny the existence of hope as a primitive feeling of the mind, and Dr. Gall died without recognizing it. Its existence appears to me to be demonstrable *a priori* by analysis of the mental faculties, and after several years of observation, I am convinced that the locality of no organ is more correctly assigned than that of the one in question on either side of veneration. The only other organs in this head, worthy of particular notice are, adhesiveness and concentrativeness. They are rather small. The first of these seems in conformity with his disposition, for he was little prone to friendships or attachments of any kind. With regard to concentrativeness, which is certainly small in the head, I shall make no comment on it, for I have never yet been able to satisfy myself, either by reasoning or observation concerning its function, and the precise part it plays in the intricate phenomena of mind. The simple fact, however, is worthy of being recorded, and if the purpose of concentrativeness be as Mr. Combe believes, to impart to the mind the tendency to concentration of thought, and the ability to direct it in a combined effort to one object,—or on the other hand, if its uses are, to give continuity to thought, fixedness of purpose, and steadiness to our pursuits in life, as a late writer in the "Phrenological Journal" maintains, and I apprehend his views to be nearer the truth than any yet published, in either, or both, views, our information touching this criminal's "way of life," would lead us to conclude that his mental manifestations were in this respect, as we have seen to be the case in all the others, in harmony with the unfortunate development of his brain.

(*To be Continued.*)

CASES AND FACTS.

CASE OF RELIGIOUS MELANCHOLY WITH DISEASE IN THE ORGAN OF VENERATION.

(Extracted from a letter addressed to Dr. W. A. Browne, by D. J. H. Balfour.)

THE following case, which we extract from the Edinburgh Journal, occurred in that city a short time since.

A man employed in a druggist's shop laboured under religious melancholy for many months, if not years, and attempted to poison himself some time ago by laudanum. In this he failed; but being still intent on self-destruction, he at length succeeded, by swallowing about one ounce and a half of strong sulphuric acid. He lingered in great agony, in the Infirmary, for four hours. The point, however, to which I wish to direct your notice, is, the state of the brain.

The organ of veneration in one hemisphere (the right I think) had obviously been for some time in a state of chronic inflammation.

The membrane covering it was opaque and much thickened, and there was a sort of hollow over it, the convolution being flattened. The circumstance was particularly pointed out to me, by Dr. John Reid, who examined carefully the position of the disease, as well as of the organ.

CASE CONFIRMATORY OF THE SITE OF ALIMENTIVENESS.

(Communicated by Mr. Charles Meymott.)

A SHORT time since, whilst on a visit at Mr. W—'s, I had a good opportunity of making some observations on a case confirmatory of Dr. Hoppe's opinion of the organ of alimentiveness. It is that of a child, eleven months' old, who has a remarkable fulness of the head, in front of the ear, at the place which on the phrenological busts is marked with a cross; the child's head being broader at that point than at any other, notwithstanding that destructiveness is largely developed. I was first led to look at the child's head, in consequence of observing the great avidity with which it devoured (eat is too mild a term) its food. Most young children in health eat as though they were hungry: this child was ravenous. Directly its food was brought into the room, it almost jumped out of its little chair, with both arms on the stretch, and eyes glistening with anticipated luxury. It would burst into a passionate flood of tears between each spoonful, because you could not feed it fast enough, and then mumble with delight as the hot poultice was crammed between its little red lips, which all the while ran saliva. This was an every day scene—not a casual occurrence; nor was it a consequence of previous abstemiousness, for it was fed very frequently during the day. There was no spurning one sort of food in preference to another, as is the case with many children; no fastidiousness, no partiality:—every thing that was eatable or drinkable went down with the same gusto. I had occasion to give it a dose of rhubarb, and, as I anticipated, it cried for more.

REMARKABLE CASE OF CHANGE OF CHARACTER AND PURSUITS, WITH CORRESPONDING CHANGE IN THE FORM OF THE HEAD.

THE subject of changing character and pursuits, in individuals, is one of deep importance to all moralists; and when a change of this kind can be attributed to the influence of phrenological knowledge, conjointly with religious impressions, and has been followed with a corresponding change in the form of the head, it becomes one of the deepest interest for phrenologists. Under this impression, we rejoice in the permission of the writer, to lay the following short narrative before the phrenological world. It is unavoidably imperfect, in consequence of the very natural wish of the writer that he should not be paraded publicly, by name, and that those circumstances should not be mentioned, which would have the same result, in leading to identification; and hence we have interrupted the regularity of the narrative by omitting some statements that were calculated to give this publicity; otherwise the words of the writer are adhered to below.

To phrenology I stand indebted for a great emancipation; and as one authenticated fact is of more value than a thousand speculations, I shall not, I trust, be deemed obtrusive, if I offer a somewhat detailed acknowledgement of the blessed influences, which phrenology has exercised over the mind and actions of an humble individual.

Born in the lap of luxury—bred in the tainted atmosphere of opinion, at the age of sixteen, (the very period in life the worst to be dreaded, when the passions, stimulated by society, rise to the ascendant, and when the moral sentiments and intellect, as yet ignorant of their power, and unprepared for attack, demand all the sustaining influence of early habits and recognised control,) I was placed without one sympathising friend, or qualified counsellor, in whom my ardent affection could confide, in the centre of dissipation, as an officer of the guards, by the deliberate choice of those, who conscientiously believed they performed a praiseworthy duty. The best years of my existence were thus passed in idle, if not in sinful pursuits, believing,

That to follow foolish precedents, and wink
With both our eyes, is easier than to think.

At length Providence cast me into the society of one, who, looking through the straight-waistcoat which vanity and folly had drawn around me, believed she saw the purer vestment of humanity beneath.

With parental solicitude the experiment was made to restore me to nature; and the great instrument employed was phrenology.

In 1822 I first inhaled the blessed air of freedom. Then began the fearful struggle with early habits, associations, and opinions. The efforts to obtain a mental position, which would allow me to raise the standard of that freedom, I had now learned to prize, and fearlessly to act in uniformity, not with a confession only, but, with an acknowledged creed, were almost overpowering. Suffice it to say, that after three years'

combat, renewed from time to time, with alternate failure and success, truth was triumphant; and, that contrary to the timid apprehensions of some, and the bigoted assertions and denunciations of many, that my studies would lead but to a deplorable scepticism, a far more intimate acquaintance was formed with the sacred scriptures than I had ever before known.

As the principles of phrenology became developed, so did the beauties of Christianity become exalted; and as the dogmatisms of sect were understood, I saw with unmingled gratification and thankfulness, the happy accordance which subsisted between the system of Jesus Christ and of Gall,—the one making its appeal to sentiments which the other showed to have a positive existence, capable of the most direct and unequivocal proof.

The tinsel of life was now discarded, and I felt "that a mind inspired by God with reason and conscience, and capable through these endowments, of progress in truth and duty, is a sacred thing," and, that "through its self-determining power, it is accountable for its deeds, and for whatever it becomes." I resolved to remain no longer a machine of the worst order, but to abandon the profession of blood to which I had been educated, for in no other light could I behold that of a soldier, whose worldly advancement bubble, reputation, and honourable promotion, (as distinguished from the regular progression in the course of nature,) is dependant on the number of victims sacrificed on the altar of individual or national ambition or pride.

To give an account of the talent intrusted to me:—I selected the more humble profession of the civil engineer, for which, I believed phrenologically, nature had made a fair provision; nor was I disappointed. Fourteen to sixteen hours a day were cheerfully devoted to the necessary acquirements, and in 1826, I again appeared in London, with, as I stated in my lecture, an altered cranium, and a not less altered character. I was no longer found sauntering along Bond Street and St. James's, or loungng in club windows, or in ladies' boudoirs. I was no longer seen passing from house to house in the vain pursuit of nothingness, but with active steps and concentrated aspect, I was found to have entered on the business of life, and as the assistant of one of the greatest mechanical engineers of this or perhaps any other age. I was seen heart and hand, employed in the labours of * * * From that period I continued to exercise my profession principally in my own country, (Ireland,) with gratification to myself and benefit to others, until * * *, when I was called to the responsible position of * * * My physical powers having given way, and a family having gathered around me, whose moral training must not be delegated to another, I have retired from the practice of my profession, and if I can now aid the cause of that science to which I stand so deeply indebted, I shall feel that I do not live in vain.

(To be Continued.)

MESMERISM.

Dr. Elliotson gives in his PHYSIOLOGY a notable instance that occurred to Mr. Gibbon Wakefield, who is as hard headed and little credulous a man as exists, and whose conversion we will first stop to relate, upon unquestionable authority. He had been repeatedly requested by Sir William Molesworth to accompany him to University College Hospital, and witness the wonderful phenomena, of the Okeys especially, which had convinced Sir William of the truth of mesmerism; and after visiting the establishment several times to see which, Sir William presented it with thirty guineas. Mr. Wakefield always excused himself, because he said he had always heard a high character of Dr. Elliotson, and did not wish to have his favourable impressions removed by seeing that gentleman make a fool of himself. However, at last, Mr. Wakefield went and was astonished, but could not make up his mind to believe what he saw, though the things were astounding, and he could conceive no possibility of explaining than by believing them to be feigned. When the experiments were over, and he was passing through some part of the hospital to leave it, he accidentally noticed one of the sisters with her back to him, hanging over the balusters carelessly, and looking down, still in the mesmeric delirium, and therefore highly susceptible. He thought this a most favourable opportunity to test her, because he was satisfied that she could not see any thing that he did. He made a pass behind her back, at some distance, with his hand directed to her; and she instantly was fixed and rigid, and perfectly senseless. He had sense enough to believe his senses; was satisfied now of the reality of all he had beheld; satisfied of the truth of mesmerism; and has since mesmerised many hundred persons, and spread the truth widely. Well, he one day offered to try upon a gentleman who laughed at the thing, and the gentleman was soon in a profound sleep. As he thought it very likely that when the gentleman awoke he would deny he had been asleep, being determined not to believe, he blackened the man's face with burnt cork and put his wife's cap upon him; and placed a looking-glass before him, purposing to convince him by causing him to find himself thus circumstanced when he awoke. The wife, however, now feared that he might be so frightened that he would have a fit, and therefore the cap was taken off and his face was washed, and he was then awakened by transverse passes. The gentleman knew nothing that had taken place; but stoutly denied, and does probably to this moment, that he had been asleep. The patient at St. Thomas's Hospital, therefore, of whom we were speaking, probably had really been asleep, though she did not know it. However, some striking effects now resulted. "Mr. Chenevix then mesmerised her arm, with the intention, as he said, of paralysing it. She said it pained her. After a few transverse passes, she said the pain was gone. The same effects were produced, and by the same means, on her head. He then placed a piece of paper, weighing perhaps from one to two grains, on one of her arms, and desired

her to raise them both. She felt some difficulty in raising that on which she had put the paper." But, says Dr. Elliotson, in his Physiology, p. 680, "I remained unconvinced." So far was he from readily becoming a convert. What he had seen, however, interested him: and he felt that the matter deserved enquiry.

The next case he saw exhibited unquestionable facts which he could not explain on any known principle. The patient was an ignorant Irish girl, taken by chance from the hospital list of patients he had in his hand, and unprepared to expect any thing.

"She exhibited no apprehension of any kind, but was talking very cheerfully to me. Mr. C., without saying one word to her, began his manipulations, at the distance of half a foot, but did not touch her. In about one minute she said, in plaintive voice, 'Sir, don't do that;' and seemed in great distress. She afterwards told us that Mr. C. drew weakness into her, and made her feel faint. She complained of pain in the abdomen. Mr. C. moved his hands transversely before it, and she said the pain was gone. (She had felt a slight pain there before we saw her.) She then complained of great uneasiness in her chest; and after some transverse movements, made by Mr. C. with the intention of removing it, she declared it was gone. The pain in the abdomen returned and ceased, as before, by the manipulations of Mr. C. Mr. C. then darted his open hand towards one arm, without touching it, and told her to raise both arms. She scarcely could move that which he had thus mesmerised. He then made some transverse passes before it: she at once moved it, and declared the stiffness and uneasiness to be gone. The same was repeated with the other arm, and with the same effect. He told her to lift her feet: she did so with perfect ease. He then darted his hand toward one leg, and she stared with astonishment at finding that she could not stir it without the greatest difficulty. He then made some transverse passes, when she instantly raised it, and said there was neither pain nor stiffness in it. He then closed her eyes, and put a very small piece of paper, weighing perhaps one grain, on her foot, in such manner that it was utterly impossible she could perceive it: she could scarcely move that foot. The paper was removed in the same manner, and, without her knowing it: she could instantly raise her foot. She now complained of pain about the heart: Mr. S. demesmerised her, and she said it was gone. In all these experiments, Mr. C. had most clearly announced to me, in French, what his intentions were; and the effects coincided so accurately with those intentions that I confess I was astonished. Deception was impossible. Mr. C. looked round at me, and asked, in French, if I was satisfied. I really felt ashamed to say no, and yet I could scarcely credit my senses enough to say yes. I remained silent. He then asked me, still in a language unintelligible to the patient, 'Shall I bring back a pain or disable a limb for you once more? I, of course, requested that he would do so. He complied instantly, giving her a pain in the chest once, and disabling her several times from moving her limbs, and removing those effects at pleasure, according to the intentions which he announced to me; the whole taking place exactly as it had done in every former trial on this woman. As, however, she began to feel faint and uncomfortable, Mr. C. judged it prudent to desist; assuring me that such experiments as these should never be repeated but with moderation, and only by experienced mesmerisers.

"On questioning this woman a few days after Mr. C. had produced such decided effects upon her, respecting what had occurred, she declared that he had disabled first one limb, then another, and restored their use, exactly as appeared to be the case; that she never had felt any thing like it in her life before; that though she had not slept during the operation, she had felt very drowsy; that she had not been at all afraid; but said she, 'I hope never to see that doctor again, as I am sure he has something to do with the devil.'"

(To be Continued)

APPLICATION OF PHRENOLOGY TO CRITICISM.

It is unnecessary to inform our readers that the author of the sketch believed he was treating of the talents and dispositions of an actual living human being, and it is further evident that he was under the impression of his being an officer in the British Army. Now, it is scarcely possible to conceive a character more completely antipodal to the character of the French, than that now under consideration; there is scarcely a faculty between them in common. The French development presents moderate self-esteem and secretiveness, with comparatively deficient firmness, cautiousness, and causality, all of which we have seen, are largely developed in our supposed British officer; while love of approbation, of which the French have a large endowment, was in him only moderate in degree. When we recollect, at the same time, the dreadful preponderance of the lower propensities over the higher sentiments, it is easy to see from what sources that deep hatred and unmixed contempt which he is supposed to cherish towards those whom he would regard as the natural enemies of Britain arose, and to justify the ascribing to him "all that bitterness, hatred and contempt, which the vehement, unrestrained, and combined activity of self-esteem, combativeness, and destructiveness would produce."

Tune ministers to the gratification of many of the other mental faculties, and the kind of music which will afford the greatest delight will depend on the particular development of each individual. Hence tune, when combined with veneration and some of the higher faculties will give a taste for sacred music; and, combined with combativeness and destructiveness, as in the case before us, "martial music will then be felt and "appreciated." Tune, in combination with self-esteem and veneration, would account for the pleasure derived in hearing the King's Anthem. But as benevolence is deficient, and hope and ideality only moderate, while all the

lower propensities are strongly developed, "he would take no delight in that music which was of a gay, cheerful, soft, or melting kind."

We have already adverted to the large endowment of individuality, and stated its functions. Form being moderate would make it difficult for him to recollect "faces or persons."

Concentrativeness being full, and individuality, comparison, and wit, which last we consider an intellectual faculty, being large, and causality very large, sufficiently warrant the inference that he would "be acute, penetrating, and even profound." His intellectual faculties, as applied to the knowledge of human nature, would be powerfully aided by secretiveness.

The concluding observations in the sketch in our second Number speak for themselves, and render any comment superfluous.

Before proceeding to compare the character attempted in the sketch with that delineated by Shakspeare, it may not be improper to state, that a gentlemen, a friend of the author, and also a phrenologist, happened to call on him just as he had finished it, and to whom it was read over. As at this time both were equally ignorant of the source of the development, the gentleman immediately objected to the accuracy of the sketch, and said, that some error must have been committed, either in taking the developments or in drawing the inferences, because it was impossible that a character so utterly depraved could exist. The author admitted, to a certain extent, the justice of the criticism, and added that the same objection had repeatedly occurred to his own mind as he proceeded; but that, after the most attentive consideration of the development, he had found it impossible to modify or alter the sketch, or to make it otherwise than he had done. Now, it is somewhat curious, and not unimportant to remark, that the same objection which was thus made to the sketch, has been made by the critics to the character as drawn by Shakspeare,

Thus, Lord Kames observes — "Objects of horror must be excepted from the foregoing theory; for no description, however lively, is sufficient to overbalance the disgust raised even by the idea of such objects. Every thing horrible ought, therefore, to be avoided in a description."* His Lordship illustrates this remark, by observing, "Iago's character, in the tragedy of Othello, is insufferably monstrous and satanical: not even Shakspeare's masterly hand can make the picture agreeable.† We may be permitted to illustrate his Lordship's observation by a quotation from our critique on Shakspeare's tragedy of Macbeth in our first number. We have observed.‡ that though Lady Macbeth is represented as almost totally void of benevolent feeling, or of any of the higher moral sentiments, she is nowhere represented as incapable of attachment or domestic affection; that these two species of feelings are totally distinct, and not at all dependent on each other; and that there are many who possess a strong adhesiveness who have yet no feelings of love or charity, because they are destitute of the sentiment of benevolence.

"This seems to have been exactly the case with Lady Macbeth. Duncan, merely as her guest, her kinsman, and her king, she could have murdered in his sleep, had not his accidental resemblance to an object of her strong affection,—her father—stayed her hand. But for this trait the character of Lady Macbeth would have been too horrible and fiend-like; but this single instance, in which she seems accessible to a touch of natural affection, allows us to feel, that, though unfeeling and cruel in her disposition, she still partakes of human nature. which is never so depraved as to be totally void of every good quality."

There is one feature of the character delineated in the sketch, which appears to be at variance with the character as pourtrayed by Shakspeare, viz., that Iago is a married man. When it was stated that he would be an adept in seduction," &c., the idea of marriage is almost excluded; and though not expressly stated, we know that the author of the sketch never, for a moment, imagined the possibility of his being married. A phrenologist never would have thought of predicting this, when he perceived the lower propensities so powerful, and adhesiveness and benevolence and the other sentiments so feeble. No doubt Iago might have married from mere selfish considerations, but as he is introduced to us by Shakspeare as a married man, we have no data from which to judge of the motives which induced him to submit to what, he would think, the trammels of matrimony,

We now proceed to compare the sketch with the character as delineated in Othello.

It was predicated that he would be utterly selfish; that he would be proud and revengeful; that he would never forget or forgive an injury; and that he would utterly despise and contemn those who acted from noble and disinterested motives. These features of character are exemplified in the opening scene of the play.

Enter Roderigo and Iago.

RODERIGO—Tush, never tell me, I take it much unkindly
That thou, Iago,—who hast had my purse,
As if the strings were thine,—should'st know of this,

IAGO,—'S blood, but you will not hear me:—
If ever I did dream of such a matter,
Abhor me,

RODERIGO,—Thou told'st me, thou didst hold him in thy hate.

IAGO.—Despise me, if I did not, Three great ones of the city,
In personal suit to make me his lieutenant,
Oft capp'd to him;—and by the faith of man.
I know my price, I am worth no worse a place.
But he, as loving his own pride and purposes,
Evades them with a bombast circumstance,
Horribly stuff'd with epithets of war;
And, in conclusion, nonsuits
My mediators; for certes, says he,
I have already chose my officer,
And what was he?

* Elements of Criticism, vol. 2, p. 366.

‡ Ibid, p. 368. † Page 109.

Forsooth, a great arithmetician,
One Michael Cassio, a Florentine,
A fellow almost damn'd in a fair wife;
That never set a squadron in the field;
Nor the division of a battle knows
More than a spinster; unless the bookish theoric,
Wherein the toged consuls can propose
As masterly as he, mere prattle, without practice,
Is all his soldiership. But he, sir, had the election:
And I,—of whom his eyes had seen the proof,
At Rhodes, at Cyprus, and other grounds,
Christian and heathen,—must be be-lied and calm'd
By debitor and creditor, this counter-castor;
He in good time, must his lieutenant be,
And I (God bless the mark!) his moor-ship's ancient:
Rod.—By heaven, I rather would have been his hangman.
Iago.—But there's no remedy, 'tis the curse of service;
Preferment goes by letter, and affection,
Not by the old gradation, where each second
Stood heir to the first. Now, sir, be judge yourself,
Whether I in any just term am affin'd
To love the Moor.

We may merely remark in passing, the overweening pride arising from his large self-esteem and deficient conscientiousness which is manifested in his conversation, together with that hatred which, from his disappointed hopes and large destructiveness, he begins to cherish not only against Cassio, but against Othello, who had preferred him to be his lieutenant. In what follows, Iago's character stands forth in its true colours:—

Rod.—I would not follow him then.
Iago.—O, sir, content you:
I follow him to serve my turn upon him:
We cannot all be masters, nor all masters
Cannot be truly follow'd. You shall mark
Many a duteous and knee crooking knave,
That, doting on his own obsequious bondage,
Wears out his time, much like his master's ass,
For nought but provender; and, when he's old, cashiered:
WHIP ME SUCH HONEST KNAVES.

(To be Continued.)

EXTRACTS,

(Continued.)

"Again: we would ask those who are still doubtful, whether by means of intellect they gain a knowledge of the existence of any thing independent of matter? We would ask them whether they can picture to the imagination "the mind" of man apart from the organism composing the man? If they cannot do this, we say, why make man an exception to the invariable law of nature? Why, in ascending link by link the chain of organic life, add an indefinable something to the last link, which it was found unnecessary to call to our aid in the preceding? Witness the unrelenting and savage ferocity of one tribe; the fidelity and tameness of another; the sagacity, gentleness, and intellectual manifestations of a third: contrast all these with the characteristics of man, and explain, if possible, why we are to have recourse to an hypothesis? Why, in jumping from the sagacious monkey to man, are we to have recourse to the stimulus of an essence for explaining the superior cerebration he manifests? Why not give a portion of this or some similar essence to the monkey, because its cerebration is superior to that of the sheep or goat? Nay, why not allow a minute portion of some more impoverished essence to the fish, which obeys the call of its feeder, and swims to the required spot for its daily nourishment? If this would be ridiculous—if no addition be requisite to account for the improved cerebration of inferior beings—why, without the slightest evidence, are we to suppose that a higher order of cerebration in man cannot be manifested without such addition?

"It is this conjectural doctrine—this belief in the individual and indivisable essence of mind—this love of the marvellous—this thirsting after something mysterious, which is retarding the progress of cerebral physiology, and in the same ratio, the happiness of man. It is this clinging to old opinions—this disinclination to shake off old garments, which is the cause of so much doubt concerning a question so self-evident. We oppose this system by the antagonism of *Reason* and *Nature*. It is impossible any longer to countenance the opinion. It must be rooted up. It is like a malignant disease, which can only be cured by extermination. Let it be boldly stated, because it is true, that, as philosophers, we have to deal simply and *exclusively with matter*. Man neither possesses, nor does he need the possession of, any other stimulus than that which is given to the simplest of organised beings. From the lowest and simplest of organised beings, to the highest and most complicated, there is nothing more than gradual addition of parts, accompanied by concentration.

"Can any other facts be advanced to prove that cerebration is merely one of the manifestations of animal life, resulting from a peculiar combination of matter? Yes, we appeal to all animated nature—every physiological fact proves this. If we survey our own structure, we are convinced that every organ has its definite function to perform, and consequently, that each function can be referred to a particular organ. We cannot conceive action independently of cause. Since, then, no manifestation of any power whatever is demonstrable in living beings without being referable to some portion of their structure, it necessarily follows that cerebration must be considered an attribute of a part of the same structure; and since the phenomena of cerebration have never been seen, except in connexion with the brain, it legitimately and logically follows that the former has a connexion with the latter in the relation of cause and effect.

"Survey the leading characteristics of the nervous system in the various tribes.

"In the lowest class, the Infusoria, the tissues appear to be homogeneous—there seems to be an absence of cognizable nervous matter. But we must not forget the fact, that our failure to detect is no proof of non-existence. Even in the human eye the arrangement of nervous matter called retina would not be visible, if it were not for the other tissues entering into its composition: hence, we learn that it is quite possible to conceive the existence of nervous matter, although of a nature so transparent and unmixed, that it remains invisible to our senses. Analogy would lead us to conclude that there is a nervous system in these tribes. How can we avoid the belief, when, notwitstanding their excessive minuteness, requiring a microscope to display them, we see them discriminate and seize their prey—contract and bend their bodies in every direction—appear conscious of each other's approach—in fact, perform movements with as much regularity and

precision as animals which undeniably possess a nervous system. From recent researches it becomes more and more probable that we shall soon be in a position to demonstrate the nervous system in all the infusoria, without distinction."

"With regard to most of the commandments of God, whether relating to the heart or life, the heathens of Africa or America stand much upon a level with those that are called Christians. The Christians observe them (a few only being excepted) very near as much as the heathens. For instance, the generality of the natives of England, commonly called Christians, are as sober and as temperate as the generality of heathens near the Cape of Good Hope. But we cannot affirm this with regard to the command now before us, (Lay not up for yourselves treasures on earth), *here* the heathen has far the pre-eminence. He desires and seeks nothing more than plain food to eat, and plain raiment to put on, and he seeks this only from day to day. He reserves, he lays up nothing, unless it be as much corn at one season of the year as he will need before that season returns. This command, therefore, the heathens, though they know it not, do constantly and punctually observe. They 'lay up for themselves no treasures upon earth,' no stores of purple and fine linen, of gold or silver, which either 'moth or rust may corrupt, or thieves break through and steal.' But how do the Christians observe what they profess to receive as a command of the most high God? Not at all; not in any degree, no more than as if no such command had ever been given to man. Even the good Christians, as they are accounted by others, as well as themselves, pay no manner of regard thereto. It might as well still be hid in its original Greek, for any notice they take of it. In what Christian city do you find one man in five hundred who makes the least scruple of laying up just as much treasure as he can; of increasing his goods just so far as he is able. . . . They were bred up by their Christian masters, parents and friends, without any instruction at all concerning it unless it were this,—to break it as soon and as much as they could, and to continue breaking it to their lives end. There is no one instance of spiritual infatuation in the world which is more amazing than this."

Mr. BURKE'S LECTURES.

LECTURE 4th.—TEMPERAMENT.

After stating that the object of this lecture was to shew some of the errors and imperfections of the present views of phrenologists, on the important subject of temperament, the lecturer proceeded to explain briefly, first, the ancient and generally received opinions on this subject; secondly, the views of Dr. Spurzheim, which are but a slight modification of those opinions; and finally, the more recent views announced by Dr. Thomas of Paris, and Dr. Caldwell of the United States. He then proceeded to point out in what respects he considered those views imperfect, and spoke to the following effect.

I shall easily, I trust, make it evident to you, that there is much vagueness in the two former of these systems, and much incompleteness in all of them. As, however, my concern is solely with the opinions of phrenologists, I shall have little to say directly on the first of these systems. But the omission is of no consequence, for the views of Dr. Spurzheim being merely a modification of the more ancient theory, whatever remarks are applicable to them, are more or less so to the latter. To proceed then.—There is one most important objection to be made to this mode of viewing temperament. There are comparatively few individuals whose peculiarities would coincide exactly with any one of these temperaments. But how are we to tell what will be the mental results, when we find, the different peculiarities here spoken of, in various other combinations and proportions? We are not told what each individual peculiarity indicates,—how then are we to know what will be the consequence of its total absence, or of its greater or less manifestation? We are told what will be the exact results of four particular combinations, but these combinations are only now and then met with, while, on the other hand, we continually meet with combinations more or less varying from them, concerning which we can say little or nothing for the reason stated. According to this method, it would be necessary to make a particular study of every combination, before we could predict anything in reference to it. To attempt this would be a hopeless task. On the contrary, did we know what each external peculiarity individually indicated, it would be a comparatively easy task to ascertain what would be the result of any given combination of them. Let me illustrate this more particularly.

The lymphatic temperament is said to be indicated "by a round form of body, softness of the muscular system, repletion of the cellular tissue, fair hair, and a pale skin." But you may have this roundness, softness, and repletion, with red, or brown, or black hair; with a florid, or or dark, as well as with a pale skin, with fine, as well as with coarse hair. Or, you may have a very pale complexion with black or red, as well as with fair hair. Again; according to the above description, none but the fair races can be decidedly lymphatic or phlegmatic. But is such the case? Are there no individuals to be met with among the black, brown, or copper-coloured races, who may be said to be decidedly lymphatic or phlegmatic; who are characterised "by languid vital actions," "weakness and slowness in the circulation," "the brain slow, languid, and feeble, and the mental manifestations proportionally weak?" No one acquainted with mankind can answer in the negative. The phlegmatism of the fair races, may differ a good deal from the phlegmatism of the darker races; the langour of the one may have different mental accompaniments from the langour of the other; but phlegmatism and langour there surely is, to as great an extent, amongst the latter, as amongst the former. Witness the languid, half animate life of some of the aboriginal tribes of South America. See them lazily swinging in their hammocks, and hardly ever leaving them, unless compelled to a short exertion by the imperious demands of hunger. Equally striking instances may be found in Africa and Asia. Nor is this the case with barbarous tribes only; you will find every degree of the lymphatic ac-

companying the black hair, and olive, or copper-coloured skin of the polished Chinese. Besides, the lymphatic and phlegmatic dispositions ought not to be confounded. The latter may coexist with great force and energy; there may be great langour and feebleness without anything cold or phlegmatic, properly speaking. Many of the North American tribes afford striking instances of phlegmatism without feebleness; we may amongst ourselves easily find numerous contrasts of both kinds. I would then distinguish between the lymphatic and the phlegmatic dispositions, the one indicating relative feebleness and langour, the other, relative coldness. But I could not pretend to describe what are the exact external indications of the latter. A practised eye may, indeed, usually detect this peculiarity of disposition, but in temperament, as in physiogomy, we may possess much knowledge which is wholly incommunicable. The chief indications of the merely lymphatic state are to be found in the softness and repletion of the muscular and cellular tissues, and in the natural language generally.

If we come to the sanguine temperament, we shall have similar remarks to make. This temperament is said to be indicated by "well defined forms, moderate plumpness of person, tolerable firmness of flesh, light hair inclining to chesnut, blue eyes, and fair complexion, with ruddiness of countenance." This description, also, as a whole, is applicable to the fair races only, and but to a portion even of them. But surely there is no reason for thus restricting the sanguine temperament. Any given proportion between the sanguinous and other systems may be found as well in the dark as in the fair races. "Well-defined forms, moderate plumpness of person, and tolerable firmness of flesh," may surely be found conjoined with every shade of hair or complexion; with black, hazel, or grey, as well as with blue eyes. You might even have jet black hair and still have all the other indications of the sanguine temperament in the utmost perfection. In fact, you may have as many modications of this temperament as there are shades of colour in the hair; and every modification will be accompanied with a corresponding mental peculiarity. The hair may be white, golden, red, brown, or even black, and the temperament still purely sanguine; but the sanguine temperament with white hair, will most assuredly be accompanied with different mental manifestations from those which accompany the sanguine temperament with yellow, brown, or black hair. According to the present arrangement, however, wherever there is black hair the temperament would be considered more or less bilious.

Let us now consider this latter the bilious temperament. It is said to be recognised "by black hair, dark skin, moderate fulness, and much firmness of flesh, with harshly expressed outline of the person. The functions partake of great energy of action, which extends to the brain, and the countenance, in consequence, shews strong, marked, and decided features." This is the only temperament to which any great degree of energy is assigned. But are the dark haired races the only ones that display, or have displayed very great energy? If so, what are we to say of the red-haired and yellow-haired warriors and heroes of old? Were they possessed of nothing more than moderate plumpness of person, tolerable fairness of flesh, and a fair degree of mental activity and energy? This could not be, for many of them stood pre-eminent, even amongst the most energetic of the dark-haired. Shall we assign to the golden-haired and lion-hearted Richard nothing more than tolerable firmness of flesh, and moderate energy of feeling? Or, would such a description as we have given of the sanguine temperament suit the yellow-haired heroine, Boadicea? With a little pains, a vast number of instances might be collected, to prove that the very highest amount of activity, fire, and energy, might coexist with red, or yellow hair. Were we even to admit that dark hair indicated greater relative energy—greater energy, *ceteris paribus*, still we should often find with other colours, an activity, fire, and energy, altogether disproportionate to the description given of the sanguine temperament, and suitable only to what is said of the bilious. At all events there are some causes in operation that occasion the very highest degrees of activity and energy to be occasionally manifested, in conjunction with red, yellow, and perhaps also, fair hair. When such is the case, we find all the other indications set down for the bilious temperament, great muscular firmness and hardness, strong, marked, and decided features.

The nervous temperament is said to be indicated "by fine thin hair, thin skin, small thin muscles, quickness in muscular motion, paleness of countenance, and often delicate health. The whole nervous system, including the brain, is predominantly active, and the mental manifestations are proportionally vivacious." Here, also we have a very complex indication, and as in the case of the other temperaments one or two of the elements might be omitted without at all impairing the peculiar mental manifestation supposed to depend on the combination. Thus we might do away entirely with the paleness of countenance and delicate health, without the least impairing the functional activity assigned to this temperament. Indeed, these two elements are quite accidental, though by no means unusual attendants on the nervous temperament; unless indeed we regard this temperament as more or less a state of disease, or a state of organic disproportion so unfavourable, as to leave the individual always on the very verge of disease. But to assume this, would be to place this temperament in contradiction with all the others. Nothing is said about the colour of the hair in this description of the nervous temperament, and yet, this element might, with a greater approach to accuracy, be mentioned in regard to this one, than in regard to any of the others. If there be any temperament that exclusively belongs to the fair races, it is the nervous: but I do not see that even this can be thus restricted.

In looking at these arrangements it must be obvious that they have reference to a small portion only of the human race. Let us combine them as we will, they are quite exclusive of the

vast majority of mankind. The black, the brown, the copper-coloured, and olive-coloured races, and their various blendings find no place within them They are adapted solely to those branches of the Caucasian family which have fair skins, and to a few others which have received a slight tinge from the dark races. One would imagine that the framers of the system were acquainted with a very small portion only of the human family. And this, indeed, appears to have been the case. The essentials of this system appear to have been framed in Greece, some two or three thousand years ago, by persons who knew little of what existed beyond the limits of Greece, Italy, and Asia-minor, We may readily excuse the imperfections of a system framed under such circumstances, but it is not so easy to excuse phrenologists for taking up, and especially, for so long retaining, so very imperfect and partial a system. It does seem a a little absurd to set such importance upon temperament, and yet make no provision for bringing within the pale of their system the greatest portion of mankind.

From the few remarks I have made respecting the origin of the doctrine of the temperaments, you will easily understand that we chiefly owe the imperfection of the classification to the desire of bringing it rigorously within the range of a favourite system. The philosophers particularly wanted the number of the temperaments to be exactly four; and they easily satisfied themselves that there were four, and only four primitive temperaments, corresponding with the four elements of all things. But as modern science has so long ago proved the fallacy of this doctrine of elements, we are really much to blame for so easily adopting a system expressly founded on it, besides it is a system which, only in a very few cases, enables us to make more than a distant approximation to what we are in search of. If those who use it are prudent and cautious observers, they always speak of temperament with more or less hesitation; if they are the reverse of this, it is sure to lead them into numberless errors.

This system, which I have particularly dwelt upon, as being that generally received by phrenologists, is, you perceive, somewhat different from the ancient one, in substituting the bilious and nervous, for the choleric and melancholic temperaments. Where both systems are so imperfect, it is not worth while to examine which is the better of the two. The addition of the nervous temperament was certainly an improvement, but it would have been just as well to have retained the choleric and melancholic: they are about as applicable as any of the others, and the bilious is not a sufficient substitute for them. But it was necessary, it would seem, to have but four, and of course, one of the others was rejected.

But you will naturally ask, what classification I would think of substituting for the systems I have thus criticised. I have none to offer. In the first place, it is questionable whether any perfectly satisfactory classification is possible, at all events, in the present state of your knowledge; and if possible, whether it would be in the least degree desirable; for, if any thing approaching to a satisfactory, or useful arrangement is to be made, the temperaments mustbe counted by scores or hundreds. My object, therefore, is not to propose a correction of these classifications, but, to offer a substitute for all classifications of the kind. I would propose to investigate, separately, everything that can be considered as an element of temperament, and endeavour to ascertain what will be the consequence of its predominant manifestation,—of its great deficiency,—of its total absence, where that is possible,—of its medium development, &c. &c. &c. In a word, to find out what each element of temperament indicates. When this is ascertained, it will be comparatively easy to determine the effects of particular combinations, or proportions of these elements. By adopting this course, by making the study of individualities precede classification, we have every chance of attaining precise and available knowledge; by commencing with that with which we ought to end, it can hardly happen that we can arrive at anything very accurate, or very useful. All that has been attained in the present instance, is a few vague generalizations, very exceptionable even in theory, and almost wholly useless in practice. The physicians have studied temperament, as the metaphysicians have studied the mind, and neither have arrived at any results of the least practical utility. Both commenced with classifying and systematizing, both sought to reduce the complexity which they saw in nature, to the least possible number of elements, and both have entirely failed in attaining to any thing at all elementary. Instead of elements, they have, in reality, obtained only a few generalizations. Phrenologists, on the contrary, took the very opposite course. They made little or no account of classification, but gave their attention to the study of individualities. They have not always, it is true, been successful in this pursuit; they have, in very many instances, mistaken a combination for an element, but still they were in the right path; and from the very commencement of their labours, their acquisitions have been valuable and practical.

To be Continued.

Opinion of Gall's Works.—No one can have a full conception of the splendour of phrenology, and the solidity of its foundations, nor of the majesty of Gall's intellect and character, who has not studied his works. Yet, most persons have not seen them, but have derived their ideas of phrenology from works containing much unsatisfactory speculation instead of pure induction, and produced by minds very far below that of the great founder.—Dr. Elliotson.

CORRESPONDENCE.

To the Editor of the People's Phrenological Journal.

Liverpool, June 26th, 1843.

Sir,—I beg your permission that I may be allowed to state what has occurred to my mind as being one great contributing cause in rendering individuals more particularly susceptible of that magnetic influence. Much has been said and

of somewhat too delicate a nature for notice in a public journal; but should it ultimately prove to be a truth, it surely would be a matter of some regret, if the idea should not be so widely disseminated as possible among those, especially, who may be competent to correct the error or corroborate the truth. That it is a fact I must be excused for believing, seeing that I have been supported in the opinion, by the observation of so many cases. For when I have met with the proper temperament, viz., the nervous lymphatic or the nervo-sanguine lymphatic, with a well-developed cerebellum. I know not of one instance in which I have failed to produce the mesmeric sleep, and even when I have met with an approach to what I have found to be the most unfavorable temperament. If there was a well written account by experimentalists on mesmerism,—on the relative size of the operator and operatee's brain, as being a necessary condition to the success. The operator requiring a larger brain than that of the operatee; but I could never find or meet with anything particularly convincing in support of this idea, and as I felt fully satisfied there must be a suitable cause and that, that cause must be a physical one, and as I thought must be more particularly connected with the brain or nervous system, one thing struck me forcibly, and which I have invariably found, from observation, to be the case, that those in whom the *cerebellum* was amply developed were the most susceptible of the magnetic impress.

The Physiologist only, it must be conceeded, can possibly be fully acquainted with that particular influence of the cerebellum on the entire of the human frame, and he only can be capable of appreciating the consideration this idea is deserving of. The subject itself may be considered fully hereafter, I have produced greatereffect than I could in the same, or a more favorable temperament, with a small cerebellum,

If you agree to allow this to appear in your excellent journal, it will afford me much pleasure to see it either further substantiated by increased observation or rationally, fairly, and philosophically refuted. You will observe that I have here stated what appears to me to be the *truth*, regardless alike of public prejudice, and the representations which may flow from ignorance. Truth is truth, and ought not to be distorted nor imprisoned to accommodate the vulgar, or falsely delicate.

Yours, very respectfully,

R. I.

PRUDERY.—Women who are the least bashful are not unfrequently the most modest; and we are never more deceived, than when we would infer any laxity of principle from that freedom of demeanour, which often arises from a total ignorance of vice. Prudery, on the contrary, is often assumed rather to keep off the suspicion of criminality, than criminality itself; and is resorted to, to defend the fair wearer, not from the whispers of the male sex, but of her own; but it is a cumbersome panoply, and, like heavy armour, is seldom worn, except by those who attire themselves for the combat, or who have received a wound.

TO CORRESPONDENTS.

A Birmingham Friend is thanked for his suggestion, but it is scarcely possible to please all parties—the principal feature of this Journal is Phrenology—Mesmerism has broken loose since its commencement, and as our little book was intended for a general compendium of mental and moral science, we have put down some of the wonders of mesmeric phrenology, &c. The rage is now subsiding, and cool deliberation, and patient observation will e'er long shew what connection really exists between the two sciences.

Zeur.—We cannot speak, from being told only, that one organ is very large: if relatively *very* large to the general size of the head, and all the other organs, it is some risk to place the lad in the situation mentioned.

A Lover of Truth wishes us to say, if Phrenology really supports religion; we presume our correspondent means, his religion; but does not say what it is; we commonly say, that so far as Phrenology is *true*, it will agree *with*, and SUPPORT all that is true in any religion.

A Tyro.—Benevolence is one of the most generally large organs, there is much real benevolence, and good nature in the world.

Conscientiousness is generally the least active and the least developed; one is much appealed to by education and general circumstances—the other rarely. Gall remarks, how few persons there are who have not stolen something.

Louisa.—Form, size, imitation and individuality are supposed to give the talent for drawing portraits; colour of course, is essential in painting.

Y. Z.—Yes; we have often observed tune, and constructiveness higher up than marked in the busts; most of the organs vary occasionally in their position to some extent.

A Constant Subscriber asks how he is to act, when in an ill humour, to suppress the activity of the organs it results from. Appeal to the largest of the opposing faculties by placing the objects before it, which naturally excite it.

PHRENOLOGICAL LIBRARY.

Circumstances have arisen which prevent the continuation of Gall's Works in their present shape. They will be resumed shortly in a more elegant form and size.

The "Phrenological Journal" Office, removed to G. BERGER'S, 19, Holywell Street, Strand; where all letters and books for the Editor are to be addressed.

A Phrenological Chart, by the Editor of the "People's Phrenological Journal," is in the press, illustrated with above twenty cuts, showing the groups of organs, large and small, price 3d.

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A COMPLETE SYSTEM OF PHRENOLOGY.

(Continued.)

People of this class never profit by experience, they always promise to be more prudent for the future; but, always, when they have the power, act in the same way—they are often much inconvenienced—but, on the whole, are much happier, although, even at times, in positive want, from their recklessness, than those who are a prey to an over active acquisitiveness; they can never be happy: they are always desiring; gratification brings only strong desires for wealth; they become possessed only of one idea—"to get a little more;"—their hearts are hardened; all the springs of humanity become dried up; and they crawl about encumbering the earth, miserable themselves, and a bar to the happiness of others.

EXAMPLES.—In all the civilized nations of the earth, we see examples of this faculty in the accumulating of wealth. In almost every description of property, the wealth of England, for instance, may be said to be unbounded; unfortunately, we see too many instances of the abuse of this feeling, in the immense accumulation of property in small circles, single families, or even individuals. An instance lately occurred of one individual accumulating seven millions of money. The laws ought as much to limit or restrain the abuse of this feeling, as of any other of the animal propensities. That mere possession of wealth in any quantity does not satisfy the cravings of this appetite, may be proved in many cases. The records of our courts of law shew many instances of persons of wealth stealing from shops, and from their friends; it is true, that so little is the nature of man understood, that in such cases we shall generally find the thief escapes; not because they are proved to have followed the impulses of a strong propensity, but because wealth is so blindly worshipped, that the fact of there being no reasonable excuse to be offered for their committing the crime, is held sufficient to excuse them: their extraordinary *penchant* is, perhaps, laughed at. If a poor man, under the strongest excitement, amounting even to starvation, yields to an equally unfortunately organized brain, he will generally be transported as an incorrigible thief: the cases are similar, and in both instances the individuals should be regarded as moral patients, and put in confinement until their disposition to thieve is cured. Gall gives a plate in his work, the 26th, of a boy with a remarkable development of this organ; he was fifteen years of age, and confined in the house of correction as an incorrigible thief. This organ appears small in the heads of Charibs, in other respects, the lowest-organized of the human family; travellers describe them as little prone to theft. In the history of the ANTILLES, by Rochester, it is mentioned that when any of them are robbed, they insist upon it, it must have been done by a Christian. Several other nations, having a moderate development of this portion of the brain, have been, at all times noticed for their general honesty. It is small in the negro head, in a general sense; and, likewise, in the Castillians, and Aragonese. Dr. Gall states that they are esteemed throughout Spain as the most faithful servants, equally as incapable of lying as thieving.

The Kalmucks are exactly the opposite; they have always been celebrated for thieving and bad faith.

BLUMENBACH, an opponent to Gall's system, in describing the form of the Kalmuck's skull, notices its particular projection in the region assigned to the organ of acquisitiveness, "*capita ad latera extantia.*" Several Kalmucks' skulls in the phrenological museums correspond exactly with the description given by Blumenbach.

DR. SPURZHEIM mentions the case of a young Kalmuck who was brought to Vienna by Count Stahrenberg. He became desponding in spirits, and his health was giving way, in consequence of his confessor, giving him instructions not to steal. It was considered necessary to accord him permission,; but coupled withthe condition that he should return what he hadstolen. The young man stole the professor'swatch, during high mass, but joyfully returned it after the ceremony was over.

DRS. GALL and SPURZHEIM saw an incorrigible thief, who would distribute the product of his numerous robberies among the poor. A man who was suffering punishment for the seventh time for theft, assured them that he felt unable to act otherwise; and begged to be detained in prison, to prevent his committing further crimes.

At Munster, a man was under confinement for frequent acts of theft; after eight years confinement, he returned immediately to his old practices, upon his liberation, and was again sentenced to a long term of imprisonment; he revealed a conspiracy formed among the prisoners; and it was proposed to give him his liberty.

The judge objected to this, as the man had previously informed him that it would be dangerous; the *thievish* propensity was so firmly rooted in his constitution that he could not by any possibility resist it.

WERNEKING related to Drs. Gall and Spurzheim, that during the ten years he had known this man, he was always remarkable for his devotion during divine service; but he says, he learnt after his death, that he had constantly been committing theft, even in the prison itself. From the prison annals of all countries, instances of a like description might be quoted without number.

Examples of the diseased activity of this faculty may be seen in all lunatic asylums. Two men, in the hospital of Vienna, had led irreproachable lives previous to their becoming insane; after that time they were distinguished for a remarkable disposition to steal. They wandered through the institution from morning to night, picking up whatever they could lay their hands upon; rags, straw, old clothes, pieces of wood, &c., which they would secrete in their common apartment; but although lodging together, they stole from one another.

M. ESQUIROL, physician to the *Salpetriere*, of Paris, relates the case of a knight of Malta, who had quitted the service at the beginning of the French revolution; who, from indulgence, had become affected in his intellect; violent in temper; and finally, a thief. On his way to M. Esquirol's asylum, he contrived to steal spoons, covers, &c., from the inns where he dined. He afterwards went about with a servant, taking refreshments, &c., at coffee-houses, but instead of paying, he generally contrived to purloin some article. He was cured of this propensity.

ACREL states that a young man who was trepanned, in consequence of a severe wound on the temple, in the region of acquisitiveness, after being dismissed from the hospital, manifested an irresistible propensity to steal; and would have been condemned had not Acrel declared he was insane,

DR. RUSH, of Philadelphia, a most acute philosopher, says,—"There are men who are moral to the highest degree as to certain duties; but who, nevertheless, have been under the influence of some one vice." As one instance, he mentions a woman who obeyed every command of the moral law but one—*she could not refrain from stealing*. What makes this vice more remarkable was, *that she was in easy circumstances*, and *not addicted to extravagance in anything*. Such was the strength of this propensity, that when at table with her friends, if she could lay her hands on nothing more valuable, she would cram her pockets full of bread. She confessed and lamented her crimes.

We learn from history, that VICTOR AMADEUS, 1st king of Sardinia, was, upon all occasions, in the habit of pilfering objects of little value. A case is recorded of a young man of good family, who entered the army, thinking the discipline would restrain his propensity to steal; but it did not; and he narrowly escaped hanging. He then studied theology, and became a capuchin, but the disposition followed him; he stole candlesticks, snuffers, drinking cups, and such like articles. A gentleman in a government office in Austria, filled two rooms with stolen articles, of which he never dared make any use. The wife of Gaubius, the celebrated physician of Leyden, felt such a strong propensity to steal, that she always contrived to take something from the shops where she made purchases: a servant used to accompany her, to compensate for her thefts. Similar instances are well known.

LAVATER mentions a physician who never left the rooms of his patients without putting something in his pockets, as keys, scissors, knives, spoons, thimbles, &c., but who sent them back again to their owners.

MORITZ, in his treatise on the human mind, details the history of a thief, whose propensity to steal was so energetic, that even when dying, he stretched out his hand with the intention of stealing his confessor's snuff box. It would be useless to extend the list of these examples, or to add those of a contrary character, which might be adduced, shewing, that when the power is weak, under the influence of an excited benevolence, even the clothes from the back will be given away.

ANIMALS.—They have this faculty in almost every degree of activity; in every species of animals the manifestations will be more exact, and not varied, as in man, by the circumstances in which he is placed—it is large in the ourang outang, the cat, and dog. Vimont attributes their concealment of food to the activity of this organ; it must, however, be combined with secretiveness. Some cats and dogs, certainly, will only steal when they are hungry. How much of the crime among men results from want. Vimont had a cat, which after he had fed with fish, and whatever she liked best, would steal off the table the moment after, if left alone. Some birds seem to suffer from a diseased, or over active organ of acquisitiveness; they will steal spoons, precious stones, generally preferring what is bright and shining. This organ in birds will be found placed above the organ of secretiveness, and joined to the latter organ gives breadth and fulness to the lateral region of the skull; it is large in the jay, the raven, &c., but cannot be discovered, according to Vimont, in the brain of the turkey, and several birds, which in their habits, offer no manifestations of the faculty.

NATURAL LANGUAGE.—It is one of the most interesting parts of the subject; but one that particularly requires self observation to understand. It is, in many instances, impossible to describe the peculiar expression accompanying the activity of a power. The eyes, in this instance, present a peculiar twinkling, and an eager look—the mouth is a little opened; drawn up at the corners, and towards the ears—the hands open and shut when much excited; and are thrust out as if in the act of grasping. The natural language of this feeling may be studied from some of the famous pictures of misers, &c.; and the actions

are beautifully described in some of the works of novelists and poets. "Trapbois," in the "Fortunes of Nigel," is a remarkable instance of the abuse of this power. It has been remarked that an author, or an actor, succeeds best in the delineation of characters according with their own organizations. The acquisitiveness of Walter Scott cannot be questioned, nor the minute delineations he has given of the workings of the feeling, even to become an absorbing passion in the individual.

(*To be continued.*)

ON THE PRACTICAL APPLICATION OF PHRENOLOGY.

The difficulties to be encountered in rendering of practical use, in the general avocations of men, the knowledge of the human mind imparted by the science of phrenology, are very great, and merit serious consideration. Finding these difficulties, many are deterred from pursuing the subject to an end; and the objectors are furnished with an opportunity to shew their skill in arguing, because it has not pleased nature to make man's mental qualities so plain and distinct in their individual functions, as they require them to believe they are in any way connected with the organization.

To be able to overcome difficulties, we must, in the first place, ascertain in what they consist.

The difficulties in the way of practical phrenology are, firstly, that many of the faculties have not yet been correctly analysed, and reduced to their fundamental principles: and secondly, that all acts, or very nearly all, result from a combination of powers in activity; so that amounts to an almost impossibility to estimate the exact share of conduct, if one may so speak, resulting from any given power, concerned in producing the act, supposing we could even estimate with sufficient precision, the size of each organ; and admitting the phrenological doctrine, that size is a measure of power—*ceteris paribus*—that is, all other things being equal; still we never could be certain on this point, for the condition, all other things being equal, however true in principle, can never be met with in practice—there are no two beings in existence whose temperament, or whose organs which produce any effect in exciting or restraining any given organ, are exactly alike; nor were there ever two beings placed in exactly the same circumstances, from childhood to manhood; consequently as all admit that education modifies the effect of size, how is it possible to find out the exact proportion of any action resulting from natural size, and that which is caused by the training; but although, at present, we cannot arrive at precision in estimating mental power, we may make such an approximation to the truth, as will be highly beneficial; and it is the veriest ignorance to decline availing ourselves of the advantages within our reach, which flows from a knowledge of phrenology, because we cannot have all the benefit which no doubt will ultimately follow the further study of this science.

Too much is expected, and disappointment is sure to follow. Would students be content to observe more and predicate less; would they confine their remarks to the groups of organs, long before they enter into the details of single powers; would they abstain at all times from inferring acts, as *necessarily* resulting from particular organs being largely or deficiently developed; they would save themselves and the science from much ridicule—those we have to speak of thus, are generally ignorant of the science—they know nothing of combinations, but fancy that if an organ is pronounced large, that the act they suppose connected with it must be continually performed: if any organ is pronounced small, they not only infer a deficiency of the feeling, but really expect they are to manifest most strongly the exactly opposite. If destructiveness is large, some people will not believe phrenology, unless the individual is known to be continually practising cruelty: if he is often good-tempered and tolerably benevolent, it is said to be impossible that he can have large destructiveness. A lady, if told she has small philoprogenitiveness, will feel hurt, and say it is inferred that she will be *cruel* to children. Great harm results from what is really known of phrenology; and the evil is much increased, if not entirely created, by the eagerness of those, who knowing a little of the subject, instead of reducing that little to practice in their own conduct, and so shewing the advantages to be derived from phrenology, are desirous of astonishing their friends by their power to tell their characters by the shape of their heads.

CASES AND FACTS.

INSANITY CURED BY MESMERISM.

The following letter is published from Dr. Chandler, who was induced by Dr. Elliotson to Mesmerise one of his patients who was mad.

"*Rotherhithe, April* 11, 1838.

"I am happy to inform you, our patient is much better. I tried the mesmerism, and it has succeeded to a miracle,

"I came home after leaving you on Thursday evening, and tried the operation on Mrs. Chandler, who laughed very much at the ideas; after five minutes more, making fifteen, she was sound asleep, and no ordinary means could wake her,

"This converted me completely, and I went to work next evening, on Mr. ———, and continued the operation two hours and a quarter. The effect was to keep him perfectly quiet. Though he had the fit, the influence was very decided, and all the family were astonished.

"Last evening I practised it again with the same effect, He even acknowledged the influence himself which he would not yesterday. It has produced quite a sensation in the parish."

T. C.

The People.—It is the people which composes the human species. All which is not the people is of so little consequence that it is not worth the trouble of counting.—*Rousseau.*

PHRENOLOGICAL ASSOCIATION.

THE sixth session of this Society was held in the theatre of the Literary and Scientific Institution, Edward-street, Portman-square, on Monday last; AUGUSTUS TULK, Esq., in the chair.

E. S. SYMES, Esq., one of the honorary secretaries, read the report of the Committee, by which it appeared that the number of members was considerably larger than last year, notwithstanding the secession of several, through the introduction of two topics which they considered irrelevant to the objects of the Association; viz., mesmerism and materialism. It averred that the committee did not hold itself accountable for the individual opinions of the members, nor for the contents of any paper or communication read by any of the members, as the committee did not examine their papers.

DR. ELLIOTSON was then called upon by the Chairman to read the opening address. He observed, that what he advanced he hoped would be considered as his opinions, not those of the Committee. He stated, that it was the duty of all to look with pity on those who, from an imperfect organization and a bad education, "were born in sin and shapen in iniquity;" a spirit of universal benevolence and charity would suggest that we ought not to punish them, any more than we ought to praise those individuals who, from a happy combination of circumstances, were endowed with great abilities. It was neither a fault in one nor a merit in the other. He observed, that the truth of the doctrine of a continuous state of existence did not depend on philosophy, but on revelation. He then proceeded to show the progress made in mesmerism during the last two or three years, more particularly since last summer. He observed, that the opposition of phrenologists to mesmerism was inconsistent, as mesmerism tended to prove the truth of cerebral physiology; their opposition resulted from ignorance on the subject; they did not examine for themselves; their intellectual faculties were prostrated by the over action of their impulses, which proves that their education has not been efficacious, and how little they have profited by their scientific and moral acquirements. He stated, that all who had given their attention to mesmerism had acknowledged its truth. He was not prepared to show how the condition of various parties was so differently acted upon; some go to sleep, some talk, some are affected in various ways by their will, others without the effect of their will. The idea of touching any distinct cerebral organ occurred about the same time to Dr. Mansfield, of Cambridge; Dr. Collier of America; and Dr. Gardner, of London; and in each case it was the result of accident. It would, no doubt, be productive of beneficial results. Dr. Collier has ascertained through this, the existence of 200 new organs. He (Dr. E.) had never been able to affect more than four organs, benevolence, attachment, destructiveness, and pride; by touching the two former organs the patients were attracted towards him, by the two latter they drew back from him. He then proceeded to show the importance of mesmerism in the general treatment of diseases, more particularly in cases of insanity.

DR. ENGLEDUE observed, that on the last occasion the name of mesmerism appeared to frighten them, now it was discussed with pleasure. He observed that the proceedings in the House of Lords, in respect to insanity, during the last fortnight, was a disgrace to the country.

He stated that a respectable housekeeper had sent for him, and told him that whilst cutting a leg of mutton for dinner, he appeared to receive a sudden blow, when he felt strongly impelled to cut his child's throat, but he threw down the knife, ran out of the house, and remained out for ten hours, while the paroxysm lasted. Now, had he killed the child, the evidence which he (Dr. E.) could give would not be received; but from his being conscious of what he was doing he would have been hanged.

DR. DAVEY said he had met with a similar case. A woman who was seized in a similar manner to that described by Dr. Engledue, laid hold of the child, ran after her husband, and told him to take the child, or she should kill it; she afterwards attempted to commit suicide; since that she jumped out of bed in the night and told her husband she should kill him, and proceeded to attempt it, but having wakened him, when the paroxysm was coming on, he prevented it; she had since been subjected to mental and moral treatment, and had recovered.

The CHAIRMAN observed, that he perfectly agreed with Dr. Elliotson in his strictures on the intolerant conduct of some of the late members.

A vote of thanks having been voted to Dr. Elliotson, the meeting separated.

(To be continued.)

The earth produces a sufficiency for its inhabitants. It is ascertained that, with a fair and well-regulated division of labour, to procure for all this sufficiency of comforts and even luxuries would require, from every individual, no greater amount of exertion than is actually requisite to preserve health. By such convenient arrangement, all would possess time for mental improvement and delightful study. Poor Slaves of a blind selfishness, rest awhile from your self-torturings! Answer me: Is not the peaceful Home of Love more desirable than the toil, the conflict, and the grave, the doom ye have bought of Hate?—*National.*

THE TRUE OBJECT OF SCIENCE.—To lead the mind of man towards its noble destination—a knowledge of truth, to spread sound and wholesome ideas among the lowest classes of the people, to draw human beings from the empire of prejudice and passion, to make reason the arbitrator and supreme guide of public opinion.—*Cuvier.*

APPLICATION OF PHRENOLOGY TO CRITICISM.

(*Continued from page* 266.)

As a commentary on this passage we merely repeat the words of the sketch. "He will utterly despise and contemn those who act from noble and disinterested motives," and "will assuredly esteem them fools and blockheads." That he would "pursue his own selfish ends and gratifications without being once turned aside by the calls of benevolence, justice, or friendship," is proved by what follows.

Others there are,
Who trimm'd in forms and visages of duty,
Keep yet their hearts attending on themselves ;
And throwing but shows of service on their lords,
Do well thrive by them, and when they have lined their coats,
Do themselves homage ; these fellows have some soul ;
An such an one do I profess myself.
For, Sir,
It is as sure as you are Rodorigo,
Were I the Moor, I would not be Iago;
In following him I follow but myself,
Heaven is my judge—not I for love and duty,
But seeming so, for my peculiar end,
For when my outward action doth demonstrate
The native act and figure of my heart,
In compliment externe 'tis long after,
But I will wear my heart upon my sleeve
For Daws to peck at; *I am not what I seem.*

After calling up Brabantio, the Venetian senator, to inform him of his daughter, Desdemona's connexion, or marriage with Othello, Iago manifests his cautiousness by keeping out of the way, lest he should be compelled to appear as an informer against Othello, of whom he thus speaks to Rodorigo:—

In which regard,
Though I do hate him as I do hell pains;
Yet, for necessity of present life,
I must show out a flag, and sign of love,
Which is indeed but sign.

It now appears that Desdemona is actually married to Othello; who after vindicating his marriage to the Venetian senators, commits his wife to the care of Iago and Emilia, preparatory to his setting sail, for Cyprus, of which he had been appointed governor, under the apprehension of an invasion from the Turks. Desdemona's marriage appeared a death blow to the hopes of Roderigo, and it requires all Iago's art and persuasion to induce him to persevere in his suit. To which Iago encourages him by the hope that "it cannot be that Desdemona should long continue her love to the Moor." Iago had a deep interest in Roderigo's perseverance. Desdemona was to be corrupted by gifts of jewels, &c., and as he was the pretended channel of their conveyance, he took especial care that they should never meet their destination. We cannot afford room for the whole of the conversation between Iago and Roderigo, contained in scene 3, but the following passage is so characteristic of Iago's acquisitiveness, that we hope we shall be excused for quoting it:—

Iago.—It is merely a lust of the blood, and a permission of the will. Come, be a man—Drown thyself? Drown cats and blind puppies. I have professed me thy friend, and I confess me knit to thy deserving with cables of perdurable toughness; I could never better stead thee than now. Put money in thy purse; follow these wars; defeat thy favour with an usurped beard; I say, put money in thy purse. It cannot be that Desdemona should long continue her love to the Moor—put money in thy purse—nor he his to her. It was a violent commencement, and thou shalt see an answerable sequestration, —put but money in thy purse. These Moors are changeable in their wills;—fill thy purse with money;—the food that to him now is as luscious as locusts, shall be to him shortly as bitter as coloquintida. She must change for youth; when she is sated with his body, she will find the error of her choice. She must have change,—she must; therefore, put money in thy purse. If thou wilt needs damn thyself, do it a more delicate way than drowning. Make all the money thou canst,—if sanctimony and a frail vow, betwixt an erring barbarian and a supersubtle Venetian, be not too hard for my wits, and all the tribe of hell, thou shalt enjoy her; therefore, make money. A pox of drowning thyself! It is clean out of the way; seek thou rather to be hanged in compassing thy joy, than to be drowned and go without her.

Rod.—Wilt thou be fast to my hopes, if I depend on the issue.

Iago.—Thou art sure of me,—Go, make money, I have told thee often, and, I retell thee again and again, I hate the Moor; my cause is hearted; thine hath no less reason,—let us be conjunctive in our revenge against him; if thou canst cuckold him, thou dost thyself a pleasure and me a sport. There are many events in the womb of time, which will be delivered. Traverse; go; provide thy money.—We will have more of this to-morrow. Adieu!

Rod.—Where shall we meet i'the morning?
Iago.—At my lodging.
Rod.—I'll be with thee betimes.
Iago.—Go to; farewell. Do you hear, Rodrigo?
Rod.—What say you?
Iago.—No more of drowning; do you hear?
Rod.—I am changed. I'll sell all my land.
Iago.—Go to; farewell: put money enough in your purse.

It was inferred in the sketch, that he would be "an adept at seduction." The instructions which he gives to Roderigo, in the scene from which we have given the above quotation, and the grounds of his belief, that Desdemona might be seduced, prove that such practices were not uncommon to him; and show how he, himself, would have acted under similar circumstances.

The soliloquy which immediately follows our last quotation is too important to be omitted:—

Thus do I ever make my fool my purse;
For I mine own gain'd end should profane,
If I would time expend with such a snipe,
But for my sport and profit. I hate the Moor;
And it is thought abroad, that 'twixt my sheets
He has done my office: I know not if't be true;
But I; for mere suspicion in that kind,
Will do, as if for surety. He holds me well;
The better shall my purpose work on him
Cassio's a proper man. Let me see how;
To get his place, and to plume up my will
A double knavery,—How? how,—let me see;
After some time to abuse Othello's ear,

That he is too familiar with his wife;—
He hath a person, and a smooth dispose
To be suspected; framed to make women false,
The Moor is of a free and open nature,
That thinks men honest, that but seem to be so;
And will as tenderly be led by the nose
As asses are,
I have't;—it is engendered;—Hell and night
Must bring this monstrous birth to the world's light.—*Exit.*

In this soliloquy Iago begins to hatch his deep laid schemes of villainy. His first object seemed to be merely to cheat and rob Roderigo of his money, by pretending to assist him in his suit with Desdemona. But now his villainy takes a wider range. His pride was hurt, and his revenge excited: first, against Othello, for not bestowing on him the office of his lieutenant, and giving it to Cassio; and, secondly, against Cassio, himself, as standing in the way of his advancement. His hatred of the Moor was further excited by a suspicion of his wife's infidelity with him. He therefore determines for revenge, by insinuating that Desdemona was unfaithful with Cassio; so as at once to destroy Othello's peace of mind, to ruin Cassio, and eventually to obtain his place. Here then are plots and plans, wheels within wheels, and a different game to be played with Roderigo, Othello, and Cassio; and indeed, with every individual in the drama. Nothing short of the high intellectual endowment marked on the development, joined to his secretiveness, cautiousness, &c., could have conceived, planned, and carried on enterprises, at once so difficult and so hazardous.

In the first scene of Act 2, we have a display of Iago's satirical powers in a conversation with Desdemona, and to which we refer our readers, as a proof that he would "be remarkably distinguished by a talent for satire." During the conversation, Cassio, who was present, takes Desdemona by the hand, on which Iago observes aside, "He takes her by the palm. Ay, well said, whisper; with as little a web as this, will I ensnare as great a fly as Cassio. Ay, smile upon her, do; I will gyve thee in thy own courtship. You say true; 'tis so indeed; if such tricks as those strip you out of your lieutenancy, it had been better you had not kiss'd your three fingers so oft, which now again you are most apt to play the Sir in. Very good; well kiss'd! An excellent courtesy! 'tis, so, indeed,—Yet again your fingers to your lips? Would they were clyster pipes for your sake."

It appears from a soliloquy which we shall quote presently, that Desdemona's charms had made an impression on Iago himself, and jealousy at the supposed preference of Cassio, excites his revenge against the latter, and generates that satire or irony, which it was stated in the sketch would be "biting, severe, and sarcastic."

(To be Continued.)

Some persons have expected to see his crimes written in the face of the murderer, and have been disappointed because they did not, as if this impeached the distinction between virtue and vice. Not at all. The circumstances only showed that the man was other things, and had other feelings besides those of a murderer. If he had nothing else,—if he had fed on nothing else, —if he had dreamt of nothing else but schemes of murder, his features would have expressed nothing else: but this perfection in vice is not to be expected from the contradictory and mixed nature of our motives. Humanity is to be met with in a den of robbers; nay, modesty in a brothel. Even among the most abandoned of the other sex, there is not unfrequently found to exist contrary to all that is generally supposed one strong and individual attachment, which remains unshaken to the last. Virtue may be said to steal, like a guilty thing, into the secret haunts of vice and infamy; it clings to their devoted victim, and will not be driven quite away. Nothing can destroy the human heart."—*Oliver Twist.*

Literary Honours in France.—In France merit of all kinds is rewarded with honours or pensions; and the author aspires as much to the one or the other, as the politician or the soldier. Were a title, or even a pension, conferred upon an English literary man, merely as a recompense for his writings, the whole nation would open the eyes of astonishment; and yet who are so fit to sit in the senate-house of a nation, if the hereditary peerage did not absorb all other considerations, as those who prove, by their writings and their literary researches, that they are fully competent to discuss the most important affairs of the realm? It was only three years ago, that Alexandre Dumas and Casimir Delavigne were both offered the Peerage in France, expressly for their literary merits; and M. Villemain, M. Cousin, and many other members of the senior legislative assembly in the land of our great neighbours, have received their titular honours from the same motives.

Every community has a right, from time to time, to discharge the public servants, to alter and amend laws and forms of government, with or without precedent; to enact new laws, or to repeal the old; to remodel *the constitution* for the common benefit, whenever it shall seem fitting to the general perception of right and utility. One generation has no power to prescribe regulations for another. The living are their own masters. Man has no right of property in his fellow-man. Nature has proclaimed the injustice, the inexpediency of Slavery. Her voice has gone forth—the Word of God over the old-time Anarchy. There is but one Sovereign by Divine Right; one proprietor of the earth; one sacred and inalienable Majesty, absolute and irresponsible—The Sovereign People!

The Felon.—He who possesseth slaves is in the perpetual habit of robbery of the liberty, the existence, the body of a man—and murder—by shortening the duration of his life by excess of labour or privations.—*Maltravers.*

MR. BURKE'S LECTURES.

LECTURE 5TH.—TEMPERAMENT.

Similar results will follow, when they study temperament in the same manner. I do not say this, as a matter of mere anticipation, or upon more theoretical grounds; I have, in my own case, pursued this method, somewhat more than five years past, and already it has led to most important results. A few of these I shall presently lay before you, others are too imperfectly developed for me to speak of them as yet. I may mention however, that the pursuit of this method has ultimately enabled me to lay the foundation of what, from my mode of viewing it, may be termed a new science, and of the importance, of which we could not, previously, have had any adequate idea. Of this science, even phrenology itself is but a part; at least *practical* phrenology is so. The science I allude to may be termed *Ethnology*, or the doctrine of the races of mankind, the object of which is to discover and classify the primitive races or species of mankind, their mental and physical peculiarities, their social state and general history, the principal mixed races which have sprung from their intermarriages, and the laws which determine the transmission of qualities from parents to children. The term ethnology is already in existence, and the subject to which it relates has always received more or less of attention; but all who have hitherto investigated the matter have been so much influenced by certain theories, and by the system of generalizing, of which I have spoken, that the results which they have obtained are utterly vague, and unsatisfactory, and without any practical utility.

As far, then, as the moderns are concerned, this science, I believe, remains as yet wholly undiscovered, exclusive of the views I have spoken of. If any thing was known of it, in remote antiquity, and it is probable that a good deal was known, the knowledge has long since perished. Had we not been so completely under the dominion of systems, it is impossible that our ignorance could have continued so long; but we have clung to our theories with a tenacity which the plainest evidence, the most obvious and familiar facts have not been able to overcome, and yet our fidelity has been in vain; we cannot perpetuate the reign of the systems; they are attacked and undermined on all sides, by the encroachments of modern science, and all the imposing superstructures raised upon them must soon crumble into dust. Such is ever the fate of falsehood. However cherished, however clung to, every error has its term. Truth alone is eternal.

It is not my object, on the present occasion, to unfold to you my views upon this new science. They are too recent, too imperfect, and they clash too much with certain favourite doctrines, for me to feel anxious to lay them before the public. Nothing but useless controversy could attend their premature disclosure. I should have preferred entire silence in regard to them, for some time to come, did not the nature of my subject, when speaking of temperament, or practical phrenology, continually compel me to allude to them. But there are some of my views upon temperament which may now be advantageously spoken of, even although they are as yet but very imperfectly developed. Before, however, I explain them to you, I must say something more about the system of Drs. Caldwell and Thomas, which I have characterised as a very great improvement upon the old opinions.

These gentlemen do not appear to have had in view anything like the method I have proposed to you, but yet they have to a great extent followed it. They have studied individually, as well as in combination, particular portions of the body, and, consequently they have arrived at much valuable and precise knowledge. It is quite certain that the different proportions of the great viscera of the head, chest, and abdomen, are indicative of great mental peculiarities, and it is also certain, that the most highly developed organs, will *usually* be the most habitually exercised, as well as the most efficient. If the head be in predominant development, intellect or feeling, or both, will proportionally predominate over the more animal tendencies. If the thoracic viscera exceed, muscular power will be the characteristic, and muscular exercise the prevailing tendency. If the abdominal be largest, the love of ease, and a fondness for the pleasures of the table will be chiefly evinced. Again, we may combine these in such a manner that any two may be disproportionate to the third, or we may have the three in exactly equal proportion. In all these cases the proper functions will, of course, manifest analogous combinations. Thus we shall have, in all, seven temperaments, three in which one element predominates, three in which two predominate, and one in which all are equally blended. The names assigned to these temperaments are respectively, the *encephalic*, *thoracic*, *abdominal*, *encephala-thoracic*, *encephalo-abdominal*, *thoracico-abdominal*, and *mixed*. This is well, so far, but you will soon see how incomplete it is. In the first place, there are, in immediate connection with the abdominal viscera, two important functions, which ought to be considered separately—digestion and nutrition. These are often quite disproportionate. Some persons have an enormous appetite, and of course, rapid digestion, who are nevertheless thin, spare, and in every respect poorly nourished. Others, on the contrary, eat but moderately, and yet are predominantly nourished. These states have, of course different effects upon the mind, and upon the other physical powers. With the former, may exist, any amount of general activity and energy; ease of disposition, varying from moderate to absolute sluggishness, will characterize the other; and usually, also, there will be great placidity of temper: this, however, requires that there shall be no impediment in the digestive apparatus, or in any of the important secretions

Then again, as connected with the chest, we have to consider not merely the development of the sanguineous system, but that also of the muscular system. These, surely, are quite distinct; and the proportion of the one, cannot *necessarily* be inferred from that of the other, The mental manifestations are equally distinct, Muscular development will, of course, have relation to our tendency to indulge in bodily motion, and to the absolute energy of that motion, The development of the heart and lungs will have relation to the force, vividness, and activity of all the vital powers, and will, in a particular manner, influence the passions. Now, if we only take into our classification, the two extra elements thus obtained, instead of having *seven* temperaments, we shall have *thirty*. In precisely the same manner, as we obtain seven combinations from three elements, so do we obtain thirty from five elements Every additional one therefore will enormously increase the number. But there is not the least excuse for restricting the classification to five elements, or anything like that number. Why, for instance, should the system of secretion be excluded? Can it be supposed that the liver can be deranged, or dis-

proportionate, without materially modifying the habitual cast of our feelings? Do you expect a bright and joyous disposition to accompany a pale and sallow hue? Or, why not treat separately of the heart and lungs? Their functions are surely sufficiently distinct; and it is notorious that they are often very disproportionate in development. Thus, by carrying to their simple and legitimate consequences, the principles, on which the theory we are now considering is founded, it is clear, that we shall have to start with a pretty considerable set of elements. To attempt to study all their possible combinations, would indeed be a hopeless task.

But even Dr. Caldwell himself, has found some important difficulties in his system. He candidly acknowledges that it does not enable him to account satisfactorily, for two of the temperaments,—the lymphatic, and the bilious. A more rigorous scrutiny will shew that it also, in a considerable degree, fails with the nervous and sanguine. The encephalic and nervous temperaments are, by no means synonymous. The brain may decidedly predominate in size, and as yet, not at all realize Dr. Spurzheim's view of the nervous temperament. In cases of less disproportion, the discordance may be found far greater. It is much the same with the sanguine temperament. The thorax may decidedly predominate, and yet the individual may be bilious, or choleric, or melancholic, or phlegmatic; may, in fact, be decidedly deficient in some of the most important peculiarities of the sanguine temperament. And as for the mixed temperament of Dr. Caldwell, it may exist in conjunction with some of the most marked differences of character. The individual may be joyous or melancholic, placid or choleric, nervous, or lymphatic, and the head, chest, and abdomen, all the while, in very exact proportion. But there is another glaring defect in this system, No account is taken of the important element of *colour*. Whether colour ought to be regarded as, in any degree, a *cause* of mental peculiarity, is a question not easily settled. Fortunately, it is one of very secondary consequence. That colour, however, is a very important *indication* of mental peculiarity, can hardly be doubted, by any one possessing the least practical knowledge of temperament. And yet there is nothing in the theory of the visceral proportions, that gives us the least insight into the causes of the variations of colour observed in the skin, eyes, and hair, still less does it tell us what these variations indicate. This is a most serious deficiency, for colour, especially as indicative of race, yields, in importance to no other single indication.

Another omission, of equal consequence, is *texture*. Very little account indeed has been made of this element, in any system of temperament, and yet, without it we should ever remain in ignorance of the causes and physiognomical indications, of some of the most interesting and important peculiarities, that contradistinguish different portions of mankind I shall presently speak of some of these peculiarities.

(*To be concluded in the next number.*)

INTELLIGENCE.

SOCIETY FOR THE SUPPRESSION OF DUELLING.

An association has been formed for the suppression of duelling. It consists of 326 members, including 21 noblemen, 13 sons of noblemen, 16 members of parliament, 15 baronets, 30 admirals and generals, 44 captains, R. N., 23 colonels and lieutenant colonels, 17 majors, 26 captains in the army, 20 lieutenants royal navy, and 24 barristers. They denounce duelling as sinful, irrational, and contrary to the laws of God and man. They also pledge themselves to discountenance, by influence and example, a practice which dishonours God. Captain Hope, R. N. and Mr. W. Dunmore, have become honorary secretaries to the association.

From the "*Medical Gazette*" and "*Lancet*," we find that great progress is making for the study of insanity in lunatic asylums. At the Edinburgh Lunatic Asylum, applicants must either possess a medical or surgical diploma. At the Gloucester Lunatic Asylum no fees are required to be paid, but merely the expenses of board and lodging. Young ladies are also, by being received as assistants and students amongst the female patients, are afforded the means of qualifying themselves to superintend similar establishments. From Dr. Hythe's report we find that these female students are to be young ladies of good education and manners, who, as well as the medical students, are required to remain twelve months in the asylum. Both classes reside constantly with the patients—head their tables—join in their excursions—promote their amusements—arrange their difficulties—and act in all things as their friends and advisers. The editor of the "Lancet" strongly recomends the study of mental philosophy to those who intend to practice medicine.

Phrenological Lectures.—At Hereford and Leominster, Mr. E. T. Hicks has been delivering courses of lectures upon Phrenology, and its practical application, particularly to the purposes of education. This gentleman, to test the science, offered at Hereford, to examine the head of any person in the audience, and give an analysis of his character, but no one submitted to the manipulations of the lecturer.

Mr. Donovan has been lecturing at Cambridge and Leicester. At the former learned locality a considerable sensation appears to have been excited, and much newspaper controversy has resulted. The "Chronicle" displays extraordinary ignorance upon the occasion.—Among other amusing questions, the writer asks, will phrenologists undertake to say that the mind does not act through the *heart*, the *liver*, or *even* the *stomach*, or that mind is not diffused through the entire animal? The audiences it is stated were large and attentive.

Mr. Rumball has been lecturing on Phrenology, with much success, through some parts of Kent, and the gentleman claims the merits of having overthrown mesmerism in those parts. The Kentish men say they beat Mr. R. at every onslaught. We do not think public discussion a good way to investigate scientific truths, and we are sure M. R. is not a cool deliberate enquirer on the subject: he has asserted what is false, and his object is to prove it so.

Mesmeric lectures are being delivered in all parts of the country; and have, at length, crossed the borders into Scotland; we are glad of this The result of the subject being investigated by our brethren in the north must be good. The leaders of Phrenology will now, e'er long, we

hope, favour us with their opinion upon mesmero-phrenology. Mr. Adair, of Sheffield, we believe, has the honor of being the first who exhibited the phenomena in Scotland; but the subject has been taken up by Mr. Craig, Mr. Dove, Mr. M'Gibbon, and several other gentleman, who have been successful in exhibiting many startling facts, not only with their own patients, but upon natives of the places where they have been lecturing.

Mr. George Coombe, with some twenty-five other gentlemen, including Mr. Sampson and Mr. Simpson, have resigned, as members of the association, in consequence, they assert, of the refusal of the committee to record their protest. We are not pleased to dwell upon this subject; phrenologists ought to be superior to such bickering. Dr. Elliotson states, that the committee, in which the motion was made, had no power to act, the sole business being limited to the pecuniary matters and local arrangements of the association; and, moreover, that the address was not entered in the books; and, therefore, there could be no occasion to enter a declaration against; it but, surely, those who withdraw must know that the opinions advanced are the result of the organization and circumstances of the individual; and, without censuring men of such high standing, we regret they are not better organized or trained themselves, than to withdraw from a society, having for its object the dissemination of knowledge. Because some of the members differ in opinion with themselves, upon a point in their own declaration, they confess they know nothing.

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

ON THE ULTIMATE SOURCES OF PLEASURE AND PAIN.

"IT may be worthy of remark, that, although pleasurable emotions are experienced, during excitation of many portions of the brain, by persons in the magnetic trance, great uneasiness is, nevertheless, evinced by them on the excitation of certain other portions, and the most joyous aspect is suddenly converted into one of the utmost sadness, without any other ostensible cause; the sleepwaker being, of course, uninfluenced by certain impressions than local change in the point of excitement; which fact must tend to convince all who have had occasion of observing it, that some organs or nerves are the especial subjects of unhappy and unpleasant emotions; for what differences of opinion may exist with reference to the recently proposed subdivisions of organs, the physical actions expressive of the opposite emotions of pleasure and pain are in all cases so definite and distinctive that none who have witnessed the phenomena can, on this point, mistake or to any extent misinterpret the manifestations.

"Phrenologists have supposed pleasure and pain to be mere affections of the faculties.—'Each when indulged in its natural action (says Dr. Spurzheim,) feels pleasure, when disagreeably affected feels pains consequently the kinds of pain and pleasure are as numerous as the faculties.' This misery of all kinds have been supposed to result from the wounding of the feelings, causing an undue or unpleasant excitement of their respective cerebral organs; but if the facts above stated be generally correct, the mere *exciting* cause has probably been mistaken for the more *immediate*, and if pain generally follows from the non-gratification of the faculties, it would seem to be rather by sympathetically exciting than by experiencing the emotion themselves; and now that it is suggested, it certainly does not seem probable that any organ should perform more than one definite function, which must be allowed in supposing that those which are the natural recipients of agreeable emotions can really feel annoyance. How, for instance, can disappointed hope, despair, or wounded benevolence *feel* sorrow? How can any organ, however outraged, feel otherwise than it is organised to feel? Its non-gratification may and doubtless does excite antagonist *i.e.* or avenging organs, which are, in reality, the patients of those particular sensations which we have been accustomed to refer to abdominal excitation.

(To be Continued)

REVIEW.

THE *Phreno Magnet* of this month is before us:—we find Mr. Hall intends giving up public lecturing, to devote himself to private investigations and literary pursuits.

The number contains many accounts similar to the legion already published of effects produced, but none of the experimentalists seem to record if they notice the peculiar organizations, temperament, &c., of the subjects acted upon;—if this was done in every case, with the same remarks in relation to the operator, we might get some clue to the cause of the great variety of effects resulting from apparently the same causes, and this we consider most desirable. The American mesmerists are endeavouring to invent terms descriptive of the effects produced, and to designate the application of the principle. This a most laudable effort. The word they have coined, as the name for the science, is Pathetism. Mr. Roy gives the following as the mode to produce the effects or

induce the influence.—He says, 'Let the patient be comfortably seated and directed to fix his mind on the *certainty* of *the anticipated results*. His head should be reclined in an easy position, so that the eyes may be considerably elevated and kept *immoveably fixed upon one spot* for thirty minutes or more. While he is sitting in this position the operator may, if he wishes, hold one of his hands, while standing or sitting by his side; or he may give the patient a piece of steel, or any other substance not disagreeable to him, to hold in his hand. The more firmly he keeps his eyes elevated and fixed in one position, and the greater the *certainty* with which he *anticipates* the *sleep* or the *cure* to be effected the better.'

[This is, we confess, calculated to raise a smile,—we doubt the possibility of keeping the eyes fixed immoveably on one spot for thirty minutes or more, if they could be forced to do so, some strange effect certainly would follow:—but the only question to decide is one of fact,—and observation alone can decide that, and however strange and opposed to previous notions, the more we ought to be interested in observing the phenomena. The same remark applies to the statement of a correspondent, that he has found the loadstone to deprive the operator of his influence, until he had been out in the air, and become again charged with magnetism.]—Ed.

Practical Instruction in Animal Magnetism* or *Mesmerism.*—*The result of thirty-five years' practice and observation.—by J. P. DELEUZE.—Translated from the Paris edition.—Buchanan; Holywell-street.

We are glad that a cheap edition of this very practical and philosophic writer's work is offered to the public. We trust all who are making experiments will *study* this work. The directions are simple, and if followed, the desire for producing effects will be restrained, and the efforts directed to ameliorate, if not remove the sufferings of our fellow creatures. We fear bad consequences must follow the playing upon the nervous systems of mere children, as now being practised by lecturers throughout the country.

The *Zoist* of this quarter is admirably produced, and the matter is equally excellent. We shall in our future numbers notice this spirited publication at some length. The remarks upon the conduct of those phrenologists, who, because their notions are disagreed with, have withdrawn from the association, are well worth perusal.—As men of science they certainly should have joined in the pursuit of truth: there is too much of sectarian dogmatism in the withdrawing from societies because established notions are questioned, and how phrenologists, of all men, can act so, must astonish most people; it goes only to prove to the reflecting phrenologist that there exists different organs in the brain, and, however well an individual may act or write under the influence of his intellect and moral feelings, when acting harmoniously, under the excitement of different feelings he forgets not only the practical application of the science to his own conduct, but his intellect also,—he becomes the mere instrument of his dominant desire.

The Phrenological Journal for this quarter contains a very able article upon the phrenological treatment of the insane, without mechanical restraint on the person,—by I. S. Simpson. We shall occasionally quote some of the passages: but at present we can only say, that much has been written lately upon the subject. The careful perusal of this paper must be highly interesting, as well as instructive, to the medical man and the philosopher. Few will admit that all the positions Mr. S. assumes have been so clearly proved as he, no doubt, believes them to have been.

There is an interesting paper on sympathy, with several cases recorded, in connection with the science, which, as our space permits, we shall present to our readers. Much space is devoted to memerism, and the remarks upon it by different correspondents, and by the editor; but nothing decided is yet advanced in connection with that science and phrenology. There are some very able reviews of the standard medical works, and the *People's Phrenological Journal* is noticed with much candour and impartiality. The faults pointed out shall be reformed altogether. We assure our esteemed elder brother that they have arisen from the conduct of a party no longer joined in the editorship, so that neither he nor the 'printer' will so offend again. Our only desire is to make our little journal as generally useful and instructive as possible, and esteem the liberality of those who have no objection to the dissemination of what they write for general good, so that it is fairly circulated; and, for ourselves, the smallest donation, in the shape of sincere counsel, will be at all times thankfully received.

CORRESPONDENCE.

To the Editor of the People's Phrenological Journal.

June 27th, 1843.

Sir,—I am not going to oppose the existence of the power of magnetism, but I do oppose the mean grovelling use of this talent so benevolently lent to the human family. In all charity and respect, I beg to tell your correspondent, Mr. Jones, he is doing an injury to the science. I dare say he wishes to benefit, and you are injuring the *journal* by publishing his letters. I heard, last night, Monday, Mr. Bayley lecture, at Dockhead;—it gives me pleasure to express satisfaction where merit is due. Mr. Bayley promised no more than he performed; but, let me beg of him not to practice on that interesting boy. Has the child a mother? how can she see him reduced to a mere machine? It will destroy the lovely child. I could hardly suppress the desire to assist the child, and use my power against his persecutors. Rough, ignorant men may like to see such exhibitions, for it is a nine days' wonder with them, but it annoys reflective beings. Mr. B. will find, to cure one diseased body would prove the truth of the influence more than all the display of catelipsy, or mesmeric trance he can produce on healthy subjects.

In 1832, I first heard of magnetism—when young — with a heart so confiding, I told all I knew and believed all I heard; but the cruelty of man, the deceptions of the world, have taught me to suspect even those I would

fain love. In that year, in Castle Street, I heard Dr. de Prati tell the cures he had performed, and I took the glad tidings to a poor woman whose son was covered with dreadful ulcers, said to be incurable by some very eminent physicians. The mother took her boy, and six months after had the delight to see him (whose joints she had seen, to all appearance rotting) playing at skipping-rope, outside the door, with a voice as strong as any urchin of seven years old. The power that performed the cure no longer excited foolish curiosity, and wisdom inspired me to dig into the mine of infinite love; and I would, in all humility, advise Mr. B., by a cure, to gain for the magnet a disciple; if only one out of the hundreds that hear him; and he will do it more real service than by all the numbers of baby-minded men he can get to play with him at mesmeric trap-bat and ball. Let firm, but gentle love be manifested. To be a magnetiser, it is necessary to be, in humility, a lamb; in greatness a man; as a subject obedient; as a citizen noble; as a christian benevolent; and as a steward to the universal, wise, cautious, and honest. With these credentials signed and sealed by conscience, he can proceed, destroying disease and sorrow; but without them, let all cease to attempt to magnetise, for as then may be imparted, a regenerated nature to the patient, both physically and spiritually, so may there be evil powers imparted to the afflicted; and, thus, add the fuel to the sufferer's flame, which may, perhaps, consume him or her. I speak from experience, from my own injured being, not to be thought wise.

A Subscriber.

To the Editor of the People's Phrenological Journal.

72, Martin's Lane, July 6th, 1843.

Sir,—In a late number of your journal I see a letter from Mr. Rumball, denouncing mesmerism. He says that he is in a situation to prove mesmerism an imposture or delusion. I had the pleasure of meeting Mr. Rumball at the *Literary Institution*, Leicester Square, where I was performing some experiments; and on that occasion he certainly failed in shewing that imposture or delusion had any thing to do with the subject. If Mr. Rumball will provide six persons on whom he can rely, and will make appointments with me, for the purpose of experimenting. Such appointments, embracing a period of three weeks or a month, I will endeavour to convince him of the truth of mesmerism. The appointments must be private ones. I am, Sir,

Your obedient servant,

Richard Hart.

To the Editor of the People's Phrenological Journal.

Northampton, June 13th, 1843.

Sir,—If you would have the kindness to insert the following short notice you would very much oblige the members in whose behalf I write.

After a series of interesting lectures on Phreno-magnetism, in this place, Northampton, by Mr. S. T. Hall, which have created a great deal of sensation in the minds of the inhabitants, a few working men have united and formed themselves into a phreno-magnetic class, which, I am happy to say, is being carried on with much spirit, they being determined to know the truth of the science in theory and practice for themselves. All its members being working men, they have it not in their power to contribute to its funds, so liberally as they would wish to do; and, therefore, cannot boast of having any variety of busts, &c., but they intend, as their funds increase, to purchase one or two of the best busts and standard works extant on the subject. We have commenced taking your valuable periodical, the "Journal," the "Mesmerist," and the "Phreno-magnet," by Spencer T. Hall.

Feeling the great importance of the science themselves, they are also anxious that their fellow workmen should become acquainted with it, and would, therefore, recommend that they form themselves into societies for investigating the same.

I. S. Gee.

To the Editor of the People's Phrenological Journal.

Sir,—A Mr. Rumball, who dates from the Strand, has inserted a letter, dated the 24th June, 1843, in the "People's Phenological Journal," in which he asserts that the whole system of mesmerism is one of complete delusion or imposture; that no mesmeric influence whatever exists, or ever did, but in heated imaginations; and that he is in a condition publicly or privately to prove it so wherever and whenever any recognised operator shall afford him an opportunity. This, to me, smacks strongly of a puffing advertisement to draw audiencies, and to fill the pockets of the advertiser. Perhaps this individual, before he undertakes to charge the large body of respectable persons who are now investigating mesmerism, with being *deluded* or *impostors* will state what he believes mesmerism to be. I am of opinion that when sleep is induced, when the patient is in that state, that he hears no one but the mesmerizer; when his arms can be rendered rigid at the will of the operator, that the patient is then mesmerised,

Whether this, Mr. Rumball considers as being mesmerised, he will, perhaps, state publicly in your journal, in order to prevent mistakes, should any one think fit to require his aid in disproving mesmerism.

A person of the name of Rumball has been at Maidstone, recently, and the mesmerisers of that place and he are at issue. The body of mesmerisers say they beat Mr. Rumball, whilst he declares that he came off victorious. At all events the mesmerisers did not feel disposed, upon a second occasion, to add to Mr. Rumball's congregation; and, consequently, to pay him for asserting things they did not believe; and for attempting to disprove facts which they know and have proved to be fully established.

Mesmerism, as a whole, is denounced as an imposition, by Mr. Rumball. Let Mr. Rumball state what he conceives mesmerism to be, and then mesmerisers can enter the lists against him. I am, Sir,

Yours obediently,

A MESMERISER.

To the Editor of the People's Phrenological Journal.

DEAR SIR,—Your correspondent J. C. L. appears to me to have mistaken the range of his mental powers and metaphysical acquirements, and he is, naturally enough, angry at receiving a hint to that effect. Since he presses me, I must tell him plainly that I do not choose to trouble your readers, or waste my own time, in answering mere puerilities. I am aware that, in submitting my views to the public, through the medium of a periodical, I am naturally expected to pay more than ordinary attention to the criticisms of its correspondents; but there is a limit to all things. I do not conceive myself bound to enter into controversy with every kind of antagonist that may chance to come foward.

If this mode of proceeding does not satisfy your correspondent, he has his remedy. My opinions are before him, let him dissect and criticise them to any extent he pleases; but he has no right to be calling on me for explanation upon explanation, merely to suit his particular scale of perception, or obviate his individual difficulties.

Mr. J. C. L. must be a very rash sort of person. He refers me to No. 16, of your Journal, and asserts that he has quoted my definition of a circle, word for word. He has done no such thing. He has misquoted it, and made nonsense of it. My definition (No. 16, page 190, 1st line) is this. "A circle is a figure bounded by one curved line, everywhere equally distant from a point within the figure called its centre." His definition (No. 17, page 216, 5th line) is as follows:—"A circle is a figure, bounded by one curved line everywhere equally distant from *one point to another* within the figure, called its centre.".

Begging to apologize for taking up any portion of your valuable columns with such trifles,

I am, &c,

L. BURKE.

TO CORRESPONDENTS.

S. Williamson.—If the deduction of character, with the measurement of the head, were sent us, presuming the measurements were correct, certainly we could give valuable hints on the question proposed,

Charles Pembroke, Birmingham.—The experiment of Mr, Pembroke, goes to prove, that one organ being excited mesmerically, calls up others, as it were, to its aid, It is an interesting subject; but we have not, this week, space to publish the details. Will Mr. Pembroke notice the organization, temperament, &c,, of his subjects; and favour us with a note of these particulars, as well as the effects produced,

T. W. W.—The deduction we consider very good, under the circumstances Our correspondent must persevere. Let him observe cases in nature, and not be too eager—he will soon reap the advantage,

Laura.—It cannot be given as a certain rule that persons with similar organizations, or the converse, with dissimilar, will agree best. The whole development must be estimated of each party. For example:—There is no doubt that both having large organs of benevolence, there would be much sympathy resulting from the similarity · but if both had large combativeness, quarrelling might result—great difference in organization must induce difference in feeling and tastes; and we do not see how happiness can flow from a diversity in these particulars.

X. Y. Z.—We have before said we cannot understand how *Will* is a separate faculty, any more than that *Memory, Perception, &c, are separate faculties.* What is understood by *Will* is, we believe, the manifestations of several faculties; certainly not confined to the intellectual powers.

A Friend to Truth.—We wish to promote mesmerism as far as we believe it true: and, especially, as it is connected with phrenology; but do not see the use of repeating the details of similar experiments. All that is new, and likely to interest, whether the result of reasoning or experiment, we shall be glad to publish.

O. S.—It is difficult to make an impression in London. It proves nothing against Mr, Hall's system or ability, that no sensation was created in the metropolis by his visit.

Eliza must not rely on the marked busts too implicitly—nature is the book to study from, When by teaching or study she has qualified herself to read, nature's works we will at all times endeavour to solve her difficulties,

Verax.—We decidedly think it wrong to train subjects to exhibit mesmeric phenomena for the purposes of lecturing.

A Looker On.—Yes; many medical men are trying mesmerism—hundreds use phrenology; and are still afraid to declare themselves phrenologists. When it is fashionable enough, their interest, which now restrains, will urge them on.

Books, Papers, &c., to be noticed in the monthly parts, should be forwarded by the 10th of the month, as the numbers completing this part are ready by the 15th.

PHRENOLOGICAL LIBRARY.

Circumstances have arisen, which prevents the continuation of Gall's Works in their present shape They will be resumed shortly in a more elegant form and size.

The "Phrenological Journal" Office, removed to G. BERGER'S, 19, Holywell Street, Strand; where all letters and books for the Editor are to be addressed.

A Phrenological Chart, by the Editor of the "People's Phrenological Journal," is in the press illustrated with above twenty cuts, showing the groups of organs, large and small, price 3d,

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THE

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KNOW THYSELF.

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A COMPLETE SYSTEM OF PHRENOLOGY.

(*Continued.*)

CONSTRUCTIVENESS. — The next organ we have to consider is named constructiveness; and is numbered 9 on the busts. We are indebted to Gall for the discovery of this organ. When making his observations in respect to this talent, he had not arrived at the conclusion that every primitive faculty had its seat in a separate portion of the brain; hence he was led to observe the whole head of those persons who were celebrated for their constructive powers; he frequently noticed that the heads of celebrated artists and mechanicians were as broad in the temporal regions as they were at the cheek bones. He found however, so many exceptions to this, that he was led to infer that there must be a separate organ, and that the power did not depend upon the general shape of the head. After a very extended series of observations, he met two celebrated mechanics, who had prominent swellings of a round shape, on the temples. He found, by measuring, that there was in these two instances, considerable more breadth in this part than from one zygomatic bone to the other. This convinced him the faculty did not depend upon an equality of width in the temporal region with the zygomatic bones, but upon a rounded protuberance above, and in some instances above and behind the external angle of the eye. The zygomatic bones have no relation to the organ, therefore their relative projection or depression to the seat of this organ must not be taken as any criterion of the size of the organ.

SITUATION.—This organ is under that part of the frontal bone, immediately above the sphenotemporal suture, in front and a little below acquisitiveness; it gives a general breadth and fulness to the temples; its situation will vary slightly according to the development of the approximating organs—a large middle lobe to the brain generally forces this organ higher up; and when order and some of the other organs are large, great care is required in estimating its size.

PRIMITIVE FUNCTION.—This appears to be the desire and ability to construct, that is to fashion or configurate, by putting together, as in building, the making of machines, &c.; or by carving out, as in sculpture, modelling, &c.; or by any of the processes discovered by the intellectual faculties, as in drawing, painting, &c. Its range of operations, it will be easily conceived, is most extensive; much pleasantry has been used, and not a little ridicule, on account of the variety of purposes served by this power; but ridicule can avail but little against well-observed facts. It has been asked, what relation can exist between the architect who erected the splendid edifices of St. Peter's, at Rome, the Pantheon, &c., and the milliner, who constructs tasteful caps and bonnets; or the frisseur, who builds up what Boileau calls the gallant edifice of head-dresses for the ladies. It may easily be proved by every day experience, that many powers may be turned to as great a variety of uses, according to the circumstances, and the other organs acting in combination; the power alone is given by this faculty; the object it shall be directed upon, depends on other causes; it may in fact, be said, to be used as an instrument to manifest and gratify the other faculties, and we find its activity shewn in proportion to the wants and civilization of individuals and nations, in the construction of the meanest hut, the coarsest tools and household implements, as well as in the commodious houses and splendid palaces, ornamented and furnished with every imaginable luxury that can administer to the wishes or wants of the inmates. This faculty does not invent, but aids the execution of what other portions of the intellect designs.

AUXILIARY FACULTIES.—The whole of the perceptive faculties work with this organ, and may either excite or be excited by it; so also is it with the reflective faculties; but they, more frequently, call it into action. Any of the feelings may excite this power to activity indirectly—the social feelings may excite it to amuse or gratify their objects—the destructive and combative propensities excite it, and instruments of war and infernal machines are constructed—and so of all the other powers, especially of acquisitiveness and love of approbation, which in the present state of society are the two main springs of action. It is scarcely necessary to mention that the general tendency to action or repose given by the temperament will extend to this faculty.

ANTAGONIST POWERS.—There can scarcely be named a direct opponent to this power, in the legitimate activity of any of the faculties. The moral feelings will restrain its skill, being turned to immoral and destructive purposes, or even frivolous ones. The intemperate gratification of

the senses blunts the power as well as lessens the inclination to use it, or it is only used by fits and starts.

MANIFESTATIONS.—We see the evidences of this power in all situations in this world:—the merest savage constructs a spear, or some machine to kill the beast or fish which affords him nourishment—the child will make its paper boat, and fashion a cap or dress for a doll—some children will begin to use the scissors, and attempt configuration even before they can talk. The manifestations of this faculty backed on by acquisitiveness, have given to civilized Europe their cities, shipping, rail-roads, the Thames Tunnel, and indeed all the conveniences of life; but still we find, as we proceed investigating the causes of men's actions, that while the intellect has been driven on and cultivated to the highest speed and pitch, man, being still ignorant of the influence of the moral laws, and the necessity of the intellect succumbing to their direction, all the gigantic intellectual efforts of men have failed to produce that general amount of happiness which should flow to all from improvements in the arts and sciences, machinery, &c., when the whole mass of men are sharers in the blessings nature has abundantly provided for all, but which, for a time, are monopolized by the few, who are ignorant that their own happiness can alone be secured by making others so. The manifestations of this power will be noticed in every mechanic's shop. Some of the men are never at a loss for a tool, they can turn their hands to any thing; others must have every one of the means exact, and then often fail in the end to be accomplished—they have awkward slips with their tools, cut themselves, and are at a loss if any thing out of the usual routine occurs. Among our greatest men in other respects, we shall find some so deficient of this power, that they have been obliged to relinquish pursuits from their inability in this respect; while others have been unable to attend to their ordinary occupations, so great has been their desire to construct. Particular examples will presently be referred to.

The uses of this power are to improve and increase the conveniencies of men, and so advance the progression of the whole race. The abuses are, using it for the amelioration of a few; for instruments of torture—cruelty—and for the purposes of mere amusement, or gratification of the senses: as in the case of harnessing fleas, and making them draw coaches—the time bestowed, with the ability employed, might have produced something really useful. Many other frivolous abuses of this power will strike all: some who have this feeling strong, when it is not well directed, are never happy but when they are pulling down to rebuild, altering, and remodelling. We have seen many under a morbid action of this power, devote their time and money to the most frivolous objects, grottos, &c., and descant with all possible solemnity upon the importance of some change in the appearance of a pig-stye, or the erection of a gothic summer-house; in default, the individual will make shift, and unless he can afford to pay for everything, nothing is ever nice or commodious about him, be his occupation in the work shop, garden, or retail shop; but, of course, other organs,—as ideality, order, &c.,—lend their aid in these manifestations.

EXAMPLES.—Dr. Gall, among many others mentions the celebrated astronomer, *David Frere Augustin*, and the famous *Voigtender*, mathematical instrument maker, as examples of the large size of this organ, and strength of the accompanying constructive talent.

Prince Swartzenberg, the minister of Austria, at the Court of Paris, once put Gall and Spurzheim to the test. After dining together, he took Gall into another room, and shewed him a young man, without the interchange of a single word they rejoined the company, and requested Dr. Spurzheim to go and examine the young man's head: the doctor in a minute returned, and said he believed him to be a great mechanician, or an eminent artist in some constructive branch.

The prince had him brought to Paris, on account of his great mechanical talents, and supplied him with the means for studying, in accordance with the bent of his natural disposition. There is in most of the phrenological museums, the cast of the head of a milliner of Vienna, with a very large development of this organ—it is in fact large in all who are celebrated for their mechanical or constructive talent. Our own astronomer, Sir W. Herschel, who made his own telescopes; Brunel, the architect of the Thames Tunnel; Wilkie, Haydn, and most other celebrated painters; Chantry and Joseph, the sculptors; Michael Angelo, and Sir Christopher Wren, displayed at early ages the influence of this power; the former, before he was sixteen years of age, executed works considered equal to the most famous ones of antiquity; at thirteen years of age, Wren was equally distinguished for his skill. It must have been large in Peter the Great, who, as well as Leopold I., and Louis XVI, would amuse himself with constructing locks. Many noblemen and private gentlemen find their greatest pleasure in a work shop, and will even fit them up, for their own use and recreation. It is a remarkable fact, that to some extent this power will be shewn independent of intellect; but of course, the range of its action will be limited—but the fact is most conclusive, as to the existence of separate organs in the brain. In the records of many hospitals for the insane and the idiotic, it is mentioned as an inexplicable fact, that the inmates, although labouring under general imbecility, manifest some talent in an extraordinary degree. Dr. Rush mentions several cases in which a talent for design and construction had been manifested during a fit of insanity. He further says. that there is no insane hospital in which there are not cases of individuals who, previous to the disease, never exhibited the slightest traces of mechanical ability, but afterwards have constructed machines, and ships completely rigged. Fodere, in his *Traite du Goitre et de la Cretinisme*, p. 133, says, "That by an inexplicable singularity, some of these individuals (*cretins*), endowed as they are with such weakminds, are born with a particular talent for copying paintings, for

rhyming, or for music. I have known some teach themselves to play tolerably on the organ or harpsichord; others, who without ever having a master, *understood the repairing of watches*, and the construction of some pieces of mechanism."

(To be Continued.)

MESMERISM.

(Continued from page 270.)

"From this time," says Dr. Elliotson, I was satisfied that such a power as mesmerism exists, and hoped some day to enquire into it. I had no opportunity, however, before the arrival of the Baron Dupotet in this country a few months back." This was written in that part of his Physiology which appeared in 1837.

Of all the persons who witnessed the experiments of M. Chenevix in London, he was the only one who turned them to account. On the others, whose names are enumerated, Lord Lansdowne, Drs. Babington, senior and junior, Hargrave, Holland, Milligan, Prout, Whymper, Wilmot, Wright, Messrs. Bagnold, Brodie, Earle, North, Riadore, and Smith, they fell as seed on stony ground; on Dr. Holland and Sir Benjamin Brodie, indeed, they rather fell as among thorns; and indeed it is more correct to say that weeds were engendered than that what came up was choked.

We are certain that our readers will be gratified with our presenting to them the admirable concluding pages of Mr. Chenevix's papers.

"Things which are so directly opposite to current opinions should be witnessed more than once before they are judged Could these phenomena be infallibly produced at will, and before an unlimited number of witnesses, the question would be decided at once. Sentence might long since have been pronounced upon it at a public theatre. But they are too delicate for common exhibition.

"To combat all evidence on a subject which seems so marvellous, to destroy the value of every testimony, they who think that no man can see but themselves, adduce the many errors and impostures which have gained credence in the world for a time, and then have been exploded. They appeal to the fables of antiquity, to the superstitions of Mahomet, to the savages of Africa. But can any man of good faith compare the principles and conduct of me-merisers with those? The ancients knew not what the diffusion of knowledge was, and science was a secret of priestcraft. Mahomet founded an empire and a sect, and these two great prizes of his ambition rewarded the lies and devastation which his military apostles spread through the world. Savages, at all times, were the easy dupes of superstitious credulity. But the partizans of mesmerism, stimulated by no interest but truth, appeal not to an ignorant multitude, easy to deceive or to fanaticise: but to men of science and genius, scrutinizers of nature, ponderers upon her works. Would the author of the *Mecanique Celeste*, which not fifty men living can comprehend, condescend to lay his opinions bare to umpires so much his inferiors as they would be whom mesmerism could this day deceive? Would all the learned disciples of this art in Europe give up their honest fame for the reputation of impostors? Some antagonists avail themselves of the discredit into which Mesmer fell by his own doctrines. But this is a fallacious mode of reasoning; for, if his doctrines are true, Mesmer is absolved from this imputation. Mesmer was, indeed, declared to be the greatest mountebank of the last century; but by whom, by the greatest mountebank of modern history, Buonaparte. That Mesmer was disinterested, a profound philosopher, original discoverer, cannot, indeed, be supported by the history of his life: his rapacity was excessive; his injustice, in not snfficiently acknowledging the prior claims of Maxwell, Greatreakes, Gassner, &c., was extreme; his own title to the doctrines which he taught was small. But those doctrines are independent of his talent or his veracity; they stand upon their own merits; they have been proved by thousands; and, if his name has here been affixed to them, it is in the hope that the appellation of animal magnetism, now deemed to convey an erroneous notion of this agent, may be discarded.

"How strangely must they estimate nature, how highly must they value themselves, who deny the possibility of any cause, of any effect, merely because it is incomprehensible! For, in fact, what do men comprehend? Of what do they know the causes? When Newton said that gravitation held the world together, did he assign the reason why the heavenly bodies do not fly off from each other into infinite space? He did but teach a word; and that word has gained admittance, as it were, surreptitiously amid causes, even in the minds of the most enlightened, insomuch that to doubt it now were a proof of ignorance and folly.

"Let an untutored Indian hear, for the first time, that the moon, which rolls above his head, is suspended there by the power of gravitation; that she obeys the influence of every little speck which his eye can discern in the firmament; of orbs placed beyond them again, but invisible to us, because their light has not yet reached our globe; that the earth cannot be shaken, and the shock not communicated through the whole system of the universe; that every pebble under his feet as virtually rules the motions of Saturn as the Sun can do. Let him then be told that one sentient being, placed in the vicinity of another sentient being, can, by a certain action of his nervous system, produce the daily phenomenon, sleep, and the rarer one, somnambulism: and which of these lessons would he be the most prompt to credit? Certainly not that which inculcates an impalpable action and reaction between infinite masses, separated by infinite distances. The pride of learning, the arrogance of erudition, deem it ignoble to believe what they cannot explain; while simple instinct, struck with awe by every thing, is equally open to credit what it cannot as what it can comprehend, and admits no scholastic degrees of marvellousness."

(To be concluded in the next number.)

MR. BURKE'S LECTURES.

LECTURE 4TH.—(*Continued.*)

I HAVE thus, I trust, satisfied you, that the views hitherto entertained upon the classification of the temperaments are both extremely imperfect, and extremely erroneous; I have now to shew you that the opinions of phrenologists, respecting the effects of temperament, in modifying the action of the mental powers, are also extremely imperfect.

Many of the ancient physicians, and, following in their footsteps, many modern physiolgists have greatly exaggerated the effects of temperament. They have supposed that all the peculiarities of character that contradistinguish individuals result from it: and indeed there is some ground for this opinion, for no two persons will be found with the exact same temperament. But when we come to separate and analyse, we readily perceive that there are many important points of character that are not to be accounted for, by any proportions of the humours, any particular combinations of the principal solids of the body, or of the great viscera, but which are solely in relation with the developments of particular portions of the cerebral mass. The exact demonstration of this fact is due to phrenology; and it so happens that the mental manifestations dependent upon particular forms of brain are of so much greater consequence than those depending exclusively on temperament, that the founder of the science, dazzled by his splendid discovery, seems, for a long time, to have altogether overlooked the importance of temperament, and to have sought for the source of every purely mental peculiarity, in the formation of the brain. We are, for the most part, so prone to adopt extreme opinions, that when we perceive error in one position, it is difficult for us to avoid rushing into the opposite extreme. As phrenology became more and more matured, however, the necessity of reverting to the study of temperament became more apparent. At the present moment, all experienced manipulators, or at least all cautious and candid ones, are intimately convinced that the influence of temperament is very important, and what is known upon the subject very unsatisfactory. According to the system of Dr. Spurzheim, (that almost universally adopted,) temperament merely indicates relative activity and energy. Energy indeed, though spoken of in connection with temperament, as we have seen in the above descriptions of the lymphatic and bilious temperaments, is more properly considered as the combined result of large organization with constitutional activity. It is this latter quality which is considered as properly, if not exclusively dependent upon temperament. "There are four temperaments," says Mr. Combe, "accompanied with different degrees of *activity* in the brain,—the lymphatic, the sanguine, the bilious, and the nervous." In fact, the size and activity of the different portions of the brain were all that was considered by phrenologists, up to the period of the announcement of the views of Dr. Thomas and Dr. Caldwell. Activity was supposed to depend, partly upon organic development, partly upon exercise, but chiefly upon temperament; force or energy upon size and activity conjoined. While this system was acted upon, phrenologists were perpetually making the most signal failures in the practical applications of their science, and were obliged to have recourse to a variety of unsatisfactory modes of explaining or covering them: and thus a vast account was made of the modifying influence and antagonistic force of different organs, of the effects of exercise, education, circumstances, self-control, &c: and there was so much vagueness in all these explanations, that by their assistance, the most glaring failures were easily glossed over, so that experiments which intensely confirmed the scepticism of the anti-phrenologist, were often considered as very satisfactory, by the advocate of the science. When phrenology reached this stage, it became stationary, and such it has essentially remained, for the last twenty years at least. Nor does there appear any prospect of its advancement, until its cultivators get completely rid of this pervading vagueness which mingles with, and vitiates all their reasonings, and recommence their labours with a rigorous system of mental analysis. To follow out this system two things are indispensable—careful observation, and deep thinking. Neither will do alone. The human mind is too feeble to dispense with the aid of continual experiment, in a matter of such abstruseness; and there are numerous inherent difficulties in the case, which no accumulations of fact will enable us to overcome, without the aid of profound abstract thought. The science, indeed, may already boast of many enthusiastic, and some careful observers, but it is not so obvious that it can, as yet, number amongst its cultivators any really profound thinkers. This latter assertion, like so many others I have made to you, will, of course, be regarded at the present time as extremely heterodox, but the case will be somewhat altered when I have had an opportunity of explaining my views of the *concentrative* tendencies. We shall then find that many will shrink, even in their own minds, into ordinary personages, who are at present regarded as very profound thinkers, on account of their large foreheads and studious habits. But at all events, it will be easy for me to shew you, on the present occasion, that no very profound thought has been bestowed upon a system of temperament which limits itself to the determination of relative activity and energy.

In the system of Dr. Caldwell, even these elements are not distinctly, or sufficiently provided for. The system chiefly regards the tendency to exercise, in different departments of the general organism, which tendency is made dependent, both upon relative, and absolute development. But it in no way accounts for the superior energy of manifestation connected with the bilious temperament, and its modifications; for the feebleness and coldness of the lymphatic; nor for the extreme activity of the nervous temperament. It is, therefore, in one sense, more limited than the system which it seeks to supersede, but it is, nevertheless, vastly superior to it, in precision and applicability. This it owes to its study of individualities.—Now, I shall have no difficulty, I am sure, in satisfying you that there is a vast deal more to be considered under the head of temperament, than relative activity, energy, and tendency to exercise.

In the first place, we must distinguish between the *durability* of an impression, and its *energy*, or force. It is quite obvious that permanence of impression, and force of impression are not always equal. With some persons, all impressions are comparitively transient, however forcible, or even violent they may be. Nothing can exceed the violence of anger, or the intensity of grief ocasionally manifested by individuals of sanguine temperament; but we invariably see these transports speedily subsiding, and giving place to comparative tranquility, or even joy. In the darker races, however, we never notice this extreme transiency of feeling, except, perhaps, in some very special cases, as when a barbarous tribe,

after battle, passes instantaneously from violent lamentations for their slain, to boisterous rejoicings for their victory; much upon the same principle, and, probably, with as little change of real feeling, as when our own soldiers leave the grave of a buried comrade, with quick march and lively music, a few moments after they have approached it with all the indications of grief and depression. It is one thing, then, to have energetic feelings, and quite another to have permanent ones. Under certain circumstances, feelings of very moderate force may be very durable; under others, very energetic ones may be quite transient. The duration of any impression must, necessarily, greatly depend upon a variety of circumstances, apart from the particular constitution of the individual, but it is not the less certain that impressions are habitually more durable in some temperaments than in others. Thus, there is far more durability in the bilious temperament, as it is called, than in the sanguine; but there may be quite as much force and energy in connection with some modifications of the latter. I speak, of course, of the energy of individual acts, or impulses. As a general rule, and speaking of the whole conduct, a person of the bilious temperament, may be said to be more energetic than one of the sanguine, because the superior durability of his impressions must give to his general conduct great weight, force, and directness, while the excitability and evanescence of feeling of the other makes him, to a very great degree, the slave of impulses and circumstances.

In the next place, in speaking of activity, we must distinguish between the general *mobility* of an organism, and the *intensity* to which its action may be carried when fully excited—between general mobility and absolute *rapidity*. Thus, we find persons who mentally, as well as physically, are continually active, and yet never appear to display any very intense rapidity of thought or feeling. Others, on the contrary, when not under excitement, are cold, phlegmatic, and slow, but when completely roused, their thoughts and feelings are torrents, rapid and flashing, as well as powerful.

We thus see, that organic action may be more or less rapid, more or less forcible, more or less easily excited, and more or less durable; and this not only as regards large and small organs, in a given constitution, acted upon by forces more or less powerful, but as regards all organs, in different constitutions, whatever be the force acting on them. So that the same excitments may produce, in one constitution, very energetic; in another, comparatively feeble action; in one extremely rapid, in another, only slow action; in one long continued, in another very evanescent action; and, finally, that one constitution may be more generally mobile and impressible than another; and all this, with only a certain amount of reference to large or small organs, whether absolutely or relatively considered.

We may also speak of excitability in reference to the case with which some persons pass from one state of feeling to another, whenever a new excitement is applied: but this appears to depend partly upon great mobility of organization, and partly upon that quality, whatever it is, which determines the relative permanency of impressions. It is natural to suppose that he whose feelings are least permanent, is most easily acted upon by any new excitement.

We can hardly then, I fancy, consider excitability, in this sense, as a distinct element of character, but rather as a consequence of the activity and evanescence we speak of. As, however, my present object is to glance rapidly at this subject, not to enter into minute enquiries, I shall not take up your time with the consideration of doubtful distinctions, but shall at once proceed to the consideration of another most important element of temperament, hardly, as yet noticed as such by phrenologists, I mean *refinement*. When delicacy and refinement, whether in thought, or feeling is spoken of, it is usually attributed to any thing but its right cause. With some it is an affair of education, with others it depends on the organ of ideality. Both explanations are extremely convenient. Persons of refinement are usually persons of education, and usually, also, in a more favorable social position than those of coarser tendencies. How education produces the change nobody, of course, knows, but then education is made to do such wonderful things, that it may very well be supposed to do this much also.

(To be Continued.)

PHRENOLOGICAL ASSOCIATION.

(Continued from Page 280.)

On Tuesday the session was resumed, Dr. Elliotson in the Chair. The minutes of the previous meeting were read and confirmed, after which

Mr. Atkinson read his paper on mesmerism. He observed that time was the cradle of knowledge, and dilated upon the importance of mesmerism to phrenology, the increase of its advocates since last year, the necessity and expediency of speaking the truth, and the best means of applying it when found. We ought not, he said, to stop at any point in knowledge, but let our judgment be well directed, and never fear the result. It may be, that in mesmerism the patient is affected by the peculiar state of the mesmeriser; but he had seen subjects totally ignorant of the science following from organ to organ so rapidly that they could not follow his thoughts; then he would lead their thoughts by conversation, and could excite laughter, &c., and ask them where they were affected; they invariably pointed to the organ corresponding with their peculiar manifestations: he then tried the effect of touch, and found he could play on the organs as on the keys of a piano; he could fatigue an organ on one side of the head, and then play on the corresponding organ on the other side. There were two objections to mesmerism, viz., sympathy and suggestion. In respect to sympathy, those affected by it formed the exception, not the rule; in regard to suggestion, it had no weight, except in few instances. He referred to Mr. Hall, who had found organs for every thing, and observed that errors frequently arose from arriving at too hasty a conclusion; he might have placed his hand on various organs at once. At the meeting of last year, he (Mr. Atkinson) stated that he had found four organs existing in the cerebellum, besides amativeness. He stated it then, in the hope that some of the members would examine the subject, and test the correctness of his assertion; but he did not find that they had done so. He had made himself perfectly convinced by various examinations since then, and found the cerebellum to be

the seat of muscular power, muscular sense—physical power, and physical sense. He then entered into a disquisition on the nature and causes of action in matter. He stated that excitement was the cause of all action—material excitement—and that every portion of matter had a different mode of action.

Mr. Logan said, he thought they ought not to receive this new discovery of organs as true without having facts.

Dr. Elliotson observed, that he had made no experiments on this point himself, but Mr. Atkinson coming in whilst he had two patients in the mesmeric state, and touched them on the part alluded to, when he was surprised to find in one it produced contraction, in the other catalepsy.

Mr. G. Bird said, that Mr. Gardner had a patient upon whom he tried the effect of touch upon the organ of weight; before touching the organ, she was asked what weight she could lift, when she replied she was too weak to move a chair; but when he placed his finger on the organ, she stated she could move a hundred pounds weight.

Mr. Huggett said that, till very recently, he had been a sceptic to mesmerism, but being in Manchester, and happening to call on Dr. Braid, who at the time had two patients in the mesmeric state; one was a draughtsman, into whose hand he placed a pencil, and placed his hand on constructiveness and ideality, when he commenced drawing; but the point of the pencil wanted cutting, and the doctor removed his hand from his head for that purpose, when he instantly ceased. He again placed his finger in the same place, when he resumed his drawing, but a totally different design was the result. Having been told that he had cured another patient who had been deaf and dumb from birth, he made inquiries into the truth of it, and found from undoubted authority that it was a fact. He had since conversed with the patient—a girl about ten years of age, who, in reference to a knowledge of language, had all the appearances of a child of eighteen months. Seeing these effects produced by mesmerism, he felt the great importance of it; and as he had never been mesmerised, if the society desired to try any experiments, he was at their service.

After a vote of thanks to Mr. Atkinson, the session was adjourned.

The Session was resumed on Wednesday. Dr. Engledue in the Chair. The minutes of the preceding meeting being read and confirmed.

Dr. Davey proceeded to read his paper on Insanity. He stated the immense value of the knowledge of cerebral physiology for all purposes of human welfare. Phrenology reveals the indications to insanity, and gives just ideas as to the responsibility of the insane. He referred to the questions put to the judges, and which would, no doubt, occupy the attention of both Houses of Parliament, as evidencing a complete ignorance of the subject: and he thought the present opportunity ought not to be lost, of inculcating sound views, founded on experience, on this important subject. The questions put to the judges are based on the principle of the right to punish all who break the laws when they are conscious of doing wrong. Now, in every case of insanity, in which he had been successful in effecting a cure, he had invariably found that they recollected every circumstance, and acknowledged that they were perfectly conscious at the time of every wrong act which they had done, but said they were irresistibly impelled to it. Their delusions never influence their judgments, nor is their reason driven from its seat, but they act from a sudden impulse, which is irresistible, and results from a diseased brain; and however quiet they may appear, the disease remains. No honest man, who has had much experience in cases of insanity, can say that the insane do not know right from wrong; they often possess great powers both of perception and reflection. The consciousness of right and wrong, therefore, cannot justly render the insane liable to punishment. When the Legislature have correct notions on the subject of punishments, then may we expect to have a different criminal code to that which we now have, and which is a disgrace to the age in which we live—it is a remnant of the savage vengeance of barbarism, and, as Chambers justly observes, is truly monstrous—we may then expect to see our jails turned into hospitals, and our judges into physicians.

(To be Continued)

EXTRACTS.

THEATRICAL PERFORMANCES BY THE INMATES OF A LUNATIC ASYLUM.

(From the Dumfries Herald.)

"Another play, 'The Irish Tutor,' has been acted with complete success in the Crichton Institution. We saw it performed, for the first time, on Friday evening last. The amusements of the night began with Ventriloquism by Mr. M'Millan, who is at present performing in Dumfries, his personations, especially of Scottish character, as well as his Ventriloquism itself, are admirable, and greatly delighted the audience, which was composed chiefly of patients. Then began the farce, which was acted throughout, uncommonly well. In the course of the evening, the 'Gipsy King' was sung in character admirably. So were the 'Groves of Blarney,' and Tom 'White, the Policeman.' A fine farewell address was delivered at the end of the piece by the very clever young gentleman who enacted 'Mary,' and who, we are happy to understand, is now about to leave the institution in perfect health. We cannot but notice, with much approbation the thorough efficiency of the stage management. The performances were repeated on Monday evening, before an audience composed chiefly of Dumfries families. Strange that such a house, in the prosecution of its own medical economy, should, at one and the same time, be furnishing an admirable entertainment to our citizens!" 'Monsieur Tonson' has since been performed. In the experience of the officers of the institution, nothing has ever been attended with results so delightful, and so *decidedly* beneficial to the patients. These exhibitions are not found too exciting; both actors and audiences are *selected*. The *corps dramatique* consists of convalescents or incur-

able monomaniacs, to whom the exercise of committing their parts to memory is an excellent occupation, and to whom the public appearance is a reward. The auditors have been attracted and amused, but never in the ordinary sense excited. We understand that Dr. Browne has been stigmatized in the 'religious' newspapers on account of these theatrical exhibitions, which are denounced as impure, impious, infidel, &c. Such charges are so ridiculous as to be unworthy of reply: but we may add, for the satisfaction of the most scrupulous, that all the farces performed were, previously to their representation; examined, pruned, and purged of all iniquity, by a clergyman.

"A writer in the above-quoted paper of 12th Jan. 1843, thus speaks of the audience who attended the the first performance of 'Raising the Wind,' on the 6th of that month:—'At least fifty of the boarders were of the number, and, indeed, constituted the main body of the audience. Many a smile escaped them, many a hearty laugh and many a bravo burst forth, and ever and anon they clapped their hands, well pleased; but all was order and regularity: there were no 'gods' among them: they shame the noisy galleries of the Dumfries theatre. Between the acts two songs were sung, and, in compliance with an old custom, twelfth cake and a sprig of rosemary were distributed to every individual present by Dr Browne, and one of his charges habited and coloured as a Moor. At the close of the farce, an epilogue, written by a boarder, was spoken by Diddler; and an appropriately grotesque dance wound up the whole, except that the repetition of the performance was announced for Friday, 13th January (to-morrow evening.) Every thing was, in fact, conducted as in a long established theatre, and by a well-disciplined corps of actors.' The same writer says:—'An attempt was made about twenty years ago, by M. Esquirol, to introduce theatrical representations into the Asylum at Charenton, as a means of amusement, if not of cure, in the treatment of the insane. The French have a passion for the drama, and a vast number of the educated classes in that country have been amateur performers; and so the experiment might have been expected to suceed. But it failed from a some what singular circumstance. We have forgot what the piece selected was; but it represented, amidst other things, the deposition of a king by his subjects. The audience, composed chiefly of patients, regarding this rebellious act as real and unjustifiable, rushed on the stage with tumultuous indignation, and restored the ill-treated monarch. The experiment of theatricals is reported to have been renewed, and with better suceess, at Salpetriere, about a year ago, when Moliere's 'Tartuffe' was represented before a large audience. Plays, we also understand, have been acted in an asylum at Copenhagen; but with what results we have not learned. Until Friday last, however, no attempt, so far as is known to us, has been made in any establishment in this county, to employ the stage as a means of occupation and recreation. Indeed, from the grave matter-of-fact cast of the public mind in this country, and the stern realities of our pursuits, it is not wonderful that such an instrument should have been overlooked or neglected. From reflections such as these, it is believed that Dr. Browne, although convinced of the utility, was for some time doubtful of the practicability of such a scheme. The attempt originated in the spontaneous suggestion of two boarders, who had derived much pleasure from attending the theatre in Dumfries. The idea was neither forced nor fostered. Some time was allowed to elapse before books and the other *materiel* of the stage were procured, that the arrangements might be thoroughly digested. When, however, it was evident that the gentleman referred to were sincere and steady in their purpose, and when the company had been greatly augmented by other volunteers, every assistance was given to secure a full measure of success and gratification."

CASES AND FACTS

Interesting Mesmero-Phrenological Case of a Young Lady.—Mr. James Simpson.

(From No. XXIII. of the Phrenological Journal and Magazine of Moral Science,—Edinburgh, July 1.)

Sir,—Since I addressed you on the subject of Mesmero-phrenology, describing the experiments I had seen in London,* I have witnessed Mr. E. T. Graig's experiments both in public and private, in Edinburgh. I have been one of a committee of medical and other gentlemen, who have, at two sittings, tested his proceedings with the most scrupulous watchfulness, and in the fairest possible circumstances, and have (some of them at least) come to the conclusion, on applying several trying tests, that his subjects were in *continued* sleep, and therefore as incapable of collusive acting, physically, as, from my knowledge of Mr. Craig for more than ten years, I believe him to be, morally. In presence of the committee, a tooth was extracted from the mouth of one of the subjects (a young man, who accompanied Mr. C. on his tour), by Mr. Nasmyth, the first dentist in Edinburgh, the countenance remaining calm, and without the slightest expression of pain.

My object in addressing you now is to describe an experiment made in my own house by Mr. Craig, which could not be publicly repeated, and was performed on a person and in circumstances so entirely above all possibility of deception or illusion, while, at the same time, it was of the most satisfactory kind as evidence of the truth both of mesmerism and phrenology, that I hold Mr. Craig to be entitled to the benefit of its publication, as operating favourably upon all his other cases—on the maxim *Verum in uno, verum in omnibus*, which, although not invariably true, like its converse, is clearly true in Mr. Craig's circumstances, and as demonstrating that he had no occasion to delude the public in his exhibitions. My own conviction is only increased in strength by reflecting on the other cases I have seen, and the still greater number I have heard of from highly respectable authorities in England and America.

One evening last week, a lady, the wife of a gentleman holding a high public situation in Edinburgh, paid my family a visit, accompanied by three of her daughters and a young lady from England, then her visitor. As the young people had, through their mother, expressed a wish to have a trial made of their susceptibility of the mesmeric influence, Mr. Craig was invited to meet them. To him they were all perfect stran-

* Vol. xv. p. 354.

gers. One of the young ladies, after some persuasion—for when the moment came, the aspirants were rather timid—sat down for the operation. Her age is about fifteen—temperament nervo-lymphatic — expression composed, mild, good-natured, sincere, and grave—manner quiet, remarkably gentle, and modest. She was a subject from whom we did not look for lively manifestations of either intellect or feeling. Her family bore witness that she knew phrenology only by name, had given it no attention, and knew nothing of the position of the organs, or of their manifestations in words, expression, gesture, or demeanour. I need not say that all tutoring by Mr. Craig, collusion with him, or bribery by him, was out of the question. Her father, whom I saw two days afterwards, assured me that she could not have imagined, much less *acted*, the things now to be described. It was a case (to use a law phrase) *omni exceptione major*. After one or two interruptions, which lengthened the process, she was consigned to sleep in about ten minutes, and during the whole subsequent experiments her eyes remained closely shut. She evinced the mesmeric attraction to the operator, and was unwilling to lose hold of his hand, The cerebral organs to be excited were chosen by myself, and communicated to Mr. Craig. The first was *Benevolence*, which, when touched, was manifested in a vey kind and gentle smile, but without words or action. *Self-Esteem* was next tried. The countenance assumed an expression of calm self-complacency. She stood up and hurriedly undid one of two very long and thick tails in which her hair was plaited, threw it over her arm, and displayed it, holding it out to view with a graceful, almost theatrical air. Her face, as she did so, expressed the extreme of self-approbation. To get her to talk, Mr. C. touched the eyes so as to excite *Language*, and asked her what she was doing. "Shewing my hair, to be sure." "Are you proud of your hair?" "Yes, I am." "Oh! it is very ordinary hair." The answer to this was a most dogmatic pout of the underlip, and a silent turn away in scorn. *Love of Approbation* was then touched, still allowing Self-Esteem to act, to observe their joint action—for they generally act together in life. The effect was marked by all present—the haughty air of pride gave way to the more pliant expression of vanity; the other tail was rapidly undone, that the contributions of approbation might be the greater; and the entire *chevelure* was held up on both sides, and parted becomingly on the face, which smiled with something of a coquettish air, quite different from the self-conceited look which had just been exhibited. The expression and attitude were so pleasing, that one of her own sisters remarked, what we all concurred in, "She is beautiful!" a proof how much the expression of feeling is a constituent of beauty. Her sister mentioning in a whisper that she was remarkably fond of children, *Philoprogenitiveness* was signified to Mr. C. It appeared to me, that instead of touching that organ in its centre, he touched its two sides, and trespassed on Adhesiveness; and this suspicion was verified by the manifestation, for her attraction to Mr. C. was not merely mesmeric—it became inconveniently adhesive, and the graspings of the hand more and more energetic. When he disengaged himself and moved away, she followed him round the room, expressing a great uneasiness at the separation, and even mounting upon an ottoman after him—her expression conveying suffering and anxiety, which subsided into a happy tranquility whenever he sat down beside her. Wishing to see the effect of raising *Combativeness*, that organ was touched; instantly, she writhed or fidgeted in a way so like pain, that her mother begged she might be awakened. She beat down the operator's hands from her head, rose and again followed him round the room, and in passing *me*, treated me with a smart back-handed blow on the breast. This *striking* proof of her being in a state violently opposed to her ordinary timid, modest, and respectful character, will be explained in the sequel.

Her mesmeriser now told her that it was odd and particular to go about with her hair streaming; she with still greater rapidity than she had taken it down, sat down on the carpet and plaited up both tails with perfect correctness, tying them each with a piece of ribbon, and rejecting a piece given her as not her own; and we observed that she held one elbow firm on Mr. Craig's knee as he sat beside her to prevent him escaping during the performance of her toilet.

At her mother's earnest request, the young lady was now awakened, and simply by the operator blowing upon her head for a minute or two. As is almost invariably the case, she was unwilling to be completely wakened, and, laying her head on the high back of the chair, entreated that she might be allowed to sleep on. As, however, her bed at home was deemed the fitter place for this indulgence, she was completely roused, and exhibited considerable embarrassment.

What the family reported to me next day, is not the least singular part of this interesting case. Hers, it seems, was one of the rare instances where there is only partial oblivion, afterwards, of the state during the mesmeric sleep. She told them that she had an occasional consciousness, as she described it, of where she was, and then *saw* those who were about her. She said she did not know how it came, but she was filled with a high and proud feeling of her own merit, importance, and beauty, and of contempt for all present except her mesmeriser. She farther thought that she was the object of envy. especially to one of my daughters, whom she named. She was quite convinced, she said, that I had "thumped" her on the head, and longed to fly at me and beat me in return. This, Mr. Craig said, must have arisen from my having *differed* from him as to the spot he touched, touching another myself, immediately before he excited combativeness. Her eyes were closely shut when she passed me and gave me a blow, and I was the only one so distinguished. She, almost immediately after waking, complained to her sisters of my rudeness to her, and went home, and to bed, nay, rose next morning, unpersuaded

and unpersuadable that the charge was a hallucination of her mesmeric state. She yielded, at last, to the concurring assurance of her mother and sisters and their visitor, so far as to pardon me; which is the more generous, as her own impression, as the best witness, is still against me, and that the blow she dealt to me at the time was very well bestowed. She described her state as one of a degree of happiness quite unwonted, in which she had neither power nor wish to resist her delightful feelings; and the return to realities as extremely depressing and dull—a state in which she continued the whole of the next day. The family, however, to her great regret, would not permit a repetition of the mesmerisation.

The phrenologist and the mesmerist will at once make the various applications of this case to their respective sciences. I am, &c.

JAMES SIMPSON.

APPLICATION OF PHRENOLOGY TO CRITICISM.

(*Continued from page* 282.)

In his next interview with Roderigo, Iago informs him, that Desdemona is directly in love with Cassio. Roderigo naturally exclaims,—"Why, 'tis not possible," but "this poor trash of Venice" was not a match for so profound and accomplished a villian as Iago, by whom he is as "tenderly led by the nose, as asses are." He is, therefore, soon convinced by Iago's argument, that he has everything to fear from Cassio, and to regard him as a formidable rival. Iago had a double purpose to serve in producing this conviction in Roderigo's mind. In the first place it tended to satisfy him, that Desdemona's virtue was not unassailable, since it had so far yielded to Cassio's supposed addresses; while, at the same time, this afforded a pretext to Iago, for his want of success in prosecuting Roderigo's suit with Desdemona. And, in the second place, he now urges Roderigo to pick a quarrel with Cassio, that this obstacle to its success may be taken out of the way, "and the impediment most profitably removed, without the which there were no expectation of our prosperity." "Selfishness still reigns with a predominating sway." Afraid of Cassio himself, he artfully engages Roderigo to execute his own purposes of revenge, under the mask of disinterested friendship for the latter; thus taking "especial care not to run unnecessarily into danger." We may further observe, that the above dialogue affords another proof of Iago's knowledge of the arts of seduction. It is in his soliliquies that his plans of villainy stand forth in all their nakedness, and we, therefore give the next entire :—

IAGO.—That Cassio loves her I do well believe it;
That she loves him, 'tis apt, and of great credit;
The Moor—howbeit that I endure him not—
Is of a constant, loving, noble nature;
And, I dare think he'll prove to Desdemona
A most dear husband. Now I do love her too:
Not out of absolute lust (though, peradventure,
I stand accountant for as great a sin,)
But partly led to diet my revenge,
For that I do suspect the lusty Moor
Hath leapt into my seat: the thought whereof
Doth like a poisonous mineral gnaw my inwards;
And nothing can or shall content my soul,
Till I am even with him—wife for wife;
Or failing so, yet that I put the Moor,
At least, into a jealousy so strong,
That judgment cannot cure; which thing to do,—
If this poor trash of Venice, whom I thrash
For his quick hunting, stand the putting on,
I'll have our Michael Cassio on the hip;
Abuse him to the Moor in the rank garb.
For I fear Cassio with my night-cap too;
Make the Moor thank me, love me, and reward me,
For making him egregiously an ass,
And practising upon his peace and quiet,
Even to madness. 'Tis here but yet confused;
Knavery's plain face is never seen 'till used.

Cassio is intrusted by Othello with the command of the guard on the evening of a day set apart for festivity and rejoicing, on account of the news of the destruction of the Turkish fleet, and the celebration of Othello's nuptials. Iago's next plan is to embroil Cassio with Othello, by making the former drunk while on duty, and thus to bring down upon him the displeasure of his superior; and at the same time to stir up the incipient quarrel between Cassio and Roderigo, by encouraging the latter to attack the former, when in a state of intoxication, and thereby become an easy prey. The plan succeeds: Cassio plied hard by Iago, gets drunk. Montano, Othello's predecessor in the government of Cyprus, is a witness to his exceptionable conduct, and his reputation is proportionally injured in his estimation. Roderigo in the mean while makes his appearance, goes after Cassio, and they reappear, fighting. The quarrel is witnessed by Montano, who is, himself, attacked and wounded by Cassio; and the uproar to which it gives rise is heard by Othello, who enters to enquire its cause. Iago, alone, is cool and collected, and appears the only one who has taken no part in the fray. He avails himself to the utmost of the advantage he has gained, and magnifies and exaggerates in the most artful manner, the misconduct of Cassio to Othello. In his subsequent conversation with Cassio, he assumes the mask of friendship, and with deep sagacity urges Cassio to make his court to Desdemona, and engage her to plead for him with Othello. On this be makes the following soliloquy:—

IAGO.—And what's he then, that says—I play the villain,
When this advice is free I give, and honest,
Probable to thinking, and (indeed) the course
To win the Moor again?
How am I then a villain,
To counsel Cassio to this parallel course,
Directly to his good? Divinity of hell!
When devils will the blackest sins put on,
They do suggest at first with heavenly shows,
As I do now; For, while this honest fool,
Plies Desdemona to repair his fortunes,
And she for him pleads strongly to the Moor,
I'll pour this pestilence into his ear,
That she repels him for her body's lust:

And by how much she strives to do him good,
She shall undo her credit with the Moor;
So will I turn her virtue into pitch,
And out of her own goodness make the net,
That shall enmesh them all.

We think it almost unnecessary again to repeat the inference stated in the sketch, that "he would be proud and revengeful, and would never forgive or forget an injury." Roderigo, meanwhile, becomes impatient, on finding that his "money is almost spent;" and he has further been "exceedingly well cudgelled;" and so with no money at all, and a little more wit he proposes to return to Venice: but he has to encounter an intellect far superior to his own, and he is again the dupe of Iago. Iago's schemes of villainy are prosecuted through the third and fourth acts, in which, step by step, by hints and inuendos, and by distorting and magnifying trifles "in themselves, light as air," he gradually infuses the poison of jealousy into Othello's mind, and paves the way for the catastrophe of the play :—

(To be continued.)

CEREBRAL DEVELOPMENT AND ANALYSIS OF CHARACTER OF——?

Some of the enemies of Phrenology, who I trust are, also, strangers to phrenologists, have thrown out hints that such conformations only of heads as are in concordance with the systems of Drs. Gall and Spurzheim are adduced; while those which make against the system (and it is gratuitously assumed that such exist) are passed over in silence and anxiously kept out sight. They who have feit no reluctance in throwing out hints of this description, cannot, it may well be imagined, have found any difficulty in hinting, also, that casts of heads are sometimes artificially fabricated to support our views. Such surmises are utterly without reason. A true phrenologist is a devoted lover of truth, and with this character any unfairness is incompatible. The slighest deviation from perfect candour would be severely visited by the body of the phrenologists, who are too well satisfied of the foundation of their doctrines to entertain the slightest desire—to have indeed the slightest temptation—to resort to artifice. Respecting the case of which we are now to treat, no one will venture to make such suggestions.

We occasionally hear another objection, and this from liberal and candid persons, that the character of an individual is not readily known, and in consequence, the accordance of the character to the organization may be more imaginary than real. Granting this to be the case in some instances, the objection is inapplicable to the present. The character of this individual admits of no doubt.

Certain, therefore, of the character of our subject and of the authority of our cast, let us examine and compare them.

1.—Amativeness, *very large.*
2.—Philoprogenitiveness, *large.*
3.—Concrentrativeness, *large.*
4.—Adhesiveness, *very large.*
5.—Combativeness, *very large.*
6.—Destructiveness, *very large.*
7.—Constructiveness, *small.*
8.—Acquisitiveness, *full.*
9.—Secretiveness, *very large.*
10.—Self-esteem, *large.*
11.—Love of Approbation, *very large.*
12.—Cautiousness, *very large.*
13.—Benevolence, *very large..*
14.—Veneration, *large.*
15.—Hope, *large.*
16.—Ideality, *moderate*, or *rather full.*
17.—Conscientiousness, *ditto*, or *ditto.*
18.—Firmness, *very large.*
19.—Individuality, *large.*
20.—Form, *large.*
23.—Colour, *moderate.*
24.—Locality, *moderate.*
25.—Order, *full.*
27.—Number, *moderate.*
28.—Tune, *moderate.*
29.—Language, *full.*
30.—Comparison, *moderate*, or *rather small.*
31.—Causality, *moderate*, or *rather small.*
32.—Wit, *small.*
33.—Imitativeness, *large.*
34.—Wonder, *moderate.*

	INCHES.
From between the eyebrows (lower Individuality) to middle of Philoprogenitiveness	8 1-8th
From orifice of ear to lower Individuality	5 6-8th
" " Philoprogenitiveness	5
" " Self-esteem . . .	6
" " Love of Approbation	5
" " Firmness	6 4-10
" " Veneration . . .	6 4-10
" " Benevolence . . .	6 1-2
" " Conscientiousness .	5 2-8th
" " Hope	5 3-8th
" " Imitation	5 6-8th
" " Wit	4 6-8th
Cautiousness to Cautiousness . . .	6 3-8th
Secretiveness to Secretiveness . . .	6 1-2
Destructiveness to Destructiveness. .	6 48-100
Combativeness to Combativeness . .	5 1-2
Covetiveness to Covetiveness . . .	6
Constructiveness to Constructiveness .	5 3-8th
Tune to Tune	4 1-2
Ideality to Ideality	5 3-8th
From centre of axis to ear of lower Individuality	4 85-100

Reason for union.—As ignorance of union and want of communication appear among the principal preservatives of civil authority, it behoves every state to keep its subjects in this want and ignorance, not only by vigilance in guarding against actual confederations and combinations, but by a timely care to prevent great collections of men of any separate party or religion or of like occupation or profession or in any way connected by a participation of interest or passion from the same vicinity.—*Archdeacon Paley.*

MESMERIC EXPERIENCE AT HIGHGATE.

About a month ago we had an opportunity of witnessing a first experiment upon a young lady at Highgate. The operator was Mr. Holm, the well-known lecturer upon phrenology, who has taken up the subject of mesmerism, with great energy, to investigate its effects as a means of lessening the sufferings of his fellow creatures.

Upon the occasion alluded to above, much drowsiness was produced, but not decided sleep. The young lady had been ill for some time,—was suffering much from pains in the head, as well as from general debility. Her appearance indicated considerable affection of the lungs, Mr. Holm has mesmerised her about twelve times. Since we saw her this week, the alteration in her general appearance is surprising. Herself and family declare they did not think any thing could have done her so much good. She is now easily made somnambulic, and in this state manifests many of the phrenological organs in a most satisfactory manner, especially time and tune. A lady played upon the pianoforte,—she beat time most correctly with her hand, considerably upraised, reminding one much of the manner of Julien, with his "baton," conducting an orchestra. She expressed merely dissatisfaction when the time was not kept or a discord struck upon the instrument. She played some little herself, but was aware several were present, and her love of approbation made her wish not to play, as she could not play so beautifully she said.

A servant girl in the neighborhood has been much benefited, we were informed, by a course of mesmerism:—her general temper and demeanour appears changed. Mr. Holm has principally excited the organs of benevolence, wit, and hope, when in the trance. This girl exhibits the phenomena of catilepsy and phreno-magnetism very beautifully. Her foot was fastened to the ground by placing a sovereign under it. The natural language of some or the faculties were a perfectly artistical study. Veneration, self-esteem, and philoprogenitiveness, were very marked. The new organs could not be excited.—The love of piety was tried, the antagonist of veneration, and Mr. Hall's new organ of suspicion. There was in the latter case something observed approaching to what Mr. Hall states to be the manifestion of this organ, but it was not decided. The first mentioned patient is of the nervo-lymphatic temperament, with a slight mixture of the bilious,—an evenly well-developed cerebral organization, about seventeen or eighteen years of age—the latter is a similar temperament, substituting the sanguine for the bilious, with a much smaller development of the anterior and coronal regions, neither retain any consciousness of what has occurred in their waking state.

We mesmersied a sister of the young lady mentioned previously, of a higher temperament, —principally nervo-bilious—she had been mesmerised seven times previously, without any decided effect being produced—she was asleep in three minutes. The usual cataleptic appearances were readily produced by passes, and by touching with gold. The organs were readily excited by contact, but not a word was spoken in this case to suggest ideas or feelings. Wit being touched, produced hearty laughter; the fingers being moved inwards towards causality, the most poignant grief was expressed; clasping the hands, sobbing, and crying, in accents the most heart-rending. Upon the repetition of the experiment, parties present begged she might not be excited to such strong manifestations. A gentleman present said, what he had seen would go with him to the grave—that he never could conceive that any thing like it could be produced by the combined genius of a Kean, Macready, and Siddons. This young lady was easily aroused and felt no ill effect—enjoyed her supper immediately after. The operator is of an active nervo-bilious temperament, with a little sanguine; was a perfect stranger to the lady, never having spoken to her before, and does not even now know her name.

The repetition of such cases, with all particulars that can be gathered, must be useful to mesmerisers, but will not convince the sceptical; the only way for them is to go and do likewise. If they possess a talent to be used for the benefit of others, and neglect to avail themselves of the power given, shall they be esteemed as good and faithful servants, and rewarded accordingly?

CORRESPONDENCE.

To the Editor of the People's Phrenological Journal.

Sir,—I have the pleasure to inform you that a class for the study of Phrenology has been formed at the Hall of the National Association, 242 a, High Holborn, in accordance with a suggestion some time since expressed in your highly popular journal.

We have obtained the valuable services of Mr. Peter Jones, as teacher, under whose care the class has already made considerable improvement.

To assist the funds of the class, we are to have two lectures delivered by Mr. Jones, in the Hall, on the 17th and 24th instant.—Subject, "Phrenology and Manipulation."

I have the honor to subscribe myself,

Your most obedient servant,

C. M. Schomberg, Secretary.

6th July, 1843.

[We feel much gratified that our suggestions have been so spiritedly followed out. We shall be much obliged by occasional notices of the progress made, as well as reports of the lectures and proceedings. We shall, at all times be ready to afford any assistance in our power for rendering practically useful the proceedings of the class.—Editor.]

To the Editor of the People's Phrenological Journal.

SIR.—The late discoveries in animal magnetism, as illustrated in your Journal, has resolved in my mind what was before inexplicable, and seems to explain a mystery that has puzzled the philosopher and the Divine. I refer to the performances of the Hindoo jugglers, who will in the presence of a large company, call any boy from the crowd; which boy will, at the wish of any one of the company, give a correct description of any person named, though he has never seen or heard of the person. But observe the manner in which this is brought about. The juggler after calling the boy, makes use of various signs and incantations, till he declares the boy ready to answer the question; any gentleman is then requested to step forward and place his hand on the boys' head, at the same time, mentioning the name of a friend of his, (unknown both to the boy and the juggler). The boy on being asked what he sees, gives a most correct and startling description of the person named in every particular, so that intelligent men of our own country have ascribed it to the direct influence of the devil. But mesmerism as now known at once, draws the curtain aside, and reveals the mystery. It is evident, the boy is mesmerised by the juggler; and the person by placing his hand on the boy's head, of course, bring himself into connection with him. Now, as the person whose name he gives, and wishes to have a description of, is in his thoughts, these same ideas are instantly conveyed to the boy's mind by the magnetic power, and expressed by him, which confirms me in this is, that sometimes it is said, the juggler meets with a boy who he avers "cannot see" therefore he *occasionally* fails, as is the case with our mesmerisers. At these times, the juggler discharges the boy, and calls another, with whom, perhaps he succeeds. Thus we see, that this which has been considered, as having connection with the power of darkness—is simply, a newly discovered law of nature; wishing your Journal every success,

I remain, Sir,

Your's Respectfully,

J. J. B.

Charles-street, Grosvenor-square.

PUBLIC PROPERTY.—The following inscription is placed in the public walks of Metz: "These promenades are under the safe-guard of the inhabitants, all of whom are equally interested in preserving them. The mayor invites his fellow-citizens to share with him in this duty."

WORDS.—Honour, justice, truth, temperance, public spirit, fortitude, chastity, friendship, benevolence, and fidelity. The names of all which virtues are still retained among us in most languages, and are to be met with in some modern as well as ancient authors; which I am able to assert from my own small reading.—*Dean Swift.*

TO CORRESPONDENTS.

W. S. may be assured Gall's works will be published in a much handsomer form, and at equally as cheap a price.

Flora had better consult a good practcal phrenologist;—if there is no one in the neighbourhood of character, we shall he happy to hear further, or to see the case if convenient.

Querist.—We have not heard that the mesmerists have discovered an organ for will.—We believe that to suppose a general faculty or power to will is an error,—it is a mode of activity of all the propellants. We shall offer some remarks upon this subject.

M. A.—No;—we do not think the Phrenological Association will fall in consequence of the cessation of some members. The Secretary stated that more new members had joined than old ones had left. The next meeting no doubt will be arranged so that there will be more variety in the matter, as well as manner,—but we owe those who did attend and read papers, a deep debt of gratitude,—and but for them the Association would have died, strangled by prejudice,—albeit there was too much—Elliotson, Engledue, and Atkinson, but what could they do if others would not come to their aid.

R. F.—Barclay, Tiedeman, and Stone, have all been fairly met and confuted by the phrenologists.

J. Wilson.—The subjects of sympathy snd antipathy are still involved in much mystery,—that is we are ignorant of the source of the feelings. We think the temperament, as well as the organization, exerts much influence on mutual likings and aversions

We shall be obliged by our readers and correspondents forwarding to us papers or reports of meetings, or lectures delivered in connection with phrenology, mesmerism, or mental science. Any of the public lecturers sending us the published reports, will be thus giving publicity to their views.

Dr. Elliotson resides in Conduit-street, we believe No, 43, should the Dr. decline, we should be glad to see the case. Will our fair correspondent favour us with her name and address; we neither know the party she names, or understand her allusions.

PHRENOLOGICAL LIBRARY.

Circumstances have arisen which prevents the continuation of Gall's Works in their present shape They will be resumed shortly in a more elegant form and size.

The "Phrenological Journal" Office, removed to G. BERGER'S, 19, Holywell Street, Strand; where all letters and books for the Editor are to be addressed.

A Phrenological Chart, by the Editor of the "People's Phrenological Journal," is in the press, illustrated with above twenty cuts, showing the groups of organs, large and small, price 3d,

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KNOW THYSELF.

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A COMPLETE SYSTEM OF PHRENOLOGY.

(Continued.)

EXAMPLES of an exactly opposite nature are as frequently met with. Men of the greatest intellectual capacity, joined with a constructive power, not even of a moderate strength. Napoleon and Franklin were both deficient—Lucien and Socrates, both gave up sculpture, for want of skill to succeed in it. Many professors of science are so awkward in using their hands, that they can never acquire the knack of doing the most ordinary things with neatness or precision. Montaigne writes of himself, "I cannot handsomely fold up a letter, nor could ever make a pen, or carve at table worth a pin, or saddle a horse. Dr. Gall mentions a "grand ministre," passionately fond of gardening, but who never could be taught to engraft a tree. It would be useless to extend the list of examples, as all our readers will, no doubt, be able to point out, or by a little observation, discover parallel instances in their own families, or amongst their friends and acquaintance.

ANIMALS.—Among animals we shall find that this organ is less extended in its sphere, although quite as decided in its manifestations as in man. Animals have not the feelings to urge it on, nor the intellect to aid and modify its effects. Thus we find among animals the direction of the power invariably to the same object in like species. Birds, for instance, construct nests, and in different species we shall be able to discover different amounts of skill. Nests are constructed with more or less art, and placed in different situations, thus shewing a combination of constructiveness with locality. Some birds cement their nests to an old wall; the swallow prefers the angles of windows; while the highest branches of trees are the favourite spots of some birds; the lowest hole in a decayed or spreading root is sought by others. Phrenology does not enable us to point out the cause of these peculiarities, but the general skill in building with birds as with men, will be found corresponding with the size of the organ of constructiveness; and it is the same with quadrupeds. Vimont has pointed out the difference in this region of the brain between such animals as construct, and such as do not. The situation of the organ is the same as in man, at the juncture of the bones previously described. It is large in the fox, the badger, the pole-cat, and all animals which burrow; the rabbit and hare may be observed as presenting a marked difference in this particular.

The constructive talent of the beaver is well known; and all will admit that the ability to construct is not in proportion to the understanding of the animal; neither the dog, elephant, horse, nor monkey construct, although in some points closely approaching in intellectuality to man. On the contrary, we find many species with far inferior general intellectual faculties, rivalling man in their powers of construction. Who can observe the honey-comb of the bee, the hut of the beaver, or the beautifully-formed and finished nest of the swallow, and many other birds, without admitting these facts, as conclusive proofs of the existence of an innate faculty of constructiveness. Medical opponents to the science of phrenology have displayed their ignorance and prejudice by maintaining that the breadth or narrowness of the skull in this region, resulted from the strength of the temporal muscle, which was required and exercised by carnivorous animals; and that from the pressure externally of the temporal muscle, and not from the shape of the brain internally, was given the narrow and contracted appearance to the skull of the carnivora in this region.

In reply, it has been stated, that carnivorous animals do not display constructive talent—the heads are narrow—and this is so far a corroboration of phrenology. Again, the beaver cuts timber with its teeth; the temporal muscle is very thick, and presses, as in carnivorous animals, on this portion of skull; but in the beaver, instead of being narrow, the head is remarkably broad, and the beaver constructs. This, likewise, is in accordance with phrenology; and observation will shew that the breadth of the head in this part is in relation to the talent, and not in any way depending upon the temporal muscle.

NATURAL LANGUAGE.—The situation of this organ being at each side of the fore part of the head, we should expect that the natural language according to Gall's rules, would be a movement of the head forward a little, and from side to side.

If we notice a person with a large organ of constructiveness, examining any thing which appeals to the faculty, we shall observe that he will first place the head down a little on one

side, and then on the other, while examining the article, or object. It will be the same, whether it be a lady looking at a cap or bonnet; or a connoisseur examining an article of vertu or a painting.

We may notice children when writing; how some will move their heads from side to side, especially when making flourishes; those who keep the head still will generally write a stiff formal hand We have often seen masters rapping the knuckles of the boys for moving their heads, they little knew the connection between the instinctive movement and the manual dexterity of their pupils.

We shall next consider the organ of the *Love of Life*, which concludes the social group of feelings.

LOVE OF LIFE.

This is one of the organs that cannot be said to be fully established; its existence was not suspected by Gall. Spurzheim, there can be no doubt, entertained some idea upon the subject in connection with the principle of what he called vitativeness. M. Vimont, who, we believe, was ignorant of the discoveries of others, or rather we may say, of their observations, asserts his claim as the discoverer of this instinct, and its organ in the brain. Dr. Andrew Combe, whose labours in the cause, when phrenology was in its infancy, were of such signal service, recorded in vol. iii. p. 471, of the *Phrenological Journal*, a highly interesting case relative to this organ, in describing the dissection of the brain of an aged female, who had been remarkable for many years previous to her death, for her great anxiety regarding this subject, and her desire for life,—"The enormous development of one convolution at the base of the middle lobe of the brain, the function of which is unknown, was too striking not to arrest our attention; it was that lying towards the mesial line, on the basilar, and inner side of the middle lobe, and consequently of DESTRUCTIVENESS.

The corresponding part of the skull shewed a very deep and distinctly moulded cavity, or bed, running longitudinally, with high and prominent sides, and presenting altogether an appearance much more striking than I ever saw in any other skull. From the situation of this convolution, its development cannot be ascertained during life, and hence its functions remain unknown. Whether it may have any connection with the LOVE OF LIFE, is a circumstance which may be determined by future observations; all that we can say at present is, that the love of life seems to be a feeling *sui generis*, and not proportioned to any faculty or combination of faculties yet known;—that in the subject of this notice, it was one of the most permanently active which she possessed; and that in her the convolution alluded to was of very unusual magnitude; but how far the coincidence was fortuitous we leave time and observation to determine."

Notwithstanding the above remark made by a skilful anatomist, that it is impossible to ascertain the development during life, many practical phrenologists speak now with much confidence as to its situation and size.

SITUATION.—The locality assigned to this organ is immediately between destructiveness and the *meatus auditorius*, or external opening of the ear; it is the same shaped organ as destructiveness, but in the brain it scarcely appears to advance so far forward. In examining heads, destructiveness will often be found decidedly projecting and giving breadth to the head, exactly round the top of the ear. If the ear is bent down, we not unfrequently find a depression under destructiveness, covered by the ear when in its natural position. A great difference in the development of the organ of destructiveness, and the portion immediately under it will be easily recognized in examining many skulls. Our own ex experience does not enable us to speak positively as to the connection between this portion of the brain and the feeling in question.

PRIMITIVE FUNCTION.—This organ has been called that of conservation, or preservation.—Broussais defines it, as the impulse to fly from danger without reflecting. Gall and Spurzheim, the former especially, attributed this timidity rather to the absence of courage, but fear is a positive feeling, as well as boldness, and cannot result from merely the absence of something else. When we consider that to preserve life, and under many other circumstances, instinctive dread is as manifestly shewn, as the instinctive power of propagation or nourishing the young; and that this feeling too, is equally necessary to the continuance of the species, it might justify us in judging *a priori* that there would exist a separate, and fundamental faculty of the LOVE OF LIFE.

MANIFESTATIONS.—In speaking of the manifestations of this faculty, many are ready to declare that it is quite a natural feeling; every body wishes to preserve their life—this is admitting much—it having been proved that no desire, or emotion, or intellectual perception, can be manifested independent of the "organism:" and, besides, although we admit the desire is common to all, we must, after a very little examination of the subject, be ready to admit, that the desire resulting from the activity of the feeling of love of life, varies much in different individuals; and not according to the external circumstances in which they happen to be placed. We do not find the most wretched, he whose pining in want and suffering, "the proud man's wrong, the oppressor's contumely," eager to shuffle off this mortal coil, but frequently they cling to life with all its ills; while on the other hand, we frequently find those who are surrounded with every thing to give a charm to life—wife, children, friends, fortune—exposing their lives to every risk, as if they did not value it "at a pin's fee;" nor is it among the most wretched that we find the greatest proportion of suicides. These facts being observed, but the principles of phrenology not being understood, old writers and philosophers were, to some extent, compelled to guess at something to explain

the phenomena; and thus we have a variety of theories upon the subject. Some individuals have so great a dread of being annihilated, of ceasing to exist, that from the strength of this feeling in themselves, they draw an argument in favour of man's immortality, alleging that it would be a proof of God's injustice, after giving them the consciousness of so great a boon as life, to inflict on them annihilation; rather than contemplate which, many, we believe, would prefer to live in unending misery. Young, in his *Night Thoughts*, speaks of ANNIHILATION as one of the most frightful events to contemplate.

(To be Continued.)

PHRENOLOGICAL ASSOCIATION.

(Continued from Page 294.)

Mr. SYMES observed that there were many cases which confirmed Dr. Davey's statements as to the consciousness of the insane; one occurred to him of the stationer in the Edgware-road, who murdered his family, and had previously attempted to destroy his eldest son for fear of his coming to the gallows, as he knew that insanity was hereditary.

Mr. TULK said, he rose for the purpose of confirming many cases, though he did not arrive at the same conclusion as Dr. Davey did. He had met with a case of mania in which the patient did not possess perfect consciousness. He thought the party impelled to crime had some control, and to that extent ought to be made responsible —though he acknowledged it would be difficult to discriminate, yet every case must rest on its own merits.

Dr. DAVEY observed that he had had many violent cases of mania, but he did not recollect an instance in which they were so bad as to lose their consciousness; but if he did, he should look upon it as the exception to a general rule.

Mr. LOW said, he did not agree with Dr. Davey, as to punishments being synonymous with revenge. He looked upon them as necessary to society, and originated in benevolence. He objected to the opinion that a person with a defective brain is absolutely under the dominion of his impulses. He thought they ought to endeavour to educate the sane members of society, rather than those who were incapable of being benefitted by it.

Dr. ELLIOTSON observed, that the act of the individual was the result of organization and circumstances; and we ought to pity the instrument while we judge the action. He considered all minds were disordered who committed crime, but admitted proper means ought to be taken to protect society.

After an animated and somewhat metaphysical discussion, in which several members took part, the protracted nature of which precludes the possibility of further notice, and a vote of thanks to Dr. Davey, the meeting adjourned.

The sittings were resumed on Thursday, Mr. ATKINSON in the chair.

The minutes of the previous day's proceedings having been read and confirmed.

Dr. ENGLEDUE read a paper on the law of insanity. He observed on the great necessity there was for the inculcation of sound views founded on a perfect knowledge of the science of cerebral physiology. He stated that mind, as a separate essence, did not exist; the acknowledgment of, and the framing laws in accordance with this science, would be productive of incalculable benefit to society. The future is pregnant with more important consequences than the past; and we ought to endeavour to discover facts rather than to discuss theories. The question of insanity was involved in mystery; the opinions of the judges were contrary to science; the discussions in the House of Lords during the last fortnight, showed their utter ignorance of the subject, notwithstanding their being the repositories of hereditary wisdom; they all showed the necessity of the interference of physiologists. The judges are selected from their being well acquainted with the musty sayings of antiquity, instead of from their knowledge of the nature of man; they being ignorant of physiology, are called upon to expound the law to twelve equally ignorant jurors. In the late trials, the opinion of Sir Wm. Follett might be good law, but it was bad physiology. Cerebral physiologists have sought for the cause of action in animated bodies; they found every act the result of external circumstances acting on the organization. Those who ventured to put this forward were called Deists, Atheists, and many other similar names. He hoped they would throw off their prejudices, and put on the garb of the philosopher with the benevolence of the philanthropist. He concluded by proposing, "That a committee be formed for the purpose of embodying their opinions on the important questions of insanity and criminal jurisprudence.

Mr. LOGAN seconded the resolution, which was carried by acclamation.

Mr. MOORE inquired if Dr. Engledue could conceive any case in which capital punishment was justifiable?

Dr. ENGLEDUE said he could not.

Mr. LOGAN was rejoiced to see the spirit in which the resolution was received, as well as the sentiments expressed by Dr. Engledue.

Mr. SYMES was glad to see the different spirit existing to that which they found last year; this fact, he said, was a sufficient answer to the 71 who signed the manifesto against the introduction of topics of this nature.

Mr. MOORE said that they might draw up a report on the legal education of criminals for the perpetuation of criminals. He had found that criminals preferred industry to theft; but having once been in prison, as soon as they went out they had no alternative but to proceed in the same course, were again incarcerated, till eventually they are either transported or hanged, and thus prevented from becoming what it ought to be the object of the law to make them, useful members of society. He wished to see punish-

ment entirely done away with, and forgotten for ever.

Mr. LOGAN said, he had examined the boys in the hulks, and found some had a good organization, though the great majority had not. He contended that a good organization may be so acted upon by vicious circumstances as to make him what is termed a criminal.

Mr. SYMES animadverted on the dreadful errors of Government in not providing and enforcing education.

Mr. MOORE said that some laws seem to be made for the purpose of making criminals—the game laws, for instance. Now there was no harm in killing a bird, but the person who is punished for it feels as if he was a criminal. It ought to be the object of law-makers to prevent rather than cure crime. Persons who had been convicted of crime were sent to a lunatic asylum during her Majesty's pleasure, which was meant for life; now he thought they ought not to be confined when cured of their malady.

Dr. ENGLEDUE observed, that many were sane whilst in the asylum who would be insane again if allowed to come out.

Several other gentlemen addressed the meeting on the necessity of a general system of education, and on the false principles on which our criminal code is based.

A vote of thanks being voted to Dr. Engledue, the meeting separated.

PHRENOLOGICAL DEVELOPMENT.

(Continued from page 266.)

WITH so many organs large, (and there are eight which deserve this epithet,) and so many very large, (and no fewer than nine are very large,) while two only can be marked small, the whole head must be necessarily large, and consequently, *cæteris paribus*, have been adorned with considerable power and activity. But it is at first sight evident, that the bulk of the head depends chiefly on the great devolopment of the posterior and posterior lateral parts. The central superior parts, also, are well raised, and particularly their anterior portion, (benevolence;) but the forehead slopes, and is exceedingly narrow, while at destructiveness, cautiousness, and secretiveness, the width is about six inches and a half,—it is only about five inches and a half at constructiveness and ideality, and only four inches and a half at the organ of tune. A phrenologist would therefore, without hesitation conclude, that although the individual had no deficiency of intellect, his animal propensities must have far exceeded his intellectual powers;—that his energy, courage, and firmness, must have rendered him very conspicuous, but not in connexion with anything intellectual. If we direct our attention to particular organs, we find amativeness, adhesiveness, combativeness, destructiveness, secretiveness, love of approbation, cautiousness. benevolence, and firmness of great size. His sexual propensities were exceedingly strong. He was notoriously addicted to women, and it is said at a very early age. His disposition in this respect, was no doubt a powerful cause of the unsteadiness and wildness of his character. This, however, must have been in a great measure owing to the immense size of his organs of combativeness and destructiveness. Even as a boy he was most violent and daring. Ever in mischief, he was incessantly engaged in feats of bodily activity and enterprize; he was considered and called a very dare devil, and few excelled him in running, wrestling, fighting, and similar exploits. When he grew up he associated chiefly with gentlemen of the fancy; was at every prize fight, and took a great share in making up pugilistic matches; was passionately fond of sparring, and would thrash any one he thought deserved it. He was exceedingly irascible,—a circumstance arising from the great development of combativeness and destructiveness; and so addicted to shooting as to be called a murderous shot, though the act which brought him to his untimely end sufficiently proved his destructive propensities. Of forty-three heads of murderers in a collection at London, five only are so wide at destructiveness as Thurtell's; his combativeness is, also, immense, and no murder was ever committtd with more daring. He was to have been assisted, but being disappointed, he did not hesitate to perpetrate the deed himself; and when his pistol failed him, nothing but the most savage ferocity enabled him to accomplish his purpose. Yet the organ of benevolence is very large; and this is no contradiction, but a confirmation of phrenology. Thurtell with all his violence and dissipation, was a kind-hearted man. No metaphysical system of the human mind will explain the undeniable truth, that a passionate, revengeful, and not very conscientious person, may be warm-hearted, generous, and compassionate. Mary Mackinnes, executed for stabbing a man in a brothel, for which crime she shewed no keen contrition, who, moreover, was an egregious liar, was in the habit of visiting the poor in her neighbourhood and of administering to their relief, and was known to have been particularly kind to a poor man, whose wife had nursed one of her children. One murderer, whose cast is on sale, gave to the poor the plunder which he obtained from his victims; and Haggart, who was executed for murder, exhibited, also, in his nature, a portion of benevolent feeling. In regard to Thurtell, we are told that a person of the name of John Clark, well known in the sporting circles, had been ill for a long time, that fresh air was advised him by his physicians, and that a few friends unknown to Clark, were determined to make a subcription for him, and send him into the country. Among the number applied to for that purpose was John Thurtell, who at the time was very much distressed in pecuniary matters. However, he pulled out of his pocket the last half-sovereign he possessed in the world, and said to the applicants, "Here take half of this."—Then recollecting himself,—"No, no," he continued, "keep the whole of it; Clark is in want of money, and I am sure I shall never be poorer for it." Upon witnessing a quarrel, which had nearly ended in a fight, between Harry Harmer and Ned Painter, at the house of the former pugilist, the Plough,

in Smithfield, (and which originated through Thurtell,) he felt so much hurt that he shed tears in reconciling them to each other. His behaviour in prison was of so affectionate and endearing a nature, that the account of the parting scene between him and the gaoler, and others who had been in the habit of great intercourse with him during his confinement, is affecting enough to draw tears from every one whose heart is not of stone. His uniform kindness to Hunt, after Probert had escaped punishment as King's evidence, up to the moment of his execution, was of the warmest nature. Although Hunt was probably drawn into a share of the bloody transaction by Thurtell, the affectionate conduct of Thurtell towards him so completely overpowered him, that had Thurtell have been the most virtuous person upon earth, and he and Hunt of opposite sexes, Thurtell could not have rendered himself more beloved, than every action of Hunt proved that he was. The murder committed by Thurtell was a predetermined, cold-blooded deed,—nothing can justify it. Revenge against Weare, for having gambled too successfully, and, as he imagined, unfairly, prompted it; but there is every probability that Thurtell laid the unwarrantable unction to his soul, that he would do a service to others by destroying Weare. He considered Weare as a complete rascal, one who had robbed many, as well as himself, and one who if he had lived would have robbed many more; and hence lessened the repugnance of benevolence and conscientiousness to the deed. In the first conversation he had with Hunt and Probert, he is reported to have said, that he had had his revenge upon Weare who had robbed him of three-hundred ponnds, and that the rogue would never be able again to rob him, or others,—that others would now be out of danger of suffering by the rascal. Looking at Thurtell's development, I am led to doubt whether he would have murdered, in cold blood, one, whom he considered a good man, for the sake of robbing him. I have heard that he once cautioned some young men who were playing with Weare, that they were pitted against one who would bring them to ruin.

(To be continued.)

MR. BURKE'S LECTURES.

LECTURE 4TH.—*(Continued.)*

It certainly is not easy to imagine how the acquisition of knowledge, or the repetition of moral truths is to produce that physical, and mental refinement which so strikingly distinguish some persons, who, nevertheless, have had no special advantages of education. Neither does this theory explain how it happens that many most learned, and educated men are very coarse, and vulgar in their habits and feelings. Still less is the case satisfactory when we descend into particulars. For instance, we cannot well conceive what education can have to do with one man's preferring coarse and gaudy colours, while none but the most delicate can please another. This, surely, is not a matter of Greek, Latin, science, or morals. The only education that can affect the case is that of sight, but the one person has exercised his eyes as much as the other. Or take the case of music. One man has been studying it all his life, with every educational advantage, but he neither produces, nor appreciates any thing of superior delicacy. Another is thrown into raptures the very first time he hears beautiful tones. Do you think the Highland piper would exchange his horrid machine for the violin of Paganini? Habit and nationality may indeed have something to do in his case: but there must be a good deal more than this, for a corresponding effect is not produced on the Highland gentleman. With him, the most intense nationality is often incapable of producing more than mere toleration for these frightful noises. There are, of course, exceptions; because some of these gentlemen may not be at all musical, and others may be but little refined. In the former case, one noise is much the same as another; in the latter, force may be more prized than quality. If you look to the productions of the painter or the the sculptor, and mark the extraordinary contrasts which artists present in respect to refinement, will you be able to persuade yourselves that all is the work of education, and not of nature? Do you fancy, for instance, that Rubens had never seen beautiful forms, or delicate colours, or that those ugly masses of flesh, which you so often see upon his canvas, are representatives of the more beautiful of his countrywomen? No surely. These are his own fancies; ideal beauties, far superior, in his eyes, to the finest forms of Greece or Italy. You may urge the influence of prevailing taste, but you know, at the same time, that there are men who rise at once superior to fashion, and are always in advance of their generation. This, of course, is chance.

The phrenologist, however, easily gets out of such difficulties as these. The organ of ideality accounts for every thing; or if it should at all fail, why, then education comes to the rescue, and he will be a sturdy opponent who can stand against both. This organ of ideality is one of the most fortunate inventions of phrenology,—it explains every thing, and nobody can explain it. For instance, it gives the love of the beautiful, of the perfect, of the exquisite; it gives enthusiasm, exaltedness of feeling, poetic inspiration, the desire of excellence, &c. &c.; and when too large, it produces "extravagance and absurd enthusiasm,—preference of the showy and glaring to the solid and useful,—a tendency to dwell in the regions of fancy, and to neglect the duties of life.' So says Mr. Combe. Hear Sir George Mackenzie.—"This sentiment requires for its gratification something even beyond what is possible in human existence. It gives the feeling that every thing must be carried to its ultimate state, whether of perfection or defect, and even far beyond what ordinary minds conceive of these extremes. Every object that is beheld or fancied is clothed by it, in an eminent degree, with whatever it wishes to contemplate. It might be called the faculty of enthusiasm, &c." Dr. Spurzheim will be found equally intelligible. Here then, it would seem, we have exactly that which we are in search of. Ideality being large, refinement and delicacy of feeling is a matter of course: when small, the reverse is the case. There is, to be sure, some difficulty in reconciling the prodigious amount of business which this organ has to perform with the singleness of function spoken of in the fundamental law of the science, and it may seem questionable how far any human being is capable of understanding the various descriptions given of its manifestations, but, with a little faith, all this may be easily got over.

The most inconvenient difficulty in the case is, that facts do not accord with the theory. Some facts, of course, bear it out dashingly, but there is a terrible mass besides, which no ingenuity can shape into accordance. Even the powerful aid of "education and circumstances" is ineffectual. Do what we will, these facts stand out in glaring and unequivocal opposition. It is not my purpose now to state cases, were so, I should have to speak to you not of individuals merely, but of classes and nations. I shall, therefore, merely make two or three remarks. When you read the description which the writers I have alluded to, and others, give of the functions of this organ, can you fancy that it is one generally well developed? On the contrary, you will say that these descriptions are applicable only to a few of nature's special favorites. Now, then, I take the liberty of asserting that a large development of the part of the head assigned to this organ is, even more common than a large forehead: and I make every allowance that can be required for the organ being sometimes higher in the head, and sometimes lower, sometimes more forward, and sometimes more backward; in fact, for any amount of shifting that can be imagined. Would you wish to test this assertion? Go among your mechanics, and traders, and business men, and compare their developments, in this region, with those of the most ideal of your poets. Then talk to them about imagination—about the beautiful and ideal in nature and art,—read to them some of those exquisite passages of modern poesy in which are realized every possible attribute that can be assigned to this organ, and mark the result. Some will say that all you have spoken of is very just and very fine, but not a muscle will tell that they have been in the least touched by it. Others will acknowledge their complete inability to understand the matter, while some will inwardly smile, or laugh outright at the folly of talking such stuff. How very few will really sympathise with you! Next, take up your books of travel, and read their descriptions of some the broad-headed races of mankind—the Samoids or Kalmucks of Asia, for instance, or even the hunter tribes of America. You will be very ingenious if you can shew that they have small organs of ideality Oh! but the American Indians are very poetical. Perhaps so; but are they very refined? Education—Oh! yes of course. That objection is very safe in the present case. These Indians have never been educated, and never will be. So there is no knowing what education might do for them. But I would ask, if idealty has made them poetical, why has it left them without the least tendency towards refinement or civilization? In a word, it will be utterly vain for us to attempt to discriminate the finer shades of character, much less to discover their causes, or indications, while we admit into our philosophy those vague and unintelligible explanations which we meet with, at every turn, in the present system of phrenology. But, you may say, these reasonings, after all, are but objections to the existing hypotheses, not proofs of the truth of your own system. Very well, let me see if I can furnish you, in the brief space at my command, with something that shall at least approximate sufficiently near to proof to induce you to further enquiry. Unfortunately, the terms I am forced to make use of, in describing the quality in question, are somewhat vague in their signification. The words fineness, refinement, coarseness; &c., are sometimes used in a general, sometimes in a partial sense; & what is even worse, different persons will, in either case, differ as to their application. Thus one man will pronounce that coarse, which another deems very refined, and be filled with rapture by the contemplation of a refinement wholly unappreciable by the latter. In fact, no one can justly appreciate refinement, but the refined. To the very coarse, it is wholly imperceptible. It is, in this respect, in the nature of a superadded quality. He who possesses it, can very well perceive where it is deficient, but to him who has it not, it is much the same as colour to the blind. A superior being can always, to a great degree, understand an inferior one, but the latter can know but little of the nature of the former. The philosopher may understand the thoughts and feelings of the clown, but to the clown, the philosopher is a mystery. It is not with this mental quality as with many others. If I speak of firmnesss, or caution, or secrecy, or attachment, or pity, I shall be as well understood by those who have little, as by those who have much of them, because the difference between men lies in the frequency and force not in the completeness or incompletness of their manifestations. Every one is sometimes firm, and cautious, and secret, and attached, and compassionate: every one may perform indvidual acts of these qualities, so to speak, perfectly, and can therefore understand what is said of them. The difference between men lies in the frequency, and intensity of their manifestation. But, in the sense I have in view, it is organically impossible that the very coarse should ever manifest refinement, or the refined *feel* as do the coarse though they might imitate the external manifestations of coarse feeling. You may easily then conceive the difficulty there is in giving proof, where even explanation is impossible. I cannot describe what refinement is, any more than I can describe what love, or antipathy, or anger is. I can talk about it, and that is all. Some will understand me at once; to others, I shall always remain, more or less, unintelligible. The quality I speak of is one which affects the whole constitution, unless, possibly in some exceptional cases, to which I shall presently allude, It must not, therefore, be taken in an individual sense. We must not make it, for instance, synonymous with modesty, or with that kind of delicacy which consists in an appreciation of the feelings of others, and the avoidance of what is likely to give displeasure. This, and other kinds of delicacy, are usual accompaniments of the refinement I speak of, and, perhaps, invariable accompaniments of its highest manifestations, but they depend upon the proportions between particular organs, and not upon a peculiarity affecting the whole system. Nor must it be confounded with the love of the beautiful. The The coarse, as well as the refined, may both love the beautiful; but the beauty of the one will not always be the beauty of the other.

(To be Continued.)

Dr. Gall mentions the case of a physician with whom he studied, who frequently complained that he could not think, except with one side of his head: he felt distinctly the weakness of the other side. And the weak side was much less developed being less high and much narrower.

Tiedemann relates an instance of a man named JOSEPH MOSES, who was deranged on one side of his brain, and with the sound side, observed his own alienation.

APPLICATION OF PHRENOLOGY TO CRITICISM.

(*Continued from page* 282.)

The adaptation of means to an end, though that end is a most infernal one, are truly admirable; and, throughout, the greatest intellectual powers, with the deepest insight into human nature, is manifested. Roderigo's impatience is now at its height, and he more than suspects that Iago has been playing foul with him.

ROD.—I do not feel that thou deals't justly with me, * * *

IAGO.—Will you hear me Roderigo?

ROD.—Faith! I have heard too much; for your words and performances are no kin together.

But he is doomed again to fall before the artifices of Iago, who not only contrived to allay his suspicions, but to concert with, and engage him in a plan for attacking and killing Cassio; in which Iago, falsely, promises him assistance. A phrenologist would infer that the size of Roderigo's head must have been much inferior to that of Iago's.

It was stated in the sketch, that he would take especial care not to run unnecessarily into danger; that his victim would be transfixed with multiplied wounds, and would expire without one emotion of pity. Those features of character are illustrated in the following scene; and we trust that our readers will excuse the length of our quotation, as the whole of it is necessary for the comparison which we wish to institute.

ACT V. SCENE 1.—*Enter Iago and Roderigo.*

IAGO.—Here, stand behind this bulk; straight will he come;
Wear thy good rapier bare, and put it home;
Quick, quick; fear nothing; I'll be at thy elbow:
It makes us or it mars us: think on that,
And fix most firm thy resolution.

ROD.—Be near at hand; I may miscarry in't.

IAGO.—Here, at thy hand, be bold and take thy sword.

ROD.—I have no great devotion to the deed;
[*Retires to a little distance.*]
And yet he has given me satisfying reasons:—
'Tis but a man gone:—forth my sword, he dies.
[*Goes to his stand.*]

IAGO.—I have rubb'd this young gnat almost to the sense,
And he grows angry. Now whether he kill Cassio,
Or Cassio him, or each do kill the other,
Every way makes my gain: Live Roderigo,
He calls me to a restitution large
Of gold and jewels that I bobb'd from him,
As gifts to Desdemona:
It must not be: if Cassio do remain,
He hath a daily beauty in his life,
That makes me ugly; and, besides the Moor
May unfold me to him; there stand I much in peril:

[It was inferred that his anticipations of the future would be full of apprehension.]

No, he must die: But so I hear him coming.

Enter Cassio.]

ROD.—I know his gait, 'tis he: Villain, thou didst— [*Rushes from his post, and makes a pass at Cassio.*]

CASSIO.—That thrust had been mine enemy indeed.
But that my coat is better than thou think'st;
I will make proof of thine.—
[*Draws and wounds Roderigo.*]

ROD.—O! I am slain.

[*Iago rushes from his post, cuts Cassio behind in the leg, and exit.*]

CASSIO.—I am maimed for ever. Help! O! murder! murder! [*Falls.*

Othello enters at a distance, and while Cassio is crying for assistance, the former recognises the voice of the latter, and imagining that Iago had inflicted the wound under a sense of his injured commander's wrongs—exclaims,

OTHELLO.—'Tis he:—O! brave Iago, honest and just,
Thou hast such noble sense of thy friend's wrong,
Thou teachest me.—Minion, your dear, lies dead,
And your fate hies a-pace,—Strumpet, I come.
Forth of my heart those charms, thine eyes are blotted;
Thy bed, lust stained, shall with lust's blood be blotted. [*Exit. Othello.*

Othello then retires, and Lodovico and Gratiano enter at a distance; they too hear the cries of Cassio and Roderigo, while Iago enters with a light.

LOD.—Hark!

GRA.—Here's one come in his shirt, with light and weapons.

IAGO.—Who's there? whose noise is this that cries on murder?

[Iago's appearance in his shirt, and his first address afford a remarkable proof of his cautiousness and secretiveness.]

LOD.—We do not know.

IAGO.—Did you not hear a cry?

CASSIO.—Here, here; for heaven's sake, help me.

IAGO.—What's the matter?

GRA.—This is Othello's ancient, as I take it.

LOD.—The same indeed; a very valiant fellow.

IAGO.—What are you here that cry so grievously?

CASSIO.—Iago, O, I am spoil'd, undone by villians; give me some help.

IAGO.—O, me lieutenant! what villains have done this?

CASSIO.—I think that one of them is hereabouts, and cannot make away.

IAGO.—O, treacherous villains!—
What, are you there? come in and give some help. [*To Lodovico and Gratiano.*

ROD.—O help me here!

CASSIO.—That's one of them.

IAGO.—O murderous slave, O villain.

[*Iago stabs Roderigo. O! O! O!*

ROD.—O, damn'd Iago! O, inhuman dog!

IAGO.—Kill men i'the dark!—Where be these bloody thieves?
How silent is this town! Ho! murder! murder!
What may you be, are you of good or evil?

LOD.—As you shall prove us, praise us.

IAGO.—Signior Lodovico.

LOD.—He, Sir.

IAGO.—I cry you mercy; here's Cassio hurt by villains.

GRA.—Cassio.

IAGO.—How is it, brother?

CASSIO.—My leg is cut in two.

IAGO.—Marry!—heaven forbid!—
Light gentlemen; I'll bind it with my shirt.

Bianco, Cassio's mistress, then enters, and with unparallelled effrontery, Iago charges her as a party in this injury, and looking about he pretends to discover the dead body of Roderigo.

Know we this face or no?
Alas! my friend and my dear countryman;
Roderigo? no—yes, sure. O, heavens! Roderigo?

Towards the conclusion of the sketch it is observed—"But let him be on his guard, these may not always be sufficient to restrain him from evil."

In the last scenes the whole of Iago's schemes of villiany are detected, and chiefly by his wife; and his utter selfishness and destructiveness are dreadfully manifested by stabbing her to death. After this he attempts to escape, but is soon overtaken and brought back a prisoner. The poet discovers the greatest knowledge of human nature, in representing Iago as doggedly silent. To a question from Othello he replies—

Demand me nothing: what you know you know:
From this time forth. I never will speak a word.

This is just the conduct which we should expect from one in whom, with deficient moral sentiments, secretiveness, firmness, and cautiousness were predominating faculties. The play concludes with a speech from Lodovico, with which we will conclude our quotations, and the present article.

Lod.—O Spartan dog,
More felt than anguish, hunger, or the sea!
Look on the tragic loading of this bed. [*To Iago*
This is thy work: the object poisons sight;—
Let it be hied—Gratiano keep the house,
And seize upon the fortunes of the Moor,
For they succeed to you.—To you lord-governor,
Remains the censure of this hellish villian,
The time, the place, the torture,—O enforce it!
Myself will straight aboard; and to the state,
This heavy act with heavy heart relate. [*Exeunt*

REVIEW.

GERMAN PHRENOLOGICAL JOURNAL.

After the lapse of near forty years since Gall, the discoverer of the science of phrenology, was driven from his native country, for publishing, what is now, almost universally admitted as a truth,—that the mind does not act independent of organization,—we find the science rearing its head, and giving goodly promise of the benefits, which must follow the application of its principles. We feel pride that it has been owing to the exertions of two of our countrymen, Messrs. Noel and Combe, that phrenology has been restored to Germany: and from the spirit displayed in the first number of the Journal, now before us, we believe our friends across the Channel, will be in advance of ourselves in modifying established institutions, in accordance with the increased knowledge they will derive from the study of phrenology.

The principles of the science are lucidly explained. We need not repeat the arguments used to prove: 1st.—That the brain is the organ of the mind. 2nd.—That the brain is not a single organ, but a plurality of organs. 3rd.—That the energy of mental manifestations is proportionate to the size of the organ, subject to the generally admitted scientific condition of *ceteris paribus*. 4th.—That the external shape of the skull corresponds with the internal, and that this is determined by the brain.

There are many very interesting papers,—the remarks of the editor, Gustav Von Struve, upon the relation of phrenology to criminal jurisprudence.

The Critical Review shows a list of not less than ten works, lately published in Germany, on the subject of phrenology. They are the principles of phrenology, in German, by Mr. Nolls.

Some words on Phrenology, by the same Author.—It is an answer to an attack upon the science, published in a Berlin Magazine.

Phrenology in and out of Germany. Inquiry into Phrenology by Professor Grohmawn.—This work we hope to see translated. It is written in a philosophic spirit, and vindicates the claims of phrenology to be ranked as a science.

History of Phrenology.—We learn from this work, that, at its first discovery, it received the countenance of Goethe, Hufeland, Somewering, and Walker, but, yet, could not stem the current of prejudice. We shall refer, in a future number, to some other of these works; viewing the dissemination of our science, among thinking men, as we do, with extreme interest.

The Medico Chirurgical Review. No. LXXIV. We have an article on mesmero-phrenology, (p. 593) and *mind* and *matter*? That is the question!! (p. 602) the reviewer displays the grossest ignorance upon the subject of mesmerism. He says, let the rational phrenologist look to this in time. When we see the public marriage between mesmerism and phrenology; and the meretricious harridan introduced into a phrenological institution as a modest woman, we apprehend phrenology is in danger, and that there are "snakes in the grass." We have strong suspicions, indeed, he continues, that Mr. Brookes himself is a sly anti-phrenologist, as well as a secret enemy of mesmerism, who, under the mask of a disciple and true believer, has taken a most ingenious way of damning both the one and the other science." This, we consider, a most illiberal remark, but even the illiberality of this remark is outdone by the nonsensical declamation indulged in by the reviewer, in noticing the address of Dr. Engledue, delivered to the Phrenological Association last year. We shall not fatigue our readers by more than a short extract, to shew the gentleman's style of meeting the Dr.'s arguments; it will be seen that the non-unusual error of the immaterialists is fallen into, of confounding the two perfectly independent questions of immortality and materialism. "Granting," says the reviewer, "*argumenti causa* (what we otherwise deny) that there is no soul,—no future state of existence—no rewards or punishments beyond the grave—no truth in natural or revealed religion—no difference between a man and a

monkey, but a larger head and deficiency of tail —What then? Is the mass of mankind, half of whom, at the least, are plentifully supplied with vicious organs and propensities, prepared for the reception of such doctrines, at the present time, or likely ever to be so? Does he believe that the mere terror of the rope, the dungeon, or the penal settlement, would be sufficient to deter the multitude, or even the enlightened, from crime, if all moral and religious apprehensions were unanimously voted to be bugbears? We will admit further, for the sake of argument, that human laws and human reason are quite sufficient for the government of society, without reference to religious obligations. Dr. Engledue must have seen some hundreds, or rather thousands of suffering fellow-creatures on their beds of sickness, and on death-beds, whose pains were mitigated; whose agonies were soothed; whose fortitude was sustained, and whose dying prospects were illumined by the power of faith and the hope of immortality! and would Dr. Engledue and his band of PHRENOLOGICAL MATERIALISTS, dash this last cup of enjoyment from the lips of those who have no other consolation on earth, and thus—

"Hurl the poor mortal trembling from the stage."

(To be Continued)

The Annals of Mesmerism and Mesmero-Phrenology. London: RENSHAW, Strand. Edinburgh: MACHLACLAN & Co.

WE have works on Mesmerism now teeming from the press. The present work is a rival we should say to Mr. S. Hall's Phreno-Magnet,—it is cheaper. The Editor states the following as the reasons for his appearance in print.

"To shroud mesmerism with silence and obscurity is now beyond any human power. Onwards it must go for good or for evil; for evil only when abused, and for immense and incalculable good when fully understood and wisely applied. Many professional men appear to us to labour under some groundless apprehension that mesmerism is fraught with consequences alike inimical to society and their own interests as professional men. Instead of patiently observing and calmly investigating the phenomena, rejecting the superfluous or the worthless, and adopting the practical and the useful, the worldly-wise ones shake their cautious heads with a look of consternation that is truly pitiable. Few, indeed, are endowed with the moral courage requisite for the persevering advocacy of views and facts that at present appear to run counter to all the preconceived notions of their friends and patrons. It is from the above, and other circumstances, combined with a firm conviction in our own minds of the reality of the mesmeric influence as a curative means, and of the great, the incalculable blessings it is likely to confer when more generally understood and judiciously applied, that we have commenced the present Journal, and shall endeavour to render it as practically useful as possible, by a careful selection from the works of those who have treated the subject philosophically or experimentally. We shall also give occasionally, the results of our own observation and experience; and when we have presented our readers with full practical details, illustrated by unquestionable evidence of the truth of the phenomena, we intend to retire from the field to our wonted avocations, and, although we may not realize all we could desire, we shall always bring to the task a humble spirit of inquiry and a resolute determination to advocate the truth, from the conviction that we are aiding in disseminating a knowledge of one of the most glorious and extraordinary discoveries that has yet been made known to man."

There is little that is original in the first number of this work; indeed, most of the contents must be known to all who take an interest in the matter, like a thrice told tale. The report of the French academy, the part Franklin took, or rather ought to have taken, as well as the experiments of Deleuze, Physegur, &c., with the ordinary methods adopted to produce the mesmeric trance are now so well known, that although it may be prudent to give them over again in a new work of this description; we think most of the readers would feel some disappointment at meeting with so many old friends in the books; we have likewise at full, the account of a Nottingham operation of the amputation of a man's leg while he was in a mesmeric trance; we give the following extract—on account of the letter of our correspondent, relative to the case and the general principle of exciting the cerebral manifestations to astonish the spectators; we have, our readers must be aware, raised our humble voice against the practice of producing the "phenomena" for curiosity or gain; we have urged, and again urge upon all who have proved the power, to limit its action to doing good to others; let them confine it to its legitimate end, that of curing or assuaging the ills of suffering humanity, and their reward will be greater a thousand fold, than in getting crowded audiences to pay to see their wonders, and hearing the ignorant exclaiming, it is indeed marvellous—the first duty of a magnetizer is to strive only to do good—the second. to divest as much as possible, his proceedings of all mystery and marvellousness—not assuming to himself great powers, but shewing merely the influence of a natural law—the following is the description of the experiment said to be written by a gentleman connected with the Edinburgh press.

"We had the pleasure of witnessing several experiments of a most beautiful and satisfactory nature. They were conducted by Mr. Craig, whose lectures we noticed in our last. On Thursday night a singular occurrence took place in the Waterloo Rooms after the lecture. Several parties having remained to see the operation of mesmerising the townsman mentioned in our last, while Mr. Craig was proceeding to throw him into the mesmeric state, an acquaintance of our own was sitting close upon the platform, gazing intently at the eyes of the patient, and, strange to say, was, in a few minutes, thrown into a state of somnolency. He was soon brought to rights again, and has since been operated upon by Mr. Craig, but, as he is of a very excitable temperament, Mr. Craig has not yet got that power over him which he will have after a few repetitions. On Friday night we attended an interesting private exhibition in the house of a friend where Mr. Craig and the young men who accompany him were present. On this occasion the patients, when thrown into the mesmeric sleep, were in a state of nudity, for the purpose of enabling several artists who were present to observe correctly the various positions into which the patients were thrown

when under the influence of the different organs. The whole of the attitudes were most beautiful and natural to a degree far beyond what the patient could have manifested in attempting them when awake. On this occasion Mr. Craig developed organs not formerly agreed upon by the old phrenological school; one of which, Terror, was truly grand. This organ forms part of that of Cautiousness, and on the present occasion, when the patient was influenced, he flew from the chair and darted across the room, closely followed by Mr. Craig, pressing on firmness to counteract its effect as much as possible. The state of the patient recalled to our mind the description of one of the "spirits damned" in Milton's Paradise Lost, as the look, the yell, and gesture of the patient made him appear as if flying beforesome revengeful, and awful being or power, while the reality of the exhibition was clearly shown by his tremulously excited motion and frantic gestures while under the influence. With some difficulty Mr. Craig overcame the effect of Terror, and for some seconds the two were struggling on the floor ere Firmness assumed the mastery. We shall not forget the scene very readily, and we need hardly state that some gentlemen present, who had been sceptical, went away in a different frame of mind."

CORRESPONDENCE.

To the Editor of the People's Phrenological Journal.

London, July 20th, 1843.

Sir,—I have read with pleasure your report of Mr. Burke's lectures at the London Mechanics' Institution. The subjects which Mr. Burke has brought under review are undoubtedly of very great importance, and he has certainly discussed them with considerable ability. As, however, I cannot agree to some of the opinions which he has broached, I beg leave to intrude upon you and your readers with a few observations; confining myself on this occasion to *Form*.

Mr. Burke's principal object seems to have been to show that *Form* is a complex idea, made up of *Size*, *Number*, and *Locality*; and he has adduced many clear arguments for that purpose; nevertheless it would appear that he has expended a great deal of ingenuity in vain, for after having convinced himself that the organ of *Form* is "a most unphilosophical redundancy," he concludes his remarks upon the subject by admitting both the organ and the faculty in the most ample terms. These are his words—I quote from No. XVII., page 200:—"Let me now explain what element in the complex idea of *Form* I conceive to depend upon this organ. In looking at the figures, or indeed at any forms, it will readily occur to you that one of the most important points of consideration in reference to them is the direction in which the several lines or surfaces tend." That is to say, as is explained immediately afterwards,—Curvature, or divergence from a straight line is the most important point of consideration in reference to *Form*. Here we have the notion of *Form* distinct, simple, and *perfect*, without the aid of *size*, *number*, or any thing else. Mr. Burke, indeed, talks of lines and surfaces, but unless these lines and surfaces meet, they do not define the *Form*, and if they meet, they are no longer lines and surfaces, but are merged and united in the one *Form* which shadows them forth in outline. Mr. Burke continues, "In carrying out these views into practice, you will find that persons in whom the organ of *Form* is largely developed, have vivid recollections of this particular element of forms, while the reverse will be found to be the case with those in whom this part of the brain is small, however precise may be their recollections of the elements of configuration." What other elements of configuration? Mr. Burke has just given us the simple idea of *Form*, by describing it as departure in any direction from a straight line. Every imaginable variety of *Form* is included in this definition. What then becomes of the *other elements* of configuration? It is to be borne in mind that we are considering *Form* in the abstract, not the form of any specific substance. If we look at *Form* personified in any physical or organic existence, we instantly take cognizance of an individuality, involving size, weight and colour, but certainly, neither number, order, nor locality. If, however, *Form* be considered as an abstraction from an individuality, it has no relation whatever to size, or any other attribute of an individual existence. Mr. Burke has evidently erred in confounding the abstract idea of *Form*, with *Form* embodied in a physical substance; and he has been, in consequence, compelled to blink the natural inference from his own statement, and admit the existence of the organ of *Form*, merely objecting to too wide an extension of its sphere of operation. Again, Mr. Burke's assertion that *Form* is a complex idea, is incidentally disposed of by himself in his attempt to define it. He does not hesitate to admit the philosophical axiom that a simple idea is incapable of definition. *Form* is explained to consist of curvature or departure from a straight line. Now, although this is, obviously, no definition at all, but the same idea, invested in other words, it is, nevertheless, as good a definition as can be given of the abstract notion of *Form*. Mr. Burke's process is simply this:—he produces before us the geometrical fiction of a straight line, *i.e.*, length, without breadth or thickness; and then tells us that form is any where we please but in that said fiction. Every one knows that a straight line, without breadth and thickness, does not exist in nature: it is the imaginary negative of *Form*. Mr. Burke, however, does not appear to find any difficulty in apprehending the *negative* abstraction of *Form*. Why, then, should he be unable to understand the *positive* abstraction of *Form*?

I have now shown, (with Mr. Burke's assistance,) that *Form* is a simple idea, and cannot be further defined. Argument would be thrown away to prove that number, order, and locality, cannot be concerned with a *single Form*, for it must be obvious that the greatest possible variety of curvature cannot impair the *unity* of a *Form*, and these faculties have reference, only, to a plurality of forms or individual substances.

I shall probably take an early opportunity of addressing you on some other matters alluded to in Mr. Burke's Lectures.

I am, Sir,

Yours, most respectfully,

H. D. RICKARDS.

To the Editor of the People's Phrenological Journal.

London, July 17th, 1843.

SIR,—I request the insertion of these remarks in *your* Journal, because it is more widely circulated among the benevolent, than any other channel of appeal, since it addresses phrenologists.

There is glorious instrument for benefitting humanity;—man has long neglected it;—it has been for ages lying in the rust; but it has of late been drawn forth and polished; more recently still, a most beautiful discovery has whetted its edge more keenly for the purposes of good philanthropy. Do not all, who have the good fortune to be convinced of the reality of animal magnetism, believe that it is an agent of beneficence? What then, must be their indignation at beholding it perverted to purposes of inhuman cruelty? Surely we shall not look on in silence. Is there not an arm to repress the outrage?

I beg your readers to look at pp. 26 and 27, of the first number of *The Annals of Mesmerism*;* their attention will there be drawn to some "experiments of a *most beautiful and satisfactory nature*, at "*an interesting exhibition*" of Mr. Craig's. Mr. Craig is represented as having "thrown into the mesmeric sleep," (which I suppose means "entranced,") his patient, and as having then excited an organ in the poor youth's brain, which produced terror—terror of the most appalling severity. The depraved pen of the reporter, designates the following shocking scene as "truly grand." "The state of the patient recalled to our mind the description of one of the "spirits damned," in *Milton's Paradise Lost;* as the look, the yell, and gesture of the patient made him appear as if flying before some revengeful and awful being or power, *while the exhibition was clearly shown* by his tremulously excited motion and frantic gestures while under the influence."

Reader! What are your feelings on perusing this direful narration? When you remember that the spectators had assembled for the laudable purpose of studying the expresion of attitude in its most truthful forms; and that, therefore, their eyes were most ready to observe the very writhe of the agonized victim? Does it not remind you of savages dancing gleefully around a human sacrifice? And will you allow science to be so brutalized; humanity to be so tortured; in the name of "experiment?"

It is disgusting enough to every lover of nature and science, to see a beautiful truth as soon as it has budded from the womb of time, pounced upon by a pack of itinerant money-coiners, and prostituted by force, for their private gain, and individual notoriety. But for the present we pass that by; that dark evil is shadowed over by the gloom of outrage. When pirates upon science prove themselves unable to carry its weapons in a good service, and are found thus frightfully abusing the powers which they wield, they ought then, at least, to be restrained from claiming public approbation for gross barbarity, and from further torturing the organisations of those who would submit to them in confidence.

We all know that the magnetic *entrance*, when in the state of *vigilance*, is no longer conscious of the actions of his organism during the trance; and that even during the trance, he is often unconscious of the results of the magnetic excitement of his organs, *after* the subsidence of the *induced cerebration;* but *during such* action, the consciousness, though it be isolated, is perfect. The happy dreamer, while under the treatment of a benevolent magnetizer, is conscious of and enjoys the varied scenes that flit across his brain: nor less so, is he conscious of his fury, when his basilar lobe frets under the influence of the charmed touch. It will be absurd to maintain that the wretched sufferer here described was unconscious of his misery. He does not remember it now: but let him be entranced again, and let him then be asked how he felt when he cowered beneath that awful horror.

Such a *deed* of cruelty is shocking; but that such an *exhibition* should be tolerated is disgraceful. I leave your readers to apply their own epithets to men who could enact such barbarities, and call them "beautiful and satisfactory;" for myself, "horresco refereus," and with better hopes for humanity, and wishing success to your journal.

I remain,

Your reader, C. M. B.

[We publish this letter without any alteration, although we wish our intelligent correspondent had used milder phrases—but his feelings were excited through his moral sentiments—and a little warmth may then be pardoned. We think the system of experimentalizing mesmerically is being carried too far: it is not the way to prove the truth or usefulness of the "principle." At an exhibition, at which we were present some few evenings since, after some astonishing things had been done, an old gentleman, with much *naivete*, said it was very wonderful, and he should like to know what good it all was that had been done. The case and remarks alluded to by our correspondent C. M. B., will be found at p. 309, of the present number of this journal, so that our readers will have an opportunity of forming an opinion for themselves upon the subject.—ED.]

To the Editor of the People's Phrenological Journal.

SIR,—I am a member of the Royal College of Surgeons of London, and 'till I disgrace the title, have a right to that of a gentleman; I take no notice, therefore, of those who style me "person,"

* Published. July 1 1843. London, Renshaw; Edinburgh: Maclachlan and Stewart.

or by any other derogatory form. I will shortly convince the world that I have proved, and can prove, the whole system of mesmerism one of "Delusion," and too often *imposture*. My evidences will be laid before the public, and duly advertised in your journal. But I will thank you to explain a paragraph of your own. What do you mean by the following:—"He (Mr. R.) has asserted what is false, and his object is to prove it so!"—page 284, No. XXIV.

If Mr. Hart will call upon me, I will afford him the opportunity he requires, upon two conditions:—

1st. That in order to avoid the possibility of collusion, there shall be no contact after the supposed somnolency (if any) shall have been induced,

2nd. The results of the experiment shall be published.

I am, your obedient servant,

J. Q. RUMBALL,

[Mr. R.'s conditions to Mr. Hart, we think, are fair enough. Our own paragraph appears to us plain enough. We meant that Mr. Rumball's assertion, that "in all mesmeric effects there was either illusion or collusion," was not true—we did not mean that he knew the assertion was false; but that he is completely ignorant of mesmeric facts; and that having asserted what he, no doubt, believes true, his object is to prove it so. Mr. R.'s reason for not replying to the Chatham mesmeriser, we do not think a satisfactory one. That individual might not have known that Mr. R. was a member of the College of Surgeons; but even if he had been cognizant of the fact, and Mr. R. had been, in addition, M.D., and half-a-dozen other things, we do not see how it affects the question; and, certainly, upon the score of courtesy, Mr. R. cannot expect much from those who enter the lists with him; his own charges, or manner of making them, against mesmerisers, not being remarkable for any *gentle* quality—albeit, we have found Mr. R. a *gentle*man in other matters. In a postscript, Mr. R. refers those who wish for the truth to the *Maidstone Journal*. For our parts, any newspaper report upon a scientific question, is to us very unsatisfactory evidence; for, upon mere matters of *fact*, two different papers will report exactly contrary; and, we have no doubt, a very different version of the truth to that given in the *Maidstone Journal*, would be found in other papers—ED.

Dr. Gall relates the case of a minister at Vienna, from whom he received the account who was affected in a very curious manner, he had been attacked for three successive years with the same disease, and thus describes the manner in which his brain was affected at the time he saw Dr. Gall.

On the left side he continually heard insults offered against him, so that he always turned his eyes that way, although with the right side, he distinctly perceived, that these sounds came from no other source than a derangement in the left side of his head. When he had a fever he was incapable of combating the illusion for a long time after his recovery whenever he drank wine to excess, or abandoned himself to anger, he perceived, on the left side of his head, signs of a relapse.

TO CORRESPONDENTS.

L. The publication enquired for, may, we believe, be obtained through any respectable bookseller,

R. I. We are in receipt of our correspondent's two letters, one was written evidently under some hurt-feeling, and of course, produced hard words; the last nas a very useful suggestion and description of an instrument to measure, it is of a very simple construction, and we think as effectual for the purpose as any measuring instrument can be, but this in our opinion, is not much; if R. I. will allow his design to wait till our engraver has completed the ILLUSTRATIONS for the forthcoming Chart, we will publish it.

A Mother. The effect of mesmerism is generally, to refresh and invigorate the nervous system, but we do not think any good can result to the patient from exciting the phrenological organs, or producing any of the marvellous phenomena—harm must result from the daily excitement of the nervous system of a child who has enjoyed good health.

A Reader. We cannot say, whether the Phrenological Library" commencing with Gall's works will be the size of the work mentioned, or a royal octavo.

Y. Z. We shall be happy to read the remarks, and if we think favorably of them; we will make space. The subject is an interesting one.

One of the Puzzled. We do not like to pronounce an opinion; we have seen and produced such varied effects. Gold will in some cases, produce rigidity almost instantly. The metals oppose each other in their action.

An old Observer. A Friend of ours now about sixty-eight, is a powerful magnetizer.

A young Phrenologist. We think it a proof that Phrenology is firmly established, and taken its place among the sciences, that it is not so much gossiped about, it has gone through that stage. Mesmerism has succeeded to the fun and joke. Phrenology is left to be quietly studied; and we trust to be practically applied, e'er long in the improvement of our laws, manners and institutions.

PHRENOLOGICAL LIBRARY.

Circumstances have arisen which prevents the continuation of Gall's Works in their present shape They will be resumed shortly in a more elegant form and size.

The "Phrenological Journal" Office, removed to G. BERGER'S, 19, Holywell Street, Strand; where all letters and books for the Editor are to be addressed.

A Phrenological Chart, by the Editor of the "People's Phrenological Journal," is in the press, illustrated with above twenty cuts, showing the groups of organs, large and small, price 3d,

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THE

PEOPLE'S PHRENOLOGICAL JOURNAL,

AND

COMPENDIUM OF MENTAL AND MORAL SCIENCE.

KNOW THYSELF.

NUMBER XXVII]. PRICE 2*d*.

A COMPLETE SYSTEM OF PHRENOLOGY.

(*Continued.*)

" Could'st thou persuade me the next life could fail
Our ardent wishes, how should I pour out
My bleeding heart, in anguish new as deep!
Oh! with what thoughts thy hope and my despair,
Abhorred annihilation, blast the soul
And wide extend the bounds of human woe!

Many will ridicule these views, not being themselves at all anxious about living, for the mere pleasure of existing. And these different states of feeling with regard to the question we are considering, will be found in no ways to depend upon the other mental powers, or upon the moral and religious education the individual may have received. Examples of the feeling being in great strength, and very weak, may be found in all classes independent of the circumstances of religious ideas, or any other circumstances whatever; and this justifies us, from observation, in concluding that there exists a primitive faculty for the love of life, which has its corresponding organ in the cerebral mass.

BYRON, in his journal, expresses, with surprise, the strength of the *instinctive efforts* he made to preserve his life, when in danger of drowning, when he says, from reflection, he wished to die. Dr. John Aiken, in his letters to his son, in which he considers this question at some considerable length, says, "I have conversed with persons, who have avowed a sentiment of which, I confess, I can scarcely form a conception,—a strong attachment to existence, abstractedly considered, without regarding it as a source of happiness. This feeling is beautifully treated of by Dr. Thomas Brown. He calls it the desire of continued existence; and the glowing terms, in which he traces the design of the mechanism in man's nature to fit him for the end he supposes him destined to, must be admired by all, even though the views of the Dr. are not fully coincided with. "This desire," he says, is a general feeling of our nature,—a most striking proof of the kindness of that Being, who, in giving to man duties, which he has to continue, for many years, to discharge, in a world, which is preparatory to the nobler world that is afterwards to receive him, has not left him to feel the place, in which he is to perform the duties allotted to him, as a place of barren and dreary exile. He has given us passions which throw a sort of enchantment on every thing which can reflect them to our heart, which add to the delight that is felt by us in the exercise of our duties; a delight that arises from the scene itself on which they are exercised,—from the society of those who inhabit it with us,—from the offices which we have performed and continue to perform."

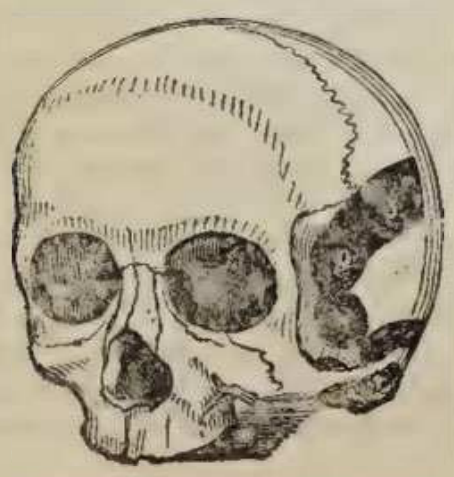
This power we do not consider, yet, so fully established as to enable us to point out correctly, either its exact situation,—the appearance given when large or small,—or to describe the particular faculties it has a tendency to combine with in activity. In respect to this organ for instance, if phreno-mesmerism affords a certain guide to enlighten us, and a few well attested cases would do much to confirm the views of phrenologists, but, heretofore, we regret to say, the efforts of mesmerisers have not tended to clear up any doubts. They have proved what was clear before, and advanced much that is as extraordinary as new; but confirmation, in regard to the organ of the love of life, and several others still admitted as doubtful by phrenologists, has not been afforded by any of the phrenological mesmerisers.

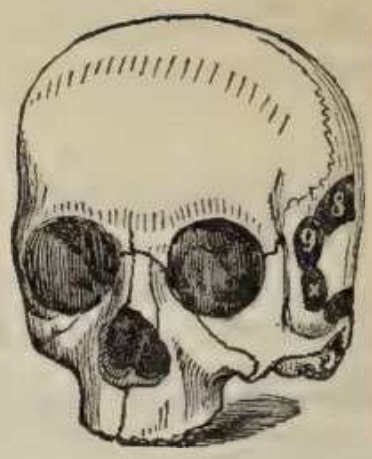
Mr. DUMOTIER has collected a great number of facts in connection with this organ. He believes that he has proved that this organ is in general very small in suicides; and has met with instances in which it is very largely developed in individuals who think continually of their safety,—of preserving themselves,—who are very egotistical,—thinking always how they shall live:—with them it is always a cry, "What will become of me? I shall die, &c. Hypochondriacism, to some extent, results from the over activity of this organ.

Dr. VIMONT has considered this organ very deeply as regards the animal kingdom. We have before stated that it is to his labors we are indebted for much that we know concerning the faculties of animals. According to Vimont, this organ is manifested very early by most animals. He attributes to the activity of this faculty the squalling of infants, at the very moment of birth; 'tis an effort, according to this writer, to demand, in a vague and merely instinctive manner to escape from pain, suffering or annoyance of some sort: the cries uttered by the young of many species of animals,—their sudden flight, when anything moves around them; at times, the rustling of the breeze

will be sufficient to strike a panic into a herd; this susceptibility of fear results, it is thought, from the instinct of the love of life; and, it may be observed, that the mothers, either from the same instinct, or from one in relation with it which they possess, upon the approach of danger, utter a cry, which is understood by them, which instantly seek the place of safety, whether it be in the mother's pouch, as is the case in some species of animals, or in the burrows in the earth. Vimont considers it impossible to attribute these positive results to the absence of any number of faculties, which at most could only amount to a negation; and he furnishes us with many examples of the difference of the development of this organ, in proportion to the strength of the feeling manifested. He kept a great many tame animals, and studied their manners; among a great number of rabbits, there was one which would always start at the least noise, and never let any one approach it: he had it killed and found the inferior and internal region of the middle to be, of the brain, double the size it was in other rabbits; most of whom would approach, and feed from the hand of persons they were accustomed to see. Among the animals mentioned by Vimont, as possessing this organ large, we may enumerate—the cat, the martin, the pole cat, the marmot, the hare, the rabbit, the badger, the stag and roe. In birds, the organ forms a rounded mass at the posterior and inferior region of each hemisphere; it is large in birds of prey,—the wild goose, and in most of the species of the water tribe.

This group of organs, the preservative, it will be seen, occupies the front portion of the lateral region of the brain, extending from the external angle of the eye straight back to the opening of the ear. A line drawn perpendicular from the opening of the ear to the top of the head, will indicate its posterior boundary. The inferior bound is the horizontal line from the eye to the opening of the ear; the superior will be indicated by a line passing through causality and cautiousness; round the head the anterior is marked by the commencement of the intellectual region; the anterior lobe, which answers very nearly to a line drawn from the zygomatic process on each side, in front of the organ of benevolence. When this group of organs is large, this portion of the head presents a very full and rounded appearance; there is great width at the temples, and a little behind. When small there is not a depression often to be observed; from a great flatness at the side of the head the





face will generally be found to correspond in some degree. A large preservative group is generally accompanied by a broad face, thick nose, while the opposite is often found in connexion with a long thin face and sharp nose, very likely aquiline or roman.

From the description given of the individual functions of the organs comprised in this group, it will readily be understood that when all are large, a great amount of selfishness is given to the character; to take care of self, appears, to the individual, to be the highest possible duty; and, unless the moral organs be equally large, at least, and the intellectual training has been good, it will not stop at doing what is necessary to preserve self, but encroachments will be made upon others. Without *legal dishonesty* we often see greediness, avariciousness, covetousness, and all the varied forms of selfishness, which are just so many forms of *moral roguery* strongly displayed in those who are most ready to boast they owe no man a shilling, and never did a dishonest action in their lives; their notion of morality being derived from the criminal code of the country or place in which they happen to be located. When this group of organs is small, the individual will not be selfish enough to succeed, in the present state of society, which requires just so much restraining power as will prevent strong selfish propensities gratifying themselves in open violation of laws; but, without strong animal powers, it is impossible for an individual to succeed, or be happy in any of the ordinary occupations of the time. We heard it once said, by a highly moral man, who had passed much of his life among Britain's wealthiest merchants, that "he conceived it impossible for a man to make a hundred thousand pounds, and keep a clear conscience."

It may just be observed, that as we find this portion of the organization developed in a nation, we find an advance in civilization. We are getting forwards towards the intellectual region, which is rapidly called into action, to gratify the group of faculties we have been considering. Under their influence man has advanced from the wandering savage to the citizen,—all the comforts of life have been produced,—and laws made to regulate the possessions of men; so that nominally, at least, right, and not might, now rules.

(To be Continued.)

PHRENOLOGICAL DEVELOPMENT.

(*Continued from page* 305.)

Equally large with his benevolence was Thurtell's adhesiveness, and the co-operation of these two powerfully developed organs explains much of his conduct. Adhesiveness had a part in some of the favorable traits, already mentioned of his character, and particularly in his attachment to Hunt. Pierce Egan relates, that once on taking leave of a friend on the point of death, he blubbered like a child, until he was rallied by the afflicted person to compose himself. His distress at taking leave of his brother; his last remembrances to his own family, who were the objects of his last cares, and particularly to his mother, prove the warmth of his attachment. All this apparently inconsistency, inexplicable by metaphysics, and systems of moral philosophy, is at once solved by phrenology.

Combativeness and destructiveness were powerful; but benevolence and adhesiveness were also powerful.

One of the most striking parts of his behaviour was his firmness. The organ of this is very large. To illustrate his firmness would be superfluous. His was a continued manifestation of firmness from the moment of the crime to the moment of his execution—imperturable firmness, such as would have well become an innocent person. No pride—no vanity—no hope—no consciousness of innocence could have supported him: this consciousness of innocence he had not; hope he might have had during his trial, but not at the time of execution; as to religious hope, that he surely had not, while he uttered the most palpable untruths; and at the last, certainly, he had not such intensity of religious feeling as to allow us to ascribe his firmness to his fervent hopes of a blessed hereafter. Neither could pride, nor vanity, I think, have given him firmness when parting with his brother, when his benevolence and adhesiveness were in full operation. His brother was so affected, that Thurtell called to the turnkey to take him away by force; "for God's sake," said Thurtell, "take him away for he unmans me." In truth, firmness is a distinct attribute or function of the mind, and totally inexplicable on any other supposition. A person may have motives enough to be firm, but may, notwithstanding this, be deficient in firmness.—Thurtell was violent, amicable, passionate, and very kind hearted, yet was prodigiously firm. I was convinced that firmness was a distinct power, before studying phrenology, by reading Mr. Foster's well-known, and justly esteemed "Essay on Decision of Character." Thurtell had extraordinary firmness of character, and his organ of firmness was very large.—Secretiveness was also of very large size, and secretiveness was a remarkable part of Thurtell's character. I have heard, that when young, he was a notorious liar,—that his word could never be at all depended upon: his defence was an egregious falsehood; and the solemn appeal to the Almighty of his innocence was too shocking to be contemplated. Secretiveness gives the disposition and power to conceal our real feelings, and in this Thurtell was eminently successful. During the trial he betrayed no emotion, not even when the verdict was delivered, and sentence was passed upon him. Firmness, of course, materially co-operated with his secretiveness.

At the time of execution, a nice observer could detect, in a slight quivering of the lips, and a little shaking of the head, the inward agony of his soul, but nothing more was discernable. A martyr could not have perished more heroically. On a friend remarking to him, after his condemnation, that he could not be accused of having betrayed his friends, "No," replied he, with marked expression, "before any one could have got the secret from me, he must have torn my heart from my breast." His organ of the love of approbation was very large, and his self-esteem was likewise large. He shewed himself greatly alive to the good opinions of others on many occasions. When he kept a public house, he always appeared ashamed of his situation. He was vain of his defence; and, upon Hunt remarking to him, at the end of the first day's proceedings on the trial, that he had said scarcely a word, replied,—"Wait till to-morrow, my boy, and hear me, before you give your opinion, and only see if I don't astonish you;" and, on receiving some compliments on his defence, "I think," said he, "I have taken a little of the sting out of the poisoned shafts that have been levelled against me, and I know that the lads of the village will be pleased with my conduct." Lamentable that his love of approbation was not directed to the approbation of the virtuous and respectable part of mankind. The size of 9 and 10 must have powerfully excited him to the propriety of demeanour observed during the whole of his confinement, his trial, and execution. It was on his good opinion of himself, and his love of applause, that he split, according to Pierce Egan, when he came to London among the knowing ones. Thurtell flattered himself that he was a knowing clever fellow, and was soon the prey of those more knowing than himself. The last organ stated as very large is, that of cautiousness. This part of his character was displayed in the pains he took to conceal the murder,—to hide the body,—to remove any risk of the deed, and causing Weare's card to be left at Lord Egremont's, in Sussex, about the time he murdered the man in Hertfordshire. His extreme care in preparing his defence, and in the whole of his conduct, after apprehension, need not be dwelt upon. The eight organs mentioned as large were—2. Philoprogenitiveness; 3. Inhabitiveness, or Concentrativeness; 10. Self-esteem; 14. Veneration; 15. Hope; 19. Individuality; 20. Form; and 33. Imitativeness. Of philoprogenitiveness and inhabitiveness I have nothing to say. Of self-esteem I have spoken.—Veneration does not necessarily give a disposition to religion, but for a general respect for those who are above us—Thurtell's behaviour during the whole of his imprisonment was most respectful—his hope of acquittal was evidently very great—he proposed that he should astonish

the world by his defence, but his great secretiveness and firmness prevented the effects of his disappointment from being discernable—imitation is large, and it is remarkable, we are informed that Thurtell was at one period attached to theatricals, and that his imitations of Kean were considered very far above mediocrity. Conscientiousness is certainly full; but 9 organs are very large and 8 large. He was sensible, but not much alive. In regard to the intellectual faculties, they are, though not very deficient, certainly not large; they are completely outdone by the other organs, causality and comparison are rather small; that of wonder is moderate, and wit actually small.

Individuality is large; and he might have had a quick observation and memory of facts. Language is also full, and we thus see how he remembered and detailed all the facts of which his long defence was composed; but the comparative smallness of the higher intellectual faculties accounts for the total want of sound reasoning in it. This poverty of mind, conspiring with his love of approbation, accounts for his learning a long speech by heart rather than composing it of solid materials and reading it, and trusting solely to the force of argument; or if no sound arguments could have been heard, a sound intellect would have perceived the folly of making any defence at all. He was easily over matched at the gaming table—in the betting room he was considered a complete novice among the sporting people; and whatever knowledge he might have possessed of book keeping according to the rule of three acquired at school, his betting book has often proved the source of laughter among his companions; in short, as a gambler he had not talents to win unless his luck was ready made. I will not detain the reader any longer, but trust enough has been said to show that if ever head confirmed phrenology, it is the head of Thurtell.

ON THE ULTIMATE SOURCES OF PLEASURE AND PAIN.

(Continued from Page 285.)

Revenge, envy, grief, despondency, all are unhappy states of mind, but they are feelings of too positive a character to be results of mere negative causes, or the non-gratification or wounding of other feelings. Besides, what known organ or organs, however injured, can feel envy, malice, or despondency, without altogether departing from their legitimate sphere of action? Many may, indeed, give rise to these by sympathetically exciting them; wounded benevolence, may rouse destructiveness; disappointed hope, despair; and, in like manner, self-esteem, love of approbation or acquisitiveness, being wounded, excite their avengers, which feel the pain, anger, remorse, (as the case may be), which their own nature does not admit of. But though it should appear to be the essential nature of many organs to suffer, feel for, and avenge the wrongs sustained by others, it is not at the same time, impossible that, notwithstanding their functions may be painful by nature, they may afford in their action a species of gratification; else, whence the phrases,—"Indulging in grief," giving way to despair," &c.—Let any one reflect on his own consciousness, and ask if there be not a degree of pleasure in giving way to violent emotions, even of the most painful description, wholly unaccountable by the former theory. Is there not a satisfaction—a solace—in despair, which disappointed hope could never feel? It may, nevertheless, be objected as an inference that as the alleged facts indicate that we contain within ourselves the elements of misery, the perfectibility of human happiness is necessarily a chimera; and if indeed, all the faculties tend to action by a necessary law, this cannot be denied. But the question is not one of consequences, rather of facts, whatever may follow from it. If the theory be founded in truth, nothing can invalidate it; if man, from his nature, be insusceptible of unmingled felicity, his ignorance of the fact will not render him the more happy; for what can ignorance of his true destiny avail, but to deceive him into the abandonment of substantial attainable happiness for shadowy ideas of unattainable perfection?

Nature is as fully fraught with the elements of evil as of good—with the germs of destruction as of conservation. The equilibrium of existence is maintained by opposive forces, which, by their mutual attractions and repulsions, generate unconscious atom in its combinations and separations—does organized matter, enjoy and suffer? Good and evil, happiness and misery, all are alike, the necessitated results of the collision of concordant or dissonant properties in nature.

Evil, palpable and inherent, exists without and around us; and shall we, seeing this, dare to look within, and hope to find it wanting? Are the causes of human woe and weal wholly extraneous, incidental, and irremediable? Does the human brain form an exception to the universal analogy of nature? Is man the only being formed of concordant atoms? Is he the only creature unswayed by opposite forces and diverse impulses? If all his faculties tend naturally to good, how is he *impelled* to distract them to evil? The depressing passions of our nature are ever forward to action on the presentation of exciting objects, and such is the constitution of our brain, that, "even in the fairest fountain of delight, there is a secret spring eternally bubbling up and scattering its bitter waters over the very flowers which surround its margin."

But, even, supposing that no organs are inherently bad, it is very evident that all are not inherently good. Can anger, hatred, or revenge, be beneficial in their source or tendency? Inasmuch as they exist, they are doubtless, necessary, but they cannot result in any moral advantage. And wherefore should they? Nature has been unceasingly tortured in search of final causes; and the predetermination of minds to this end, rather than the force of internal evidence, has framed those popular but untenable theories of ultimate good, which, serving at best but to amuse, do sadly fetter and prejudice men's intellects. "To argue from what is defective to something com-

plete is a liberal mode of argument, but not warranted by sound reasoning? Where conjecture at most should have sufficed, how has theology clouded the minds of truth's votaries! Its rash conclusions have clogged the efforts of reason; anticipating purposes beyond the reach of our present knowledge and faculties, it has enveloped in deeper mystery the secrets it has sought to unravel; in short, (as is observed by Bacon, in his organum') "Final causes may be considered a fallacy, as being very plainly of the nature of man rather than of the universe."

It has been, more especially of late, the fashion to ascribe human ills to external misdirection and abuse of natural impulses; but the facts now brought to light, shew that the main springs of sorrow have their source in ourselves. It would seem that, the whole area of the brain, being the seat of nervous expulsion, all our thoughts, feelings and actions—good, bad, and indifferent, originate there; that thus are the seeds of happiness and misery, of joy, grief, hope, fear, courage, despair, all equally implanted in our being. Malice, hatred, and envy, are probably as essential to our nature as are faith, hope, and charity; and while we have pride to mortify, justice to outrage, or ambition to disappoint, so long will anger excite, envy torment, and hatred pursue us. These truly are sad and unwelcome reflections; but let the mind, unbiassed, consider whether it is more reasonable to suppose that human nature, being made up of good and evil tendencies essentially combined, should harmonize and sympathize with all around it; or that, being perfectible, it should form a single and abortive exception to the uniform confliction of the world without?

"If plagues nor earthquakes break not heaven's design,
Why should a Borgia or a Cataline?"

Happiness has been believed by phrenologists to consist in the harmonious gratification of all the faculties, and that, in order to secure it, "the laws of external creation must accord with the dictates of the moral sentiments."

Now it is to be feared (if the interpretation above offered, of the facts brought to light by the new science be correct,)that neither of these most desirable objects is entirely possible of attainment; for the harmonious gratification of *opposed* organs involves a contradiction; and, moreover, unless the laws which now regulate external nature change, they cannot wholly coincide with the dictates of the moral sentiments. If, therefore, perfect felicity be dependent, as it certainly appears to be, on the fulfilment of these conditions, and, if the present observations be well founded, then does it assuredly, but mock us with its view,—

And as the circle bounding earth and skies,
Allures from afar, yet as we follow flies.

But, if quickly perceiving the truth, and relinquishing wisely the hope, we do all in our power to seek present good, and avoid future misery, even though perfect bliss be unattainable, much partial happiness may yet be ours: for, great and manifold as are the evils inflicted by nature, as great, if not greater, are those produced by our ignorance. Nature, at least, equalizes her chastisements by her benefits; the pleasures she bestows counterbalance the pains she inflicts; if she has rendered us susceptible of grief and misery, she has given us fortitude to bear, with hope and joy to counteract them; and, although, the universal concord requisite to fulfil our ideas of true felicity cannot be drawn from the warring atoms which constitute our being, against natural evil there is a natural remedy, and the philosophy of necessity fortifies the mind.

Supposing similar causes to continue in action, we judge of the future from the past. Inasmuch as evil flows from inherent causes, we infer that it will continue; but, inasmuch as it ensues adventitiously from human error, knowledge may avert it; and, as by conforming to nature, we advance towards civilization, the right direction and consequent gratification of our joyous faculties may prevent the present undue excitation of the more grievous, and thus a far more equal share of pleasure may be our portion. For, though the force of nature and custom so modifies the influence of external causes as to disable them from rendering us completely happy, or miserable, as is shewn by the nearly equal amount experienced through life in all ages, and under varied climes and circumstances, yet may they, when judiciously created, have great, though not unlimited, power in making us more or less so.

Knowledge has, heretofore, been so applied as that *power* rather than happines has been gained; and not until mankind shall have become sufficiently enlighted to employ it collectively and co-operatively, instead of individually and selfishly, when the "*divide et impera*" of the despot shall be changed for the cry of the freeman, that "union is strength," will the true advantages of knowledge be made manifest, and that moral supremacy, so essential to a preponderance of social happiness, and so impracticable under a competitive social system, be generally appreciated, by being universally felt.

But imagination will always furnish something which can never be realized, and a single hint, even though its truth be obvious, is found insufficient to overcome prejudice! and the philanthropist who has been accustomed to take the brighter view of things will perhaps hardly tolerate the examination of facts so unwelcome, as tending to disappoint his hopes and dispel his dreams of human perfectibility. Whilst gazing on the wrecks of learning and greatness, on the triumphs of barbarian folly and baseness, we ask why so great a progress has been made in arts and literature, and why that progress, so rapid and so sustained, thus suddenly received a check and became retrograde? Time alone can satisfactorily solve this mighty riddle; and, whether political imbecility and social injustice be deemed *efficient* or *instrumental* only, in bringing about these sad catastrophies, will, in the present defective state of science, be a matter of opinion mainly determined by the constitution of the particular brain considering it; but, in whatever point the question may be viewed, it is evident that man is, now, steadily, though not uninterruptedly pro-

gressive, and that, when the application of knowledge shall become rightly understood, its mighty revolutionary, agency must work *changes* in the condition of things beyond the power of imagination to surmise, or reason to calculate.

REVIEW.

"MESMERISM THE GIFT OF GOD": in reply to SATANIC AGENCY AND MESMERISM,—A Sermon said to have been preached by the Rev. Hugh Mc'Neile, in a letter to a Friend, by a Beneficed Clergyman.—*Painter*, 342, *Strand*.

THE author of the above letter seems actuated by a love of truth in his opposition to the well known Sermon of Mr. Mc'Neile; after stating his reasons for believing the Sermon to be a correct and fair report of what Mr. Hugh Mc'Neile said on the subject, he gives his reasons for replying, which we quote as shewing the motives which led to this letter.

"Believing, then, as I do most fully, that Mesmerism is a mighty remedial agent, mercifully vouchsafed by the beneficient Creator for the mitigation of human misery—a remedy to be employed, like every other remedy, prayerfully, and with a humble dependence on the will of Him who sent the chastisement, and can alone remove it; having daily reason, too, to bless God for the introduction of this very remedy within the circle of my own family, it is difficult for me to express the amazement, the regret, the feelings akin to something like shame, with which I first read this most deplorable publication. And knowing the delusion under which so many labour on this question—a delusion which, as the natural result of the vulgarest ignorance and superstition, the unfortunate language of this sermon has tended too greatly to foster, I feel it to be nothing short of a sacred Christian duty laid upon me to use my endeavours to lessen the error. And if these few pages should be the means of removing the prejudices of but one family, or of alleviating the pains of but one afflicted sufferer, through his adoption of the mesmeric power, the knowledge of it would give me a gratification, which I would not exchange for all the eloquence and popularity of Mr. M'Neile."

THE Reverend gentleman is careful to show that he is neither Deist, Materialist, nor Rationalist, but that he belongs to the same Church with his opponent upon this question, and nearly the same doctrinal views, and he, therefore, does not dissent from Mr. Mc'Neile when he states his conviction that "not only there did exist satanic agency, but that it continued to exist after the incarnation of Christ; that it is predicted to exist till the second coming of Christ." But he sees no reason to conclude that Mesmerism results from this source. His exposure of the bigotry and ignorance displayed in the Sermon is very excellent, he fights the reverend calumniator too with his own weapons; we cannot forbear making an extract of this passage.

"Before so strong and momentous a decision were thus peremptorily pronounced, should not a fair and candid man at least, stoop to enquire, to investigate, to consider calmly, whether some better explanation were not admissible? Should a lover of truth—should a friend to whatever might alleviate suffering humanity, thus hastily and, *ex cathedra*, deliver an adverse opinion upon a science which, to say the least, is at present only in its infancy? If we cannot admire the reasoning faculty that this sermon evinces, can we, on the other hand, praise its charity? 'In forming a judgment of this (says Mr. Mc'Neile), I go, of course, on what I have read. *I have seen nothing of it*, nor do I think it right to tempt God by going to see it. I have not faith to go in the name of the Lord Jesus and to command *the devil* to depart.' Really any one would suppose that he were reading the ignorant ebullition of some dark monk in the middle ages, rather than the sentiments of an educated Protestant of the nineteenth century. What is this but a revival of the same spirit that called forth a papal anathema against the profound Galileo? What, but an imitation of the same objections which pronounced the doctrine of Antipodes as incompatible with the faith, and maintained that the theory of Columbus threw discredit on the Bible? Verily, the University of Salamanca, which opposed the dogged resistance of theological objections to the obscure Genoese, and the Inquisition at Rome, that condemned the philosopher of Pisa, might claim a kindred associate in the minister of St. Jude's! For, according to Mr. Mc'Neile mesmerism must be 'nothing but human fraud for gain sake,' or something 'beyond the power of *unassisted* man to accomplish.' Is my brother-divine, then, so intimately versed in all the mighty secrets of Nature? Has he so throughly fathomed her vast and various recesses, that he ventures to pronounce everything that may be contrary to, or beyond his own knowledge and experience, as the invention of evil spirits, or the contrivance of evil men? Is there nothing new to be discovered? Are the regions of light and life exhausted and laid bare? Have we at last reached the *ultima thule* of art and science? '*It is not in nature* for any one to bear to be so treated,' says Mr. M'Neile, authoritatively; introducing at the same time and in the midst of the same sentence this evasive and contradictory exception, '*so far as we have yet learned.*' And having previously assumed the sinfulness of Mesmerism, and rather regretted that he had not "the faith to bid the *devil* to depart," he again goes on, and says "*there may be some power in nature*. . . .some secret operation.....some latent power in nature, which is now being discovered. . something like the power of compressed steam. . . . or like electricity." *Why*, this *is* the very point in question. This *is* the very subject of the controversy, This *is* the very fact which the large and increasing body of believers in Mesmerism confidently assert. And 'if there *may* be such a power in nature,' why does he prematurely denounce it as diabolical, and the act of Satan, before the truth has been fairly and fully established? Why not wait, and examine, and patiently and prayerfully study the statements, the experiments, and the results that present themselves, and with a serious thinking spirit revolve the evidence of the whole matter, and say whether perchance it may not be the 'gift of God.'—(Eccl. iii. 13). 'Be not rash with thy mouth (says the royal preacher), and let not thine heart be hasty to utter anything before God; for God is in heaven and thou upon earth; therefore let thy words be few.'—(Eccl. v. 2). Surely it were the part of a wise and sober Christian, who remembereth that 'nothing is impossible with God,' to weigh a great and curious question

like this in a humble posture of mind, and not rashly to pronounce of his fellow-men, who, for their faith and their attainments in grace, may, for aught he knows, be as acceptable with the Saviour as himself, that they are agents and instruments of the evil one"

A just eulogium is paid to Dr. Elliotson for his unshrinking advocacy through evil reports of what he knew to be truth, and his conduct is contrasted with others, "who, to judge from their language, seem to have the same horror of witnessing mesmeric phenomena as the bat has at the approach of light." Mesmerism is justly placed in the category of the wonders of nature; the following are the words of the writer.

"To condemn mesmerism as an abomination of the devil, because little or nothing is yet known respecting it, is a line of argument, which, if pressed to its absurd conclusion, would ascribe half the wonders of creation to the care and contrivance of the spirit of evil. What, for instance, is our life—the bodily life of man? In what does it consist? What is its immediate and secondary cause? What produces it—what terminates it— what gives it vitality and continuance? I believe that the best physiologists are not prepared with any positive opinion on the matter. Some consider (and with great show of probability) electricity to be analagous to the principle of life. Some consider electricity to be *the* principle of life. We are aware that all nature abounds with electric matter—it is here and everywhere; perchance, under God, in it we 'live and move and have our being.' We hear of galvanism, and magnetic-electricity, or electro magnetism, and its efficacy, through machines, upon the human body, in relieving paralysis, and rheumatism, and different neuralgic disorders. Why might not mesmerism, or animal-magnetism, as it would appear to be appropriately called, be electricity under a different character? Its results are often the same, or rather very similar. Why might not the electric fluid of the operator unite itself, under various modifications, with the electric fluid of the patient, and thus act with a curative influence upon the principle of life within us? It is Mr. M'Neile himself, who in this very sermon has referred to electricity, and to the shock of the galvanic battery; and I would, therefore, just remind him, that in the study of this very subject there is yet much darkness; that there is yet much to learn; that we do not yet know how far its action is connected with the principle of life—and certainly we would defy him to prove that mesmerism or animal-magnetism is not an essential portion of the system."

The arrogance of the reverend polemic is well exposed; "his want of faith to go and exercise the practisers of mesmerism," is not passed by any more than the fallacy of requring an uniformity in effects following from so many varying conditions of the same cause.

The author of this letter has in his own family experienced the curative powers of mesmerism; he must here speak for himself.

"None but a few members of my family are aware of the sad and harrowing scenes, which for weeks we were called upon to witness—the sleepless nights, the racking pains, the wasted form, the tortures of the mind no less than of the body, and 'all the sad variety of woe;' and how at last, when opiates and all the usual 'appliances and means to boot,' had not only failed to ease, but even tended to aggravate; when he who was at once both the friend and the physician had run the round of art, and tried in vain all that skill and kindness could suggest; when the 'silver cord was on the point of being loosed,' and our hope was the giving up of the ghost——that *then* was suddenly realized that great Scripture truth, 'that which is impossible with man, *is possible with God.*' Our prayers were heard, when it was least expected: Mesmerism was introduced among us, and from that hour we saw the finger of God leading us on to health and to hope; we saw a gradual, steady, progressive improvement setting in, attended by circumstances of relief which no language can express. But it is not the object of this letter to dilate on the interesting phenomena which attended our proceedings; you know that they were remarkable enough to establish the truth of the science, if no other case had ever been brought forward. My wish is to dwell on the religious aspect of the question. And my prayers ought to be, that He who 'bringeth low and lifteth up,' may perfect the good work he has begun, and not only bestow upon us the blessing of health, but the blessing of an obedient and thankful heart.

"As for you, my kind and valued friend, who, under God, was the instrumental means of restoring some measure of happiness to our circle, I cannot conclude without expressing all we owe to your steady Christian kindness, your patience, your 'hope against hope,' and your cordial heartfelt sympathy: but I forbear—and I will only add, that it gives me the sincerest gratification and pride to subscribe myself, "Yours, most faithfully & truly, "G. S,"

We cannot but regret that the circumstances in which this talented writer has been placed, should have induced him to publish some parts of this letter. He, himself, it appears to us, in one passage, particularly, falls into the error he is denouncing, and makes assertions as vague and incorrect as those of Mr. Hugh M'Neile. He says, "we *all* know that the devil goeth about like a roaring lion, seeking for whom he may devour." None know this, and comparitively few believe it; this is a general attributing to satanic agency of any thing which we may regard as evil, or do not understand; when what is meant by the "devil goeth about roaring" may be perhaps as clearly proved to be the result of certain fixed laws of nature being violated, as mesmerism or any of the exact sciences, can be shown to be under the influences of certain fixed laws. Mr. M'Neile says, "no pious christian can go to see mesmeric experiments;" his opponent of the same faith says, "christian men" need not fear to be present at scientific lectures, or physiological experiments, if they go in a christian spirit. "If he goes" continues the writer "he goes with the Bible if not in his hand yet in his heart; he goes to study the book of God's work by the book of God's word: he goes with the full remembrance, that no science can save the soul, no natural knowledge bring us nearer to God;" this way of putting the question may be politic when writing or speaking to people who worship the Bible with blind idolatry; to us it seems there is no occasion to meet the question of the salvation of souls in connexion with physological experiments; we never heard it asserted that science could save

a soul; but, surely, it is not intended to infer that the Bible could teach us science, it had been one of the greatest stumbling blocks in its way; the last assertion that no natural knowledge brings us nearer to God, we must deny, regarding as we do God as the essence of all that is good and beautiful. We fearlessly assert that the more natural knowledge we possess the closer is our approximation to God: we make these remarks from a sense of duty, feeling that much harm has at all times resulted from abortive attempts at reconciling discrepancies, to humor the prejudices of a people or an age, and how to combat men like Mr. Hugh M'Neile, the whole truth must be spoken, principles must be advanced boldly or we descend to his level, and become the mere advocates of expediency. We have noticed this pamphlet at some length rejoicing in the co-operation of so able an advocate for science, and convinced that its general dissemination will do much good, but not even for such an ally could we forbear pointing out what we think smacks still of mysticism and error.

INTELLIGENCE.

National Association Hall, Holborn.

Mr. Jones delivered his second lecture on Phrenology at this highly popular Institution, on Tuesday the 25th inst. He took a cursory and rapid view of the different organs from amativeness to inhabitiveness or concentrativeness; there was nothing particular to notice in the exposition of the lecturer, except in regard to the latter organ; upon this point he Mr. J. differed, he said, from the Scotch Phrenologists; he does not believe in the existence of a faculty such as described by the various writers upon concentrativeness; Mr. J. it will be perceived follows the views of Spurzheim, Deville, and Holm, in this particular. The lecturer appears to base his views mainly upon the situation of the organ being in the posterior region; while the supposed manifestations attributed to this power appear to him to be a combination of firmness and causality; he besides stated that the analysis of the faculty as given by Mr. Combe appeared not an elementary function, but the result of a combination of faculties. This, although, not a new, is a very plausible argument, but still it is *only argument*, and if facts show that individuals with the portion of the brain large where the organ of concentrativeness has been located have a particular power, the apparent incongruity of its situation will only prove our partial ignorance in respect to the primitive function; and the true analysis of the faculty and should excite us to further investigation,—one fact, the organ small and the power strongly manifested, or *visa versa*, would be more conclusive than all the reasoning which can be adduced. The lecture was but moderately attended as far as number, but the audience was attentive and seemed much pleased with the lecture. At the conclusion Mr. J. manipulated the heads of any among the audience who chose to submit to this test in favor of the science and have the lecturer's opinion of the disposition declared *pro bono publico*. We have seen much good and harm done by such a course; it requires great caution as well as practical skill on the part of the manipulator not to make sad blunders.

The 3rd and 4th lecture will be delivered on Thursday the 3rd, and Tuesday, the 8th of August.

Objection to Phrenology.—It is impossible to discover any analogy between matter and its mode of action, and mind and its functions; therefore, no induction, applicable to the mental powers, can be deduced from the corporeal world.

Dr. Gall has replied to this,—that whatever difference may exist between matter and its mode of action, and mind and its functions, it is certain, as I have proved in my first volume, that no quality or faculty whatever, can be manifested without the existence of matter in a certain state so long as mind is united to the body; consequently, so long as this union subsists, so long is mind subject to physical condition; that is to say, every manifestation of mind, whatever, supposes a particular apparatus in the brain.

Pathological proofs of the multiplicity of the organs in the Brain.—A man being about to seat himself, the chair was withdrawn from under him. The shock of his fall deprived him of the power of remembering names. A distinguished surgeon, at Paris, suffered in the same way, from a nervous fever. Broussonnet, by a fall, lost the memory of nouns. [It appears to us that these cases, from the works of Gall, would lead to the belief that there exists separate faculties for perceiving names and nouns.—Ed.]

CORRESPONDENCE.

To the Editor of the People's Phrenological Journal.

Dear Sir,—In the last number of your journal, you speak of the paper read by Mr. Atkinson, before the Phrenological Association, at their late meeting, and of the new organs which that gentleman supposes he has discovered in the cerebellum, in addition to amativeness. I was present at the reading of that paper, and paid the greatest attention to the portion of it which treated of these new organs, but I found it impossible to obtain any definite idea of their functions. As I was not a member of the association, I did not consider myself at liberty to ask any questions, at the time. Now, that you have introduced the subject, I should be glad to avail myself of your assistance in obtaining some information. Can you inform me whether Mr. Atkinson's paper has been published, and if not, could you manage to favour your readers with his exact views on the functions of these new organs? If there are such organs, it is a matter of consequence that phrenologists should be, as early as possible, made acquainted with their nature. At any other time, the discovery of four organs would have been something of an event; but, in our present blessed state of enlighten-

ment, it is a mere nothing. Had it been four hundred, it might have created some sensation.

Mr. Logan very properly objected to the reception of new organs, without something of the old kind of proof in their favour. There was a time when his remarks would have found an echo in every phrenological bosom, at least, in a London Phrenological Society. Woe to the unfortunate wight, who then talked of new organs, unsupported by a large collection of casts and skulls. But the dogmatists of that day are the enthusiasts of this, and the men who would not then listen to the plainest argument, unless supported by almost innumerable craniological facts, now grasp eagerly at, and easily rest satisfied with the most equivocal of all phrenological evidence,—mesmeric experiments; such, at least, it is, as far as regards the discovery of the exact functions of organs. Mr. Logan's remarks, therefore, produced little, if any effect.

The names assigned to these new organs afford, to me at least, but a vague notion of their functions. These names are, "*muscular power, muscular sense, physical power, and physical sense.*" Muscular sense, would seem to be the perception or consciousness of muscular action,—impressions being conveyed to the brain by some of the nerves of common sensation, I suppose, and exciting a specific portion of the cerebellum. That there should be such an organ, at the base of the brain, is by no means improbable, and there are many reasons for regarding the cerebellum, or its vicinity, as its seat. But the case seems different with an organ of muscular power. Are we to understand that on this organ, immediately depends, all voluntary muscular action? If so, there are many difficulties in the way. The muscular action which indicates attachment, for instance, is very different from that which forms the natural language of self-esteem, veneration, anger, secrecy, &c. Now, if these various organs be supposed to communicate directly with particular portions of the nerves of voluntary motion, we can form some slight notion of the manner in which such different muscular movements are produced. But, if there be an intermediate organ, it seems impossible to conjecture how it can excite, first one set of muscles, then another, just as may be required by different organs. If there be such an organ, its fibres must be all homogeneous, or at all events, it can only act as a whole. Whatever excites it, must excite it in the same manner. All its action must be of one kind, varying only in degree, according to the intensity of the excitement. How such an organ can act, first on one set of nerves, then on another, I cannot conceive. If its fibres are not homogeneous, if it can have different kinds of action, and obey different kinds of excitants, then it is an apparatus, not an organ, and a most complex apparatus too. What is meant by the organs of physical power, and physical sense, as distinct from muscular power, and muscular sense, and also from amativeness, I know not. I must, therefore, at present, say nothing on that subject.

I have, Sir, made these unpremeditated remarks, not to argue against Mr. Atkinson, but merely to excite attention, and obtain information. It may be that the explanations he has already given are a complete answer to my objections, or that I have altogether mistaken his views. When I am in possession of those views, I shall be happy to rectify any error I may have fallen into. On the other hand, should I feel unsatisfied, I shall take the liberty of commenting further on these novelties.

I am, Sir, &c.

July 21st, 1843. L. Burke.

To the Editor of the People's Phrenological Journal.

Sir,—Your journal being a record of cases for the advancement of phrenology, as well as other matters, the following facts may be interesting.

The writer is acquainted with a gentleman who manifests considerable powers in drawing, particularly in animals, and it is done chiefly from memory; the likenesses are good, and the corectness of outline so great as cannot fail to strike the looker-on and to cause him to think that his powers, if cultivated, would be considerable. In him the organs of form and size are *small*; individuality full, or rather large; imitation large. Had I your scale of size by me they should have been expressed by it. To the writer many facts somewhat of a similar nature have appeared which have thrown some doubt over the correctness of the functions of these organs, to your readers I leave the fact, which should you think worth inserting, will oblige,

Sir, your obedient Servant,

July, 24th 1843. Enquirer.

[We can scarcely venture an opinion on the above case without seeing the gentleman or a good cast; we have often heard form and size pronounced *small* when they are well developed, and as often very large when they are only moderate—great experience is necessary to enable us to allow for the sinus, and the bony ridge; when there is no sinus and small bone, with good reflecting organs the perceptives appear to many very small—we always judge differently—and have often found the strongest manifestations where there has been apparently moderate projection; supposing the organs are really small, either there must be some peculiar action going on in that portion of the brain—or the manifestations do not depend solely upon that portion of the organization—Gall thought there was an apparatus, not merely an organ for each of the intellectual powers—and that the power of executing depended on a portion which might not be so prominently visible as the portions for perceiving.]—Ed.

To the Editor of the People's Phrenological Journal.

Sir,—Its with pleasure that I am able to inform the readers of your journal, and upon the best authority, that there is now a lad in Sandwich, near Dover, under the magnetic influence of a

medical gentleman of that town, who manifests the (apparently) extraordinary faculty of clairvoyance, reading from the cerebellum or posterior region of the brain as distinctly any print directed to that part of the head as from his visual organs, when in a natural condition.

I can but think this a most desirable opportunity offered to Mr. —, anti-mesmerist phrenologist, &c., of investigating the merits of clairvoyance, feeling justified in stating that the medical gentleman above alluded to would feel a pleasure in endeavouring to convince any one desirous of ascertaining the facts connected with this important science.

The lad in question had a molar tooth extracted a short time since when in the mesmeric coma, before twenty or thirty persons, but evinced no symptom of feeling.

I am Sir, yours &c.

Rd. Crafter.

Chatham, July 24th, 1843.

To the Editor of the People's Phrenological Journal.

Sir,—Is the Mr. Rumball who so fearlessly and so unceremoniously attacks all persons who practice mesmerism, the Mr. Rumball who some considerable time since was at a lecture at Birmingham, delivered by Mr. H. Brookes on mesmerism; and if so out of 300 persons assembled did they not almost unanimously condemn Mr. Rumball's conduct,—was he not completely put down there and obliged to retire without *having disproved a single tittle*? At the conclusion was not Mr. Rumball publicly operated upon by Mr. Brooks, and did not Mr. Rumball publicly admit that he was decidedly affected,—his pulse considerably accelerated,—and he felt very sick,—and did not Mr. Rumball, himself, propose a vote of thanks to Mr. Brooks, for the kindness, courtesy and honorable manner in which Mr. Brooks conducted the experiments?

Mr. Brooks is now lecturing at Bristol, on Mesmerism; and may be referred to. The Birmingham Herald of the date gave full particulars, and a letter of Mr. Brookes, to the foregoing effect, was also published in the *Lancet*. I know this is the age of puff, and legitimate puffs may be laughed at. But if Mr. Rumball seeks truth, instead of *audiences to enable him to pocket the cash*, let him, at lectures on mesmerism, attend and expose what he pleases to call the fallacies, instead of attempting to make money by lecturing against mesmerism. Is Mr. Rumball a member of the phrenological society?

I am, most obediently,

A Mesmeriser.

To the Editor of the People's Phrenological Journal.

Dear Sir,—I perceive by the last number of your journal, that I am again called to account, for my opinions respecting the organ of *Form*. My new opponent disposes of my argument, in the same summary and self-satisfactory manner that the former did: again, I am made to contradict myself, to disprove in one passage what I had attempted to demonstrate in another, and this, to such a degree, as to render it quite superfluous, on the part of my adversary, to add any other argument. On this occasion, I should feel quite justified in disposing of the objections urged against me, in a sentence or two· Mr. Rickards has utterly perverted my meaning, and his chief argument, in consequence, falls of itself, to the ground. His others are merely absurd deductions, from absurd assumptions, and really do not deserve commentary. I shall, however, with your permission, and for reasons which I shall hereafter state, adopt a different course, and answer him at considerable length.

It is a fatal error, in controversy, to deem too lightly of an adversary, or to rely, with too much confidence, on one's own power. The former error, at least, I fancy Mr. Rickards must have fallen into: otherwise, he could not, so readily, have found me guilty of the glaring inconsistency I have alluded to, nor made me utter such very great nonsense, as he has done. It is indeed quite amusing to see the ease with which he steps into this controversy, utterly demolishing with a wave of the hand, as it were, my unfortunate argument, after all the pains I had taken to build it up. But it would be well for him to be a little more careful, when he sallies forth into an enemy's country; otherwise, however well armed he may be, he will assuredly, some day, find himself, in the hands of the Philistines. I cannot make out how he has managed to mistake my meaning so completely. I have read over my article, with some curiosity, to see whether it really is so very ambiguous. I certainly find it more concise, in many places, than such a subject might require,—in others, its transitions are too abrupt,—and, altogether, it is less complete than I could have wished; but it appears to me hardly possible that any one, in the least familiar with such subjects, could read it, with ordinary attention, and yet mistake my meaning. This, however, Mr. R. has managed to do,—how, I know not, unless it be, that in turning my ideas about in his own mind, he has, unconsciously, modified them to such a degree, that, when they are reproduced, I can no longer recognize them.

Mr. R. commences his argument by stating, that my principal object seems to have been to show that *Form* is a complex idea, made up of *size*, *number*, and *locality*. This is not accurate. I have by no means limited the constituents of Form, to size, number, and locality; nor have I any where spoken of locality, or size, as simple elements. "Nevertheless," continues Mr. R. "it would appear that he has expended a great deal of ingenuity in vain, for after having convinced himself that the organ of *Form* is a most unphilosophical redundancy, he concludes his remarks upon the subject, by admitting both the organ and the faculty in the most ample terms." But, I have never denied the existence of an organ, in that part of the head, in which phrenologists have placed their organ of form; nor have I denied that it has a great deal to do with forms. On the contrary, I have attributed to it the perception of, what I consider, the leading element in the complex, or aggregate perception of form. I have merely denied the existence of an organ of form, in the sense that phrenologists have hitherto spoken of it. I have maintained that the perception of forms could not, according to the principles of phrenology, and did not, in point of fact, depend upon the action of any one organ, but upon that of several acting together. And these things I have not merely admitted, but stated in terms that no ingenuity can torture out of

their obvious meaning. They are precisely the points I had to prove. But nothing, except the most complete bewilderment, could have enabled Mr. R. to see, in any part of my lecture, any admission of the kind he has in view. But let us see how he proves his assertion. After stating that I regard curvature, or divergence from a straight line, as the most important point of consideration in reference to form, he adds:—Here we have the notion of *Form*, distinct, simple, and *perfect*, without the aid of *size*, *number*, or any thing else." How this conclusion follows from the premises, is to me a mystery. Besides, these premises are very different from my statement. What I have said is, that "*one* of the most important points of consideration, in respect to forms, is, the *direction* in which the several lines or surfaces tend," which direction I have shewn to be of a twofold nature, in the first place, having reference to relative position, or locality, and in the second, to constant *divergence* from a given direction, which is *curvature*, or constant *continuance* in such direction, which is *straightness*. Further on we are told, that "Mr. Burke has just given us the simple idea of *Form*, by describing it as departure in any direction from a straight line. Every imaginable variety of form is included in this definition." Now, where have I stated such an absurdity as this? Instead of *every* imaginable variety of form being included in this description, it is not a definition of *any* imaginable form. I really would be obliged to Mr. Rickards if, the next time he does me the honor of criticising my views, he will take the trouble of stating my real opinions, and not make me talk such egregious nonsense, as he has done on the present occasion. Subsequently, we are told, that this description or definition which gives us the distinct, simple and *perfect* notion of form, "is, obviously, no definition at all," but yet that it is "as good a definition as can be given of the abstract notion of form." This seems a *little* contradictory. I quite agree, however, with Mr. R. as to the first of these propositions, but quite differ as to the last. Several better definitions may be found, though hardly any worse. The following, for instance, is surely something nearer the point. "Form consists of one, or more lines, or surfaces enclosing a space."

We are next told that this discussion actually concerns abstract, not individual form, and that I have evidently erred in confounding the two. Now, I do not, of course, blame Mr. Rickards for believing in the actual existence of abstract ideas. Wiser heads, than either his or mine, have held this notion. But, nevertheless, I must take the liberty of asserting, that to me it appears a mere delusion. If others understand the matter, so much the better for them, I do not, and, therefore, I say so. The only difference I can see between the idea of a given circle, and a circle in the abstract, is this,—that when I think of the former, there is before my mind the image of that identical circle, while, if I only think of a circle in general, or in the abstract, it will be all an affair of chance what kind of circle will start before my mind. But a circle, of some size or other, will infallibly be before me, whenever I think of a circle, whether in the abstract or otherwise. Or, if I think of a horse, in the abstract, will there not immediately start to my mind, the image of a horse of some kind or other? It may differ, more or less, from every horse living, or that has lived, or that will live; but it is, nevertheless, an individual image, or idea, of an individual, though imaginary horse. I do not say that there are not or ought not to be such things as abstract *terms*, but that these, confessedly, do not apply to anything in particular, I cannot see how there can be ideas corresponding to them. In the first place, there is nothing abstract in the world of reality; on the contrary, every thing there, whether essence, quality, relation, or phenomenon, is, of necessity, individual. Why should it be otherwise in the world of idea, which is entirely made up of images derived from the former. In the next place, all ideas whatever, are *immediately* derived from the action of some organ, or organs. But this action is an individual action;—must not its immediate results, therefore, be individual results? Again;—all ideas are either perceptions, or memories,—and memories are merely repetitions of former perceptions. But all perceptions are immediately derivable from the action of external individualities on our organism, and are, therefore, all individual images, or ideas. Consequently all memories, which are but repetitions of these perceptions, must, likewise, be individualities. No matter whether these memories come in exactly the same combinations, as the perceptions from which they are derived, or otherwise. They are still perceptions repeated, still individualities, however varied. Or take another illustration. What, for instance, is the abstract idea expressed by the term. "nothing?" An idea is something possitive,—it is a mental existence, of some sort or other. But the word "nothing" expresses *absolute negation*,—the negation of *ideas*, as well as of every thing else. To me, therefore, it appears, that philosophers have bewildered themselves, upon this point, by not sufficiently considering the necessities and imperfections of language. These abstract terms are mere contrivances for avoiding perpetual and clumsy circumlocution,—mere substitutes for less convenient expressions: even many of them, which involve an evident contradiction, are still tolerated, on account of their convenience.

Mr. Rickards does not make the least attempt to *prove* that which he has so frequently *asserted*, viz., that number and locality cannot be concerned with a *single form*, but only with a plurality of forms, or individual substances. Nay, he tells us that to do so would be merely to throw argument away; and, indeed, if all his arguments are as valuable as those with which he has there presented us, it would be quite a pity to throw any of them away. I shall not argue this point either, as I have done so sufficiently in my lecture, and do not wish unnecessarily to lengthen this long letter: but I must beg to assert in turn, that all the arguments in his power, would be insufficient to cover the glaring absurdity of his statements, on this head, far less to prove their truth. Let him make the attempt. But if Mr. R. has been so sparing of attributes to individual form, he has been far more rigorous with abstract form. This, he tells us, "has no relation whatever to any attribute of an individual existence." Indeed! then abstract form can have no attribute at all: it must be a mere negation, for every possible attribute, of every conceivable idea, must also be an attribute of some individual existence, for all ideas are primarily derived from individual existences. Besides, have we not just been told, repeatedly, that abstract form consists in curvature? And curvature, surely, is an attribute of many individual existences. Mr. R. must be a little out of his depth here.

What does Mr. R. mean by his allusion to the geometrical fiction of a straight line; or to the sage opinion which he states me to have pronounced in reference to it? In what part of my lecture have I made the least allusion to this fiction, or expressed any thing analagous to this opinion? Or how does

he make out that, I find no difficulty in apprehending "the negative abstraction of form?" I would really be obliged to Mr. R. not to give himself the trouble of thinking, or inventing for me. I can manage for myself. This imaginary straight line, it appears, "is the imaginary negative of form!" No wonder; when some imaginary curvature is the imaginary positive of form. Bright discoveries these!

But what are we to understand by the following luminous sentence? "Mr. Burke, indeed, talks of lines and surfaces; but unless these lines and surfaces meet, they do not define the *form;* and if they meet, they are no longer lines and surfaces, but are merged and united in the one *form* which shadows them forth in the outline." This shadowing forth in the outline may be very good poetry, for aught I know, because, in poetry, an occasional obscurity is a decided advantage, unintelligibility being one of the elements of the sublime, but what it means in plain prose, it is not for me to say. And so when lines and surfaces meet, they are no longer lines and surfaces! When, for instance, three lines meet so as to form a triangle, or when six surfaces meet so as to form a cube, no sooner do they come in mutual contact, than, *heigh presto!* they are no longer lines and surfaces, they have vanished into the mysterious shadow of form!! This, surely, must be metaphysics, in the literal meaning of the term—something beyond nature.

Mr. R, seems to have thrown "straightness" out of his calculations altogether. Is it because I have termed it the negative, or negation of curvature? But no matter what I, or any one else may choose to call it, it is quite as necessary to be considered when speaking of forms, as curvature itself. A rest, in music, is the negation of sound, but it requires to be noted, and measured as accurately as sound itself does. Indeed, music may very fairly be said to be composed of silence and sound, the one having its measurement and laws, as well as the other. Thus, too, contact is the negation of distance; but, in every thing that concerns forms and localities, it requires to be noted quite as much as its positive.

In winding up his argument, Mr. Rickards very complacently remarks, "I have now shown (with Mr. Burke's assistance) that form is a simple idea, and cannot be further defined." I hope, on the next occasion, he will consider me a very inconvenient sort of an assistant, and try to work without my aid.

In terminating this long letter, I have to observe, that I have not undertaken it on account of attaching any importance to Mr. Rickards' arguments, but merely to prove, to certain parties, that if they will not, or cannot bring forth their objections, in an enlarged and philosophical spirit, but choose to amuse themselves with petty carpings, and verbal quibbles, and absurd mystifications of expressions that are extremely plain, they may, at least, expect to have their arguments pretty rigorously dissected. I do not, by any means, apply the term petty carpings to Mr. Rickards; I am merely speaking, in general, in the "abstract." His letter, indeed, is written in a very calm and friendly spirit, and if I have been a little unceremonious in my reply to it, it is merely as a matter of self-protection, and in the hope that such parties, as I allude to, will write a little more cautiously, and look before they leap, when they are assured that their blunders will meet with slight quarter. I dare say I shall have quite enough to do to answer those who have something reasonable to urge against my views, without being pestered with childish absurdities, announced with all the pomp of profound wisdom. Begging to apologize for occupying so much of your valuable space.

I am, dear Sir, &c.

July 29th, 1843. L. BURKE.

TO CORRESPONDENTS.

E. O.—The hints are valuable, and shall not be lost sight of.

We have received several letters intended to corroborate Mr. Burke's views, as to size not being a measure of power. We shall answer all at once, intending to enter into the subject, more particularly when the lectures are concluded. Phrenologists never said size was an unerring measure of power. The effects of size were always known to be modified by circumstances—with a large forehead there may be too little animalism to supply energy, or there may be too much, swamping the intellectuality. Here the circumstances are not similar. Our correspondant's expressions—what phrenologist would call a large or a very fine head, are very indefinite; when the education has been equal,—what a phrenologist would call a very fine head, cannot be a century behind an ordinary one.

A Lover of Truth.—We should be happy to attend the experiment; and to relieve a case of suffering, as described, we would give our time to try the curative effects of vital magnetism.

Querist.—We have seen subjects decidedly asleep, but not unconscious, who imitate, under the influence of their love of approbation, for notoriety, or to please their operator.

Eliza.—Yes; Dr. Buchanan professes to have discovered organs of animal and intellectual sleep, and also of dreaming. We do not believe there are such organs.

A. B.—Twenty three inches is above the average size of heads. Twenty-two, or twenty-two inches and a half, is quite the average of men's heads. About an inch less for females.

To our Readers.—We are preparing a finely executed portrait of DANIEL WEBSTER, the *American Statesman*, which will be given, with an analysis of his character, in Part 8.

PHRENOLOGICAL LIBRARY

Circumstances have arisen which prevents the continuation of Gall's Works in their present shape. They will be resumed shortly in a more elegant form and size.

The "Phrenological Journal" Office, removed to G. BERGER'S, 19, Holywell Street, Strand; where all letters and books for the Editor are to be addressed.

A Phrenological Chart, by the Editor of the "People's Phrenological Journal," is in the press, illustrated with above twenty cuts, showing the groups of organs, large and small, price 3d,

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A COMPLETE SYSTEM OF PHRENOLOGY.

(*Continued.*)

That luxurious habits have increased in proportion is a fact, but it is the abuse and not the use of the natural faculties. That men worship wealth is true, when its sole use is to serve us: but, it cannot be long, ere man's higher faculties will burst the bonds which have been imposed upon them by the cunning men of old, who, profiting by the ignorance of the masses, have established institutions to maintain a monopoly of nature's gifts. By present institutions the many are virtually excluded from air, light, and land:—but, so soon as the intellect shall be generally directed to the study of the laws of nature, and limited to that which is within the range of our faculties to comprehend, so soon shall the happiness of the whole race dawn upon the world; and in proportion to the access of real knowledge will be the diffusion of virtue and pleasure: so true is it that vice, which may be traced to the general ignorance of the laws of our nature, is the fertile source of want and misery. So soon as it shall be admitted that to be happy our selfish feelings must be guided by the moral sentiments, enlightened by intellect—and as this knowledge shall become the rule of men's conduct—so soon will it be found that wealth is given to increase the happiness of all; and then will the baneful influences flowing from the unrestrained gratification of the selfish feelings be stemmed and overthrown.

The situation of the defensive and aggressive faculties—combativeness and destructiveness—giving energy and courage—between the preventitive and social feelings, shews their general usefulness, not only to defend the objects of our affections, but, also, to overcome and destroy obstacles that would impede the progress, as we advance, under the influences of the preservative group of faculties.

We shall, in our next chapter, proceed and consider the restraining group of faculties.

RESTRAINING GROUP.—CAUTIOUSNESS.—We now proceed to consider a group of organs, the tendency of which is to restrain and circumscribe the activity of all the other faculties in a greater or lesser degree. The organ of cautiousness is ranked by phrenologists among, what they call, the inferior sentiments. By a reference to our introductory article upon the science it will be seen we do not recognise this division of the faculties into propensities, inferior and superior sentiments. The organ we are about to consider, is numbered 12 on the busts and plates of the standard phrenological works.

Dr. Gall discovered this organ. His attention was drawn to it by the remarkable manners of a prelate, with whom he was acquainted, in Vienna. He was a man of considerable intellectual power; but he always made his discourses wearisome, from the interminable reflections he threw into them, and the halting slowness with which he delivered them:—he appeared always to be in fear of saying something wrong, or compromising himself by the expression of a decided opinion:—he never gave way to a general flow of ideas,—but considered, and reconsidered, and recurred many times to what he had previously said:—and his acting corresponded in a remarkable degree,—every thing was submitted to a most rigorous scrutiny and examination before being resolved upon. This prelate happened to be connected, in some matters, with a counsellor of the regency, who, from the irresolution in his manners, had acquired the nick-name of *Cacadubio*. At an examination of the students of a public institution Gall happened to sit behind these two individuals, who were side by side. This gave him an opportunity of examining their heads,—and he remarked that, although, in general shape there was much difference, they were both remarkable for a protuberance at each side, near the centre of the lateral region, which gave an appearance of great fulness and breadth to that part of their heads. This observation, in conformity with the known peculiarity of their manners, suggested to Gall, the probability of the connection between a particular portion of the brain and the doubting, hesitating ways of the prelate, and his friend, the counsellor. After-reflections and an extended observation convinced him of the correctness of the opinion. He named the faculty "CIRCUMSPECTION or FORESIGHT." Dr. Spurzheim did not agree with his great master that it *foresees*, and called it "CAUTIOUSNESS;" the name by which it is now generally recognised. But, although, in common with most of the faculties, the analysis of the primitive function is not completely satisfactory, the existence of the organ is fully established, and enough of the effects resulting from its varying

in size are known to render the subject of great interest and utility. This faculty is one of the most important in its effects on character, and one of the easiest to recognise and to estimate the size of; and, therefore, particularly claiming the attention of the learner and the unpractised manipulator.

SITUATION.—This organ is situated near the middle of the parietal bones, where the ossification of the bone usually commences. When large it gives great breadth to the back part of the sides of the head. The organ will be distinctly felt by placing the hands on each side of the head and passing them downwards from the top towards the ears. By looking on the top of the head, the broad and extended shape of the back part given by large cautiousness will readily be perceived. It is generally large in children; and we recommend particular attention to observing, in the heads of the young, the exact position and shape of this organ, by examining many and frequently, that the shape and size may become familiar to the eye and hand. A few points, well understood in this way, lessen the difficulties and give much certainty in a more general and extended manipulation.

PRIMITIVE FUNCTIONS.—Every one, almost, understands what is meant by caution,—but few can define their notion to the satisfaction of others—so few are the words, in any language, adapted to convey definite ideas of the feelings belonging to man's mental constitution. We shall give, as the primitive function of this power, the various words used to describe it by different authors. Gall calls it foresight,—but, we may rather say, circumspection, his other denomination, is the correct one. Circumspection, is looking round about—halting—going cautiously—guarding against danger. Foresight appears to be, rather, the action of the intellectual faculties, called up by the doubts of caution:—its first use, then, is to guard against danger. Mr. Combe thinks, although he adopts Spurzheim's nomenclature, that the primitive function is simply FEAR. We are inclined to think that fear is the result of cautiousness, with love of life;—or, if the feeling of fear does not result from a combination of powers, certainly it must be the abuse of cautiousness,—for no one can assert that fear forms any portion of a wise, prudent, and circumspect character. On the contrary, they are the very men most noted for cool, deliberate courage. We are speaking of fear in its general acceptation;—no doubt a cautious man fears to commit himself by a rash action;—but so we might say a conscientious man fears to do an act of injustice. A high state of activity of this organ gives to the character, what is generally designated as *wariness*, and is described by phrenologists as the emotion attending the activity of this faculty.

AUXILIARIES.—The organs which naturally tend to act in combination with circumspection, are firstly, secretiveness, (the connection is so close between these two powers, that it is not, at all times, easy to distinguish their manifestations,) —the reflecting faculties, and the sentiments. Indeed, after secretiveness, we may say, the organ of cautiousness works with and exerts much influence over the intellectual powers,—less over the higher feelings,—and but little over the selfish and irascible powers. Self-esteem and love of approbation, according to circumstances, will be be found seconding, or opposed to circumspection.

ANTAGONISTS.—The immediate and decided opponent to prudence, it is well known, is anger—which is the manifestation of destructiveness; this is, therefore, the most decided opponent to this organ. If we can succeed in enraging an adversary, his prudence and caution being overthrown, we have him at our mercy, so long as we remain cool. Combativeness, from which proceeds courage, although, by its impetuosity, at times, overleaping wisdom's bounds, cannot be ranked as an opposing power. When courage and prudence are combined, the greatest results follow. Love of approbation, as before stated, when excited, will induce the greatest risks:—a man will risk breaking his neck to be esteemed a good jumper, or steeplechaser. Among the social feelings, amativeness is the one, over which this organ exerts the least influence,—but all require to be held in abeyance by the strength of this restraining power, until the intellect has passed judgment upon the feeling:—and this is the use to which all should endeavour to apply this power. Appeal to it, when any of the feelings are excited, to hold a tight rein on them, until reason has decided they should act. Although the desire to accumulate will often oppose prudence, from its blindfold eagerness to get, we generally find acquisitiveness combining with cautiousness in the formation of a prudent character.

MANIFESTATIONS.—We observe the manifestations of this faculty, especially, in childhood; and the organ, as before stated, may be observed, generally, fully developed in children—thus shewing a wonderful adaptation of means to an end. In this inexperienced state, the muscular power feeble the intellectual faculties untaught—we find an instinctive circumspection guarding, as it were, the child from ill. When this innate faculty is weak, not all the forethought of careful nurses, or loving parents, can keep the child from mischief and danger. A careless child is continually breaking things—cutting itself—falling—or getting into danger of some sort or another. The same remarks may be extended to children of a larger growth when the power is weak. Some men never look before they leap;—they speak first, and think afterwards. Such men not only continually embroil themselves, but are an endless source of anxiety and trouble to those connected with them. They wonder every body cannot see things as plainly as they appear to them. In business they lose money by trusting unworthy parties—neglecting to have proper securities and agreements;—in fact, their whole conduct is marked by impetuosity and rashness, and experience in many cases teaches them little;—under the influence of a

large organ, or strong circumstances, they may appear careful upon some particular point, but they will be always in danger of committing themselves to some rash enterprise. The effect of this organ is at all times *restraining*—acting upon the intellectual powers in a remarkable way—restraining the expression of opinion upon matters of fact, so that the reflecting faculties may judge of them. Its use in this mode of action is great, for few are endowed with powers which enable them to determine what to say, without reflecting, deliberating, and doubting upon the question. It is amazing how much trouble and misfortune may be traced to speaking and writing upon the spur of the moment. If the intellect is not strong enough, in its turn, to regulate this power, as much harm may be traced to the doubting and hesitating which results from the over-activity, in these cases, of cautiousness. Acting with the sentiments, its effects are equally to withhold the manifestations of our affections, our aversions, and our intentions, until the proper time arrives, when the declaration of them will not mar our projects.

(*To be Continued.*)

PHRENOLOGICAL DEVELOPMENT.

Burke, Fox, and Pitt.

(*From the Phrenological Journal.—Vol.* 1.)

Sir.—I shall make no apology for offering to your notice the following brief, and I doubt imperfect sketch of the characters of three of the most eminent men which modern times have produced, explained according to the principles of phrenology. Although their names are necessarily connected with political recollections, I shall allude to them without a spark of feeling of a political tendency; having no reason for choosing them as the subjects of consideration, except that the conspicuous part they acted in public life has rendered the more prominent points in each universally known and understood. I mean those three unrivalled orators and distinguished statesmen, the glory of English eloquence, Burke, Fox, and Pitt.

I shall begin with Mr. Burke;—and both from what we know of the talents he evinced, and from a mask of his forehead in the collection of of the phrenological society, I should be inclined to say, that he probably possessed a greater variety of intellectual power—or, to speak phrenologically, that in him the intellectual organs were more equally developed than in either of the other two illustrious persons. The mask shews nearly an equal proportion both of the knowing and reflecting organs, and of those leading to a taste in the fine arts. Comparison, causality, wit, and ideality, are all large, and nearly in equal proportion, and language is particularly large. In a bust, of which the society, also, possesses a copy, there appears the same fine and equal development both of sentiments and propensities. We cannot, however, trust to this as being perfectly correct,—as we know that statuaries, though they may give the general form of the head, seldom pay any attention to particular developments. From his writings, however, and various traits of character exhibited in his life, we may be entitled to infer some part of his development with considerable certainty. He certainly possessed great self-esteem and love of approbation. His ambition and desire to shine in eloquence and in discourse, proceeded from the latter; his irritability of temper, when his opinions were questioned or disregarded, from the former. His firmness does not appear to have been large, of which various instances may be given in his want of command and of feeling; and his whole writings shew a deficiency of concentrativeness. He is eloquent and brilliant in the highest degree, and illustrations flow upon him with a copiousness that is equally delightful and surprising; but there is a want of precision and logical sequence in his arguments, and an utter disregard of method. In perusing his speeches, we are often dazzled—sometimes instructed—but seldom entirely convinced. All this furnishes a probable explanation of the undeniable fact, that Mr. Burke, with all the talents he possessed, did not produce that mighty effect which was to have been expected. He never rose to be a leader, even in the party to which he first belonged:—he quarrelled with that party, and left them, without ever obtaining the confidence of any other; and he was, at last, reduced to the humilitating necessity of accepting a pension from that government and that ministry, whose measures and whose influence it had been the business of his whole previous life to oppose and subvert. But, I shall not trust, in delineating his character, even to the knowledge of facts which are now matters of history. I shall take the character drawn of him by two of his most intimate friends and contemparies, who will not be considered as any way wanting in perspicuity or candour. I allude to no less persons than Dr. Johnson and Dr. Goldsmith. The former is recorded to have said, that "no man could be five minutes in the company of Mr. Burke, although a perfect stranger to him, and merely driven to take shelter under the same shed with him during a shower of rain, without discovering that he was the greatest genius in the world." This exactly corresponds with what has been mentioned of his equal and full development of all the intellectual faculties—so that no subject could come wrong to him,—joined to a very large endowment of language, and love of approbation, prompting him to display, on all occasions, the whole stores of his mind. Goldsmith states this peculiarity in a single line, with his usual felicity, when, he tells us, in his poem, called "Retaliation," that "Burke shall be tongue, with the garnish of brains." He, afterwards, in the same jeu d'espirit, goes more minutely into his character, and points out, with almost phrenological precision, both its excellencies and defects:—

"Here lies our good Edmund, whose genius was such,
We scarcely can praise it or blame it too much;
Who, born for the universe, narrow'd his mind,
And to party gave up what was meant for mankind.
Tho' fraught with all learning, yet straining his throat,
To persuade Tommy Townsend to lend him a vote;
Who, too deep for his hearers, still went on refining,
And thought of convincing when they thought of dining.
Though equal to all things, for all things unfit;
Too nice for a statesman—too proud for a wit;
For a patriot too cool—for a drudge disobedient;
And too fond of the right to pursue the expedient.
In short, 'twas his fate, unemployed, or in place, Sir,
To eat mutton cold and cut blocks with a razor.

I have said that this description is almost phrenological,—it is, at any rate, such as will suggest at once to a phrenologist the combination of elemental qualities from which it proceeds; and it corresponds exactly with the development we have mentioned—with some peculiarities which we have no other means of ascertaining. The last six lines are peculiarly striking:—

"Though equal too all things, for all things unfit:"

This corresponds with what has been stated of his possessing every intellectual talent—without the endowment of concentrativeness and firmness, which should determine his genius steadily to some particular object.

"Too nice for a statesman,"—

His very refined taste, proceeding from great ideality, and a great endowment of the superior sentiments, must have disgusted him with the insignificant details, and petty vexations and crosses, which invariably attach themselves to the real business of life—of the highest, no less than of the lowest kind—in this working-day world. Persons of plain intellect, (I mean no disparagement,) like Joseph Hume, or the late Mr. Whitbread, who are not seduced from their path by any glittering conceits, and who are gifted with much firmness and concentrativeness, will be much better fitted for the tasks they respectively undertake, than a man of the varied talents and refined temperament of Burke.

"Too proud for a wit;"

Though pre-eminently fitted to shine in the ranks of literature, or any department to which he thought fit to direct his talents, his self-esteem was too great to make him satisfied with that sort of distinction. He aspired at being a leader and a light in politics, and abandoned the secure haven of literature for the stormy sea of state intrigue, in which he must frequently have been jostled by minds of less refined construction.

"For a patriot too cool;"

He possessed too little combativeness and destructiveness to fit him for being the orator of the mob. He could not, at least it would be quite foreign to his nature to roar at the hustings, to flatter the passions of the multitude at public meetings, or to rant about liberty, tyranny, and usurpation at public dinners.

"For a drudge disobedient;"

His self-esteem, which we have already seen must have been large, would make it equally unpalatable to him to cringe to power, or to lend himself, unreservedly, as the tool of a party. In short, he would neither be led or driven, either, in the opinions he was to hold, or, the conduct he was to pursue, without knowing the reason why;—

"And too fond of the right to pursue the expedient."

He possessed too great conscientiousness to follow his party all lengths, when he thought them in the wrong. A remarkable instance of this occurred on the occasion of his quarrelling with and separation from Mr. Fox. I enquire not here which of them was absolutely in the right; but, I believe, no one will deny, that Mr. Burke acted on this occasion from a conscious regard to what he thought was right, though perhaps, there was also in his conduct more irritation than can be justified, or than was called for by this sentiment alone. This irritation I attribute to his self esteem and love of approbation, which were wounded by Mr. Fox's contemptuous treatment of the principles and views contained in his famous "Reflections on the Revolution in France." The whole character affords a remarkable example of the great importance of firmness and concentrativeness in enabling the intellectual powers to work with full effect; and, upon the whole, we may apply to it what was said of the dying Israel to his first born—"Reuben thou art my might and the beginning of my strength, the excellency of the dignity, and the excellency of power; unstable as water, thou shall not excel." It is important to observe the contrast between the other two characters, for they were contrasted in a very remarkable degree. I never had the happiness of hearing Mr. Pitt, but I once enjoyed the high gratification of hearing a speech from his great rival, and never will the impression which it made be effaced from my mind. I can compare its effect to nothing more apt than to that of being in a storm at sea. It seemed to rouse and stir up every faculty and feeling of the mind to the most intense state of excitement, accompanied with that kind of glorying & sense of inward greatness, characteristic of the true sublime; as if there was a feeling of an increase of personal dignity, even in the being admitted to the privilege of hearing such a man. It is well known that, in his public speaking, Mr. Fox's ideas and words did not begin to flow readily until he had raised himself into a state of excitement almost resembling rage, and that then they came upon him with a rapidity nearly too great for utterance.

(To be continued.)

PHRENOLOGICAL PAIRING.

From Uncle Sam's Recommendation of Phrenology.

"Let us now begin at the very beginning of human things, at the commencement of life. The Bible teaches that God made the first man and woman from the dust of the ground, and also that

through them, mankind were to be multiplied, to replenish or fill the earth. We know that from these first parents millions after millions have descended, and spread all over the world. See, now, how skilfully the wise and good Creator has contrived that this peopling of the earth should proceed from the original and solitary two. It was provided that male and female should come together, to be the father and mother of new generations. But if there were nothing in particular to attract them to each other, this office of becoming parents would not be; or if it could, they would not so certainly live together, to help each other take care of their infant offspring. So there was given to each sex the propensity of love towards the other sex; that strong, delightful feeling, by which they are drawn together and kept in pairs, and unspeakably blessed in each other's society. This affection is often laughed about, and those possessed of it are generally the subjects of jocularity, and sometimes ridicule. But this ought not to be; for the propensity was implanted by God, and for an all-important purpose, as we have seen; and where there is perfect propriety, it is sinless in His sight, and receives His holy blessing. O, it is one of the most beautiful spectacles in the world to see two young beings who have loved, and who still do love father and mother, nevertheless, leaving them according to the Divine command, and cleaving to each other with this different and far deeper love. They become husband and wife; then they live on and on together. Poverty, sickness, and mutual imperfections part them not. What God himself hath joined, he will not separate, and he also forbids man to put asunder. From, this sacred origin new life comes: families are reared, society is established, and great nations arise, as we shall hereafter more particularly observe.

"You see that we have treated this matter in a graver style than ordinary, and it is because we feel grave about it, however giddy mortals may regard the subject with a smile. Single and solitary though we are in our peculiar nature, yet we have a profound veneration for those primal loves which were Eden's deepest bliss, and for those similar loves in others whereby the great plan of existence it made to proceed. Where is that perfect fitness of the mutual character by which heart grows into heart, and very being blends with very being, how charming, how pure the spectacle! Unseen and immortal spirits might well hover around such a union, and catch to themselves a new blessedness therefrom. Admired and reverenced, then, be love; hallowed be wedlock!

"We will now go along about our philosophy.

"Phrenologists call the principle in view amativeness. Now just see where that portion of the brain with which it is connected is placed. It is at the very back and bottom of the head, close down on the neck, and nearer to the body than any other organ. The appropriateness of the situation must be very striking to those who understand the nature of the human frame, and exercise a little reflection. They will see that *here* should be the foundation of that grand pile of organs which rises in regular and perfect order in the head above.

"We will close this extract by an illustration, which may possibly instruct as well as amuse:

"A certain representative brought his daughter to spend the short session of Congress at the capital. No matter what year; and as for names, we will here use fancy ones. Grace Goodway was as beautiful as a blossom, and as sprightly as a humming-bird. She seemed to live in mirthfulness, motion and music. How she would trip and whirl it in the dance! She fluttered, as it were, on the tuneful vibrations of the air, rather than touched substantial floor as others did. She was sought after by the young bachelors, sighed after by the old, and gazed at as a picture, by the happily married.

"At last she was sought not in vain. A noble young fellow, clerk in one of the departments, wooed and won her for his own. The fashionable world wondered at her choice; for several honorables, and among them a very senator, had courted her favor. How *could* she descend to a clerk, and take a name and a station hidden from all the world! *She*, the daughter of *such* a man, and almost died for, too, by *such* men! But our humming-bird had her own instinct about flowers, and she gave herself up to it, although it carried her into a nook where pride and vanity might not care to go. The fact was, that George Fairworth's lodgings were under the same roof with those of Grace and her father. There were, therefore, opportunities of acquaintance and mutual interest which otherwise could not have been. But, even with such ample opportunities, no one of inferior head and heart could hardly have gained her affections. Grace had had a most substantial education, at a seminary where things were studied as well as words; where the moral nature, also, was attended to as well as the intellectual. Her education was not one of mere smatterings, or of accomplishments, as they are called— gilding and hum. She had read, moreover, history and the philosophies with her talented father. It was his delight, also, to communicate to her a great deal about the present politics of the country, in which, as a public man, he was deeply interested. This daughter was the dear, delightful, and delighted recipient of the father's soul, and an excellent great soul it was. A mother with strong common sense, and an adept in all appertaining to household affairs, if not in fashionable literature, was the happy coadjutor in domestic discipline. Grace was, therefore, well prepared to see, hear, understand, and be instructed by the new scenes of the Capital. The gaiety and show interested her as novelties, and she enjoyed them as for a brief season, but they, really, came not near her inner heart. She was, indeed, lively and mirthful, and seemed to forget everything but the passing scene; but this was owing to a very active temperament, and to the fact that she had been trained to keep her perceptives open, and wholly to enjoy, as far as innocent, what was present, rather than but half, and very

faintly enjoy what was absent and did not appertain to the occasion.

"George Fairworth was well educated also, but self-educated mostly: and he still employed most of his leisure hours in developing his fine powers, and storing a retentive memory with knowledge. He seldom went to places of amusement; for, having been in the city several years, he had seen enough of them. He had higher aims. It was with a mutual profit and pleasure that he and Mr. Goodway, that winter, spent hour after hour conversing on that infinite variety of topics which richly stored minds can fling out between them. Fairworth was exceedingly well versed in the details of politics, especially those of his own department, and communicated much information to his old friend.

"Grace spent many hours in listening to their instructive conversation. She also made her useful queries, and contributed mostly to the entertainment by occasional remark. At other times George and Grace were alone in each other's company, piercing the depths of philosophy, or ranging the fields of literature. There was one sweet amusement, moreover, in which they could participate with mutual delight—we mean music. But the best music was in their souls, and they soon discovered the perfect unison. Is it a wonder, ye who are skilled in the harp of a thousand strings?

"The father, who rose from humble life, and had strong common sense, consented to his daughter's choice; and her mother, who married him out of pure love, also wrote consent from distant home. Thus the couple were engaged, in spite of the great, loud, and general say. The honorables by her unhonored, and other beaux-bewitched and bewildered, fluttered in her train no more. Her flight was now beyond their reach. But March came, and Congress adjourned, and confusion went away. Grace also went home with her father. But the very next May wrought her bridal wreath, and she came back to Washington the wife of Mr. Fairworth, the worthy but humble clerk. The being, the breath, and the balm of this breeze of a woman now belonged entirely to him. What a fresh and fragrant paradise was his home, we shall see.

"As of the least importance, let us first describe their abode. They took respectable board (not in the most expensive class of houses, however,) in conformity with a limited salary, and a judicious father's advice. They had a little, a very little parlour to themselves, but it was as neat and as tasteful as the cup of a flower. There was a row of plants on a painted stand at the window. On one side stood a rather small-sized organ. On another side were about forty neatly bound books in as neat a case. Over the mantelpiece hung the well-known picture of General Washington and his family. We present them as they were found by a friend, on a December evening, near the commencement of the annual Congress. The visitor alluded to was General H., then senator, a most intimate friend of Mr. Goodway. There sat the wedded pair, as near to each other as a little centre-table, with two lamps on it between them, would let them be. As the servant opened the door, and before they scarcely perceived who the visitor might be, he observed Mr. Fairworth with a book in his hand. As he laid this on the table, and his wife put down her sewing as preparing to rise, he discovered a tearfulness in the eyes of both; but the smiling softness of features beneath indicated that it could not be the tearfulness of grief. "Oh, General H.," exclaimed they together, coming impulsively forward, and each seizing a hand, "how glad we are to see you. Nobody could come more welcomely upon us at this moment," continued Grace, "than yourself. More than any of my friends, you encouraged, my predilection for George. Indeed, the rest did not encourage it at all, my father excepted." "And you," said her husband, "were the only one who whispered in my ear to hope and persevere; and nobody can better sympathize with the happiness you forsaw than yourself." "It was but a moment before you entered," continued Grace, "that George had finished reading to me 'The Wife,' in Irving's Sketch Book. Oh, what a charming, charming story! We realize it all, indeed we do, General; I had as lief tell you as not. Don't you see that like Leslie and his Mary, we too are, so snug!"

"They then spent the evening in reminiscences of the past, and with hopeful glances at the future. Just before leave-taking, Fairworth, with his deep, mellow bass, accompanied his wife's sweet voice, and the organ, in singing "Home, sweet Home!" At the close of the song, the visitor observed the same tearfulness in their eyes and smiling softness of features beneath, as when he entered. "Do come and see us very often through the winter, General H., cried they both, as he motioned towards the door. "Father is out of Congress, you know," said Grace, "and will not be here; so you shall be as a father to us. So come often, and come any time." "That I shall," was his reply; "that I shall," was his thought on leaving the door; "for if there is now on earth anything like Paradise before the fall, it is there." He did visit that sweet, sweet home, and enjoy a similar domestic scene very often for months afterward. It was not "Love in a Cottage," as romance has it, but it was love in a little room, amid a dashing, dissipated city; it stood on the very brink of these wild rapids of life, and the inmates scarcely looked out on the foam. The uproar was unheeded as they responded to each other the mutual melodies of their hearts. Would that many who keep great houses unneeded, and use grand furniture unpaid for, would stoop, before they fall, and then cannot stoop, to copy this example! So thought that good old friend, and so think we!"

CASES AND FACTS.

New Fairland, Ct., Dec. 14th, 1842.

"MR. EDITOR:—A case of the injury of the brain has recently occurred in this town, unfolding phenomena in the science of mind which can-

not be uninteresting to every amateur in phrenology, in so far, as it tends to prove the principles of phrenological science and explain its connection with the much despised and ridiculed system of animal magnetism, which, by the researches of unprejudiced minds has, and is yet to exert so salutary an influence by developing the principles of its kindred sciences, and thus confer everlasting blessings upon the world. About six weeks since, Sylvester Wheeler, aged about 12 years, fell near 20 feet from a tree, striking his head upon a rock—the right side of it receiving the full force of the blow. It produced no visible fracture of the skull, but, such a concussion of the brain as to cause an entire paralysis of the mental action, excepting some occasional gleamings of returning consciousness. That portion of the brain in the basilar and coronal regions was highly excited and inflamed, which will account for the facts contained in the following phenomena.—In one of his more rational moments he inquired "Whose tree did I fall from?" Mr. Stevens', was the reply; "I wish," said he "it had been his neck instead of my head," throwing as much severity and indignation into the expression as the very excited action of destructiveness was calculated to inspire.

"At another time, recollecting some little trifle he wished to have obtained before his fall, he addressed his father in an unusually reverential and submissive tone, exhibiting a degree of respect and deference, which his parents say he had never done before, saying: "Father, *will you please* to give me a little money?" This was, undoubtedly, the language of excited reverence, inasmuch as this organ is naturally small in his head, and its corresponding manifestation proportionally weak. He also exhibited much concern in regard to a future state, and was heard to exclaim,

"Sinners turn, why, will ye die?"

which, with other similar expressions, I conceive to be the language of excited cautiousness, marvellousness, veneration and conscientiousness, these organs being much heated. I reckon Dr. Hamilton would be puzzled to explain this coincidence between cerebral excitement and mental action, corresponding to the organs excited, upon any other than phrenological principles.

"But the most interesting part of the case remains to be stated. The blow was received upon the right side of the head—the face receiving no injury at the time. But the muscles of its left side appeared to be contracted, so that the left corner of the mouth is drawn outwards and downwards at an angle of nearly 45° below a horizontal line, extending across it. Now, according to the principle that there is a magnetic connection between the organs of the brain and the face, and that these currents cross each other and have their poles in that side of the face opposite the organs with which they are connected, cannot the deformity of his face be correctly accounted for on the ground of this connection? Or rather, does not this fact prove that there is a magnetic current between the organs of the brain and face? and if so, may I not enquire what organs must be injured to produce a contraction of the part described? Very respectfully, B. I. GRAY.

"O. S. FOWLER, A.B."

Dr. Hurd, of Canastota, Madison Co., N. Y., reported the following. A girl in his practice, who was studying arithmetic with unusual zeal and earnestness, came home one day from school, saying that she felt a strong disposition to *count*, *add*, *substract*, and *multiply*; and complaining that her head ached. Her sleep, also, was continually interrupted by cyphering *in her head in the night*. These symptoms continued to increase for two days, until, at last, they became intolerable, and the family physician was called. He was a phrenologist, and no sooner learned that she experienced *pain* in the head together with this counting propensity, than he asked her what *part* of her head pained her. She replied, "Here," placing her thumb and finger upon the two organs of calculation. He, of course, applied local remedies to the afflicted organ, with a view to allay the irritation, and soon effected a cure. Surely, every physician should be a phrenologist."—*American Phrenological Journal.*

MR. ATKINSON ON THE FUNCTIONS OF THE CEREBELLUM.

We are glad to have the opportunity of presenting to our readers the views of Mr. Atkinson in relation to the Functions of the cerebellum. The letter of our intelligent correspondent, Mr. L. Burke, in our last week's Journal, will no doubt have called attention to this interesting subject, and, although, the views of Mr. A. may be regarded by many with suspicion as they have been principally formed through the medium of mesmerism, yet that the facts are fairly recorded, no one who knows Mr. Atkinson can for a moment doubt; it is, indeed, evident that this gentleman is rather inclined to check the hasty conclusions of magnetisers, than to run ahead himself into extravagant assertions. The article we are about to lay before our readers is a full report of the paper which was read by Mr. Atkinson at the meeting of the Phrenological Association, and now extracted from the *Medical Times*.—[ED.]

"Time is the cradle of knowledge,—one error gives way after another,—prejudice is broken down and crumbles into very dust, never to rise again; but the war goes on around and in the distance, long after the victory has been gained. A year has passed away since the Phrenological Association assembled together, to listen to startling propositions and the announcement of a new truth—a truth which was to open a wide field of enquiry into the philosophy of man, and mark an era in the world's history—that truth is mesmero-phrenology. It was alluded to in Dr. Engledue's powerful and truly philosophical address, and in the face of an opposition, I read my paper on the subject, detailing something of what I had discovered, and knew to be true, and of incalculable importance to phrenology and to the world. But in what a

different position do we now stand! At that time there were only three gentlemen present who were convinced of the truth of what was advanced, and now how few are there, among phrenologists at least, who doubt its general bearing, whilst many journals have been commenced on the subject, and thousands have become convinced in every part of the country, and throughout Europe and America. Such is the force of truth over ignorance and prejudice. The cry of expediency went forth from our assembly, and was echoed among the hills far in the north; but which is fast dying away, whilst the world is beginning to learn, that it is always expedient to speak the truth, and that he is not worthy of the title of philosopher who would ever mislead the ignorant, or pander to the vulgar prejudices and the bigotry of an age: the only expediency to be considered, with regard to truth, is the best means of applying it to the purposes of life. But time will wear out the old clothing of thought and truth,—reason and common sense will come to be the fashion. Mesmero-phrenology is now fully recognised by many able minds; it is established to be true in science, and we must now make every use of the means which we possess to advance our knowledge of the functions of the nervous system, and for the cure of disease. However, before I announce some important discoveries which I have made and confirmed since we last met, I will answer those objections which continue to be raised against the conclusions which many of us have drawn from these phænomena in mesmerism,—objections which I fully answered in my paper last year, but which were not published; at the same time, I shall set forth my own objections to, and explanations of, some novelties which have been advanced by others, for I desire to give every objection its full weight, that it may be the sooner and more completely answered, and set aside. Let truth be our only aim—let us have faith—let us be humble before truth—let us seek it as the road to all excellence, and at whatever cost, for all the ends of truth must be good; let us proceed, then, with diligence, but with caution, meditating by the way side, walking in the fields, and waiting every day upon nature. Each succeeding and well considered fact will lead us on,& convince us the more of what is already known, for all truth is valuable and connected, and it is only by meditating on the relations of truth, that we correct our errors, and arrive at any important results. There is no compromise in nature,—we must go on,—we cannot proceed too far,—no one ever goes far enough if he be in the right road. But in all change there is some evil, some injury to our habits of thought, and errors arise from our imperfect knowledge, but we can never get to the end of a journey by putting up at the half-way-house, or to the ends of knowledge by playing upon the surface; there is no point in knowledge where we can say, "hold, enough,"—onward we must go,—endless progression is the course of nature,—hope, the desire of all that is great and good,—the love of excellence continually leads us on. Bacon, Newton, and all great minds, have looked onward: our instincts, our charity, our happiness, the love of mercy, and the pleasures of knowledge, all stimulate us the more to seek to know what we are, and the ways of Nature, that our judgment may be guided rightly, and not prove a false guide, but lead us to the spot where the star appeareth, and to the very house where the babe lyeth.

(To be Continued.)

MR. BURKE'S LECTURES.

LECTURE 4TH.—(*Continued.*)

A passionate fondness for the beautiful, great superiority of intellect, a very high order of character, whether moral or social, may be amongst the usual accompaniments of this refinement, and usually serve to indicate its existence; but they are often equivocal, and never perfect indications. The very highest refinement may exist without any thing extraordinary in talent or character; while we may find genius and character of the most striking kind, without unusual refinement. To take an illustration from our poets:—Byron, Moore, and Shelley display far more of this peculiarity than Burns, Dryden, or Shakespear. But few persons would be disposed to place any modern poet on a level with Shakespear, in point of absolute talent.

Taste and our ideas of the beautiful are, to a certain extent, conventional: but it would be very hardy and very superficial to assert, that there is nothing intrinsically beautiful, nor any absolute standard of taste. That taste and beauty are at all conventional seems to depend upon two causes; first, upon the fact that some portions of mankind have naturally an inferior perception in regard to them, and secondly, upon that law of our nature by which objects become interesting by becoming familiar. By this law of familiarity, what is naturally pleasing becomes more so, what is indifferent becomes agreeable, what is painful, tolerable. But there are some matters respecting which all agree, which are universally pronounced to be beautiful, or agreeable. And it will be observed too, that often, when the fastidious express disapprobation, or disgust, it is not because the objects which they contemplate present nothing pleasing, but simply because there is less beauty and less agreeableness than suited their superior knowledge or refinement.

My anxiety to render myself as intelligible as possible, upon this very difficult and interesting point, and to prove, as far as I can, the truth of the views I have advanced in respect to it, has led me to the verge of a discussion, hardly compatible with my present position, one, in fact, which might well require a separate lecture, to do any thing like justice to it. This discussion is nothing less than an enquiry into the nature and sources of our ideas of the beautiful; and to do even the most partial justice to the subject, would carry the present lecture beyond all reasonable bounds. I must, therefore, venture to make it the subject of a *fifth* lecture; and even then, I can hardly hope to do more than realize the immediate object I have in view, viz, to prove, that the refinement of which I am treating, does not depend upon the organ of ideality, so called, nor upon the mere size, or energy of any other organ, or organs. To shew clearly, and fully, the exact nature, and the precise organic sources of our ideas of the beau-

tiful, is a task which, I believe, the phrenologist alone can accomplish, but which, I fear, is, at present, considerably beyond the range of my resources. However, I will make as close an approximation to the matter as I can, and, after all, you will not be disposed to blame me for failing, where none have, as yet succeeded. I shall, also, even at the risk of having to make a *sixth* lecture, examine, in detail, the important question of the influence of education on the manifestations of the mind. This question is, you perceive, intimately connected with my present argument. It is equally so with many other of the views I have announced, as well as with many more that I have not yet spoken of. It is, therefore, an impediment which I am anxious to remove from my path, once for all. Fortunately, this is not a very abstruse question, nor does it present any thing like the difficulties which beset the other, and I feel no doubt whatever, of being easily able to satisfy you, that the views, at present, entertained upon this subject, are vague, unsatisfactory, inaccurate, and mischievous: that they are, indeed, nothing more than assumptions, apparently supported by a number of facts; but, in reality, wholly destitute of all solid foundation. I must then, for the present, content myself with *asserting*, that refinement, or delicacy of intellect and feeling, is essentially an affair of temperament; in other words, that it does not spring from any organ, or organs, whether of the brain, or other *viscera*, but depends on an organic peculiarity, or peculiarities, affecting the whole system. I shall, therefore, now proceed to the consideration of other peculiarities, also resulting from temperament, and which have, hitherto, either received little attention from phrenologists, or been attributed, inaccurately, to the action of particular organs.

You will, doubtless, smile, when I speak of the tendency to attachment, love, and sympathy in general, as being very much an affair of temperament; and yet such is the case. If you estimate the number and strength of the sympathies, and antipathies of different individuals, by the development of the social organs, or of any class of the organs, you will fall into continual errors. I grant you that love, attachment, &c., depend upon the organs of the social class, but nevertheless, temperament has so much to do with the matter, that one in whom these organs are quite moderately developed, may be a far more *generally* social and friendly person, than another in whom they are much larger; and this, quite irrespective of general activity and energy. The organization of the latter person, may be equally or more active, equally or more energetic, than that of the former. You will ask me how I arrive at this conclusion? I answer, simply by observation. I know not the exact cause of these peculiarities, but there are certain external indications from which they may be predicted. If you observe closely, you will find that there are numbers of persons who are almost incapable of strong personal antipathies, and who nevertheless have extremely quick and vivid feelings of other kinds. These may have the utmost antipathy to injustice, to meanness, to impropriety of all kinds, but they have little that can be called personal antipathy, and nothing that can be called personal hatred. There are others, on the contrary, whose personal antipathies are most violent to whom hatred is natural, and who regard the Christian precept of forgiveness of injuries as the most difficult of all commands. From what faculty, or combination of faculties, will you deduce these respective peculiarities? Will you say, that hatred springs from combativeness and destructiveness? But, some of these mild persons have those organs as large, absolutely and relatively, as your thorough haters. This, of course, you will deny. Very well, examine. But, in doing so, lay aside the scientific dogmatism so common with phrenological experimenters, and pay some attention to what your subject will tell you of his own thoughts and feelings. If you do this, I have no fear of the result. You will find, in the first place, that a large development of combativeness, or destructiveness, or both, may exist, without any of those violent feelings, which phrenologists have always, hitherto, connected with them; that, on the contrary, these feelings may exist, to a great extent, with a very moderate development of these organs. I speak, of course, always of relative as well as of absolute size, so that there shall be nothing whatever in the development of benevolence or the moral and social organs, to interfere with these contrasts. Besides, if I ask you what is the origin of antipathy and hatred, how will you answer me? It will not do to attribute it to the two organs we have mentioned. Combativeness is a *desire* of *doing* something—of opposing, of conquering obstacles, for instance; destructiveness is, also, a *desire* of *doing* something,—of destroying, breaking, injuring, and so forth; but hatred is not a *desire* of any kind: it is a totally different feeling from desire, it is antipathy, and nothing else; a feeling *sui generis*; as much so as love, or desire, or admiration, or any other feeling; and like them, it has its various species. These organs, then, cannot each have two different feelings dependent on them. Besides we have antipathy to injustice, to the misery of others, &c. What have these antipathies to do with combativeness or destructiveness? Will you then say that, every organ has a specific antipathy dependent on it, this being the opposite of its appropriate desire, or sympathy, or love? This will not do either. Antipathy is the contrary of love, certainly, but it is not its negative. It is a feeling as determinate and positive, as love itself. It is then contrary to the very essence of phrenology, to assert that two distinctly different feelings can depend upon one organ. Apply these reasonings to each of the organs successively, and you will soon perceive, that phrenology, has not, as yet, accounted for the origin of our antipathies. You will naturally ask me, how I account for them? In the simplest way in the world. I consider them to be each the appropriate and sole function of a distinct organ. I cannot now stop to point out these organs to you,—I should be led into a discussion quite incompatible with my present objects; but I must tell you, that my views have nothing whatever to do with the theory of negative organs advanced by a certain class of the phrenomesmerists. I know nothing of negative faculties, or powers, and consequently, I can have nothing to do with negative organs. But, indeed, this affair of negative organs, is little more than a stupid blunder. These so-called negatives, are in reality *opposites*, not *negations*. To talk of a negative organ, in the strict sense of the term, would be madness. Each organ must have an appropriate stimulus. But what can be the excitant of a negative organ? Why, a negation, a nothing. Would it not be somewhat strange to talk of an organ that should indicate the absence of attachment, for instance, as its special function? No feeling or sensation could depend upon it, for these are all positives; no perception or memory could depend upon it, for these, also, are positives. Its function, therefore, would be *nothing*, its excitant *nothing*. You see, then, that to talk of negative organs or faculties, in strict lan-

guage, is to talk sheer nonsense. The use of the terms, therefore, by these experimenters is for the most part, a blunder, for they have not at all qualified them; but, besides this, they actually seem to believe, in some sort of negative faculties and organs. But leaving these negatives out of the question, my views, as to organs of antipathy have little connection with theirs, still less have they had a common origin. Mine will add but little to the number of the organs, for I consider antipathies to be the oppropriate and sole functions of some of those already recognised; theirs, on the other hand, at once double all the organs, by assigning a corresponding negative to each positive. There is nothing analogous to this notion, in my views. These are, as yet, but imperfectly developed, as far as concerns the exact number and nature of the antipathies and of their organs; but I do not anticipate the least difficulty, in satisfying phrenologists, as to the accuracy of my main positions, in respect to them, whenever I have an opportunity of fully explaining my opinions. Indeed, these opinions clear up many existing difficulties, and place a portion of our science in a new, and very interesting light. But, of course, you must consider these statements as mere assertion, for the present.

(To be Continued)

REVIEW.

An Address to the Members of the Medical Profession of Bath and Bristol on MESMERISM, by J. B. Ellis, F.L.S., read at the Annual Meeting of the Bath and Bristol Branch of the Provincial Medical Association, held at Bristol, June 20, 1843. London: *Henry Renshaw*, 356, *Strand*.

OUR reason for noticing this address is principally to put on record the fact how men of scientific name and pretensions are blinded by prejudice up to the present time, June 1843. The gentleman who figures with F.L.S. after his name, it would appear, felt a sort of call to endeavour to raise his voice to save his brethren of the medical profession from the ruin that may attend them, should they descend to inquire into the truth of mesmerism, or in any way associate with mesmerisers. The learned gentleman seems to have felt the position he had assumed was not a very elevated one mentally considered, for he says, "The task is no very gracious one to attempt to check investigation into the truth of asserted facts, and especially when the call is made upon a profession, the principal portion of whose knowledge is based upon the result of cautious experiment." There is then thrown in a pretty compliment to the education and correct feeling of the profession. The author of the address concludes this paragraph, by stating the fact, we are sure. He says, "The subject, however, is one upon which I *feel* strongly, and upon which I desire to speak with no reservation." After such a declaration, is it not strange that friends could be found to wish the publication of an address upon a scientific subject requiring cool and patient investigation, when the gentleman, in delivering it, had openly declared he was under the influence of strong *feeling*, when to have the slightest claim to attention he should have been using the intellect he possesses. Fancy a man standing up to direct the members of a learned profession, and declaring he was following his strong feelings, and would speak without reservation. At p. 8, there is just a slice of liberality, for the modest gentleman says, "Far be it from me to check those of a philosophic mind, *out of our profession*, (this is in italics in the original), who think the matter deserving of further investigation, from pursuing it. My object is, to exhort my professional brethren not to listen to the call made upon *them* to lend themselves to assist in the inquiries that are demanded of them into this *vexata questio*." The following are the grounds upon which the above counsel is based:—

"Mesmerism has been before the public for about eighty years, and notwithstanding its vast importance if true, and the facility of proving its truth, it has made little or no progress in establishing itself as a science." Is this F.L.S. really so ignorant of the progress making and made by animal magnetism in all the countries of Europe and in America, or is he uttering what he knows to be untrue for the purpose of deceiving his professional brethren, who are credulous and weak enough to be led by him?—If really ignorant — his presumption is unpardonable to address any one upon a subject of such importance without knowing something about it. But the gentleman's argument is simply this,—if true, it is an important matter; you may easily prove its truth or falsehood: we know nothing about it, therefore do not let us inquire into the subject or seek for information. He continues, "Surely the human mind has no natural repugnance to a power that will prevent the experiencing of pain." From the address before us, it appears that the author has a natural repugnance to what it is known will in many instances prevent experiencing pain. We dont know whether we are justified in inferring that he has not a human heart. Our space will not allow us to follow at greater lengths the shallow arguments, or want of candour manifested throughout this address. The conduct of mesmerising exhibitors to gratify curiosity, is fairly ridiculed —the want of precision and certainty in the manifestations of the organs, the leading questions of the operators are always calculated to strengthen doubt and confirm scepticism. We are told too, that the fact of a celebrated physician losing his practice by curing his patients without medicine, is a proof of the discernment and good sense of the public. We do not blame the man; but he should have kept in the secret, and not have cried out "there is nothing like leather." There is much cunning too, in this indirect appeal to the pecuniary sympathies of his brethren of the profession. After all this, many of the effects of mesmerism are admitted, and an attempt made to shew 'tis all the result of the patient's imagination. What does this matter how it is caused, if the effects are admitted? The utmost disbelief is declared as to the power

of the operator to *attract* the mesmerised party towards him, while the latter is unconscious of his being near;— the *community of sensation*, by which the sensations of the operator, even those of taste are communicated to the patient;—the power of detecting diseases by the hands;—together with what are *fantastically* called "the higher phenomena." After this it is stated, that medical men had better, when about to inflict pain, endeavour to strengthen their patients' minds to bear up under their trials, by suggesting to them Christian motives, and Christian hopes, than harass them by trying if they can be put into a state to be insensible to pain. This, surely, requires no comment. Some cases are mentioned of evil effects resulting from an ill-timed application of mesmerism. If there is no influence, how can ill effects result from nothing? We shall only notice the conclusion, which is—that, as all are not susceptible of the influence of mesmerism, it is not worth following for the benefit of those who might be relieved by it: "and," says, the author, "it seems impossible for a medical man to engage in the practice of animal magnetism, without resorting to expedients, and allying himself with persons, not, altogether, congenial to a refined taste and cultivated mind." We find, by this address, that medical men have other duties than to attend upon the sick;—let all note this, "We must," says this modest F.L.S., "*protect the minds* of those around us, from the ill effects of wild theories and delusive speculations." We thought that "minds diseased" must minister to themselves, or Shakspeare thought so—but he was not one of the brethren. But, there is one sad oversight in his zeal to support imagination against mesmerism; it is said, that faith is more beneficial than medicine, and will often counteract the effects of improper medicine erroneously administered. But, after all, bad as the subject is, 'tis not the worst. The author of the address declares, that absurd as is mesmerism, in the lowest depth there is a deeper still: and that one thing which is more absurd than this most absurd of all things—mesmerism, is, patient reader of these remarks,—PHRENOLOGY.

BOOKS RECEIVED.

American Journal.—Nos. 1, 2, 3, 4, 5,—Vol. 5.
Mesmerist.—Part 2.

Phreno Magnet, for Aug.—This, we believe, is forwarded by a subscriber; we shall be happy to exchange our periodical with such others as are connected with subjects coming within the range of science "The People's Phrenological Journal" is devoted to.

CORRESPONDENCE.

To the Editor of the People's Phrenological Journal.

Birmingham, July 27th, 1843.

Sir,—At page 120 of your Journal it is stated, that a correspondent of the "Phrenological Journal" expressed his surprise at finding a knowledge of the cerebral organs possessed by, at least, *four* persons around him, at the lecture of Mr. Carstairs, on "Mesmero-Phrenology," and, that phrenology had been more studied at Leeds than he had supposed, &c. Four persons—*prodigious!* I think it is very plain that, not only phrenology, but, the science of phreno-magnetism is making greater progress at Leeds, and in the provinces generally, than these gentlemen are aware of. Then, again, at page 280, at the late meeting of the Phrenological Association, Dr. Elliotson, when reading the address, stated that Dr. Collier had, through the agency of mesmerism, ascertained the existence of 200 new organs. Dr. Collier is, I believe, the person claiming the discovery of exciting the cerebral organs, in America, some five or six months previous to its being discovered in England. He, at the same time, said, he had never been able to effect more than four organs—*benevolence, attachment, destructiveness, and pride.* By touching the two former organs, the patients were attracted towards him; by the two latter, they drew back from him. Now, by referring to page 22, in his letter to Dr. Engledue, dated Sept. 1, 1842, he not only names the above four, but adds *music and colour.* According to this statement, the Dr. seems to be going backward. He says he has been practising mesmerism six years; at any rate he must be making slow progress lately compared to others. I can say of myself, that I knew nothing of Phreno-magnetism, until Mr. Hall's visit to Birmingham in January last, and yet I have produced manifestations from 50 organs at least. I hope the Dr. will meet with this hint, or, most assuredly, whilst he is sorting over the old records of the opposition, the new operators will be in advance of him. Mr. Atkinson too referred to Mr. Hall, who had found organs for everything, and observed that errors frequently arose from arriving at too hasty a conclusion,—he might have placed his hand on various organs at once. Now, I defy Mr. Atkinson, or any other operator, to produce any such effects as those I have witnessed, by Mr. Hall, by placing the hand on various organs at once. The fact is, Mr. Hall is an excellent phrenologist and a careful manipulator; his subjects are usually such as have been frequently operated on, they are very susceptible, and the manifestations have come out in many instances quite unexpected, and upon repetition have produced the like results. I certainly do not look on Mr. Hall as some others have done, and I have good reason, as I have carefully tested so many facts advanced by that gentleman, that I could not say, because I have not succeeded with the whole, the others are not true,

I am, Sir,
Yours respectfully,
CHARLES PEMBROKE.

WHY do not the medical men essay mesmerism, as a curative agent? We lately in speaking on this subject to a London practitioner, were told that a medical man must live by his profes-

sion. That was the first object. He said, that all medical men know that the usual complaints originate in over eating, or drinking; and if it was not, that they must live by people's folly, doctors would only have to abuse the men for gorging, and scold the ladies for spoiling the children. The majority of practitioners have their families, from which they regularly draw their yearly stipends, for having the run of their tables, and quietly helping them over the effects of their ignorance and folly. This accounts for the apathy of the medical profession, if not for their opposition. The "Lancet," for July 8th, in an answer to correspondents, states, that any body is inexcusable for entertaining a doubt of the fallacy of mesmerism, after their exposure of the imposture in 1838. Strange, that in all countries clever men are daily admitting the influence, and only wonder how the Editor of the Lancet can remain so wilfully blind to facts passing every day around him.

TASSO, it is well known, composed his finest poetry during the accesses of mania. PINEL quotes from M. PERFECT, the case of a young female of a very delicate constitution, and subject to nervous affections, who became insane: during the continuance of her disease, she composed with facility, in *English*, very sweet verses, although she had never previously shown any fondness for poetry.—*Pinel on Mental Alienation*, pp. 112 and 155.

TO CORRESPONDENTS.

We have received J J. Rousseaus's work on Education, "Emilius," from a subscriber, to be given to any society of working men to whom it would be useful. If the secretary of any such society will apply to us for the same, we shall be glad to forward the views of our subscriber, if satisfied with the society.

Will our friend let us peruse the work offered for publication in the Journal. As it has been lent to clergymen and laymen, we shall not surely be refused. If we determine on accepting the offer, we will return it, with all else requested.

Scrutator.—Many mesmeric patients, although greatly influenced by the principle, are conscious of the existing and ordinary working state, and under the influence of organization and excited cerebral action deceive their mesmerisers, and throw much doubt upon *all experiments* of a similar character, where the object is to exhibit. Mesmerisers should be very careful not to put leading questions, we do not value manifestations brought out by talking to the patient.

O. N.—Phrenology is of the greatest use in education; but the mother or teacher must understand it before they can apply its principles. A little knowledge in this respect may be a dangerous thing.

Eliza.—Yes, we still doubt on that point; many experiments we have seen, do not satisfactorily prove the locality of the organs.

A subscriber at Birmingham.—No, certainly not; the power does not depend upon the exactness of the manipulations we, rather, are inclined to think the process only beneficial as far as it concentrates the mental powers.

Querist.—We cannot help its being a difficulty in the way of studying Phrenology; this and many other difficulties must be overcome by study and observation—read attentively—and then observe carefully.

Wilmot.—How can any one suppose it possible, if we are honest, that we can say what profession a lad is best fitted for from a father's estimate of six or seven of his organs?

A student.—The first No. of the Library will appear the first Saturday in September.

A would-be Subscriber.—can obtain the Parts regular, if ordered of any respectable bookseller.

Saturday is the publishing day for the Journal; it is always ready for the country parcels on the Thursday, therefore it goes to press on Wednesday morning, and it is impossible for us to notice letters which do not arrive by the previous Saturday.

W. B.—One reason why medical men do not practice phrenology is, that so few are competent, even among those who admit its truth; to make a good practical phrenologist a much higher organisation, combined with more favourable circumstances, is necessary than to qualify for a surgeon or M.D.

ERRATA.

See Mr. Rickards's Letter in the 26th Number, at page 310.

For "clear arguments," read *clever arguments*.

For "In looking at *the figures*," read *these figures*.

For "their recollections of *the elements* of configuration," read *the other elements*.

SYSTEM OF PHRENOLOGY, page 314, last line but one, for "there is not a depression, &c." read as follows:—"there is a depression often to be observed, or a great flatness at the side of the head; the face will generally, &c."

PHRENOLOGICAL LIBRARY.

No. 1. will be published the first Saturday in September, commencing with Gall's Works on Cerebral Physiology; elegantly printed in new type, demy 8vo.; to be continued in Weekly Numbers, Price 3d., and Monthly Parts, price 1s.

The "Phrenological Journal" Office, removed to G. BERGER'S, 19, Holywell Street, Strand; where all letters and books for the Editor are to be addressed.

A Phrenological Chart, by the Editor of the "People's Phrenological Journal," is in the press, illustrated with above twenty cuts, showing the groups of organs, large and small, price 3d.

LONDON:—Published by George Berger, 19, Holywell-street; Strange, Paternoster Row; and by J. Cleave, 1, Shoe-lane.

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THE

PEOPLE'S PHRENOLOGICAL JOURNAL,

AND

COMPENDIUM OF MENTAL AND MORAL SCIENCE.

KNOW THYSELF.

NUMBER XXIX]. PRICE 2*d*.

A COMPLETE SYSTEM OF PHRENOLOGY.

(*Continued.*)

IT has less influence upon the feelings. The organs of these are larger, and, generally, more active:—it is, therefore, necessary that we strive to bring them to act, as much as possible, underthe influence of cautiousness and reflection. The greatest evil in the present state of men's minds is, the general tendency to act more from impulse than reason. It restrains the manifestations of adhesiveness, acquisitiveness, and passion; but, less so, those of amativeness and philoprogenitiveness. It has scarce any effect upon the instinctive sensations bearing immediately upon our existence, and tending to the gratification of our instinctive wants, as alimentiveness, respiration, and the excretions.

Its manifestations, in excess, lead to perpetual doubtings and misgivings. The individual is never decided,—always has a "but," or a "may be," or "perhaps," or it "may be so;—and after conning a matter over, again and again, the result generally is, that nothing is done, or no opinion at all formed upon the subject under consideration. Cowper describes this effect of the faculty under consideration thus;—

"Dubious is such a scrupulous good man —
Yes,—you may catch him tripping if you can.
He would not, with a peremptory tone,
Assert the nose upon his face his own;
With hesitation, admirably slow,
He humbly hopes—presumes—it may be so.
His evidence, if he were called by law
To swear to some enormity he saw,
For want of prominence, and just relief,
Would hang an honest man and save a thief.
He ties up all his hearers in suspense;
Knows what he knows as if he knew it not,
What he remembers seems to have forgot;
His sole opinion, whatso'er befal,
Cent'ring, at last, in having none at all."

This feeling is often manifested in a diseased state. Dr. Gall relates many instances of individuals being afflicted with a disease of the organ of cautiousness. He was called in to attend two gentlemen in Paris,—both in easy circumstances, and having families around them. They were suffering from the fear that their wives and children would come to want, and die of hunger. 'Twas impossible to convince them, by reasoning, of their error. When cured, they could not bear to hear mention made of their past condition, for fear of a relapse. They had always been of gloomy dispositions.

PINEL mentions many cases clearly the result of an over-active cautiousness. One instance will suffice. "A distinguished military officer," he states, "after fifty years of active service, was attacked with disease. At its commencement the most vivid emotions were experienced from the slightest causes; if any disease, for example, was mentioned, he would directly fancy himself attacked by it. If he heard any one spoken of as being deranged in their intellect, he would instantly fancy himself insane, and retire to his chamber a prey to melancholy thoughts. Every thing was to him an object of fear and alarm. Often, when he entered a strange house, he fancied that the floor would fall, and precipitate him amidst the ruins. He could not pass a bridge without alarm, unless he felt impelled by a sentiment of honor, for the purpose of fighting."

The forms in which this disease appear are numberless:—detailed accounts may be found in all the works published on mental derangement, hypochondriasis, &c. It is important that all should understand that every appearance of lowness of spirits, melancholy, or terror, and alarm, is a disease of a corporeal organ, and cannot be relieved by exciting another power, any more than treating the arm will cure the leg. It is, therefore, at all times useless to reason upon the subject. The sufferings proceeding from diseased cautiousness can no more be talked away, than can the rheumatism or tooth-ache, both diseases of other portions of the nervous system.

EXAMPLES.—We might refer to almost all those men who have distinguished themselves, and taken a lead in society as politicians, men of science, &c., as examples of the activity of this faculty, especially if they have maintained their standing. Chance may elevate for a time,—but chance will again overthrow, unless there be enough cautiousness, as well as reflecting power, to guide and direct men and measures. Broussais gives an admirable description of the power given by this faculty in the instance of Dupuytren, the celebrated surgeon, who had this organ very large. Dupuytren, he tells us, calculated every action, every word,—he never let escape him a gesture, a whisper, the effect of which he had

not calculated and foreseen;—that he had a manner of conducting himself according as his patient was a common or a superior one, and a more reserved manner for princes:—he was still a different man with his colleagues; and to conclude, had a character which he put on for his gratuitous patients. Cuvier was a man who, also, calculated well his actions and his words:—he had a large development of this organ.

This organ is generally found large in the heads of suicides. Not that even in an excited state it is to be inferred this organ leads to self-destruction,—but it causes misery and suffering to the individual—all things are seen with the jaundiced eye of melancholy—bright and cheerful prospects are "sicklied o'er with the pale cast of thought"—gloomy notions are engendered—the life becomes a burden—and, according to a previously explained law of nature, destructiveness is aroused by the unpleasing activity of other feelings, and urges the luckless being to end his woes by violent means, and self-destruction is often the consequence.

The character of the fearful man, as depicted by THEOPHRASTUS, is a good illustration of the effects of this organ, large, on the character of an individual. It is generally much larger in the female head than the male head, and larger in the heads of the inhabitants of the Christian countries than it is in those of the Mahomedans. It is large in the heads of most known public characters,—Fox, Cassimer Perrier, Lord John Russel, Sir Robert Peel, &c. &c. Among the most remarkable instances of a deficiency of this organ we may notice Dr. Dodd, who, perhaps, owed his death to this cause, or, at any rate, to a want of cautiousness and conscientiousness. Although an educated man his powerful benevolence, acting unrestrained, led him to a crime which he expiated on the scaffold.

Another remarkable instance of the deficiency of this organ, was in a person of the name of Bentigoss, in whose head there was a positive depression, in the part indicated as the seat of this organ. Bentigoss was possessed of an ample fortune,—his intellectual powers were of a high character, combined with very strong affectionate feelings,—but wanting circumspection he was ruined. He could not attend to business, or calculate the consequences of his thoughts, his sentiments, feelings, or instincts, but abandoned himself to their control—trusting with implicit faith to the goodness of others. Many criminals have this organ large, and the manifestations will be apparent in their precautions before and after the crime—in fact, the large or small development of this organ will often give a clue to the kind of crime which may have been commited—and great care is taken to avoid detection. The recklessness and want of caution shewn by some robbers and murderers is astonishing to the generality of mankind

It is large in the German, Scotch, and English head; less so in the Irish and French.

ANIMALS of some species have this organ very large; its situation is nearly the same as in man:—it gives the great breadth to the head, which may be observed in many animals, above the opening of the ear, and rather in front. For illustrations of this organ, Dr. Gall refers us to those animals which venture out at nights, and such as place sentinels to warn them of danger, and mentions bats, owls, the chamois, cranes, buzzards, &c.; in the heads of all of these species the organ is largely developed. In animals it is larger in the females than the males, and it is well known to naturalists, that a female is always selected to march in front of those animals which go about in troops, to espy danger; upon its approach, the females retreat to the rear,—the males advance to attack or to repel the danger. It has been mentioned that combativeness, the organ of courage, is generally larger in males; the fact of females being generally more cautious than males is fully corroborated in the following records. Capt. Franklin, in his *Journey to the Arctic regions*, says, "It is extraordinary that, although I made enquiries, extensively, among the Indians, I met but one who said he had killed a she bear, with young in the womb." Dr. Gall mentions that he killed twenty squirrels without finding a single female among them; although it was not the season in which they are confined by the care of the young. He caught forty-four cats, during three years, and among them there were only five females. In the course of one winter, upwards of five hundred bears were killed in some of the provinces of Virginia, and only two females were discovered among them. An official list was published in France of the wolves killed in one year, by Count Geradin, captain of the royal chace, and his company; it shewed that there were destroyed 1894 males, and not more than 522 females. It must be admitted that there is a greater number of males produced among animals than females, but not in proportion to the difference stated above. Dr. Vimont states that it is large generally in mules, and quotes from the writings of M. Humboldt an interesting account of the caution displayed by mules employed to convey travellers over the mountainous districts in Spain; in many places they wind their way along paths scarcely wide enough for them to place one foot safely at a time;—upon approaching a dangerous spot, the mule will stop deliberately,—turn its head to the right and the left,—it cannot be urged on. The obstinacy generally attributed to these animals, this author thinks the result of this faculty with firmness. After having deliberated slowly, the resolution is formed, and if allowed to follow its natural instinct, it will always choose a sure way to avoid the danger; thus, the mountaineers in lending a mule, will say, "I do not give you the best looking one, but the one that reasons best." The want of this organ may be seen in many animals living domesticated, and which appear to have less need of circumspection.

(*To be Continued.*)

PHRENOLOGICAL DEVELOPMENT.

Burke, Fox, and Pitt.

(*Continued from Page* 330.)

This was said to form a striking contrast to the mildness, the suavity, and urbanity of his manners in private life, where he is known to have been as much beloved by his personal friends, as he was admired and idolized by his party, as a public leader. These opposite qualities, which he thus displayed, are easily explained on the phrenological system, by supposing, what must have been the facts, that he possessed at once, a great development of combativeness, and destructiveness, and also, of benevolence. The one of these qualities does not, as has been said, neutralize the others, as an alkali and acid; they remain both of them in high activity, in one, and the same character, either alternately, or at one and the same time: destructiveness may often come in aid of benevolence, or of justice, or of the other superior sentiments, resisting every species of fraud, oppression, and wrong. Thus, in the character given of himself by Job, he says "I broke the jaws of the wicked, and plucked the spoil out of his teeth." It is evident, from the bust of Mr. Fox, and also from what is known of his life and character, that he had a considerable share of the lower propensities—as well as of those higher powers, which add dignity to character; and in him, at least, in the latter part of his life, these lower powers added a force, and an overwhelming energy to his mind, which otherwise, it could not have possessed. His speaking was, also, characterised by very considerable ideality and hope, and probably a great endowment of the love of approbation. The former quality, ideality, cultivated by a classical education, conferred such a portion of refined taste, as would prevent him from offending, even in the midst of what appeared the uncontrolled bursts of passion, and to infuse into all his conceptions, the glow of genius, and the splendour of eloquence. To a great endowment of hope, joined with benevolence, it was probably owing, that this great man was led to form too flattering expectations of the advantages to be derived to the world, and the cause of liberty, by what took place at the first breaking out of the French revolution, and to see, amidst all the horrors and the blood of that distracted period, symptoms of the commencement of a new and a better order of things, the downfall of tyranny, and the regeneration, and ultimate happiness of a mighty people. To his benevolence, we must certainly attribute the ultimate success of that great measure, which formed the glory of his last short administration, the abolition of the slave-trade,—a measure, which had he never have accomplished anything else, was sufficient to entitle him to the gratitude of the world. But much of what he did, is, certainly also, to be traced to the love of approbation,—his affability, so contrary to the distance and *hauteur* of his great rival,—and his descending on many occasions to gratify the humours of the lower orders, in a manner which would certainly have been considered derogatory to his dignity by the statelier and more reserved temper of the other. With regard again to the peculiar character of Mr. Pitt, as shewn both in his conduct and in his eloquence, a phrenologist, would certainly, attribute to him an intellect, penetrating and acute, but not very philosophical or profound. He possessed in an eminent degree, the tact of discrimination of character, and of suiting his arguments to the feelings and views of those to whom they were addressed. The mask taken from his forehead after death (in the society's collection) shows a full individuality and large comparison; two powers which are essential for this sort of tact, and of the most eminent use to a public speaker. His causality and wit, do not seem to be equally large, and ideality, does not appear to be developed to any remarkable degree. This corresponds exactly with the character of his eloquence, which was more distinguished for acute observation, and copiousness of illustration, than for any profound or original views of political economy, or of human nature. In his conduct as a minister he was naturally averse from entertaining new views in the science of government, or from entering upon untried and untrodden paths; but preferred to follow in the tracts which had been pointed out by the wisdom of preceding ages, and rendered safe by many examples. His cautiousness, was probably considered larger than that of Mr. Fox, and his hope smaller, which joined to the constitution of his intellect as above explained, would render him more inclined to keep the beaten paths, and to avoid experiments in legislation. But what gave to his other powers, such as they are, the commanding influence which he so long retained over the councils of the nation, was his possessing, (as I conclude, that he must have possessed,) together with a large self-esteem, a much superior endowment of self-esteem and firmness than either of the other two great men. To the first of these qualities, is to be attributed the prodigious confidence which he possessed in the able sufficiency of his own talents, his taking upon himself, all, or nearly all, the responsible duty of the public business; and, like an eastern monarch, not bearing a brother near the throne. To the last, is to be ascribed, that invincible spirit, which was neither to be shaken by adverse, nor cajoled by a prosperous state of the public fortunes,—that immoveable fortitude which enabled him to hold on his course, and maintain his plan, like "Teneriffe, or Atlas, unremoved," in the midst of a more formidable opposition at home, and a more appalling array of dangers from abroad, than ever it had fallen to the lot of any minister of Britain to encounter. He seemed, in short, as little moved by the attacks upon himself, and his administration, as rocks are,—

> When angry billows split themselves against
> Their flinty ribs, or as the moon is moved,
> When wolves with hunger pined, howl at her bright
> ness.

He must, also, have possessed a great concentrativeness, a quality which is eminently conspicuous in his speeches, where he displayed the talents of keeping his attention from the first to the last, steadily directed to one point, never wandering from the path of strict logical sequence, and bringing arguments and illustrations from all possible sources to bear upon his original proposition; so that nothing was introduced extraneous to the subject, or which did not ultimately tell in the winding up of his peroration. The description which has been given us, even of his gestures, and the tones of his voice, his rising in his emphasis, and mouthing his syllables with the most distinct enunciation, is quite correspondent with those qualities of mind which have been ascribed to him. We may add, that the bust which is in the society's collection, coincides most remarkably with this supposed development; those parts of the head, in regions, No's. 3, 10, and 18, being, evidently, very fully developed, while those of the animal propensities are very little so; another circumstance, which is, also, quite conformable to his character. Now, it may be asked, not, whether any of the metaphysical systems of the mind, furnish a better account of the intellectual and moral differences which appear in those three great men, but, whether, they furnish us with any accounts at all of those differences? Surely, it will not be said, that this is a useless, or an uninteresting study. The proper study of "mankind is man," and this is not merely acknowledged in words, but we see, by the interest which is felt in everything that is promised to give us an insight into the mind and feelings of man, what a strong hold it takes upon our hearts and imaginations. We love to observe the progress from infancy to manhood; and to see the powers of an extraordinary mind gradually develop their great energies. To use the words of an eloquent writer, "we delight to watch fold by fold the buckling on of the celestial panoply, and to witness the leading forth of that chariot, which, borne on irresistible wheels, and drawn by steeds of immortal race, is to crush the necks of the mighty, and sweep away the serried strength of armies. Phrenology does this in a degree that never has been accomplished, or even attempted by any other system. It lays open to us the mechanism of this celestial armour,—takes it to pieces, and shews us the wonderful adaptation of each part to its several ends, and the admirable fitness of the whole, for the work it has to accomplish; and hence arises one of the strongest presumptions, that it is not the invention of man, but in reality, the production of a divine artificer.

I am, Sir, your obedient servant,

M. T.

NIAGARA.—A river of North America, forming the boundary between the United States and Canada, and connecting Lakes Erie and Ontario. Eighteen miles from Fort Erie are the Falls, three distinct cataracts of one hundred and fifty feet in height. The river is here seven hundred and forty yards wide.

MR. BURKE'S LECTURES.

LECTURE 4TH.—*(Continued.)*

You see then, that I do not, in the least, interfere with the existing belief of phrenologists, that all our attachments, loves, and sympathies, spring from particular organs; I even go farther, and provide another set of organs for our antipathies. All I assert is, that, in some constitutions, the sympathies, and in others, the antipathies are more prone to action, *ceteris paribus*. Or, to put the case still more clearly: if we take two individuals in whom the whole antipathetic and social regions are equally developed, and whose organic activity, is also equal, but whose temperaments present the difference I have in view, then the one person will, in given circumstances, find more objects to excite his sympathies; fewer to call forth his antipathies, than the other. The one, for instance, will find many persons whom he can more or less like; few against whom he can entertain anything like decided aversion, much less hatred. The other, on the contrary, meets with very few with whom he can at all really sympathise; many from whom he instinctively shrinks, and whom any trifling injury would soon convert into objects of decided hatred. The one will have many attachments, the other few; but those few may be enthusiastically warm and permanent. Now, you cannot for a moment doubt, that these contrasts of character exist; the only question is, what is their origin? It cannot be the development of the social feelings, because you will find many in whom the whole posterior region of the head is largely developed, and who, nevertheless, find comparatively few for whom they can entertain very warm feelings; while others, in whom this region is but moderately developed, are very exciteable in respect to attachments, though their friendships, however warm and sincere at the time, are apt to be somewhat evanescent, unless aided by circumstances. Neither can all this depend on the development of the moral region; because it is here, that the organs of the antipathies are principally located. These organs must be largely developed in all who are predominantly just and good; because the moral feelings are actually antipathies,—but yet they do not necessarily produce the kind of antipathy I speak of. Thus a good man may have the most intense abhorrence of all kinds of wickedness, and yet may entertain nothing but feelings of compassion for the perpetrator of wickedness. Even those who would be most rigorous in exacting punishment for crime, may have no feelings of personal aversion to the criminal. On the other hand, personal aversion may be most intense, where the moral feelings are but moderately developed. This is indeed, a matter of constant occurrence. Now then, though these moral antipathies may be, and very often are, the cause of personal antipathy, yet it is evident, that they are not always the cause, both from what I have said, and also from the fact that we may feel aversion for a person, the very first time we behold him, when, consequently, these sentiments are not at all concerned. Neither is this an affair of the selfish feelings, so called. The only ones, among these, that can be supposed in any way concerned in the case, are combativeness, destructiveness, and cautiousness. But we may feel aversion to a person, without caring to oppose him, in any way, without wishing to destroy or injure him, or without being afraid of him: while, on the contrary, we may be afraid of one whom we love, we may take a pleasure

in destroying an object towards which we entertain no sort of antipathy, or we may delight in opposing, combating, or conquering, in a variety of harmless ways, our dearest friends. Nor will the peculiarities in question be found entirely to depend upon those portions of the organism, from which we derive our ideas of the beautiful, the grand, &c., and their opposites. Those most imbued, as well as those least imbued with these sentiments, may equally feel the antipathies I speak of, or be equally devoid of them. Relatively, of course, I mean; no one can be wholly devoid of them. In fact, were we able, exactly to specify all those qualities, or circumstances, which produce sympathy, on the one hand, and antipathy on the other, and had we also discovered the precise organ of each sympathy and antipathy, we should still find that the tendency to manifest these was not exactly proportioned to the size, or activity of their organs. There is a something else in the constitution, besides the cerebral organism, which leaves one individual more prone to be attracted; another more prone to be repelled. What it is, I do not know, but I can tell you something about the external indications of these peculiarities, and about the kind of men in whom they may, respectively, be expected to be found.

You will observe that there are some tribes of men, who, as far as we know anything of them, have always been hunters. These, when they come at all in contact with civilization, do so in the character of warriors; indeed warrior and hunter are nearly synonimous. Many other tribes may be equally brave in war as the pure hunter; but war with them is either a matter of necessity, or avarice, or ambition, or friendship, &c.; but with him it is prized for its own sake, it is his element. Well then, if you study the characters of those specimens which still remain to us of the hunter tribes, or read the story of those races which have long since mingled with civilization, you will find that the more violent, vehement, and antipathetic tendencies of our nature, enter more into the composition of the pure hunter than into that of any other race of men. The agriculturist is comparatively mild and gentle—sometimes even timid; so is the fisher; so are many of the tribes of herdsmen. The purely intellectual races, are all comparatively gentle. There are indeed, amongst herdsmen, some tribes that are essentially warlike; but whether these are quite pure, or a blending of the hunter and the herdsman, I am not at present prepared to say. I am now, you perceive, speaking to you a new language: you must, therefore, bear with me for the present, nor criticise too rigorously these novelties. I cannot possibly enter into full explanations; and I am compelled to speak thus, in order to explain myself at all.

It will then be among the different tribes of hunters, among some of the herdsmen, and among races, in a considerable degree made up of these, that you must look for the more violent feelings of human nature, and, also, for the antipathetic tendency, amongst others. But there is a vast difference in these hunter tribes, as you ascend from the lowest to the highest; the former being savages, in the fullest sense of the word; the latter, perhaps, ranking with the noblest of the pure races. The former may still be found in the woods and plains of New Holland, Africa, and America; the latter once existed pure in those of central Europe. You will observe then, that the finer varieties of this species, existed among the fair races of mankind; and it is among these, consequently, that you would expect to find the least quantity of the antipathetic or other darker feelings of humanity. In point of fact, if you compare the fair and the dark races, race by race, the hunter with the hunter, the herdsman with the herdsman, and so forth, you will find that there is in the darker races, universally, more of the antipathetic, and less of the sympathetic principle than in the fair races. You must remember, that it is the complexion, and not the colour of the hair, which constitutes an individual fair or dark. A person with a fair skin, and black hair, belongs as much to the fair races as if his hair were white. Does not ordinary experience justify the assertions here made? You may have violent passions, and violent hatreds among the fair complexioned; but if you want calm and concentrated and pure hatred, do you not, as it were instinctively, look for it among the dark races? To whatever subdivision then, an individual of these races may belong, he will be more apathetic, or antipathetic, and less sympathetic than his correlative of the fair races, whatever may be his cerebral development. You will remember that, I do not say, he will be less attached, when he does form attachments, but simply that these are, *ceteris paribus*, less readily formed, and less numerous. Nor do I assert that the hunter tribes of fair race are at all apathetic; on the contrary, though they may be violent in their hatreds, they are warm and enthusiastic in their friendships.

You see then, that I do not pretend to explain the cause or causes of these peculiarities; but, that failing in this, I have sought for external indications of their existence. But even in respect to these, I would not have you attach too much importance to my statements. The subject is so new, that I would wish you to understand my strongest expressions, as only my present opinions on the matter. With these reservations in view, I will make a few remarks in answer to a question, you will naturally be desirous of putting to me, viz., by what signs shall we know that an individual belongs to one of these warrior races? The following, I believe, are the essential cerebral peculiarities of the hunter races. The head broad, elongated in the posterior-superior region, (embracing firmness, conscientiousness, self-esteem, approbativeness, and the concentrative organs,)—the forehead small and sloping, and the superior anterior region, generally, moderate or small. I may point out to you the casts of the Carib skulls, with which you are familiar, as pure specimens of some of the lowest of these races. More favorable specimens may be found in the plains of the Mississipi, and its tributaries, and in various parts of South America. As you ascend in the scale, the anterior region will become enlarged and elevated; but the forehead will always remain relatively small, and the anterior region, generally, only moderate in height. This organization, in the higher varieties of this race, is quite compatible, not only with a noble, conscientious, and social disposition, but also with great kindness and benevolence, and great talent, of a certain order. How, I cannot now stay to explain. In Sir G. Mackenzie's illustrations of phrenology, there are drawings from the skull of King Robert Bruce, in contrast with representations of the skull of a New Holland chief. The resemblance between the profiles especially, both as to size and outline, cannot fail to strike you as remarkable. Yet, one is a mere savage, the other a Scottish nobleman. Coarseness is the characteristic of the one; refinement of the other. Must there not then be something in organization, of even greater consequence, in a certain sense, than size and shape? Both these individuals evidently belong to the hunter tribes, but

neither is of entirely pure race. The herdsman will differ from the hunter, by a deficiency in the concentrative region, a high anterior region, and a larger and straighter forehead. The agriculturist will resemble the hunter in the development of the posterior-superior region, and in the backward cast of the head: but the anterior region will be larger and higher, while the basilar lateral region will be narrow. You will find numberless specimens of the herdsman in the plains of Asia, and northern Europe, from China to Lapland. The agriculturist you may find at home. I shall say nothing at present, of the more intellectual races, because they have become so blended together, that it is far less easy to contradistinguish them. Nor shall I attempt to give you my reasons for the distinctions I have made; some of them, you will readily perceive,—others would lead me into explanations altogether irrelevant to my present objects. In fact, the intention of these lectures is not so much to establish my own views as to excite your attention, and shew you how much more remains to be done, in phrenology, than you have hitherto imagined.

You will observe then, that I regard colour as one of the principal indications of the peculiarities under consideration; but I do not say, that colour has any thing to do with producing them. A good deal might be said, even in favour of such an apparently strange position, but I have not been able to come to any decided conclusion in respect to it. But colour, certainly, is a most valuable and obvious *indication* of several interesting mental peculiarities, and of these amongst the rest. As far as my experience goes, I should certainly say, that all the dark races have less of the attractive tendency than their corresponding fair races; but I have not observed sufficiently to speak quite decidedly on the matter. In drawing deductions from your readings or experience on this point, you must be careful not to confound apathy with antipathy. It does not at all follow, that where there is little sympathy, there must be much antipathy. On the contrary, there may be little of either in a given constitution. These are positive qualities, and therefore, the absence of the one, does not indicate the presence of the other. Apathy, however, is a negative quality, so to speak, and is synonimous with unexcitability, whether partial or general. An individual may have powerful antipathies, and be very apathetic in regard to attachments, or *vice versa*. We are not indeed, in the habit of speaking of the absence of antipathy as apathy; it may however be thus designated, in the sense in which we are now speaking. Many of the darker races are exceedingly apathetic, which is much the same as saying that they are unexcitable, phlegmatic, cold; others of them, are so under ordinary circumstances; though when fairly roused, their antipathies may be exceedingly strong. Those races which are intended to lead a very quiet life, will, of course, be relatively apathetic, if they belong to the inferior ranges of their respective species, because they are naturally subjected to a variety of physical inconveniences which, if they possessed lively sensibilities, would render their situation, one of continual torment. Such are the races which live altogether by fishing, or by picking up the natural vegetable productions of the forests which they inhabit, or by both means. Many of the tribes of North America were originally mere fishers; those for instance, which inhabited the shores of the numberless lakes and rivers of Canada, and our north-west territories. These have been subdued by, and partly mingled with some of the hunting tribes, and various mixed races, have been the consequence. These are, in most respects, very inferior to the pure hunters; they are, especially, more cold, phlegmatic, and apathetic. These differences however, are not to be inferred from any variation in colour, for here there is none. We must seek for their indications in other physical peculiarities. I mention colour, therefore, as one only among many signs, and merely to afford you the means of some comparisons. I know no method of predicting the peculiarities in question, with anything like ease, or certainty, except by studying the different races of mankind, and their principal blendings. The time is not distant, when a single glance at the general organization, will tell more to an ethnologist than all the manipulations and measurements that can be made according to the present method. In a word, my object in the present lecture, is not to afford you the means of discriminating the varieties of temperament, and their mental consequences, even to the limited extent of my own knowledge on the subject,—this would lead me beyond my present bounds, but simply to give you some idea of what yet remains to be done in our science—to shew you a leading cause of the slow progress it has heretofore made in public estimation—and to give some check to that most unjustifiable confidence with which modern experimentalists are in the habit of predicting character.

But, in making the contrasts I have in view, it is not, by any means necessary, that you should go in search of distant and barbarous tribes. In the mixture of races with which you are surrounded at home, you will find abundant means of judging, whether I am accurate, or not upon this point. You will often find, with persons whose social organization is quite moderate, a warmth and enthusiasm, in every thing which concerns love and friendship, wholly foreign to the character of others, in whom these organs are large. You will find persons organized as nearly alike as can be in the different regions of the head, and yet differing from each other, in the greatest possible degree, in regard to antipathy: the one hardly knowing what real hatred is; the other feeling it most intensely,—the one most prone to attachment, the other forming few, though strong friendships:—the one general favorites, drawing, by a sort of magic, everything towards them, the others loved and appreciated by a few only—instinctively repelling, to a greater or less extent, all others. Let the experienced manipulator only tax his memory, for a few moments, and he will easily recal instances confirmatory of these views. In a word, a very moderate range of experiments will convince any one that sympathy and antipathy are, to a considerable degree, dependent upon some unknown peculiarity of temperament. Point out any kind of development which, according to your present views, should indicate the tendency to form strong and lasting antipathies, and I will find you numerous instances of a similar organization, with a quite opposite character.

(*To be Continued.*)

MR. ATKINSON ON THE FUNCTIONS OF THE CEREBELLUM.

"Perhaps we cannot better lead another to the conviction of truth, than by shewing how we ourselves became convinced, and in the announcement of any new discovery, it is always well to explain how we were first impressed with the

idea, and afterwards proceeded; for Nature always tell her own tale best, and in the most impressive way; by so doing, we, in some measure, place others in a similar position with ourselves, and enable them to judge through the same evidence which has convinced us. For some years I had been labouring to collect facts to enable me to disprove Mr. Lockhart's assertion, that we are never aware of the action of any particular portion of the brain, during the manifestation of any special faculty. This assertion I have been able to disprove by curious cases of inward consciousness—by local pains and sensations following the excitement of particular feelings—by the action of the head following the excited part, and the head pressing upon the organ. The facts which I gathered upon these points are very interesting and important, but time will not allow me to enter upon them on this occasion. I was induced to follow out this enquiry from a peculiarity in my own constitution, that in particular states of ill health, I am conscious of the local action of different parts of the brain; my hand involuntarily touches the excited part, and pain is often felt there, which draws my attention to observe the phenomena. I mention this circumstance now, to shew how my mind was prepared to seize at once on any similar effects which I might observe in the mesmeric trance, and, also, from the conviction, that in mesmerism the patient is greatly influenced by the peculiar condition of the mesmeriser, even where there is no particular or local sympathy whatever, which I have found to be the case in almost every instance; for am convinced. and believe the experience of others will prove, that one operator may produce a class of phenomena which is very rarely induced by another. To which fact I attribute my success in mesmerism, and the discovery of mesmero-phrenology ;* for the four first persons I had entranced proved to be the most complete cases of mesmero-phrenology I have yet heard of. I observed the phenomena the second time that I mesmerised, whilst yet the whole matter was novel to me. The discovery was no echo to my enquiry, but was unfolded to me in nature, quite unexpectedly and unsought for. Nor was there any sympathy with my thoughts. I never *touched* the organs; I did not come near them; I never thought of them, but I gazed upon the phenomena of a wondrous dream in amazement and delight, not knowing what to expect next, or whither I should turn, and exclaimed to those around me, "Oh! that Gall were here! Oh that he had lived to see this!"

"The objections which have been urged against mesmero-phrenology have no reference whatever to what I observed. I saw a subject who was entirely ignorant of phrenology, and of mesmerism, in what may be called the waking dream of somnambulism, breathing forth the most intense aspirations, uttering the most extraordinary exclamations of excited feeling, pressing the fingers on the excited part, and following from organ to organ as the feeling changed; now pressing firmly under high excitement, and changing quickly, with the rapidity of thought; now covering one organ, moving the fingers gently over the part; now taking in a combination, and using both hands to cover a distant part excited in this combination, and generally on one side of the brain only, except when under great excitement. What was I to think of all this, but that it was indeed a glorious truth, which I might defy the art and the conceit of scepticism to disprove. In these cases, there was no sympathy with me, no contact, no knowledge of phrenology—a complete ignorance of mesmerism. I sought in vain for an objection to what I saw and heard. There was no following of my thoughts; it was I who followed theirs; for several times I did no more than watch these phenomena, as I have related them. I then found that I could lead the thoughts by conversation and by music; I pictured scenes in rapid succession, changing the thoughts at will, the patient's hands always following the excited part—never failing. I spoke rapidly; I had no time to consider what organ I was likely to impress, but the hand continued to follow instinctively, and without fail. In the midst of tears, I could induce laughter, or lead from love to hate, from good to evil, joy to sorrow, from excited passion to quiet thoughts, or to calculate figures, and in a few moments induce a profound and quiet sleep, or awake them on the instant. I tried to influence them by my will, by sympathy of thought, without success. I next thought of enquiring of the sleeper where such a feeling was experienced, and the answer I always found correct, though often what I did not expect, and it required some reflection, or further enquiry to comprehend it. There could be no echoing of thought, no suggestion here. I then tried to demesmerise an organ by crossing my thumbs over it without touching, and succeeded: and lastly, I tried touch, and pointing to the organ, and found that this would excite the part, and that I could play upon the head as upon the keys of a piano-forte, and produce just what music I desired, but not any exact train of thoughts, but only the action of particular powers.

"I believe that where touch is necessary, it is generally not any mesmeric influence which excites the part, but simply the effect of pressure, which puts the part in action, as the pressure of any foreign body will often cause the excitement as readily as the finger; it induces an involuntary and unconscious attention to the part which excites it. There can be no sympathy in this, besides that in cases of mental sympathy or thought, reading the precise thoughts are echoed, which is not so in these cases.

* The discovery of mesmero-phrenology was made by Dr. Collier in America, by Mr. Atkinson in London, in Nov. 1841, and by Mr. Mansfield at Cambridge, in Dec. 1841, and not by his friend, Mr. Gardener, in Hampshire, who merely observed, that the organ of tune was pained when he played some notes of music out of harmony—an effect which has nothing to do with mesmero-phrenology, and a matter of common experience in our ordinary condition. Dr. Collier has since denied the existence of what he professed to have discovered.

"I then induced a stranger, who was completely ignorant of phrenology, and a sceptic, to mesmerise a very susceptible lady, and to touch the head any where he choose, he being unacquainted with the situation of the organs, and the result was precisely the same. I found besides, that I could fatigue an organ on one side of the brain, until it could act no more, and when I began with the other side, the same feeling continued with renewed energy, just as we rest from one foot upon the other. I never have found that I could influence my patients by my thoughts: I have tried it repeatedly, and always without success. If ever I have touched, or pointed to, any part of the head by accident, intending to have excited another part, I have invariably found that the part touched became excited. There are cases, I am aware, when the patient can read your thoughts—cases of curious sympathy, when you may suggest thoughts, but I have had none of these; they are not the cases to which I allude; nor have I ever detected the slightest imposition, or desire to follow my will: my first case was always at variance with me; besides, it is easy to perceive what are the peculiarities in every case, and each must be taken only for what it is worth, for no two are precisely alike, although there are many which closely assimilate, and may be classed together. In many cases, you can only excite a few of the organs, and no willing or suggesting, no explaining, not even if you ask and beg of the patients to allow themselves to be excited in a particular way on the touch of other parts, will have any influence whatsoever—the string is unstrung, and will not respond. I wish that sceptics would try, and work at some of these difficulties, until their patience be well exhausted; it would be a capital lesson for them. Again, those whom you are accustomed to influence with the greatest ease, on getting a slight cold, or through some other disturbing cause, become sometimes, for the time, perfectly unimpressible,—a failure often the best proof in such experiment; but everything in Nature is proof to those who have learnt to read her pages right. All ye, then, wanting faith, go to Nature, and learn as little children, that ye may become wise, nor ever judge again without knowledge, nor ever hastily conclude, that all is deception, when you yourself may be the only one deceived or deceiving, for want of further enquiry into all the circumstances of the case. The sun does not go round the earth, although it appears to do so.

"There are but two objections of any weight to the general conclusions we draw from mesmero-phrenology, which may be referred to the question of sympathy and that of suggestion. The first, at least, acknowledges the truth of mesmerism, and of its highest phenomenon of mental sympathy—a phenomenon which, like all the other phenomena of mesmerism, is seen to exist sometimes without mesmerism. But, because that some persons have been able to read the thoughts of others and to sympathise with their peculiar condition, it is no reason that all must; they are the exceptions, not the rule, and are no argument against phenomena arising from other causes, in cases where there is no sympathy whatever, where you cannot induce sympathy by anything you can do—where you cannot bring out a sympathy and get an echo to a thought, try as hard as you can; and when you find that your touch always produces its effect on the part, against your will, it would be as reasonable to suppose that because we occasionally find cases of clairvoyance, all somnambulists, may read with their eyes closed. I have had two beautiful cases of clairvoyance, but not a single instance of mental sympathy. Again, the objection has no weight, when a person, ignorant of phrenology, has affected another equally ignorant of phrenology. It does not bear against those cases of dreaming, where the hand follows the excited part, which I have alluded to, or the beautiful phenomena of internal vision. In fact, the objection has little weight at all, and is confined to cases, which are exceptions, and not the rule. The second objection is that of suggestion, which is also acknowledging another exalted power in the mesmeric somnambulism. But this is an objection which can have no weight, except in a very few instances. It is true that in some cases if, by design or accident, a feeling becomes connected with the touch of a certain part, that feeling or thought may occur again when the part is touched, but only, I believe, when the patient is impressed with the notion that it will do so. But I have never been able to carry this to any extent, nor do I believe that any one else has done so, or that it is possible, when it is not accompanied by sympathy. A patient I have, will tell me to touch her in a certain way to induce certain effects, to induce sleep, the extatic dream, or to recal particular ideas,—on the principle of tying a knot in the handkerchief to suggest or assist the memory, but I have not been able to do more than this with suggestion.

(*To be continued.*)

CORRESPONDENCE.

To the Editor of the People's Phrenological Journal.

Sir—The interrogatory assertions of a mesmeriser are as false, as his imputations are groundless. The results of my experiments at Mr. Brook's Lecture, were exactly the reverse of his statement, and will be published by me, as subversive of mesmerism. My motives must be judged of by my conduct; and your readers will excuse me, if I decline noticing any more libels upon either, come from what quarter they may. But when next you complain of want of courtesy on my part, perhaps you will do me the justice to quote some evidence of it.

I am, Sir, your obedient servant,

J. Q. Rumball.

3, *King William Street, Strand, Aug.* 9.

P.S.—The result of Mr. Hart's experiments, will be forwarded to you shortly.

To the Editor of the People's Phrenological Journal.

Sir,—In the last number of your journal I find a lengthy and angry reply from Mr. Burke to my observations upon his opinions, in reference to the organ of form. Mr. Burke, I perceive, gives me credit for having written in a very calm and friendly spirit, and he certainly gives me credit for no more than my due. In criticising Mr. Burke's opinions, or the opinions of any other gentleman, the object which I always have in view is the attainment and establishment of truth, and I therefore invariably avoid as much as possible any display of feeling, the only effect of which, I know by experience, is to embarrass the subject under discussion, and to render it impossible that it should be treated in a philosophical manner. I regret to observe that Mr. Burke has made the whole affair a matter of feeling, stating plainly that he has not taken the trouble to answer my letter because he attaches any importance to my arguments, but merely for his own protection, and to deter others from attacking him in future. Now, it is perfectly obvious, that if Mr. Burke cannot endure to have his statements canvassed in a calm and friendly spirit, he cannot endure to have them canvassed at all. He makes the distinct avowal that his love of approbation is in so very morbid a state that anything which may be said of him otherwise than complimentary cannot for a moment be borne. Accordingly, in the present instance, whatever may be thought of the soundness of his arguments, his temper certainly exhibits him to very little advantage. It is a pity that a man of Mr. Burke's ability should labour under such an infirmity; but, however unfortunate that may be for Mr. Burke himself, and for those who may have to deal with him, it is surely no reason why his incorrect statements and arguments should go forth to the world unchallenged and uncontroverted. Mr. Burke intimates in a threatening mood that he shall give blunderers no quarter. Now, most assuredly, I should be sorry were he so inclined. I shall not spare to expose any errors of his which I may have time and opportunity to notice, and I should regard that man as a traitor to the cause of science who hesitated to treat his best friend in a similar manner. I certainly consider it due to my own character as well as to the dignity of the subject, to extend to every opponent in argument that gentlemanly courtesy which is dictated alike by good sense and by good breeding, and the propriety of which, I am sure Mr. Burke, although he may have forgotten it for a moment, will still most fully and unhesitatingly admit.

I now proceed to notice the principal points remarked upon in Mr. Burke's communication. I am sorry to observe that there is much complaint of perversion and misrepresentation. Most assuredly, any thing of the kind was as far as possible from my intention. But having, in almost every instance, quoted his own statements word for word, and made the most direct inferences from them, it must remain for others to decide whether I am justly liable to such a charge or not. I have, myself, some complaint to make against Mr. Burke on the same score, of which more anon.

In explaining his former statements as to the function of the organ of form, Mr. Burke remarks as follows, at page 322,—"I have never denied the existence of an organ in that part of the head in which phrenologists have placed their organ of form; nor have I denied that it has a *great deal to do* with forms. On the contrary, I have attributed to it the perception of what I consider *the leading element* in the complex or aggregate perception of form." But what does he say in his lecture, reported at page 191,—"Then what enables me to perceive the distance between these figures or their general size? of course, the organ of size. And why should it not enable me to perceive the distance between different points in the figures themselves, the length of their lines, &c.? Let us proceed in this manner, and we shall leave *very little work* for the poor organ of *form*. What that little is, we shall presently see." Now, I appeal to any man of common sense whether there is not very gross inconsistency between these two passages. In his lecture, Mr. Burke states that "he shall leave *very little work* for the poor organ of *form*;" but in the letter before us he says, "he has not denied that it has *a great deal* to do with forms, and that he has attributed to it the perception of what he considers *the leading element* in the complex perception of form." At page 200, Mr. Burke observes, "In looking at forms, one of the most important points of consideration in reference to them is, *the direction* in which the several lines or surfaces tend;" and in Mr. Burke's opinion it is the office of the organ called form to take cognizance of this particular element of forms. Now if we wish to define any particular figure, so as to enable others to identify it as the form of any specific existence, the direction which the several lines or surfaces take is not merely the most important point of consideration, but it is the only point of consideration; for, if we represent correctly the direction of the several lines or surfaces, we have given a perfect description of the form. But if we wish to give a general idea of form, the direction in which the lines or surfaces tend, so far from being the most important point of consideration, is not of any importance whatever. Every one knows, that in whatever direction form extends itself, it is neither more nor less than form.

Mr. Burke next finds fault with my definition of form in general, which I stated to be "departure in any direction from a straight line." This he is pleased to style absurd. If, however, we turn to his lecture at page 200, we shall find him stating the same thing himself, only in a more roundabout way, and with a slight admixture of nonsense. Viewing form under one aspect, he says, "It is embraced in the terms curvature and straightness; curvature being only another term for expressing divergence for any given course: and straightness expressing the absence or negative of divergence or curvature."

Here is a slip of the pen—curvature only another term for divergence from any given course! Supposing then the given course to be a curve, this description of curvature might be expressed by *a straight line*; and again, supposing the given course to be a straight line, divergence from that might be found in another straight line, the two together constituting what is vulgarly called an angle, but certainly not a curve. Apart from these mistakes, however, Mr. Burke evidently means to say that a straight line, or if he prefer the term, straightness, expresses the negative or absence of form; then, of course, it follows, that the presence of divergence or curvature, (both of which are included in my definition "departure in any direction from a straight line,") expresses the positive existence of form. I stated that my definition included every imaginable variety of form; but Mr. Burke contradicts me flatly. I ask, then, whether any imaginable form is not reducible to so many angles or curves, and what are angles and curves, but departures in one direction or another from a straight line? Then Mr. Burke discovers that I contradict myself "*a little*," in stating that this is obviously no definition at all. Really this is hypercriticism on the part of Mr. Burke. He, himself, admits that a simple idea is incapable of definition. Form, according to my view, is a simple idea,—accordingly, I could only invest it in other words, which is, as I said before, no definition at all.

Then Mr. Burke gives a definition of form which he considers something nearer the point. "Form," says he, "consists of one or more lines or surfaces, enclosing a space." Now, whoever heard of a surface enclosing a space, or what has a surface to do with a space? A surface is the entire superficies of a solid body, but it has no relation whatever to space, occupies no space, and cannot by any possibility enclose space. It is easily understood how a substantial figure, a ring for instance, encloses a space; but this space may be filled up, and yet the form of the ring may remain precisely the same. With regard to the form of any body whatever, it matters not one jot, whether the interior be occupied by space or substance. It is to be borne in mind that Mr. Burke is attempting to describe individual form,—he does not understand abstract ideas; in fact, he considers their existence to be a mere delusion. But how does he define the reality of individual form,—by means of two abstractions, a surface and a space—the one being the boundary of a solid figure, and the other the negation of substance itself. If Mr. Burke had said form consists of a line or surface enclosing a *substance*, there would have been some little meaning in the definition, although bad enough in many respects. But even supposing this definition of form to be meant for an abstract definition, it is as imperfect as possible, and will neither include a curve nor an angle, since neither of them will enclose a space.

Mr. Burke next favours us with a short dissertation upon abstract ideas, with regard to which I shall merely observe, that if we are unable mentally to abstract or separate from an object its qualities and attributes, and epitomise the various impressions which they produce, then is the phrenological doctrine of a plurality of intellectual organs, and the possible separate activity of each, utterly without foundation,

Mr. Burke then remarks that I do not attempt to prove my assertion that number and locality cannot be concerned with a single form. I certainly did not; for the fact is, I considered it almost a self-evident proposition. I will, however, prove it now. We have before us an individual existence—a horse for instance. It is an individuality; it has one size, one weight, and one form. Oh, no; excuse me says Mr. Burke, it has a great many forms; its head is shaped in one way, its tail in another, its fore legs differ from its hind legs, and the surface of its back is unlike the surface of its belly. But what are all these forms, but the repetition of a vast number of angles and curves constituting one form, just as the entire size or weight of the animal is a collection of a vast number of particles of matter possessing size and weight. If Mr. Burke deny that the horse considered as such, has a single individual form, he might as well deny that it has an individual size or weight; or, in fact, that it is an individual horse at all, but only so much carcase, with head, tail, and legs. The horse is an individual idea, and its form, size, and weight, are individual ideas, and real aggregations of individual ideas. I have said that number has nothing to do with a single form, but only with a plurality of forms, or individual substances. Mr. Burke wants proof of this. I beg then to refer him to Johnson's Dictionary. I have said that locality has nothing to do with an individual existence. Bring in the horse again. Now, in what relation of position does the horse stand to himself, or the form of the horse to itself? Will Mr. Burke still insist upon anatomizing the horse? Then I can only reiterate that I am not talking about his carcase, nor the form of his carcase considered separately, but I am looking at the horse as an individuality, and considering his form as a single and individual idea.

Mr. Burke then quotes a proposition of mine with regard to abstract form, which he manages, of course unintentionally, to torture into an absurdity. I stated that "if form were considered as an abstraction from an individuality, it had no relation whatever to size, or any other attribute of an individual existence." Then, says Mr. Burke, or rather, he means to say, abstract form can have no existence at all, and I must be a little out of my depth here. Really, when Mr. Burke condescends to such verbal criticism as this, one hardly knows how to deal with him. If he had not been in too great a hurry to annihilate my arguments, he could not have made such a mistake as this. I had clearly shown that abstract form related to individual form—that it was a separation of the one idea of form from any individual existence, and that it had no relation whatever to "*any other*" attribute of an individual existence. Surely this was plain enough.

After this, Mr. Burke wants to know what I

mean by the fiction of a straight line, to which he was not aware that he had made any allusion, although he had been giving us lines and surfaces in profusion. Are not all the lines he has been talking about straight lines? Indeed, he does not seem to have an idea of any line but a straight line, or any surface but a plain surface; and yet, oddly enough, after asking me what I mean by the fiction of a straight line, a little further on he says, that I seem to have thrown straightness out of my calculations altogether. The fact is, I regard straight lines, or a straight line, with reference to this subject, as pretty nearly synonymous terms. Mr. Burke calls straightness (See page 200,) the negation of divergence or curvature, and I call a straight line the negative abstraction of form—form, consisting in angularity or curvature. There does not appear to be much difference of opinion here.

Mr. Burke having refreshed himself with these "bright discoveries," now lights upon a "luminous sentence," in which he luxuriates to his heart's content. I stated, in representing the outline of a form, that "unless the lines and surfaces" of which it was made to consist "actually met together, they did not define the form, and if they met, they were no longer lines and surfaces, but were merged and united in the one form which shadowed them forth." Mr. Burke thinks it is a very droll idea "that when three lines meet to form a triangle, and six surfaces meet to form a cube, that, *heigh presto*, they are no longer lines and surfaces, but vanish into the mysterious shadow of form." However that may be, I have established all my former statements, and I shall establish this. A line is the extremity of a surface, and a surface is the extremity of a solid body—a line, therefore, if it be not identified with a surface is no part whatever of any solid figure. Now, a solid figure, whether it be circular or angular, or made up of curves and angles, has but one surface, and in looking at it, I receive the impression of its form, or as much of it as I can perceive at one view. In representing upon paper the outline of that surface, I may draw several lines, but I must unite these lines and make them one before I can give an accurate idea of the form I wish to represent. Therefore, no sooner do these lines or surfaces (properly spoken of in the plural number, until they are united together in some manner or other,) no sooner, I say, do they meet, than their singleness or individuality is lost, and they merge in the outline of the form.

I have now disposed of Mr. Burke's strictures upon my letter, and if he have anything further to say, I shall be ready to answer him whenever I have leisure and opportunity to do so. In conclusion, I would present my acknowledgments to Mr. Burke, together with those of other phrenologists, for the attention and consideration which he has bestowed upon a variety of difficult subjects. It must be admitted that there are many points in the science of phrenology which require the talent and acumen of men like Mr. Burke, in order to their complete and perfect elucidation. If from the tenure of my former letter, Mr. Burke received the impression that I had held him in slight estimation, I hope he no longer entertains such an opinion. On the contrary, if that had been the case, although his lectures might have been read they would most assuredly have escaped any comment from me.

I am, Sir,
Yours, most respectfully,
H. D. RICKARDS.

London, 7th August, 1843.

To the Editor of the People's Phrenological Journal.

LIVERPOOL, July 31st, 1843.

SIR,—As the penny postage in its cheap conveyance of letters enables the people to enjoy the pleasure resulting from a frequent interchange of thought and feeling,—lest it should escape your notice,—I have ventured to remind you, how very useful Mr. Rumball's letter (which appeared in the last number of your Journal) will be to you, when in due course you come to treat of the organ of self-esteem, and wish to afford your readers an example. When the organ is either enormously developed or morbidly excited a better specimen I never met with, and it would be much to be deplored, should so excellent a type be lost to the world, and to science. As a believer and experimenter in mesmerism, the contents of Mr. R.'s letters are no less amusing. Surely it will be a mighty achievement when the great Goliah of anti-mesmerism shall be beaten, which he will be very shortly, if his organ of conscientiousness, with the group of the perceptives, are well developed in his brain, and he meet the mesmerists in a fair fight.

Yours, very respectfully,
R. I.

P.S.—While writing, I beg to say, that I with some others, desire to know, will the edition of GALLS' Works, that you are about to publish, contain any of the illustrative plates?

THE ADVOCACY OF TRUTH.—The more important a new view may be, and the more nearly the doctrine is likely to touch the affections and interests of men, the greater care should be taken by the author to avoid every kind of rash and arbitrary assertion; but, the moment he announces the truth, he ought to be assured beforehand, that it can produce only good. Let these truths concern the nature of man or the nature of brutes, let them unfold the physical or mental nature of living beings, he will always be able to appeal to the harmony and order, which reign in the universe. Is it not the same Creator who has made the moral and the physical world? Can physical truth be in opposition to moral truth? If certain men cry out at the danger, with which a real discovery threatens an established doctrine, they render that doctrine singularly suspicious; for, either it is false, or we may justly accuse the weakness and ignorance of the pretended inter-

preters of God's works. Nothing can resist the power of truth. Now if the truth remains, and public writers, or even governments, attach to it pernicious consequences, who does the mischief? On the other hand, is it not at once impious and absurd to maintain that laws and constitutions ought to be founded on imposition, in order to insure the happiness and tranquillity of men?—*Gall on the functions of the Brain.*

STATISTICAL REPORT OF ONE HUNDRED AND NINETY CASES OF INSANITY—*Admitted in the Retreat near Leeds, from* 1830 *to* 1840. By S. HARE.—This is a paper of little value by itself, from the comparative paucity of the cases; but must be serviceable as furnishing data which, added to other and more extended reports, may lead to deductions most important in reference both to the treatment and prevention of insanity. The main facts are—that, of the admissions 56.02 per cent. was the proportion of males, 43.97 of females—that the admissions were about one-third more in the summer than in the winter months—that those with friends insane, stood as 48 to 75 who were without relatives insane—that considerably the most common age for admissions was from 31 to 40, taking years decennially, but that from 21 to 30 was the more common period fixed for the beginning of insanity: that in reference to marriage—the married were as 50.60 per cent.; the single, above 21, as 34.33; widowers and widows as 7.83; the insane wives being about one-half fewer than the husbands. The other facts are so little likely to offer any guide as to relative proportions in the aggregate, that we must pass them by, with the expression of a wish that Mr. Hare's commendable example may be generally followed by those having the control of similar institutions.

EQUALITY is deemed by many a mere speculative chimera which can never be reduced to practice. But if the abuse is inevitable, does it follow that we ought not to try at least to mitigate it? It is precisely because the force of things tends always to destroy equality, that the force of the legislature must always tend to maintain it.—*Rousseau.*

TO CORRESPONDENTS.

R. I. seems resolved to gratify his own combative ness, and quarrel with us about something; and not having anything at hand, he goes back to an old cause of quarrel, and accuses us of having resolved, that religious cant shall pass unnoticed. We should grieve too, were this true; but it is not; so far from it, our articles are, by the majority, pronounced "material ones." In declining to publish all the answers we received to the letter in question we explained our reasons, and again repeat the object of our journal, is not to discuss doctrinal or theological points, but to elucidate, explain, and disseminate science. R. I. says, look to the *Zoist*, consider the bold sentiments of its contributors. We have noticed them; but pleasing as the crimination and recrimination between opposing parties, which occupies so much of its space, may be to R. I's love of disputation, if he reflects, he must confess that, whether Dr. Elliotson, or Mr. Sampson, has the be-t of an argument as to the extent of power possessed by the committee of the association,—the cause of science is in no way advanced. If R. I. does not agree with Mr. Burke, he had better point out where he is in error. R. I. asks what Mr. Burke means by saying—"so you see, there is very little for the organ of Form to do after all." We understood it as a conclusion arrived at, from the foregoing premises, that the function of the organ of Form of phrenologists, was but one of the elementary portions, and that not the most important.

Mr. Spencer Hall asks us, when we will acknowledge the correspondence taken from his pages? We reply, when we take any. The only correspondence, that we are aware of, which has appeared in the Phreno-Magnet, and our Journal, is the letter from Mr Wilson Cryer; and ours was published first, from a manuscript letter sent us, we presume, by Mr. W. C. All that has been taken from the Phreno-Magnet, has been acknowledged and freely commented on; which perhaps, has not been very pleasing to Mr. H., who seems unable to bear contradiction, or argue at all in a philosophic spirit. He has been, perhaps, made too much of in small circles; or from constitutional causes, is naturally petulant; but we shall always be glad to make allowance for this, when we can in any way co-operate with Mr. H. to forward science; but if Mr. Hall has not made a great mistake in publishing so gross a misrepresentation, he does not give any proof of an active conscientiousness.

A Young Man, Northampton. It would be wrong for us to hazard any remark, without seeing the head or a cast; we will not spare our trouble to render phrenology practically useful; but we might do harm by drawing any deduction from what may be an erroneous estimate of the organs.

A humble Disciple must be content with the preceding answer, which is equally applicable to his case: let him have a cast taken,—it will be of infinite service, and worth a hundred fold its cost. No one can judge their own head, except from studying a cast from it.—It is, therefore, essential to all who would know themselves.

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A COMPLETE SYSTEM OF PHRENOLOGY.

(*Continued.*)

Dr. Vimont makes the following interesting remarks upon the manifestations of this faculty in animals. It is natural, he says, for all animals to fly from danger. This is, in a great degree, to be attributed to the love of life, or, as this author calls it, conservation. But, when the flight, or, rather, the avoiding danger, consists in making feints—turning—and returning, as we see practised by the fox, a different faculty, he considers, is in action. More than the mere instinct of flight is manifested,—the desire to deceive the enemy. This he attributes to circumspection, aided by secretiveness. The caution manifested by the fox is well known, and is most remarkable. He will take a false road leading to open burrows, and, then, by a circuitous route go to the true burrows, where he conceals himself. The cautious advances, made by this animal to secure his prey shews, likewise, great circumspection, as well as cunning. The squirrel, in its habits exhibits striking illustrations, of the existence of this faculty, in animals. It is needless to multiply examples,—enough has been said, we trust, to interest the student, and to induce him to observe, and compare, the habits of different animals with their cerebral organization. The study of natural history, and comparative anatomy, will be found then, second only in interest, and often serving to illustrate what must, at all times, be regarded, as the most important of studies, that is, man's nature, and its adaptation to his external circumstances.

NATURAL LANGUAGE.—The motions of the body, under the influence of this faculty, act under restraint,—the arms are extended forward, and from the body, to feel out, as it were, approaching dangers,—the legs are lifted, and the feet placed with doubt and hesitation at first—it is only after feeling the way, that all is safe, that they are fairly placed, and further advances are made with the same doubt and deliberation,—the ears are pricked up to catch the slighest sound, and one advanced, it being known that, the attention being concentrated, a less sound will be perceived by advancing the organ, of the external sense towards it,—the eyes are opened wide, the eyeballs roll from side to side, so as to include, within the range of vision, the greatest possible extent of space,—the head is turned from side to side, to *circumspect*, that is, to look all round about. A hare squatting in a field, shews with its extended eyes, and head moving from side to side, a fine example of the natural language of this faculty. Sir Walter Scott, in his poem of the "Lord of the Isles," alludes to this expression,—the feeling is combined with destructiveness, secretiveness, &c.:—

> "For evil seemed that old man's eye—
> Dark and designing, fierce, yet sly
> Still, he avoided forward look—
> *But slow and circumspectly took*
> *A circling never ceasing glance,*
> By doubt and cunning marked at once
> Which shot a mischief boding ray,
> From under eye-brows shagg'd and gray."

This organ, as well as being one of the best established, is at the same time, perhaps, the easiest to judge of from the development, and one of the most important to train. With it deficient, or inactive, it is scarcely possible an individual can avoid continual trouble, and annoyance. With it in too great power, misery will result, from an excess of fear, and doubting. How important then is it, that all should know, in the education of children, whether this feeling should be carefully and continually excited, or habitually checked in its action; and, of course, it is equally necessary to know how to effect either object. No system of metaphysics teaches this. To phrenology alone must we look for the only sure intimation of what we ought to do in such cases,—and from no other source, can we learn how to efficiently accomplish, what all must desire to know, how to improve, to the highest pitch, the natural tendencies, and capabilities of ourselves, and those among whom we pass our lives. Who can imagine the misery and suffering which an early attention to properly educating the feelings must prevent, and how much the general progression of human nature may be accelerated by this means.

SECRETIVENESS.

This faculty is numbered seven on the bust, and is the power which, together with cautiousness, constitutes the restraining group of faculties, according to our classification. We owe the discovery of it to Dr. Gall. He states, that when quite young, he was struck with the character and form of the head of one of his companions, who was most amiable in his

disposition, and possessed of general good talent, but who was remarkable for his cunning and trickery. His head, says Gall, was very large at the side, and naturally inclined forwards: the expression of his face was exactly such as I have observed in dogs, and cats when playing together, they wished to give each other the slip.

Another companion the doctor had, who he describes as appearing to be candour personified. No one ever mistrusted him, but his gait and manner, says the doctor, were those of a cat watching a mouse. He shamefully deceived his school-fellows, tutors, and parents. It will not be needful to state here, the many cases Gall observed among his patients, friends, and public characters, in which, with the same tendency to deceive, and practise cheating, and dissimulation, he found the same fullness in the region of the brain, now proved to be the seat of this organ, as well as a general corresponding deportment, and expression. From these observations, says the doctor, I was naturally impressed with the idea, that the essential quality, of this faculty is cunning, that it is a primitive one, and is manifested by a particular organ of the brain.

Gall then called this power cunning, trick, tact. Much time need not be occupied in proving that there are cunning men. Even children, in opposition to all they have been taught, often delight in practising deceit, and speaking falsely. It is, in fact, impossible to doubt for a moment the existence of this faculty, if we observe the artifices, tricks, and manœuvering, among all classes of society. Rich and poor, strong and weak, senators and merchants, high-bred dames, and their servants, tradesmen, warriors, churchmen—all seem, too often, to rely more upon their own tact, than the strength of principles, on which they profess to place so much confidence. *La Bruyere* has given a most correct definition of the effects of this faculty, in the "Courtier." "Artful and hypocritical man," says he, "constantly endeavours to control the expression of his countenance, and motions; he is impenetrable, dissembles, smiles upon his enemies, checks his temper, disguises his passions, belies his character, and acts contrary to his sentiments; all these acts are but refinements of a single vice—*Falsehood.*"

Dr. Spurzheim called this organ by the name it is, at the present, generally known by. Considering the primitive function, at all times to have relation to the act of concealing, he says,—"When I perceive the mental operations of man, and brutes that possess this organ, particularly when I observe the natural language of cunning creatures, it appears to me that the primitive faculty is the instinct to conceal. Cunning animals conceal with adroitness. The cat pretends to be asleep, and the moment the cook's back is turned, he runs away with the meat. Mice are watched for, without the slightest motion of the body. The dog, to keep a bone to himself, hides it in the ground. Cunning men, in a thousand ways, betray the instinct to conceal. They often will utter a falsehood to get at the truth; exaggerate the good to learn the evil; and attribute suppositious virtues, to those whose faults they are anxious to know. The primitive faculty is, therefore, always the same, whether the concealment refers to intentions, ideas, persons, or things. Dr. Gall replies, that in all these actions of men and brutes he sees only cunning and dissimulation,—why, then, he says, crowd the language with terms, the meaning of which nobody can divine.

Situation of the Organ.—This organ is situated at the inferior edge of the parietal bones, immediately above destructiveness;—it is about the middle of the lateral region of the head. Care must be taken to distinguish it from destructiveness. It is above, and rather in front, and runs longitudinally, whereas the organ of destructiveness presents the form of a segment of a circle. This organ, when large, gives a great fulness and breadth, at the sides of the head, and, occasionally, it increases the height, from the organs extending in that direction. Walter Scott is an example of this kind of development, of the organ of secretiveness.

Primitive Functions.—The inclination to conceal, to be clandestine in our acts, and thoughts; it gives the tendency to restrain the thoughts, feelings, and acts, and is accompanied, when highly active, by an emotion which we designate, in common language, slyness, or cunning.

Auxiliary Faculties.—Cautiousness is the particular auxiliary of this faculty:—indeed, the nicest discrimination is required, not to mistake the manifestations of one for the other. Acquisitiveness, likewise, is frequently combined in activity with secretiveness. Imitation, and all the intellectual powers, may be said to be excited by, and made to aid a powerful secretiveness. Firmness aids the power, in restraining the expression of pain, &c.

Antagonist Faculties.—The whole of the intellectual faculties, oppose the undue influence of secretiveness. Conscientiousness is the espepecial antagonist of active secretiveness. Amativenesss, all the irascible feelings oppose this power. Excitement, in fact, whether proceeding from large organs, or the effect of external circumstances, is opposed to the ordinary manifestations of this faculty.

Manifestations.—This power acts a most important part in the world: its manifestation, under every possible variety of circumstance, is so evident and palpable, that its effects may be seen by thousands, while we are still wanting a correct analysis of the feeling. Phrenologists, for the most part, assert that secretiveness not only, restrains the manifestations, of our own feelings, (the feelings themselves must be experienced, if the organs, are excited,) but, also, gives the desire, accompanied with the power, of reading the thoughts of others. It is far more probable to suppose, that the region generally supposed to be the organ of secretiveness, is, in fact, the seat of several organs, giving rise to several feelings allied to secretiveness.

(*To be Continued.*)

MR. ATKINSON ON THE FUNCTIONS OF THE CEREBELLUM.

(*Continued from page* 344.)

The objection, therefore, has no weight in those cases which I have described, although it is a question of much interest, and should be well enquired into and understood. For we must not shut our eyes to what is going on, but follow out our experiments with the most cautious enquiry. Mr. Hall and others, profess, I believe, to have discovered organs for almost every peculiar action of the body, as of swimming, diving, leaping, running, flying, &c., and these effects, I understand, are produced on patients by touching particular parts of the head. I have induced these states, too, but have never thought of attributing them to the action of separate organs, because I have discovered the origin of the muscular powers, and have found that different feelings in combination with these, induce particular actions: in fact, a kind of natural language in muscular action, as in the dance or pantomime. I know that these muscular powers are much more readily excited in most subjects than any others; you cannot always restrain their action when exciting any other part, and the greatest energy of action may be induced. It is with these muscular powers that I find the greatest sympathy, they will in many cases follow actions which you really perform, or merely will. I have seen this done even to a patient in another room, whose thoughts you could not will at all.

It is probable that the muscular powers are more readily excited from their being more constantly in play, and producing an influence more directly sympathetic and similar through the whole system, for there is often considerable sympathy or tendency to similar movement in muscular action, producing the most extraordinary irritation, or the answer to any movements you may make even behind the back of the patient, which was the case with one of the Okeys —those poor girls who were so falsely and heartlessly accused of imposition—so cruel is the ignorance and the conceit of ignorant critics! Sympathy will sometimes occur also with regard to taste, smell, and pain, and even of the condition of diseased parts, enabling the patient to detect the exact nature of the disease of other persons in contact with them, and in these cases there may be no mental sympathy, or thought-reading whatever. We may now understand how by touching the end of the nose, or other parts, you may, in some instances, irritate the nerves of muscular action, which will excite the organ of this power in the cerebellum, and there will arise a disposition to be in action, and by drawing the hand from the ear to the chin, you may cause excitement to subside; or, having touched a particular part, and the organ becoming active in connection with that part the first time, the suggestion, or habit of becoming active on the touch of that part, may become established, but in either case it is one nervous mass acting upon another, with which it is connected. However, time will not permit me to dwell longer on these interesting points; but if Mr. Hall will only ask his patients, after the excitement of any particular action, where they felt the power, or sensation, or pain in their head, he will soon become satisfied of the truth of what I have stated, and will find that in touching the forehead he is exciting the cerebellum, the effect passing through to the organs which are at the back, even when there may be no suggestion, or, what is commonly understood, by sympathy, he will find that each particular action arises in the excitement of a combination, and he may also observe a relation or connection to exist, which I explained in my paper last year, between the sides of the brow at constructiveness and the desire of activity or industry, beneath hope and the sense of motion, joining with wonder; but let Mr. Hall excite the organs of the muscular power which I shall presently point out, and observe the effect, and take the other means which I shall explain for obtaining information on these important questions, and if truth be his object, as I have every reason to believe it is, I will answer for his soon becoming convinced of his error.

I have not seen Mr. Hall's cases, but I am quite sure that this is the true explanation of the effects which he produces, and I trust that this explanation may relieve many who appear perplexed on this account, and induce Mr. Hall to re-consider the question, and acknowledge his error if it be one, thus removing at once an evil which I fear is bringing ridicule upon the most important enquiry which ever engaged the attention of man. Probably Mr. Hall is peculiarly constituted as regards the muscular powers, inducing a greater sympathy in these states, or more ready excitement of these powers in his patients; or, his mind being impressed with the subject, may influence the patient. However, the effects are beautiful, and very important, in whatever light we view them; but the errors of mesmero-phrenology, like those of chemistry, and other sciences, have arisen, I believe, almost entirely from hasty generalisation, and imperfect analysis, from not pausing to give every thing its due weight. Hasty minds, eager for novelty, rush at once to conclusions from what they see, without sufficient enquiry and reflection. They become prepossessed, and it is hard for them to get clear of their errors. Simple powers are taken for combinations, and combined forces for simple ones. Then we may perceive, on looking over the list of new organs which have been proposed by some Americans, and by Mr. Hall, that the very most of them are clearly the manifestations of two or several powers acting in combination. If you place your finger on the boundary of two or three organs, you may excite them all at once; or one organ, in some cases, particularly if the mind of the operator be not calm and collected, may excite another, to which it is intimately connected, or at the opposite side to which you point, and so form a combination; and, just as I have shewn with regard to the muscular actions, you may obtain new organs *ad infinitum*. Thus, it requires the greatest care in drawing con-

clusions from the effects of touch, or even from pointing to the head, particularly in imperfect cases, and where there is sympathy and imitation. You must be willing to be instructed, you must ask for information from those more perfect cases where there is no sympathy, but which possess internal consciousness of actions going on.

I described a beautiful case of this nature at the meeting last year, and named some of the discoveries which I had been enabled to make through this means. I have since had another similar case, but have not heard of any besides—probably, they exist; other mesmerisers may possibly have induced this state, but not thought of following out the same method of investigation to develope their peculiar powers, by enquiring where any particular faculty is located, whether a power is the result of combination? And, again, by requiring the patient to describe the function of any particular part, how and where it combines with other parts, to point out the precise line of demarcation, and to describe its depth and force. By these means you may, with great care and patience, obtain a precise analysis of each power, and the function of those convolutions which are beneath others, and at the base of the brain, and thus acquire the power of obtaining knowledge, and of completing the physiology of the brain in a manner that could not have been gained by any other means whatever.

At the meeting last season, I referred to some of the discoveries which I had made through these investigations, and among others the organs of the muscular power in the cerebellum, but abstained from pointing out the exact location of the several powers, it being my wish that others should investigate the subject, and that we might afterwards compare notes. But I regret to say, that I have not heard of any one having done so. My paper was not published at the time, and afterwards only in parts, so that it did not make that impression which I had hoped it would. Besides this, our minds were at the time so much occupied by the opposition and unphilosophical proceedings of many of our members, that the real merits of the paper were never discussed, but the subject opens to us such a vast field of enquiry and usefulness, that we must proceed with caution, and take up a few points only at a time, I shall, therefore, confine myself, in this paper, to a description of the muscular powers, as bearing out the truth of Sir Charles Bell's discoveries, and completing them in the most important points which were unascertained; thus setting at rest the question which has caused so much discussion among physiologists and phrenologists—the question of the function of the cerebellum, and the origin of the muscular powers. I have long considered the cerebellum to be the organ of the muscular powers, as well as of amativeness, and had written a paper on the subject; but I had no idea of localizing the separate powers,—but the size of this organ, its construction, situation, and connection with the nerves of motion and of sensation, warranted the belief that it was the organ of the muscular powers. Dr. Gall, Combe, and others, seem to me to have answered the objections, and explained the results of the experiments of Majendie and Flourens in a most satisfactory manner. It was assumed that the whole cerebellum was the organ of amativeness, and the necessity of examining it in relation to the energy of the muscular powers, seemed to be quite overlooked; whilst, if Gall's usual method of enquiry in other cases had been followed out in this, I am sure that something more would have been arrived at long since; for it does not appear that Gall, or those who followed him, ever examined the cerebellum with reference to the muscular energies of the individual; but a mesmeric somnambulist is able to dissect and analyse the brain, where observation has failed, and the greatest physiologists, with their probe and knife, have only continued from time to time to perplex the question the more.

Each portion of the nervous system has distinct properties assigned to it, the manifestation of which is the consequence of its peculiar action or irritation, and these actions or irritations are the result of stimulus applied to the part. No part of the nervous system, or of anything else whatsoever, has power to act, or not to act, of itself, any more than the billiard ball to move without the power which impels it, or to arrest itself at will. Life, motion, sensation, consciousness, will, are the result of the irritation or excitement of portions of the nervous machinery distributed throughout the body, composed of numerous parts, each part having its special property, and relation to other parts, and to the external world. The action of the entire organism we call life; the action of the several portions of the nervous system, but of the brain in particular, we term mind, just as we term that music which is any combined and harmonious movement of the separate strings of a harp, one string often acting upon another, caused by the relation of vibration. In the nervous system, this sympathetic action is greater. Any part of the cerebral mass may be excited without either consciousness or will, consciousness and will being the special functions of particular portions of the brain. It has been a great error with phrenologists to suppose, that every faculty has its consciousness, and experiences pleasure and pain, or that the will is the combined force and result of the reasoning faculties, all which shall be fully explained hereafter.

I see no difference, therefore, in principle, between the irritation of plants and of the nervous masses, which we term sensation, except that the cerebral excitement is generally, but not always, accompanied by the action of consciousness, while with plants and other material masses, we believe that it is not so, and in the nervous organism there is more sympathy of parts—a more complex action. The powers which move the nervous system are either *external*, as the impressions made on the nerves which we call the senses, expanded chiefly on the surfaces of the body, communicating with, and exciting other masses, and producing sensation, or *internal*, from the stimulus or action of one portion

of the organism upon the other. But in every case of excitement, it is one material mass acting upon another, and calling forth some peculiar or inherent properties. The action of the nerves move the muscles, and stimulates the fluids of the body, the reaction of which gives food and life to the nerves again, or more properly renews their material condition, and consequently their energy and healthy action, something as the flame of the lamp is fed, and revivified by its own action upon the oil, and so continues in life and motion so long as the requisite food remains in a fit condition. Unlike most other matter, the nervous system is so connected, that in its ordinary condition no part can well act alone, or without stimulating some other part with which it is connected, and to which it stands in relation; for even in dreaming, where the action of much of the organism is arrested, there is generally a combined action going on, producing the dream, or series of excitements, in combination, arising from the relation of parts, and the peculiar stimulus which has been given. In every excitement, you mostly have lesser or secondary excitements of other parts, acting in combinaton, as it were, in a subservient manner.

(*To be continued.*)

PHRENOLOGICAL DEVELOPMENT.

CHARACTER OF THE REV. DR. LANSING.

(*From the Phrenological Journal.—Vol. V.*)

THERE are few intelligent members of the Presbyterian or Congregational Church, who have not heard the name, and are not familiar with the talents and the virtues of this eminently great and good man. He is literally a "*father* in Israel," and has exerted a salutary influence throughout the length and breath of our land. The phrenological developments and physical organization of such a man, can hardly fail to interest and instruct the readers of the Journal.

His age is about 58; his hair entirely white, (probably in part induced by mental effort,) his person about the ordinary size, spare and tall rather than stocky, and his countenance marked and striking. He has much *prominence* of organization, with many distinct lines and marks in his face, and an *uneven* face and head, which, according to article III, p. 12 of Vol. IV., indicates a bold, original, striking, efficient character and intellect.

His temperament is the motive-mental, with the former predominating in early life, but the latter now has the ascendency. His chest is small, and his whole organization most active, and also capable of much *endurance*.

While practising phrenology at Syracuse, Dec. 31st, 1842, a common friend of Dr. Lansing and phrenology, invited him to step over to my rooms and have his head examined. He replied that he did not believe in phrenology, nor yet disbelieve it; because he had not yet seen evidence enough to make up his mind either way. He finally yielded, and came over. My room was then full of those who were waiting to be examined. After he had seen me examine one or two, *he* took the chair. The following is the size affixed to his organs, in a scale from 1 to 7.

Size of brain twenty-two inches and half, or large; but, as his organs are all *long*, and head *high*, its *absolute volume* is greater than that of almost any head the actual measure of which in inches is the same. The texture of his organization is remarkable, and its power and elasticity surprising; so that he combines the indispensable requisites of greatness, first a *large* brain, secondly, a most *active* one, and thirdly, one of great *power* and efficiency.

Degree of Activity	7
Strength of the System	6
Propelling or Executive Powers	6
Vital Temperament	4
Motive "	6
Mental "	7
Domestic Propensities	7
Amativeness	5
Parental Love	7
Friendship	7
Inhabitiveness	6
Concentrativeness	3
Combativeness	6
Destructiveness	5
Appetite	6
Acquisitiveness	3
Secretiveness	3
Cautiousness	6
Approbativeness	6
Self-Esteem	3
Self-Will	6
Firmness	6
Conscientiousness	7
Hope	3
Marvellousness	7
Veneration	5
Benevolence	7
Constructiveness	4
Ideality	—6
Sublimity	6
Imitation	5
Mirthfulness	6
Intellectual Faculties	6
Perceptive "	6
Individuality	6
Form	7
Size	6
Weight	3
Color	6
Order	6
Calculation	6
Locality	7
Eventuality	6
Time	4
Tune	5
Language	6
Causality	6
Comparison	6 to 7
Suavitiveness	7
Human Nature	7

His organs are all pointed, which denotes great activity of feeling and clearness of intellect. His forehead is developed from the root of the nose up through its middle, and is high rather than wide, and deep rather than expansive. Indeed, his whole head is developed from the root of

the nose up over the moral organs to parental love, rather than *laterally*, and is narrow between the ears, but very *high*. Such a head cannot be selfish, but will live for man rather than self. His largest organs are benevolence, conscientiousness, friendship, parental love, and comparison, which, combining, form one great and predominent feature of his character, that of *goodness*. In a head thus organized, all other feelings and powers would contribute to, or be swallowed up in a desire to do *good* and promote *moral purity*. This would be the end and aim of life, the ruling passion, strong in death. His moral organs, combining with love of children, would interest him deeply in the bible-class, sabbath school, and all other means for improving the moral character of th e young : and, added to his large comparison, wonld make him what he is, in fact, the children's preacher; for he has a peculiar faculty of interesting children and youth, and of descending to the level of the youthful mind, and making himself fully understood.

Wherever Dr. Lansing is known, he is regarded as an eminently *good* man, and has as many warm friends as probably any other man. This is accounted for by his immensely large organs of benevolence and adhesiveness. During the examination, I remarked that I had rarely, if ever seen such prodigious adhesiveness on the head of any man; and that, consequently he would make friends among even the savages, and be beloved by all who knew him.

But perhaps the written description of him, from notes taken down at the time of the examination, before I knew even his profession, will be the most satisfactory, as certainly it will be impartial. It is as follows:

Your leading quality is *action*, you cannot keep still a moment, but feel restless as a fish out of water, unless you are crowded at the top of your strength by labour. Your mind in particular, is incessantly active, and all alive to any subject of interest, your mind and body both work with great *ease*, as though every joint was oiled, so that little friction or wear or tear can accrue. You also have great strength of constitution, great power of endurance, great vital apparatus, and will therefore stand a prodigious amount of labour both mental and physical; still, your activity is too great for your strength, so that you are liable to *overdo*. Be guarded on this point—be more lazy; you will live the longer and the more happily, and accomplish more in the long run. Nothing sleeps in your hands; you have prodigious *energy* of character. You regard nothing as impossible. and take hold of projects with both hands as though it could and must be done; you are resolute and persevering in an *eminent* degree, and throw much *feeling* and *pathos* into all you say and do; fell most intensely, enjoy and suffer painfully, are also clear-headed, look right into and through every thing at once, and have a kind of instinct which guides you correctly and enables you to say and do things *just right;* there is a *point* and power, and cogency and apparentness in all your explanations; you excel in expounding, criticising, illustrating and setting a thing so *clearly* before the mind that every *child* can understand. You have great talent for arguing, discussing and reasonine geologically, inducing a decided taste for metaphysics and moral philosophy; you are fond of the studies of the human character, and read men well; you have a prodigious organ of benevolence, and are all wrapped up in desires to do good and promote the permanent welfare of man; and your benevolence acts, with your conscientiousness, so that you wish to do good by doing *right*, to make men happier you would first make them better by reforming them; you are not in the least bigoted or proud, but are a natural gentleman, and not at all austere or distant; you set much, perhaps too much by the good opinion of others, especially of friends; you also set a great deal by your moral character; you are ambitious to become eminent, yet not for being rich nor for being talented merely, but for being good and using your talents in advancing the cause of morality; you are humble, and have too little self-esteem, and often feel unworthy; and also look on the darker side of objects; you are eminently persevering; and as conscientiousness and benevolence control all your actions, you are most persevering in the cause of *right* and duty, and nothing can stop or intimidate you; you are fond of company, and are one of the most sincere of friends. You make friends wherever you go that are willing even to *die* for you; you are one of the fondest of husbands and fathers, and a very domestic man, and often appeal to the domestic feelings with great power; you love children and they love you.

You are especially interested in the moral improvement of children—in the bible class and sabbath-school; you are desirous of a *home* of *your own* to settle for life; have versality of talents, and know a little of every thing : you excel either in a short or long mental effort, and have talents for public speaking not equalled by one in ten thousand; have also brilliant thoughts and use just words enough and right words to be fully understood; never forget faces or places; can tell a story admirably and always in point; might excel as an author; and are calculated to make an impression in all you say and do; you are frugal and want money only to use; are a miserable hand to make a bargain, and should have an economical wife; for you do not wish to be troubled with pecuniary affairs; are truly a *great* and good man.

On the evening of the day on which this examination was made, phrenology was put to a thorough test by my examining eight or ten persons *blindfolded*. Among the number chosen, was Dr. Lansing, and though no name was given, yet what I had said during the day was reiterated in the evening; so much so that the doctor became satisfied that phrenology *might* be true, and at once gave it his countenance.

If the reader is curious to know something of Dr. L.'s real character, that he may judge of the accuracy of this description, I reply, that, by his own exertions and superior powers of intellect,

he has risen from obscurity to one of the first stations in the Presbyterian Church. Every word he says, is full of meaning,—every sentence is as a nail in a sure place. There is a something striking, original, and *taking* about the man. Every thing he says carries conviction, and commends itself to the *good sense* of all who hear him. No sermon I ever heard, pleased me better than the one I heard him deliver the next day after these examinations. His manner is peculiarly *impressive*. There are two points about his manner of delivery which are unique, and yet constitue excellencies of the highest order. The first is he places his emphasis *correctly*, and lays it upon the proper word, and then only. This is equally true of his reading and speaking. Some clergymen read right straight along, equalizing the stress of words, but he slips over the unimportant words lightly, yet uttering them distinctly, and then brings down on those words in which the meaning of the sentence is mainly concentrated with a distinctness and emphasis greater than I ever before heard with one exception.* Few persons are aware of the importance of this principle in enforcing and riveting anything upon the hearer, yet Dr. L. has caught it by that intuition which belongs to all great men. The man who thinks *clearly*, concentrates his meaning in a few of the important words of a sentence, and good speaking consists mainly in giving these words their appropriate force. This Dr. L. does to perfection. Hence he is fully understood, and these implated words lodge in the mind of the hearer, and the thought conveyed is reiterated indelibly upon the mind.

The second point of interest, connected with Dr. Lansing's manner of speaking is, his *stopping* just before pronouncing the emphatic word, and then a little after pronouncing it, so that that word may be lodged upon the mind, and stand out in bold relief. Thus, in reading the passage—"He that believeth on Him, is not condemned, but, he that believeth *not*, is condemned."—John iii. 18. As he came to the words "believeth *not*," he stopped after believeth, till the minds of the audience waited for what was to come, and then brought down his voice upon the word "NOT," and then stopped again, thus rendering every sentence more impressive.

He also employed a great number and variety of inflations of the voice, which added greatly to the power and interest of his delivery.

In the article in Vol. IV., already alluded to, the idea is presented, that when the face is prominent, the thoughts will be distinct, and the whole man; mind, expressions, actions, feelings, all distinct and prominent. This is strikingly true of Dr. L. The prominence of his features, has already been alluded to, and what has just been said of his emphasis and inflection, will form a practical illustration of that doctrine.

Dr. L. is certainly a remarkable man, and every way calculated to *do good*, and scatter light and knowledge. He is a liberal minded man; one that will not think in traces, but one that will seek and advocate the *truth*, though it may it may be unpopular. This I remarked of him, when blindfolded, saying that he did all his own thinking, and some for others, and was not tied to any particular faith, so that he could not look candidly, and judge correctly. I was gratified in the extreme on being introduced, after the examination, to the Rev. Dr. Lansing, because I knew enough of his history to know that my sentence of the verbal description told like a nail in a sure place upon the doctor's character; and all present expressed their perfect astonishment at the fidelity of the description to the original as exhibited in real life.

* Lemuel White, Teacher of Elocution in Philadelphia.

CASES AND FACTS.

When Dr. Spurzheim was in Edinbro', in 1817, he visited the workshop of Mr. Jas. Milne, brass founder, and examined the heads of his apprentices. The following is Mr. Milne's account of what took place upon the occasion.

"On the first boy being presented to Dr. Spurzheim he immediately remarked that the boy would excel in any thing he was put to. In this he was perfectly correct, as he was one of the cleverist boys I ever had, on proceeding farther Dr. Spurzheim remarked of another boy. that he would make a good workman. In this instance also, his observation was well founded, An elder brother of his was working next him, who, he said would also turn out a good workman, but not equal to the other. I mentioned that in point of fact the former was the better, although both were good. In the course of further observations, Dr. Spurzheim remarked of others that they ought to be ordinary tradesmen; and they were so. At last he pointed out one, who he said ought to be of a different cast, and of whom I would never be able to make any thing as a workman; and this turned out but too correct, for the boy served an apprenticeship of seven years, and when done he was not able to do one third of the work performed by other individuals, to whose instruction the greater attention had been paid. So much was I struck with Dr. Spurzheim's observations, and so correct have I found the indications presented by the organization to be, that when workmen, or boys to serve as apprentices, apply to me, I at once give the preference to those with a large organ of constructiveness; and if the deficency is very great I would be disposed to decline receiving them being convinced of their inability to succeed."—*Phrenological Journal*, viii., 425.

(Extract from the *Salisbury Herald*, of the 14th of January, 1838.)

A course of four lectures has just been delivered in the Town Hall of Blandford, on phrenology, by Mr. Prideaux. All who have attended have been highly gratified by the able and lucid manner in which the principles of the science have been explained by this gentleman. Mr. Prideaux have offered to put the truth of

the principles of phrenology to the test, by giving the outline of the temper and disposition of any individual whose bust and skull should be presented to him. A gentleman availed himself of this offer, and transmitted a skull to Mr. P. with a request to have the characters of the individual delineated.

At the conclusion of the last lecture, a paper describing the temper and disposition of the individual, as inferred by Mr. P. from his phrenological development, was laid on the table; and a medical gentleman was present, who produced a sealed letter from the owner of the skull, containing a brief account of the character of the individual who once tenanted it. They were both read to the audience, when the coincidence in all the leading features between the two was found to be truly astonishing. We regret that the length of Mr. P's observations precludes our inserting the whole of them; but as we have been favoured with a sight of the original documents, the correctness of the following extracts may be relied on.

"A glance at the outline of the skull reveals to the phrenologist, a fearful preponderance of the lower propensities over the moral sentiments and intellect.

"The organ of amativeness is large, and will probably be indulged in the coarsest manner. If this individual were ever married, he must have been induced to enter into the married state from pecuniary motives, or motives of convenience; he would not be greatly attached to his wife, and she would most likely, frequently experience his brutality, for his utter want of refinement, and of nobleness of character, *would render women peculiarly liable to his outrages.*

He possessed a great deal of low cunning. There can be no doubt he was a great liar, dishonest, and *very little accessible to the feelings of pity.* He would care for no one but himself, and be quite insensible to the sufferings of others. I have very little doubt, but he was a man disliked by his fellows, who passed through life without making a single friend, and whose exit from it was regarded as a fortunate riddance by those best acquainted with him.

If in society, I were to meet with an individual whose head presented a similar configuration, I should most certainly refuse to trust him either with my life or property, because I am well convinced that neither considerations of justice nor benevolence. would restrain him from taking either the one or the other, if it suited his purpose. The fear of punishment would be the only thing which would restrain this individual from the perpetration of crimes; and therefore, if placed in circumstances in which he thought himself sure of evading the arm of retributive justice, he would not hesitate to commit the most bloody.

Phrenologists of course, speak only of dispositions; they cannot speak of definite and positive actions, because these will ever be more or less under the influence of external circumstances. I cannot, therefore, take upon me to say that this individual was a murderer, though I confess I shall not be surprised to learn that such is the fact.

On one point, however, I shall speak very decidedly, viz.: that if he ever committed murder, *the influence of his large cautiousness will be conspicuous in the manner in which it was effected.* Some murderers recklessly attack persons their equals in physical strength, regardless of the risk to which they expose themselves by so doing; but this man, if he ever committed the crime, would probably select his victim from amongst the weak, aged, or infirm; or if he murdered a man his equal in physical strength, he would take especial care to attack him under circumstances which precluded his own person from being seriously endangered by any resistance, which his unfortunate victim might make."

The following is a copy of the sealed letter referred to:—

"John Gollop, the wretched occupant of this skull, was executed at Dorchester, for the murder of a woman with whom he cohabited. He was a seafaring man, verging on 40, of middle stature, an apparently cheerful disposition, and much addicted to female society.

"He evinced great cunning in the method of destroying his victim, which was by suffocation, keeping the mouth closed by the thumb under the chin, and pressing the nostrils between the fingers, by which means there were scarcely any external marks of violence perceptible.

"It was given in evidence on his trial, that he had often times said, that he considered it no more harm to kill a person, than an animal: and he frequently boasted of having killed many when abroad, in the same manner.

"Although convicted on the clearest evidence, he pertinaciously denied being the perpetrator of the crime, yet admitted that he was present, and held the victim.

"This character was given me by an individual who was personally acquainted with the convict, and may be relied upon.

"CHARLES WARNE."

Dec. 29, 1837.

REVIEW.

"NEURYPNOLOGY."—Mr. Braid, Surgeon, of Manchester, has just published a very interesting little work, from which we select his first and last cases, illustrative of the value of mesmerism as a curative means.

"Whether I have been right or wrong in my theoretical views, there can be no doubt of the fact that in many instances I have been successful in the application of hypnotism as a curative agent; and the beneficial results of the operations have been so immediate and decided, as to leave no doubt that they stand in the relation of cause and effect. However, that much of the success depends on the impression arising from the altered condition of circulation, seems to me to be proved by the fact, that in cases where the sleep was induced *without* the *rise* in *the force and frequency in the heart's action*, by insuring this condition, the beneficial result has in-

stantly followed, where there has been no previous improvement with the *low* pulse. The following is a remarkable instance of this:—Nodan, deaf mute, twenty-four years of age, was considered never to have heard sound excepting the report of a gun or thunder, when there was succussion of the air sufficient to induce *feeling* rather than hearing, properly so called. The mother told me Mr. Vaughan, head master of the Deaf and Dumb Institution when Nodan was at school, considered any indication of hearing referred to was *feeling*, and not hearing, properly so called. At the first operation there was very little rise of pulse, and afterwards I could not discern he had any sense of hearing whatever. At next trial the pulse was excited, and so remarkable was the effect, that in going home he was so much annoyed with the noise of the carts and carriages, that he would not allow himself to be operated on again for some time. He has only been operated on a few times, and the result is, that although he lives in a back street, he can now hear a band of music coming along the *front* street, and will run out to meet it.

"I shall first illustrate the efficacy of hypnotism on the various senses, and also on the mental condition. And first, of sight. The mode of operating in chronic cases, is first to induce the sleep, then extend the extremities, and keep the eyes from getting into the torpid state, by fanning them, or passing a current of air over them occasionally. The length of time required to keep such patient in this condition may vary from six to twelve minutes, according to the state of the circulation. The following cases will illustrate the affections of the eyes in which I have applied this mode of treatment with advantage.

Case I. Mrs. Roiley applied to me on the 6th April, 1842. She stated she was 54 years of age; that for the last sixteen years she had been a great sufferer from an affection of the head, attended with pain in the eyes and weakness of sight; that it was now become so bad, that she could not continue to read for more than a few minutes at a time, even with the aid of glaases. She had undergone the most active treatment under first-rate medical men, including bleeding general and local, blistering—on one occasion, she was twice bled with leeches, and had five blisters to her head in one month—and almost every variety of interal medicine which could be suggested for such a case; but still without improving her sight. For years she had required to have her head shaved every few weeks, and cold affusions and spirituous lotions frequently applied to it, to reduce the excessive heat and other uncomfortable feelings. The skin of the palms of the hands was so hard, dry, and irritable, as to render it liable to chap whenever she attempted to open the hands fully. The pain during the day, and general irritability, had rendered it necessary for her to take a composing pill three times in twenty-four hours, for some time; still her rest was so bad as to force her to rise and walk about the room several times during the night; and her memory had become so much impaired, that she often required to go up stairs and then down again several times before she could remember what she went up for. About three years before consulting me, she had a paralytic attack, which deprived her of power of the muscles of the right side of the face for a few days. Such had been the general state of her health before consulting me, and the state of her *sight*, and the result of my operation will be understood by the following document, which is attested by herself and others who were present when I first operated on her;—

"Mrs. Roiley, (aged 54) Chapel Street, Salford, formerly of South Windsor Street, Toxteth Park, Liverpool, as Miss Robinson, (four years ago,) has been gradually losing sight since thirty-eight years of age. Called on me for the first time, 6th of April 1842. Could not read the heading of the newspaper, excepting the words, 'Macclesfiel Courier;' after being hypnotized for eight minutes, she could distinctly read 'and Herald,' and in a few minutes more the whole of the smaller line, 'Congleton Gazette, Stockport Express, and Cheshire Advertizer,' also the day, month, and date of the paper. That the above is a correct report, is attested by the patient herself, and other three patients who were present the whole time.

(Signed) ALICE ROILEY.
M. A. STOWIE.
ANN STOWIE.
HENRY GAGGS.

"When Mrs. Roiley called on me two days after, she gave me the following report. After leaving my house on the 6th, she was much gratified to find her sight so much improved, which induced her to go and test it by looking at articles displayed in shop windows, and in particular remarked that she had walked up to Mr. Agnew's shop window, and was able to see distinctly the features of a portrait of Sir Robert Peel, and to read under it, 'Sir Robert Peel, Bart,' *without* her glasses neither of which she could have done for long before. She also stated, that after being at home, she took up the small diamond Polyglot Bible, and with the aid of her glasses, was agreeably surprised to find she was enabled to read the 118th Psalm, (29 verses,) although this had been, as she expressed it, a sealed book to her for years. The following, is the report which was recorded and attested by her on the 12th April, 1842:—'Mrs. Roiley was able to read a Psalm with the aid of her glasses in the smallest sized Polyglot Bible same afternoon she was first hypnotized.' Two days after, (8th April) was hypnotized a second time. Next day, made a net handkerchief with the aid of her glasses. April 12, has gone on improving, and in my own presence and several others, with the aid of her glasses read the Polygot Bible with ease and correctness, which she said, had been a sealed book for years before I operated on her,

(Signed) ALICE ROILEY.
M. A. STOWIE.
WM. HALLIDAY.''

"The whole of this improvement was accomplished entirely by this agency, as she had no medicine whatever during her attendance on me; nor has she required any up to this date, 20th February 1843, when I read this report to her, and when she remarked it was much *under*-drawn: that with great truth I might have represented her as having been a greater sufferer.

"Mrs. Roiley is a very intelligent person, and one whose Christian profession and principles place her statements above all suspicion. She had been seen by many eminent professional and scientific gentlemen, who can bear testimony that they have had from her own lips the same statements as I have recorded above"

Case LXVI.—Miss Collins of Newark. "My daughter, 16 years of age, had been afflicted for six months with a rigid contraction of the muscles on the left side of the neck, to so great a degree, that it

would have been impossible to insert an ordinary card between the ear and shoulder, so close was their contact; and, consequently, she was rapidly becoming malformed. She had had the best advice to be procured in the country, and I had taken her to London with a written statement of the treatment previously employed, and had the opinion of Sir Benjamin Brodie, who approved of what had been done, but gave no hope of speedy recovery.

"In consequence of seeing a report of a lecture given on the subject by Mr. Braid, surgeon, St. Peter's Square, Manchester, and a letter written to that gentleman by Mr. Mayo of London, I went with her, by the advice of Dr. Chawner, who indeed accompanied us, and placed her under the care of Mr. Braid, on Thursday evening, the 24th of March last (1842.) In less than a minute after that gentleman began to fix her attention, she was in a mesmeric (nerro hypnoptic) slumber, and in another minute was partially cataleptic. Mr. Braid then, without awaking her, and consequently without giving her any pain, placed her head upright, which I firmly believe could not, by any possibility, have been done five minutes before without disruption of the muscles, or the infliction of some serious injury; and I am thankful to say, it not only continues straight, but she has the perfect control over the muscles of the neck. A nervous motion of the head, to which she had been subject after her return from Manchester, has entirely ceased, and she is at present in excellent health. It is necessary to remark, that at Dr. Chawner's recommendation she was frequently watched while asleep, but not the slightest relaxation was observed in the contracted muscles,

"Many respectable persons can bear testimony to the statements herein made.

(Signed) JAMES COLLINS."

"*Newark*, 11th *May*, 1842."

"After the lapse of a year Mr. Collins was so kind as write, to inform me his daughter continued in perfect health, with complete control over the muscles of the neck.

"MESMERIST," Part 2.—*Strange, Paternoster Row.*

The second part of this cheap journal of vital-magnetism, is now before us. The compilations are very judiciously made from the standing publications, in connection with the science. Some of the most interesting cases reported in *The People's Phrenological Journal* are extracted, and, we trust, will do extended good from their increased circulation through the pages of the *Mesmerist*. We are pleased to observe that there is a fair sprinkling of caution to would-be mesmerisers. We are not without fear that harm may be done by the incautious use of the power —true, it can only be given to be used—but let it be remembered, all man's powers require to be trained and educated, before they can be used to good effect.

There is little that is original, and what is we cannot fully approve. Mr. Bailey gives a catalogue of experiments he has performed: for what reason, we can scarcely conceive. He states that scarce any effect was produced; but does not doubt, that if he had persevered, he could have shewn some marked effects on the subjects. Why, then did he not persevere? One case in which striking effects were shewn, would surely have been better than near twenty failures. Then, Mr. B. says, he was ill and fatigued. Ought a mesmeriser to jeopardize the science and health of his patients by experimenting when he was not in good health? There is a very interesting case recorded of spontaneous catalepsy, and afterwards of many of the higher phenomena; it is taken from the *Lancet*, of Feb. 16, 1843, and is recorded by M. Orioli. The young lady recovered her health after the manifestations of clairvoyance, &c. We know, personally, a parallel case; and surely, if nature, at times, produces such a crisis to cure, it may be possible for man to aid her work in all cases, and by external means, effect a like object.

"ANNALS OF MESMERISM," No. 2.

This work appears intented to occupy the position, in Scotland, that Mr. Hall's *Phreno-Magnet* does in England, and is, we presume, edited by Mr. Craig, a gentleman who has been lecturing upon mesmerism in the North. Much of this number will be familiar to all English mesmerists, as having appeared in our journal and other publications.

There are some reports of experiments, principally by Mr. Craig and Mr. Falkner. The latter gentleman appears to have been the more successful. Mr. C. experiments before a committee, with Mr. Robert Cox for its secretary. Judging from the report, which could not have been satisfactory. We cannot approve of the plan of thus prematurely coming before the public or committees to prove any thing, so badly prepared as Mr. C. must have been. In almost any town, twenty patients might be procured, who, in a week, would have exhibited the phenomena in a much more decided and invariable manner than appears to have been done by Mr. C.'s patients. It is not only the operator's love of approbation that is hurt by such failures, but the cause may suffer—scepticism, or prejudice may be confirmed, and when good was hoped, evil will result from the want of caution or care in the operator. A very interesting experiment is described of different organs being simultaneously excited in two patients, to shew that it is not the "will" of the operator which produced the effects; but although the experiment is interesting, we do not see that it proves the non-influence of the operator's will; not that we think, in general cases, it has much influence.

There is some sharp controversy with the anti-mesmeric press. We rather think it does not forward science much, taking up time and space to argue such points. The *Aberdeen Herald* is among the candid prints, and says, "Our readers may think what they like, but we honestly confess, that we find more difficulty in disbelieving than in believing, although either is difficult enough, and that, therefore, we are persuaded, to some considerable extent, of the truth of phreno-mesmerism.

"PHRENO-MAGNET."

The August number of this periodical we are much pleased to observe is sobered in its tone relatively to its predecessors—there is less extravagant assertion to gratify the wonder of the million; and in some of the letters we find a disposition towards sound deduction.

The good Mr. Hall appears to have done, is the having induced many really intelligent men to investigate facts.

The original matter, as usual, is controversial. Mr. H. cannot help getting angry with those who differ from him, or who do not know so much as himself.

We are glad to find Mr. H. contemplates settling in London; we trust, then, to be able to get some certain information as to the new organs. With the most susceptible subjects, we have not been able to produce such results as would justify our belief in many of them. One young lady in whom the manifestations of some of the feelings are the most decided and beautiful we have ever seen, upon veneration, any part of it, from benevolence to firmness, according to the generally received busts, being excited, with or without contact. She falls on her knees, and assumes an almost spiritual expression and position. Language excited, a prayer is breathed in angelic accents. Not the slightest indication of an antagonist organ have we been able to discover in this portion of the brain. Imitation being touched, the exact places marked on the bust, the manifestations are very strongly produced. The young lady is ignorant of phrenology. These facts are in opposition to much of the experience of Mr. H. In the same case, the transition from high mirth to deep woe is truly wonderful; there appears here an antagonist organ to mirthfulness, between it and causality, but the woful state is alike produced by touching the front part of benevolence; several similar cases, of course, induce the desire for mutual aid to prove, whether, individual parts of the brain are really excited to isolated activity, or whether general cerebral excitement is the effect of the mesmeric influence, and the direction be owing to other causes. The habitual activity—the will, or sympathy, as in dreaming—the manifestations resulting from irregular and partial cerebral action are directed, or one might say selected by external causes. In the young lady above-mentioned, we have not been able to produce any manifestations of the perceptive faculties.

In our notice to correspondents, last week, we have replied to the unwarrantable assertion, with regard to ourselves, contained among his notices to correspondents.

CORRESPONDENCE.

To the Editor of the People's Phrenological Journal.

NEW ORGANS.

SIR,—Debtor, as every phrenologist must be to the human race and their posterity, will you kindly consent to insert, in your Journal, what has taken place at my house within this week.

Errors, like vermin, if used, serve to correct abuses. The magnet itself looses its attraction by abuse, or rather, mismanagement. Experiments made by Mr. Vernon and myself, at my house, on the Misses S. there and my servant:—

August 8th.—After having operated on each individual, according to the necessity of the state of the health of each during their somnambulisms.

When the organ of *industry* was excited, their energetic requests for work were most astonishing, such as rubbing, and dusting the furniture, folding up several pocket handkerchiefs, sweeping the carpets, brushing clothes and hats, and even attempting to mark a stocking, which being turned the wrong side out; Miss E. S. first turned right, before she begun the stitches.

August 9th.—After the like operations to the above the organ of *sublimity* was excited on Miss E. S. who, by her attitude, frightened her mother, giving such a pure and elevated physiognomical expression, as I believe was never before witnessed.

Then the organ of *humility* was excited, which made her not only bow down to the ground on her knees, but actually, after placing her head on the ground, doubled herself up, something in the attitude of a hedge-hog.

At the supper table, the organ of *thirst*, was tried, when Mr. V. tasted different liquids, Miss S. smacked her lips every time he drank, the least quantity of wine, water or other liquids, which she most correctly distinguished.

On *alimentiveness*, being excited, she was equally correct in describing the different viands, such as cold lamb, ham, fruit pies, and other eatables, and seemed to be eating, with as acute satisfaction as if she actually, had taken the food under the sufferings of hunger; but, when any thing was placed to her lips, she was unable to take it.

The above record of facts, I think, sir, cannot fail in contributing to a knowledge of truth, if published in your Journal, and particularly, as any parties interested and desirous of enquiring for themselves, may see the above cases, as I shall feel much pleasure if any lady or gentleman will favour me with a call, or drop me a line, to make an appointment to test the truths of vital magnetism.

I am, Sir,
Yours obediently,
J. D. HOLM.

Highgate, August 12th, 1843.

[We feel great pleasure in inserting our friend's plain statement of the above facts. Gall beautifully remarks:—"That every objection resolved, is an obstacle removed:—every prejudice refuted, an error overthrown—so may it be with us. Having so fully succeeded in the above cases, we can no longer hesitate to admit the existence of separate organs in the brain for industry, humility, and thirst; sublimity we are not quite satisfied about. We have rather opposed, it is known, than in any way aided the multiplication of organs; but, we have continued patiently to investigate and observe, nor do we regret that Mr. Spencer Hall and others, were first in the anouncement of what they saw; we feel proud, in being alle to confirm their views, so far as we have proved them correct; and, now, without enterin g into any general discussion of the principles of mesmeric phrenology, we again state, that so far as it is possible to demonstrate any organ whatever, by the means of magnetism, we can, and will, to satisfy parties really seeking truth, demonstrate the exis-

tence of the above named organs. Having satisfied ourselves on these points, we shall continue our labours, still positively disbelieving the existence of special organs for the various acts connected with locomotion, as flying, leaping, sparing, &c.; but without dwelling on this class of organs, enough has been discovered to already entitle the mesmero-phrenologist to the gratitude of all the lovers of science. We have been making experiments in regard to Mr, Atkinson's newly discovered organs in the cerebellum, the results have not proved any thing. We confess we cannot distinguish between a desire of muscular action, and a separate power of performing the acts of walking, &c. It is understood in phrenology, that a strong desire is accompanied by the powers; but it is possible that the desire to oppose for instance, may spring from combativeness, and the power to perform acts in accordance, result from the muscular power; but, then, what has muscular action to do, the desire has sprung from combativeness; but we shall wait till we have completed the publication of Mr. A's paper, then if some able correspondent should not favour us with remarks upon Mr. A's supposed organs, we shall feel inclined to ask the gentleman a few questions to elucidate his views, regarding them as of the utmost importance.]—Ed.

AN INGENIOUS INVENTION.

An ingenious little machine, invented by Mr. William Stidolph, for the purpose of enabling blind persons to write, has just been submitted to our inspection, and although not strictly within our province as phrenologists, yet, as it appears to be an instrument of utility to a large class, we feel inclined to lend our aid towards giving it publicity. It is not very long that we have had the means of teaching the blind to read, and if this machine perform its purposed duties, the means for educating persons so afflicted seems nearly perfect. As every one can form a single letter without using the faculty of sight, the difficulty rests in placing the letters at equal distances, and writing in parallel lines, and so far as we are enabled to judge, these objects seem to be attained.

It consists of a frame, with a raised margin, having a groove in the left side of the frame, in which the the paper is placed, and it is fixed on the right, by a narrow slip of wood. Across the frame another piece of wood is laid, in which is a groove, containing a collar for the wrist to rest upon, carrying the hand, by means of rollers, from side to side. Projecting from the foregoing is another narrow slip, as a rest for the little finger, and connected therewith is the piece against which the pencil works, and which in the manner of a parallel ruler, having a spring in the centre, to carry the pencil back to the original line, after having been pressed down, to form the tails of the long letters below the line,—one line being finished, the cross piece is brought down, by gentle pressure of the finger, from notch to notch, which run down each side of the frame, forming the distance between the lines—the straightness being obtained by the parallel ruler. The noise made by moving from one notch to another, serves as a warning of the number of notches passed over.

TO CORRESPONDENTS.

A Subscriber.—We have never heard of Shakspear's skull having been discovered. It would indeed be an object of interest to phrenologists and to all the world.

W. B.—Several clergymen, to our knowledge, are attending to the phenomena connected with mesmerism. The clergy are men, and must believe the evidence of their senses. They will, no doubt, find in it proofs to strengthen their own views. We can not, ourselves, see the possibility of proving anyhow the existence of spirit.

Mr. Thomas.—We do not know what phrenological societies there are in Wales. Frequent lectures are delivered in the large towns, we should say, throughout Europe, as well as Wales.

B. S.—Phrenology, in America, has had less prejudice to contend with than in England. This is one reason why it has gone a-head. The American organization is another cause.

Mary Ann must study:—no good can be done without this in any science. Certainly phrenology should be understood by mesmerisers. No doubt Mary Ann may do good by the power she possess, if caution be used.

F. L.—It is the proper way to judge relatively of the size of organs in the same head, not of the positive size of any organ in different heads. Of course, a positive size is necessary for any amount of manifestation.

A Tyro.—We may be deceived in the measurements taken from a cast:—every fresh mould taken from a cast, causes a variety in the size, from expansion.

Mr. Atkinson.—The publication of the paper will, we trust, rectify any error of the reporter.

P. A. S.—We are not sure the publication of the work sent will come within the limits of the Journal, however good it may be. When the book is repaired, it shall be carefully read.

ERRATA.

See Mr. Rickards's Letter in our last Number.

At page 346, 2nd column, 31st line, for "and *real* aggregations," read "and *not* aggregations."

At page 347, 12th line, for "I regard *straight lines*," read, I regard *straightness*."

2nd column, 1st line, for "*tenure*," read *brevity*."

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A COMPLETE SYSTEM OF PHRENOLOGY.

(*Continued.*)

Whether this be the truth or no, we must always bear in mind that, however acute the desire to look into the motives of others, no amount of secretiveness gives the ability to conceive a higher character than the individual himself possesses. Hence, people of this class are always committing blunders, from supposing others to be actuated by the motives, which would influence themselves under similar circumstances. The use of a due amount of this feeling is evident; who can conceive a state of society, in which it would be desirable, that every one should utter his thoughts, and manifest his feelings, immediately as they spring into his mind, that this state would be unbearable, there can be no question. Shakspeare has the fact in view, when he makes this truth, the cloak by which Iago masks his real meaning from Othello, he says—

Utter my thoughts! why say they're vile and false,
As where's that palace whereinto foul things,
Sometimes intrude not? who has a breast so pure;
But some uncleanly apprehensions
Keep leets and law-days, and in sessions sit
With meditations lawful.

OTHELLO, Act III. Scene 5.

A fool, says Solomon, uttereth all his mind; a wise man keepeth it till afterwards; that is, this organ acting with cautiousness, restrains the manifestation of his feelings, till the intellect has determined the fit time for their being declared. The activity of this organ contributes to the ability of assuming, and pourtraying character, whether on the stage, as in theatrical performances, in writing, painting, or sculpture: by restraining the natural feeling, imitation, and intellect are left, as it were, to assume what is within the range of their powers. Under the influence of this faculty, what an amount of acting is there in the world; referring again to Shakspeare, he has said, "all the world's a *stage*, and all the men and women merely players." What is it really but assumption of character, not real, that we see passing daily around us, in varied immoralities from robbery of every description, including taking advantage in trade, to the more refined acting of what is called good society, in which, scarcely ever a natural feeling, or thought, is expressed in a natural way. The general activity of this power—amounts to almost a general abuse in all classes of society. Bacon defines, very accurately, the transitions from one degree of activity of this feeling to another; he says, "There be three degrees of this hiding and veiling of a man's self;—the *first*, closeness, reservation, and secrecy, when a man leaveth himself without observation, or without hold to be taken of what he is;—the *second*, dissimulation, in the *negative*, when a man lets fall signs and arguments, that he is not that he is; and the *third*, simulation, in the affirmative, when a man industriously and expressly feigns, and pretends to be, that he is not. For the first of these,—secrecy is, indeed, a virtue of a confessor,—and, assuredly, the secret man heareth many confessions, for who will open himself to a blab, or a babbler. But if a man be thought secret, it inviteth discovery, as the more close air sucketh in the more open. For the second, which is dissimulation, it followeth many times upon secrecy, by a necessity; so that he that will be secret, must be a dissembler, in some degree; for men are too cunning to suffer a man to keep an indifferent carriage between both, and to be secret, without swaying the balance on either side. They will so beset a man with questions, and draw him on, and pick it out of him, that without an absurd silence, he must shew an inclination one way, or if he do not, they will gather as much by his silence as by his speech. As for equivocations and evasive speeches, they cannot hold out long; so that no man can be secret unless he give himself a little scope of dissimulation, which is, but the skirts, or train of secrecy. But for the third degree, which is, simulation and false profession, I hold it more culpable and less politic, except it be upon great and rare occasions." This savors a little of lax morality in his lordship;—but allowance must be made for the age in which he lived; false profession can never be politic, especially in important matters. A most useful manifestation of this faculty is to put us on our guard against the designs of others; a good development of this power, generates a sufficient amount of suspicion, to form a prudent character, and gives tact to detect simulation. The old adage, set a thief to catch a thief, illustrates this view; individuals who are deficient of this feeling, are generally characterized by a head-strong bluntness

of manner, and the instantaneous expressions of thoughts and emotions, without any regard to time, place, or circumstances. It is a principal element in lying. Clever men in business have this organ large, combined with good perceptive faculties, they have great tact, and can take advantage of those not so favorably organized for business;—how much advantage they will take, depends upon the development of other portions of the organization and circumstances; under the influence of this feeling, some persons mystify every thing, and are fond of little artificies. Dr. Johnson mentions, that Pope, "took so great delight in artifice, that he endeavoured to attain all his purposes by indirect and unsuspected methods." Lady Bolingbroke, remarked of him that he played the politician about cabbages. We have seen Pope's skull—the organ is large. Johnson, himself, according to his biographer Boswell, mentions that there were some things he never could procure an account of, and that Johnson delighted in making a secret of such a thing as going out to dinner. The mere act of lying does not require any great activity of this power; but to do it so as to pass for truth, requires much dissimulation and intellect. It prompts, says Gall, generals of armies to the use of stratagems to deceive the enemy, while it leads them to conceal their own forces and enterprizes, and to make false attacks and counterfeit marches. The same power may be exerted in writing histories, or tales of fiction; the main object is kept in the back ground, till the fitting time for the denouement,—*le grand coup.*

There is no greater evil in society than the abuse of this power, to an extent which induces an individual to consider it necessary, to throw around his every word, and act a cloak to disguise, what his intentions are,—in a word, to love intrigue, and circuitous routes, for their own sakes. Cunning, and finesse are mistaken for wisdom, and depth of thinking,—than which, nothing is more different. Bacon has designated this kind of skill as left-handed wisdom, and says, "There is a great difference between a *cunning* man and a *wise* man, not only in point of honesty, but in point of ability." "There be, who can pack, the cards, and yet cannot play well; so there are some that are good in canvasses and factions, who are, otherwise, weak men. Again, it is one thing to understand persons and another thing to understand matters; for many are perfect in *men's humors*, that are not greatly capable of the real part of business." The use of this faculty is, to make us "wise as serpents, but gentle as doves." This alludes to its combinations with the moral powers; but, there is a great tendency for it to combine with the propensities, and in this view it becomes a most fertile source of crime. A large organ of any of the propensities, unaided by secretiveness, will be less likely to lead to crime, than a less energetic desire, aided by a large secretiveness. Few crimes, relatively, would be committed, were instant detection sure to follow the act. The power, given by secretiveness, to conceal, often induces the first deviation from the path of rectitude; and the successful effort leads to boldness and repetition, until, with so many, it becomes a "virtue not to leave undone, but keep unknown." This view of the case shews the importance of training this feeling properly in the young, so that it may act in combination with conscientiousness, and, then, the result will be, a merely prudential restraint upon the manifestations of the feelings. But it is useless to simply tell children they must always speak the truth—they must see those around them practising the truth, or, they will rather believe what they see, than what they are told. Love of approbation may be made a most powerful aid, either to excite or restrain secretiveness. The manifestations of the feeling cannot be mistaken in children; in their playful tricks, often so much applauded, it may be observed; and the cleverness of a child in deceiving its nurse or playmate, by assuming an untruth, if not speaking it, in the expression of the face, or otherwise, nurtured by applause, may lead to a love of cheating; and unhappiness, in this case, and in most others, is the natural result of the ignorance of parents, and teachers, of the fundamental principles of our mental constitution. Cleverness, and cunning are widely different from wisdom, and prudence, although, too often, the former are regarded by the many, with the respect, and admiration, which true wisdom, should, alone, command. This enables us to account for the fact, why a man is likely to succeed in business and general affairs, better, if he have too much, rather than too little secretiveness. In Sir Walter Scott's "Peveril of the Peak," the following passage occurs; "Your grace holds his *wisdom* very high. His *cunning*, at least, I do, which, in court affairs, often take the weather gage of wisdom." Some persons are always prone to think something is hid, in every thing they observe,—a whisper sets them thinking what it can be about,—they will say, aye, aye, he looks straightforward, but there is something behind. They are aware they never act directly, or straightforward, themselves, and always suspect others of ulterior motives: they will mystify the name of a person they have seen, saying, they met a *certain* party, you know who,—and, even without speaking, they will look and move secretly, as much as to say, we know, but sha'nt say any thing.

To describe the great variety of manifestions of this power, according to the circumstances and general organization, would be superfluous; an objection has been raised upon this point, in regard to the faculty under consideration, as well as to some others. Indeed, the manifestations are so different, that the existence of the faculty, itself, could never have been discovered by reflection, any more, than could the existence of any natural object have been imagined previous to observation: but the principle one observed, the modifications, and applications, however numerous, and varied, may be easily traced to the one principle or power.

(To be Continued.)

MR. ATKINSON ON THE FUNCTIONS OF THE CEREBELLUM.

(*Continued from page* 353.)

One nervous mass influences another, by impressing it with a sympathetic or similar movement. A particular state having been once induced, the *vis inertia*, as it were, seems to be overcome with reference to that state, and it is much more readily repeated, or may fall into that same condition from excitement arising from other causes. This principle of action explains what we call habit, and memory, and is the principle on which we educate and train up man and animals: it has its evil in inducing the continuance of fits, grief, bigotry, and prejudice, while, at the same time, it gives facility of action, and makes men constant. These habits of action are, in many instances, hereditary; they also hold relation to time; they are often periodical, and follow in series. The action of the nerves is local, or more general, according to the particular excitement,—its force, the peculiar relation of the part excited, and the condition of the system. When the impression upon one part is strong or continuous, it becomes relieved by exciting other parts, which is the case in Mr. Braid's system of straining a set of nerves, and so producing catalepsy through the whole system. Nature relieves herself in this way, as in tears and laughter to prevent injury. But the sympathetic action is not produced by any fluid passing away through the system, but by the action of one part forcibly impressing another, just as the action of a billiard ball is arrested or modified by its striking against the cushion, or another ball. The brain communicates with distant parts, not on the principle of the rail-road, but by telegraphic despatch. I believe, there is not any such thing as a vital fluid. Light and sound are produced by a material action upon a material medium; electricity, mind, and motion are the same; certain arrangements of *matter* in motion, causing all the phenomena which we recognise. Power, therefore, is not matter, but the effect or property of matter.

I have stated, that each portion of the nervous system has its special properties, and that these properties are the consequence of a peculiar arrangement of matter, and are called into life or existence by motion, or rather they *are* motion, caused by touch or pressure applied to the part, arising either in the action of one internal mass upon another, or from the influence of some external matter. This position I desire strongly to impress upon the consideration of the meeting, because I conceive it to be the great principle of action throughout nature—a law of action to which there is no exception. Mind is composed of a number of nervous forces, which are the properties of separate masses of brain. Each mass, under particular excitement, influences other portions of the system: and so the different powers are excited and controlled, as the case may be. The nerves have only power to maintain a certain amount of action at one time, and it is probable that two impressions cannot coexist with consciousness, but follow in a succession so rapid, that they appear continuous. No mass is free to act, or not to act, nor to use any other mass as an instrument, or as a slave. Every portion of mind is equally dependent, and without power of self-control, any more than the water which falls over the precipice into the lake below. By the different actions of the brain, mind is excited—it is regulated and restrained by the several relations, and the balance of power which nature has established in the constitution of the brain.

To say that I can regulate my mind, therefore, is nonsense, because I and my mind are one and the same thing; mind—the brain—regulates itself, and thus my friend Mr. Basil Montagu is quite right in saying, that the celebrated lines of the poet—

> And binding nature fast in fate
> Left free the human will—

Is unintelligible jargon, and it is just as false as it is absurd. The idea of anything existing without a cause, or power without a fixed principle of action, is to advocate the doctrine of chance, of powers on which there could be no dependence: there never was, or is, or ever can be, anything whatsoever which is not impelled to be exactly what it is, and when this is clearly understood, an immense amount of evil and ill-feeling will be at once removed from the world, and the reign of charity will commence, brightened by intelligence and hope, softened and elevated by a purer faith in all the ends of Providence. Now, the same law, or principle of excitement, regulates the action of the nerves distributed through the body. Each of these has its special function, to be moved in a particular way. There are nerves of sensation, and nerves of motion: bundles of chords having their origin in the brain, pass to the face, and down the spine in double columns, the nerves of motion being in front, and those of sensation at the back. There are also nerves connected with the various internal functions and secretions. From the spine there are branches going off to the limbs and different parts of the body. The nerves of sensation give information to the brain; the brain wills to perceive these impressions more or less distinctly, and induces different movements through the nerves of motion, according as it is itself moved, actions of which we are not always conscious, and which are excited by the brain without always being willed. Through the habit of action in the system, certain actions are induced, and kept up with very little excitement, so that we may walk and think at the same time. The brain does not give to the nerves their properties, but only excites those which they have. Many of these may be excited directly upon themselves by irritation and other means, particularly during sleep, somnambulism, and the mesmeric trance. We may also irritate a nerve after the brain has been removed, and cause certain properties to be displayed as of motion; but such movements will not be felt or regulated by will, because it is the brain which feels and

wills. By irritating the spinal cord after the brain is removed, and in some cases, during life, you will cause starts and contractions throughout the system; or you may irritate only one part—a leg, an arm, a finger, and there will be no action in any other part. You may excite the nerves going from the spinal chord to particular parts or functions, and those parts or functions will be influenced and no others. The irregular action of these functions will cause pain in the back in those nerves, which pain may be removed, and the function itself restored to healthy action, by local application of mesmeric power; or you may influence particular functions by exciting that portion of brain having relation to such functions. There is no reflection in all this from the spinal chord, nor from the brain,—*no reflex motion*, (an idea which Marshall Hall has taken up from others and insisted upon), it is the simple irritation of particular nerves, causing certain properties of those nerves to act, but without will, or consciousness, or guidance, just as we irritate the leaf of the sensitive plant, and the leaf closes without any reflex action. If you press upon the toe of a decapitated frog, the limb will contract, very much in the same manner,—all which may be proved in an endless variety of ways. The brain, then, does not control the action of the rest of the body, or the rest of the body the brain, but all act in harmony, each impressing each, every part having its peculiar property. We may, therefore, irritate an organ in the brain, and bring into action its particular function, or we may irritate the end of a finger, and cause it to contract and move without any influence being conveyed or received from any other portion of the system, and thus arrive at the primitive or special functions of each part, or when acting in any combination, or influenced by any other part.

But I have said enough, I trust, on these important points to impress the idea which I wish to convey, that every portion of matter has its peculiar property and relation to other matter; that its properties are inherent; it does not receive them from another, as a vessel becomes filled with water from a spring; but I am not bringing forward these opinions for the sake of supporting materialism and necessity, but because I believe them to explain a general principle of action throughout nature, the clear understanding of which is most essential to enable us, in our further investigations, to unravel all the mysteries of nervous action, and to gain a more intimate knowledge of all the phenomena of life. Let us first establish the fact, and the general law, and whatever is the consequence of such must be right, and he is, indeed, a poor cripple in morals and in intellect who could shrink from the fullest enquiry and from open and honest discussion of every subject. The world has yet to learn to think; we invent occupation for the fingers, and leave our brains, and all their wondrous faculties, to famish—to be starved outright and to become the victim of any folly that may chance to fill the atmosphere we breathe,—anything being appealed to before common sense and the reasoning faculties, which were, nevertheless, given to us expressly that we might be guided safely through all the rocks and shoals of an unenlightened world. But to proceed.

It is the province, then, of the phrenologist, and of the physiologist, to ascertain, as far as possible, the precise function, in health and in disease, of each portion of the organism, the relation and connection of the several parts, their modes of action, and the different causes of excitement; in fact the whole conditions under which every phenomenon in the system is made manifest.

Now by mesmerism, we are enabled to produce peculiar states of the nervous system, similar to those which occasionally occur, arising from disease, or other disturbing causes, and by this means more readily excite the simple action of any particular part, or of any particular combination, arrest this, and excite that, induce this or that condition, and relieve the patient at will, without any fear of injury, but during the process of the cure of disease, and thus are enabled to study all the phenomena of life, and to gain an insight into the nature of nervous action, and into the special function of each part, under every circumstance, and hence may arrive at the causes of disturbed action, and at the remedy of evil, which, as we advance in knowledge, is always found to be of the simplest nature. Ignorance is always forced and brutal—intelligence ever gentle and kind.

But I must not dwell longer on this, but come to the matter upon which I wish more particularly to arrest your attention—the functions of the cerebellum. In my paper last year, I announced the discovery of a number of new organs, and, among others, organs of the muscular powers in the cerebellum. I described a beautiful case of inward consciousness, if I may so express it, the manner in which I obtained certain important information, and the reasons I had to have confidence in what was revealed to me from time to time. The whole matter was then so novel, that I abstained from going into any detail, and only alluded to the existence of certain powers, to assist others in their experiments. Since then, I have devoted much time to the enquiry, and have been able to confirm what I then advanced. There are four great primitive powers in the cerebellum, besides amativeness. That portion nearest the ear, being the desire of muscular action, and this seems to be divided again: a small part, quite beneath the ear, possibly having relation to the action of physical destruction, and the rest to that of physical contention, opposing in action, tugging, fighting, contending. The primitive powers probably being the simple desire of action, and again to contend or overcome we obtain the single action of these, or indeed, any other organ, best in those who are not very excitable, whose combinations are not so rapidly induced as in some. In fact, these would be to the more physical powers, so to speak, what destructiveness and combativeness are to the mental, they are quite distinct. At the top of the cerebellum, half way between the ear and the occiput,

is the organ of muscular sense, a power chiefly giving a knowledge or feeling of the state of the muscles, and of their power to act. Beneath this is muscular power, giving strength and force, inducing a desire to exert it, in working, walking, lifting, &c. according as it may be directed by other powers. And in the centre we have amativeness, and a physical sense, a sense of the functional condition—the feeling of heat and cold, and pain, of health and disease, or of the general internal and physical condition of the body, without reference to the muscles. Here we seem to have completed, in a most beautiful and satisfactory manner, what was deficient, and what has been the cause of so much controversy —a knowledge, the importance of which, to our health and happiness, we can scarcely too highly appreciate. But I may be asked if these new organs are likely to exist? since I declared some of them at least a year ago, and no one has verified their existence. Are we to give up our long cherished notions, that the whole cerebellum is the organ of amativeness? I answer, 'yes, indeed, for it is true, and nothing so easily proved;' and the sooner we get rid of the gross error under which we have laboured so long the better. The only wonder is that this was never discovered before, that we should have been so long blind to a fact, which when known and reflected upon, appears so self-evident. But go to nature, and you will not be disappointed. These organs are generally more easily excited than any others, and often where no other parts can be impressed at all; and within the last fortnight many of my friends have been induced to test them, and are quite satisfied of their reality. Probably the fear of exciting what was supposed to be the sole function of the cerebellum, has caused many to abstain from the enquiry, and I might never, perhaps, have discovered them, but for the beautiful case of internal vision which I have referred to, and which I described last year, in a lady of the purest feelings, and of unimpeachable character, the mother of a large family; and, in truth, during the state of mesmeric somnambulism, the mind is often so pure, sosimple, so unsuspecting, that it is truth and simplicity itself; there is no artifice or evil in their thoughts. They are then what people should be, and what education and training may one day make them. When I enquired about the muscular powers, this lady at once pointed to parts of the cerebellum, and described the peculiar functions in the same impressive manner, and with the same readiness as on all other occasions: it was all the same to her, a known power or a new one, were spoken of with precisely the same ease and care, for she spoke only from what she felt, and of what she was ignorant of, quite in her ordinary condition, and of that of which I had not the least conception. I was much perplexed with her descriptions at first, it seemed so to war against our previous ideas; but I persevered, and enquired again and again, in every possible way, every word being taken down at the time. I could detect no error; her explanations were so clear, so logical, and so beautifully expressed, that I could not hesitate to receive what was told me as a most important revelation.

(*To be Continued.*)

PHRENOLOGICAL EXPERIMENTS.

"The Marquis de Moscati gives the following account of an attempt to deceive Gall, with regard to himself, and of some interesting trials of his skill, as a phrenologist.

"'Dr. Gottfried of Hiedelberg, with whom I was acquainted, informed me that Dr. Gall wished to have an interview with me, in order to demonstrate to me, on the skulls, *the truth* of what he advanced, and I disbelieved; but I declined, and did every thing in my power to ridicule his system in society, with all my military friends, and through the German, French, and Italian periodicals. But when I saw that, notwithstanding my repeated diatribes, and the opposition of the medical faculty, Dr. Gall went on making converts to his doctrine, I determined to see him, and endeavoured to deceive him by presenting myself under the dress of a servant. Col. Bucher, of the fifth dragoons, took me with him to the house of Dr. Gall, who was in Paris, and told him that he wished to know his opinion about my head; that I was an Italian, had lived with him as a servant for seven years, and during that interval had been much attached and very faithful to him; that it was for those good qualities that he had endeavored to have me instructed, but that although he had given me several masters, *for nearly three years*, I had scarcely learned to read and write *Italian*, but had not yet acquired the French language.

"'I remember as it were now, Dr. Gall opened his large eyes, fixed them on my countenance with a look of surprise and doubt, and then began to feel my head. While he was making his observations, he now and then murmured, *'Ce n'est pas vrai! Ce n'est pas possible!!"* Shortly after having examined my cranium, he said to Bucher, that an individual with a head so well formed could not be of *the character* he had just mentioned; that on the contrary, unless I was blind and deaf, by the conformation of my cranium, he thought I was able to acquire *general knowledge, particularly the languages*, and geographical and astronomical sciences. Moreover, that if I had applied according to the development of my organs, I must be a distinguished person and a *mad poet*. When I heard this last remark, I told Bucher, *Ce n'est pas bien! tu as trahi mon secret;* I do not wonder at the Doctor's accuracy. Bucher swore that he had not betrayed me. Gall remonstrated against my suspicion, and assured me of his being totally unacquainted with my trick; but I remained doubtful about the sincerity of both of them, and continued to be an adversary to Gall and his system.

"'However, from that day I began to study craniology, and made use of the skulls of the killed in battle; but I studied as one of those who *oculos habent, et non vident, aures habent et non audiunt*, and my obstinacy rendered me inaccessible to persuasion. Often when I knew well the character of some of my soldiers who died, I sent the skulls to Dr. Gall, and requested his opinion; and I must say that more than *once* his remarks were truly astonishing; but I persisted in my incredulity. In 1810, one of my lieutenants was killed at the battle

of Lintz; he was a Pole of a very violent temper, a bloody duellist, and much addicted to sensuality. I forwarded his skull to Dr. Gall, and in answer to my question, he replied, that it belonged to an individual *very violent, ferocious*, and a *sensualist*. This time I was the only depository of my secret.'"

THE ARROGANCE OF WEALTH.

The vassalage of fashion, which is a part of rank, prevents, continually the free expansion of men's powers. Let us have the greatest diversity of occupations. But this does not imply that there is a need of splitting society into casts or ranks, or that a certain number should arrogate superiority, and stand apart from the rest of men as a separate race. Men may work in different departments of life, and yet recognize their brotherly relation, and honor one another, and hold frequent communication with another. Undoubtedly men will prefer as friends their common associates, those with whom they sympathize most. But this is not to form a rank or cast. For example, the intellectual seek out the intelligent; the pious those who revere God. But suppose the intellectual and the religious to cut themselves off by some broad, visible distinction, from the rest of society, to form a clan of their own, to refuse admission into their houses people of inferior knowledge and virtue, and to diminish as far as possible, the occasions of intercourse with them; would not society rise up, as one man, against this exclusiveness? And if intelligence and piety may not be the formations of a cast, on what ground shall they, who have no distinction but wealth, superior costume, rich equipages, finer houses, draw lines around themselves as a higher class? That some should be richer than others is natural, and is necessary, and could only be prevented by gross violations of right.

Leave men to the free use of their power, and some will accumulate more than their neighbours. But to be prosperous is not to be superior, and should form no barrier between men. Wealth ought not to secure to the prosperous the slightest consideration. The only distinctions which should be recognized are those of the soul, of strong principle, of incorruptible integrity, of usefulness, of cultivated intellect, of fidelity, of seeking for truth. A man in proportion as he has the claims, should be honoured and welcomed every where. I see not why such a man, however coarsely, if neatly dressed, should not be a respected guest in the most splendid mansions, and at the most brilliant meetings. A man is worth infinitely more than saloons, and the costume and show of the universe. He was made to tread all these beneath his feet. What an insult to humanity is the present deference to dress and upholstery, as if silk worms, and looms, scissors, and needles, could produce something nobler than man. Every good man should protest against a cast founded on outward prosperity, because it exalts the outward above the inward, the material above the spiritual; because it springs from and cherishes a contemptible pride in superficial and transitory distinctions; because it alienates man from his brother, breaks the tie of common humanity, and breeds jealousy, scorn, and mutual ill will.—DR. CHANNING.

CORRESPONDENCE.

To the Editor of the People's Phrenological Journal.

ON THE ORGAN OF FORM.

DEAR SIR,—As in the controversy between Mr. Rickards and myself, many questions have arisen of a purely personal nature, I have been anxious to separate these from the scientific questions at issue, and have, therefore, considered them in the accompanying letter. In the present one, I shall confine myself entirely to that portion of the controversy which is purely scientific.

I have said in my lecture, reported in the sixteenth and seventeenth numbers of your Journal, that all our ideas of form are complex; that the very simplest of them are aggregates of several ideas; and that, as a consequence, it was contrary to one of the fundamental principles of phrenology to make the perception of form depend on a single organ. I am contradicted, on this point, by your correspondent Mr. Rickards, who maintains that form is a simple idea. I have been at considerable pains, both in the lecture in question, and since, to explain what I mean by simple and complex ideas, what I mean by individual ideas, and what are my opinions on the subject of abstract ideas. I think it impossible for any one to read, with ordinarly attention, what I have written, in your Journal, on these points, and still remain in any doubts as to what are my views. What Mr. Rickards notions are, on one or two of these points, I am as yet unable to say. But as far as I understand him, he has confounded, in some cases, at least, the idea of aggregate unity with that of absolute unity. In fact, as I understand Mr. Rickards, he has fallen into a very great number of contradictions, and made a very great number of oversights. Let me endeavour to prove these assertions.

Mr. R. opposes my views —very well. What are these? Have I troubled myself about form in the abstract,—form in general? Have I sought to define it, or spoken of it as the function of any organ, or organs? No, certainly, I have treated it as a delusion, as a fancy, as a nonentity, as a mere name. I have spoken respectfully of abstract terms, of their entire propriety, their absolute indispensability; but I have denied the existence of ideas *exactly* corresponding to them. All my concern has been with individual forms, and with our thoughts about individual forms, and the combinations, and subdivisions, and analysis which the mind makes of these individual forms. The senses perceive nothing but individualities: the mind can operate upon nothing but what the senses have perceived: and, therefore, the whole of our mental operations are about individualities. All our reasonings the most abstract: all our imaginings the most multitudinous: all our inventions the most novel are but peculiar arrangements of those elemental individualities which the senses have perceived in external nature. It is of these I have spoken. If Mr. Rickards, then, opposes my views, he must do so upon these points. He

must assert that all our ideas of individual form are simple ideas, not complex ideas. If he pretends to argue upon any other matter, neglecting this, he is contending with phantasms of his own imagination, not with my assertions. From all I can understand from his two letters, I conclude that he does contest this point with me, and I shall, therefore, examine his position.

All ideas are either simple or complex. Mr. Rickards maintains that our ideas of form are not complex. If not, they are absolutely elementary, incapable of subdivision, without parts, one and the same under every aspect. Such alone is the meaning of simple, as opposed to complex. In this sense, simple means *one, absolutely:* complex, more than one. There is another, a relative meaning of simple, which we shall consider presently. Mr. Rickards admits and asserts the truth of the axiom I announced in my lecture, that an elementary idea is incapable of definition, and admits of enunciation only. The reason of this is simple. That which has no parts must always present the same aspect, howsoever we view it. Nor can it be compared with other unities, because all unities must differ wholly from each other, if they differ at all. If they are not mere repetitions, they are entirely unlike. A unity may be, in a certain sense, compared with an aggregate which embraces it; but, even then, it can only be spoken of as one of the constituents of that aggregate. Well then, the idea of a triangle can be exactly defined. Whether you view triangles as realities, or speak of them in the abstract, they admit of the most precise definitions. We can define, separately, every particular kind of triangle, and we can give a definition embracing all kinds. So is it with the circle, so is it with the square, so is it with every one of the more simple figures. In the whole range of human knowledge, there are no definitions more precise, than those which have been given of the more simple forms. And geometry, the most exact of all the sciences, the least questionable portion of human knowledge, is perfectly contented with these definitions. They can, in fact, be made absolutely unobjectionable. Make the most complete abstraction you can of the idea of a triangle, call it by what term you please, it is still defined, most precisely defined. All the definitions in fact, of geometry are abstract definitions,—it is with abstractions only that theoretical geometry has to do. But a simple idea cannot be defined, says Mr. Rickards. Therefore all these are complex ideas, therefore they depend upon many, not one organ. What have I contended for beyond this? What else was the purport of my lecture, as far as the organ of form was concerned? Again; all other possible forms are combinations of these more simple forms, and, therefore, still more complex than they are, still less likely to depend on a single organ. And all our abstractions of them must embrace the abstractions of the more simple forms, which we have seen to be definable, and therefore complex, and be still more complex than they are. But the idea of form in general, must be the most complex of all ideas of form, since it embraces all. If the parts be individually complex, the whole must be still more so. I, of course, know nothing of such an idea, but Mr. Rickards does. What then does he mean by it? If his consciousness of it be clear, he can have no difficulty in explaining what it is, unless it be too complex or too simple. If he admits its complexity, my argument is gained. He does not however: he says it is simple, and cannot be defined. Very well then. I will give to Mr. Rickards another axiom:—That which is perfectly simple, not only does not admit of definition, but does not *require* definition. All human beings, in the enjoyment of their ordinary powers, understand it at once, perfectly, and alike, whenever it is announced: because its cognizance is the direct, and appropriate, and sole act of some one specific faculty; to perceive and remember it, the only function of some one cerebral organ. Now, then, if the terms form, abstract form, form in general, be the names or enunciations of an idea too simple to be defined, of an idea absolutely elementary, then, whenever any of those terms, or their correlatives in other languages, is pronounced, every human being immediately understands it perfectly, and alike; there immediately, and always, arises to every mind, one and the same idea. Now, I maintain, that nothing of this kind happens. So far are these words from always originating one idea, in all minds, that no one can say that they have *twice* originated the exact same idea, in any one mind. The combinations of form are infinite,—sometimes one, and sometimes another arises to the mind, when these terms are uttered. Even the words triangle, circle, square, quadrilateral, &c. do not always call before us the exact same ideas, for all of them embrace endless differences of size, many great differences in form, also. How, then, is it to be expected that these more comprehensive words should always suggest one and the same idea? On the contrary, they are utterly vague, and indeterminate in meaning, and though there are such things as vague words, there can be no such things as vague ideas, any more than there can be vague material realities: at all events a simple idea cannot be vague. Besides, so far am I, for one, from *perfectly* understanding these terms in the sense in which Mr. Rickards uses them, that I do not understand them at all, in his acceptation of them; and I am convinced that neither he nor any body else so understands them. They are merely terms that point out certain classes of ideas, not the names of any ideas whatever. Are not Mr. Rickards's opinions, then, in utter contradiction? Not merely in verbal contradiction, but in real, in the most essential contradiction? He has repeatedly asserted that a simple idea admits not of definition: he knows that many forms, that thousands of forms, admit of the most rigorous definition,—he ought, indeed, to know that the most complex forms possible admit of rigorous definition, since they are but combinations of two or three perfectly definable forms,—and yet he asserts that form is a simple idea, and, consequently, cannot be defined. What is it that he means? Does he mean actually to deny the definitions of geometry, and contradict the consciousness of all mankind, and say that individual forms are not definable? That circles, triangles, squares, &c., and their reduplications, and combinations, such as they appear in nature, are incapable of being accurately described? If he does, it is impossible for any one to argue with him. If he does not, then all our ideas of individual forms must be complex, according to his own principles. If complex, they must depend on many, not one organ. This is all I have contended for; why then argue with me? If he grants me this, I care little about his abstractions. But since I am upon the subject, I must require a rigorous account even of these.

Abstractions must relate, either to individual forms, as they appear in nature, or to mental combinations analogous to them, or to form in general. If to the first, then I ask, what Mr. Rickards means by his abstract ideas of individual forms? Are

they any thing like the ideas conveyed by the definitions of geometry? Is his notion of the abstract idea of a triangle, for instance, any thing like what is intended to be expressed by the statement, that a triangle is a figure formed by three lines, meeting at their extremities, so as to make three angles? If so, is it exactly expressed by this definition, or capable of being expressed by some analogous definition? If either, it is complex because definable. If his notion be only partially like that which we receive from such definitions, it must either be complex like it, or form one of its elements: because an elementary idea is wholly unlike every thing but the complex ideas which embrace it. If his abstract idea of a triangle, is but an element in the complex idea expressed by a geometrical definition of that figure, then it can be mentally separated from that idea, viewed apart, and expressed by some simple term, intelligible by every one, Let this be done by Mr. Rickards, let him give us such a term. There must be such a term to be had, if he be correct, for we continually require to express all the elementary ideas. It cannot be the word triangle, or any of its synonymes, because these are already appropriated, and besides we must have different terms for expressing the whole and the part.

But this is comparatively a trifle, after all. Mr. Rickards has a still more formidable difficulty yet to overcome. Let it be granted that what he calls the abstract idea of a triangle, is a reality, and that it is simple and undefinable. The same may be said of his abstract idea of a circle, of a square, of an octagon, and so forth. The former reasoning will equally apply to each and all of these. All of them must equally be simple, and undefinable. Well then:—All perfectly simple ideas must be wholly unlike each other, or they must be mere repetitions of one another. Things which have no parts, which are simple unities, if they differ at all, must differ entirely. If then Mr. Rickards's abstract idea of a circle is not a mere repetition of that of a triangle, it must be wholly different from it, it can have nothing in common with it. In the same manner, his idea of a square is a mere repetition of that of a triangle, or it has nothing in common with it. His idea of an octagon is equally a mere repetition of that of a square, or it has nothing in common with it. In a word, his abstract ideas of all these, and, in fact, of all individual forms whatever—for the same reasonings apply to all—must be all perfectly alike, mere repetitions of each other, or all wholly unlike, the one having nothing in common with the others. The former supposition cannot, of course, be maintained for a moment: it would be an outrage upon common sense. From the latter, two consequences spring utterly destructive of Mr. Rickards' views. In the first place, I ask, if there are so many simple elementary ideas, all completely different, the one from the other, how according to the principles of phrenology, can they all depend upon one organ? On the contrary, according to those principles, each would require a separate organ, and the organs of form would then be innumerable. As anything of this kind is not merely impossible, but as much contrary to Mr. Rickards principles, as to mine, he has no alternative, but to admit that his abstract ideas of individual form are complex, and, therefore, dependent upon several, not one organ.—This argument may equally be applied to those ideas of individual forms, not considered as abstract. If it be asserted that they are simple ideas, they must be all alike, which is an absurdity, or wholly different, in which case they would require several, not one organ for their manifestation.—The second consequence to which I allude is this. If all the abstract ideas of individual forms are simple, and, of consequence, wholly unlike each other, it could not happen that some of them would be, nevertheless, mere reduplications, or combinations of others: and, yet, such is the case. But it would be folly to attempt to trace out all the absurdities and contradictions resulting from Mr. Rickards' assumptions;—the inconsistencies springing from a false principle are innumerable. I need say nothing respecting the second class of abstractions,—those relating to our mental combinations of the forms we see in nature. Every reasoning applicable to the first class, is equally applicable to these ideas. I have, then, but to say a few worde respecting the abstract idea of form in general.

The idea of form in general, the abstraction of form in its most comprehensive sense, is, according to Mr. Rickards, simple and undefinable. Very well. Then this idea must embrace all forms whatever, or some forms, or no forms. If it embraces all forms, how is it still a simple idea? A simple idea has no parts, it is one in every *possible* sense: how, then, can it embrace, or include, or comprehend, or be composed of a vast number of parts? I am speaking of *absolute*, not *aggregate* unities; of these presently. If the idea includes only some forms, there is the same difficulty. If it includes no form, what is it? A mere delusion. But, Mr. Rickards, if his words have any meaning at all, intends it to include all forms. In his first letter he presents us with a definition, which he still persists in saying includes all forms, and he says this definition gives us the simple idea of form. Afterwards, recollecting my axiom, that a simple idea cannot be defined, he admits that this definition, though as good a one as can be given, is, in reality, no definition at all, because the idea of form being simple, it cannot be defined. I have nothing to do, at present, with the contradictions in these passages, or with his deduction of this absurd definition from my lecture, but it is clear, if there be any meaning at all in these, and similar passages, in both letters, that Mr. Rickards means this abstract idea of form in general to embrace all forms. Will he then tell us how this idea can be thus comprehensive, thus aggregative, and, at the same time, absolutely simple, elementary, indivisible, a unity in every possible sense?

Let me now speak of aggregation. There are two sorts of unities, the absolute, and the relative. The one real unities, the others unities by courtesy, as it were,—unities in one sense only, special aggregations, or collections of real unities, to which the imperfection of language compels us to apply terms, properly belonging to the former only. But the two classes of ideas are perfectly distinct, and there is no difficulty whatever in finding terms for clearly pointing out their differences. In my lecture, I have stated my views upon this matter very fully, and I apprehend very clearly. I have asserted that all forms, from the most simple to the most complex, are aggregations of many unities, and not real unities, and I do not think that any one, except a phrenologist, could for a moment hesitate to admit the truth of that statement. The phrenologist has an opinion which is upset by it, and, therefore, he hesitates. Mr. Rickards, however, goes farther, and, as far as I understand him, boldly asserts that forms are not aggregations. He says the form of a horse, for instance, is an individual idea, not an aggregation of individual ideas. He says that lines and surfaces, when they become joined so as to con-

stitute form, lose their individuality, and become merged and fused, as it were, into one. Now, I admit, and every body must admit, that when the constituents of form come together, they may, *in one sense*, be said to lose their individuality, and to constitute one form. But if this be all that Mr. Rickards means, why is he arguing with me? This much I have always, and clearly stated.—I have not denied that a triangle has one form, a circle one form, a cube one form, and, if he likes, a horse one form; nay, he may say, in this sense, that the queen's palace has one form. But, if he denies that some of these forms are aggregations of many simpler forms, and all of them aggregations of many elements, will he tell us what *he* understands by aggregates, combinations, and such like terms? Mr. Rickards admits that the form of a horse is "the repetition of a vast number of angles and curves constituting one form." If so, it is then a unity, embracing complexity; not an absolute, not a real, but only a relative unity, an aggregation of individualities, blended into one *complex* mass or form. What else have I ever stated?

I have asserted that every form, even the most simple, includes, amongst others, the ideas of number and locality. Mr. Rickards contradicts me, and says that number and locality, have reference merely to a plurality of forms, and are not at all concerned with any single form, And yet he says that the form of a horse is composed of a "*vast number* of angles and curves," which angles and curves must, of course, be in different positions or localities, some in one part of the figure, some in another. What have I said more than this? or what meaning does Mr. Rickards attach to the words locality and number? Will Mr. Rickards assert that the mind, when considering a particular form, regards it *always* and *solely* as an aggregate, as a unity, as *a whole*, and *never* considers the elements of which it is composed? He, surely, will not make such a statement; no man in his senses could assert any thing so utterly contradictory of our daily experience. Well then, when I look at a triangle, I first regard it as a whole as one aggregate, or relative unity, and then I see that it has *three* sides. What then enables me to recognize that number *three*? Is it the organ of form? If so, then the organ of form perceives number, the number *three*. I next look at two of the sides only, as forming a particular angle: what organ enables me to perceive the number *two*? The same, of course, by which I perceive the number three, the organ of form still. Finally I next regard one only of the sides, and, of course, the same organ enables me to perceive the number *one*. Thus the organ of form enables me to perceive the numbers one, two, three. By substituting a square, a pentagon, a hexagon, &c., for the triangle, every other number is obtained. If then the organ of *number*, so called, has nothing to do with single forms, then the organ of form, so called, must perceive all the numbers that may be embraced in single forms, and be by consequence, another organ of number, and have, therefore, complex functions. If, on the other hand, the organ of form does not enable us to perceive the numbers one, two, three, &c., in these single figures, some other organ must. Which shall it be? Shall it be the one at present recognized as the organ of number? If not, we shall have to substitute some other, and still there will be two organs perceiving number, and two organs, at least, concerned with the perception of form. There will be no gain to Mr. Rickards in this supposition. There is no other alternative, then, but to assert that it is the present organ of number which perceives all these numbers, and all number whatever, and that this organ *is* concerned with single forms, quite as much as with a multiplicity of forms; in other words, that number is an essential constituent of all forms. The same mode of reasoning may be applied with precisely the same results, to the case of locality, of size, and of the other constituents of form. It is surely not necessary that I should here apply it. It is, indeed, humiliating to be compelled to descend to such minute and elaborate argument upon a matter so evident, that hardly any man of intelligence, except a phrenologist, would require more than to have his attention directed to it by the briefest explanation. Let me hope, that very few, even of these, when they once give their attention to the subject, will continue to grasp at shadows, and take shelter in mistifications, rather than renounce a preconceived opinion. That phrenologists should have so long gone on in their present belief, is any thing but surprising; but now that their attention has been called to the subject, their continuance in this belief will be unexcusable, unless they can defeat these reasonings. If they can, then *I* shall give up, if they cannot *they* ought to do so. As for Mr. Rickards, I conceive him specially called upon to take one or other of these alternatives. He considers me entitled to the acknowledgements of phrenologists for the attention I have bestowed upon a a variety of difficult subjects connected with this science. Let him not, therefore, compel me to throw away time, that otherwise might be usefully employed, upon any trifles, upon any semblances of argument. Let him meet me fairly, let him explain his views clearly, let him answer the questions. I have asked, not by inference or implication, but *directly*. These are very numerous certainly, but they admit of a ready answer, for many of them are but repetitions, and all of them are most simple and direct. Such of my arguments as he can refute let him refute; such of his own opinions as he can establish, let him establish; but let him candidly give up all that he deems untenable. Otherwise, since he has given me so much trouble, I shall pursue, with a searching analysis, every evasion, every error, every omission, until I make them glaringly evident to every reader of this Journal. I have thrown out my own views with an almost utter recklessness of every thing but truth, of every thing personal at least. I hold my opinions by no longer tenure than my conviction of their accuracy; and I, therefore, think I have a right to expect, of all who *attack* me, that they shall meet me in a similar spirit: that they shall acknowledge their errors, when they perceive them, as I shall most readily acknowledge mine, under whatever circumstances they may be pointed out to me, I have been, and intend to be, thus rigorous with Mr. Rickards, because I regard him, in this controversy at least, as the representative of a class with which I wish to have but few and brief arguments hereafter.

I have taken the liberty, Sir, of troubling you with this long letter this week, as a substitute for the continuation of my lecture, which an attack of indisposition last week, forced me to interrupt. I have not felt sufficiently recovered to undertake anything requiring much thought.

I am, dear Sir, &c.

24, *August*, 1843. L BURKE.

[Mr. Burke's letters were received rather too late to enable us to give both this week. We have given the above first, as it happened to come first to hand, it is, in some degree, a sequel to the other.]—ED.

To the Editor of the People's Phrenological Journal.

BIRMINGHAM, Aug. 15, 1843.

SIR,—In No. 27 of the "Journal," the writer of the article on the supposed organ, called *love of life*, makes the following remark. They, "the mesmerisers, have proved what was clear before, and advanced much that is as extraordinary as new; but confirmation in regard to the organ of the *love of life*, and several others still admitted as doubtful by phrenologists, has not been afforded by any of the phrenological mesmerisers." Will the writer favour the mesmerisers with the list of the organs he alludes to as being doubtful, and I trust he will soon receive such information as will set the matter at rest, as I am satisfied that mesmerism is the only sure method, at present, known to decide those disputed points. Notwithstanding all that can be advanced, by the *person* calling himself a *gentleman*, and other enemies equally ignorant of this truly, useful, and interesting science, it may not be amiss, as a hint to the *gentleman*, to state a fact that occurred in Birmingham a short time since. Mr. Smith, the well known lecturer on chemistry, went to witness the mesmeric experiments at the Temperance Hotel in Moor-street, Mr. S. had seen nothing of the kind before, and strongly suspected collusion. To satisfy himself and three or four more friends, he prepared his electro-magnetic apparatus, and asked Mr. Brown, the lecturer, if he would permit him to try the effect on his patients. Mr. Brown said, he should have no objection if his patient were willing to submit to it; but they refused, being ignorant of the effects of the machine. At the close of the lecture, I told Mr. Smith he might depend on the truth of what he had witnessed, as I knew the lecturer and his patients, and that I had produced the same effects in my own family, in satisfying myself of the truths of mesmerism in connection with phrenology. Now, what did Mr. Smith and his friends do after this, did they go away and say it was all collusion, imposture, &c.? No, they went and tried amongst themselves. One was soon mesmerised; and a boy tried, found susceptible, laid into the sleep,—rigid catalepsy produced, and the battery coil put into his hands, and although it shook his whole body, it did not awake him. After some time his eyes were pressed, and he was asked what he was doing: he answered filing. I forget what; but on awakening him, he remembered, as he would after a dream being at work; but he had not the least knowledge of the shaking caused by the machine. The coils were then put into his hands, but he could not bear them, and when told to throw them down, he still held them as they were spring wires, he fancied they would fly in his face; but at last threw them into a corner of the room, and ran away glad to be released of such annoyance. I will just add, that Mr. S. was as great a sceptic to phrenology, previous to these experiments, as any man could be, but now says it would be folly to oppose it. In conclusion, I would say to every unbeliever, go and do likewise. I am, Sir,

Yours respectfully,

CHARLES PEMBROOK.

Cox-street, Birmingham.

[We are much pleased to have the aid of Mr. Pembrook, and trust he will soon be able to favour us with facts, tending to establish the organ of the *love of life*, and enabling us to decide concerning the functions of that portion of the brain, between self-esteem and philoprogenitiveness, and likewise of the space marked on the busts, with a note of interrogation, backward from ideality. In front of cautiousness, above acquisitiveness, and below hope, if we succeed in proving satisfactorily, what are the functions of the above organs. Mesmerism will indeed have been a boon to mankind, if it possess no greater use than to enable us to prove what are the primitive faculties of the human mind.]—ED.

To the Editor of the People's Phrenological Journal.

SIR,—I beg to refer your readers to the conclusion of Mr. Burke's 3rd lecture, reported in No. XX., of your journal, page 234. Mr. Burke here attempts to establish a very extraordinary position, which, if true, is certainly of great practical importance, and which, therefore, deserves attentive consideration. It has been always hitherto maintained as a fundamental principle, that every specific mental faculty has an inherent tendency to action in relation to its size and temperament.* This principle Mr. Burke altogether rejects, in so far as it applies to the intellectual faculties, which he contends do not spontaneously start into activity, but are either set in motion by the presentation of their appropriate objects, or are stimulated into action by the organs of the feelings. Further on, however, Mr. Burke assumes a bolder tone, and at length asserts point blank, that "it is an utter absurdity to maintain that any organ can produce a desire of its own action, or seek gratification;" that "when at rest an organ cannot move itself, or excite itself, for it is a piece of mere matter, and all experience, and all philosophy, tell us that matter is essentially inert." It is really surprising that Mr. Burke can coolly sit down and make such a statement as this. Supposing it to be capable of demonstration, what becomes of motion? It is evidently impossible. But if organic matter be essentially inert, *what is* the efficient cause of mental activity, and where does it reside? According to Mr. Burke, not in the body, for that is mere matter, and certainly not in the mind, for the same authority expressly says, that the action of the mind is never prior, but always subsequent, to organic action. Where then is the *primum mobile* to be found? *Not in the inertness, but in the inherent active qualities of matter.* Every thing of which we are, or can be cognizant, consists of matter or its qualities and attributes. All matter

* This rule, of course, does not exclude the influence of one faculty, or class of faculties over another, nor the influence of external circumstances.

is subject to some degree of change, but the law of organic matter in particular, is ceaseless motion, decay, and renovation.

Now it clearly behoved Mr. Burke, before making a violent attack upon one of the elementary principles of phrenology, to have been prepared to prove its incorrectness in something like a satisfactory manner. Such, however, does not appear to be the case. Here is his elucidation of the causes of mental activity. I quote from page 237. "Whenever an organ passes from the state of rest to that of motion, it is because it it has been acted upon, either by external nature, through the medium of the senses, or, by pre-existing motions in some of the internal organs." With all deference to Mr. Burke, I must be permitted to say, that the latter part of this statement, which involves the point at issue, is singularly vague, loose, and unsatisfactory. Mr. Burke, evidently, admits the existence of internal, as well as external causes of mental phenomena, but the *modus operandi* of the former is so ill defined, that it might as well have been left without any definition at all. The organs are supposed to be in a state of rest, and are to be excited into activity by some internal causes. What these internal causes may be, we are not informed. Mr. Burke, indeed, talks about the intercommunication of action between the different portions of our organism, but he explains himself no further, although he partly recapitulates his former statement, in rather different terms, at page 238. "The intellectual organs are not called into action by any spontaneous agency, but they are excited on the one hand by external nature through the means of the senses, and on the other by the organs of the feelings." Still we are left in the dark as to the ultimate internal cause of cerebral excitement. The question is whether it exists in the brain itself or not. With respect to the intercommunication of action above referred to, it should be observed that it is quite consistent with the principle that the organs of the brain are spontaneously active. This principle Mr. Burke pronounces glaringly absurd, but he surely ought to have known that in opposition to opinions universally received among phrenologists, something more convincing than mere assertion would be required. It is generally understood, that by virtue of a law which the Creator has impressed upon the physical constitution, every organ or faculty, after a certain amount of activity, becomes fatigued, and lapses into a state of comparative inaction, but having been refreshed by that degree of repose which is essential to its nature, and by the accession of fresh energy, it employs itself as before, in the performance of its appropriate function. The internal cause of action or inaction, with reference to any of the mental faculties, is simply the presence or absence of a sufficient amount of that nervous fluid which is secreted in the brain during its period of repose, for the purpose of re-awakening its powers and infusing new life into the organic system. Physical or mental exertion exhausts the nervous fluid, and in proportion to the extent of exhaustion does the brain become mentally passive and insensible to any ordinary impression. With regard to the activity of particular organs of the brain, when not produced by the presentation of any external stimulus, it is found that the largest or most frequently exercised are predominantly active, inasmuch as a greater secretion of nervous influence takes place in those organs. The intellectual organs being small, in comparison with the organs of the feelings, and, probably, differing in structure and temperament, are not nearly so liable to spontaneous action, nor is the pleasure derived from their activity equal to that which arises from the feelings, either in intensity or amount. But to affirm, with Mr. Burke, that they are excepted from the operation of that law which accompanies the legitimate exercise of a power or faculty with pleasure, seems to me alike contrary to reason and fact. Mr. Burke does not deny, indeed, he expressly admits that the improper or immoderate exercise of the intellectual organs is followed by pain or punishment, but the converse of this proposition he altogether repudiates.

Moreover, it appears directly contrary to analogy to assume that the organs of the external senses, so nearly allied to the other intellectual organs in their nature, should, nevertheless, differ so materially in their character and mode of operation. It is not necessary, however, to expose the fallacy of such a notion as this. Mr. Burke is kind enough to save me that trouble. He says, "the organs of the external senses evidently produce perceptions and recollections, and also partialities and antipathies. This is easily seen in the case of colours, sounds, odours, &c." Here Mr. Burke altogether gives up this part of the argument. With reference to the perception of colours, every one is aware that it belongs to the intellectual organ of *colour*; certainly the external sense of vision takes no notice of any colour whatever. And with reference to sounds, it will be generally agreed that the pleasure derived from hearing a mere noise is slight indeed, but, when on the other hand, sounds are produced of a melodious quality, and in conformity with the rules of musical progression, the auditor, if he possess a good development of *tone*, never fails to experience very considerable gratification. Thus, it is found that a distinct sensation of pleasure follows the action of two, at least, of the intellectual organs, and that, according to Mr. Burke's own showing. It may be further observed that, it is a generally recognized principle that the legitimate activity of any and every power or faculty, in a normal state, is the source of direct and positive enjoyment; while, on the contrary, the prolonged inertness of a well-developed organ is productive of pain or uneasiness, and the object of this arrangement appears to be to secure, to a certain extent, that proper exercise of all the faculties, without which they would not be in a condition to perform their peculiar functions. With respect to the spontaneous activity of the intellectual organs, it is a question of reason and fact. The brain is known to be the origin of every mental perception and

affection. Suppose an impression originally produced by some external object, to be suddenly reproduced in the mind, to what internal cause can this phenomenon be referred, if not to the spontaneous activity of the organ or organs which first received and recorded the impression? Mr. Burke's apprehension that, in that case, the organism would give way, and insanity and death supervene, seems to me without sufficient foundation. It is well known that a certain amount of excitement, within a specific period, will weary any organ, and render it, to a considerable extent, insensible to internal or external stimuli. The remedy, therefore, naturally arises out of the evil when it has gone to this length, but if powerful motives still impel the tired faculty to action, a sensation of acute pain quickly follows, which seldom fails to produce the intended effect. With regard to the question of fact, innumerable observations prove that different individuals have evinced a decided passion, so to speak, for drawing, colouring, music, sculpture, mathematics, mechanics, and other matters, the liking for which depends upon a particular intellectual endowment, and this, even under circumstances which would have induced them on the score of feeling, to disregard such subjects altogether. And, on the other hand, many individuals, who have been forced by the authority of others, or the pressure of circumstances, into studies and occupations for which they were naturally unfitted, after unwearied attention and long continued perseverance, have, at length, finally abandoned them, in utter disgust. The delight which certain individuals experience in particular intellectual pursuits, the indifference felt by others, and the absolute aversion of the remainder, admit of no other explanation than is to be found in the fact, that a large intellectual organ readily receives any impression from without, and reproduces it with facility, its action being accompanied with a sensation of enjoyment and gratification; while, in the instance of a small organ, the reverse is invariably the case.

Having stated the reasons which induce me to disagree with some of the opinions advocated by Mr. Burke in this lecture, it remains for your readers to judge of their merits, and for Mr. Burke, himself, to enter into any further explanation, which he may think necessary or proper.

I am, Sir,
Your's, most respectfully,
HENRY D. RICKARDS.

London, Aug. 25th, 1843.

TO CORRESPONDENTS.

A Subscriber.—We have heard well-attested cases of disease being contagious under the action of animal-magnetism. A particular friend of ours magnetised a lady, and relieved her of a severe cholic, and passed it to another party. It is well, after operating for disease, to wash, and walk in the air previous to other operations.

W. S.—Must excuse us. No promised amount of support will induce us to promulgate sectarian views. If we cannot stand nobly, at least we can fall so.

R. I.—Will our friend favour us with the address we are to send his letter to. The remarks upon the publication in question are comprised in about one and a half line. Will not our friend aid us in the collection of facts of general use, and be content to quietly, but effectually serve a good cause? Is he not phrenological enough to understand how much the love of variety, excitement, and notoriety, has had to do with his communication? Let us now work for a general end.

E.—We have not received the papers on benevolence and destructiveness. The combinations of faculties, is a subject requiring great power and experience to fairly grapple with, but one of the most important. We should be glad of papers on the subject.

W. Cook.—It would not come within the sphere of our journal to publish tales, however bearing on the subject of phrenology.

E. F.—Yes; we will call on any one afflicted as described, and try the effect of magnetism.

Eliza.—Let us see the head.

A Learner.—Study Gall's works. The opportunity will be afforded by the publication of the "Phrenological Library."

A Mother.—The education—that is, the training of a child, should commence at its birth, if not before. The most important point that can engage the attention of man, is the production of beings capable of receiving the highest training. Education is only secondary—the primary object of production is totally neglected, as regards human beings. Not so of pigs and bullocks—their kinds are much improved—attention to this subject would, in a few generations, change the whole system of society; human beings would be of a higher class; happiness and virtue the general habits of the world.

M. A.—It is not understood that acquisitiveness may be gratified by accumulating knowledge; it is believed to have reference to real existences: implements, books, apparatus, may be collected by acquisitiveness, to aid the mental powers, but it is a propensity, and not an intellectual faculty.

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A COMPLETE SYSTEM OF PHRENOLOGY.

(*Continued.*)

In an essay upon this faculty by Mr. Scott, published in the Transactions of the Phrenological Society, the following passage occurs, with which, we shall conclude this portion of the subject. After describing the combined activity of this faculty, with the moral and intellectual powers, he continues;—"It may be said, that if all mankind were guided in their conduct by motives of uprightness, and benevolence, there would be no occasion for the exercise of such a power as this, nor for any concealment, either in our thoughts, or our designs. A world so constituted might, no doubt, be extremely agreeable; but it would be a very different world from that in which we are destined for the present to reside; and, as the world is now constituted, there is not a power or a faculty of the mind, which we possess, of more eminent and signal utility, than is secretiveness. Without it, where would be the confidence of friendship, the proprieties of social life, the delicacy so proper in the intercourse between the sexes, and the comforts of domestic privacy? It is this, when duly regulated by the higher sentiments, which gives to each individual his separate title to consideration and respect, and which enables him to act his part, and to fill his particular niche in society. A man altogether without secretiveness, who gave utterance to every thought and to every feeling as it arose in his mind, though possessed of every other mental quality, in a state of absolute perfection, would appear to us in the light of a fool, and a nuisance. Were it not for this power, there would be no merit in honesty and sincerity, nor any thing like what we now understand by dignity of mind, or propriety of conduct. Society would, without it, lose most of what now constitutes its chief interest, and would be like a game, where all the cards were spread open on the table. In short, to explain all the uses of this power, would require a volume; and many volumes might be written without explaining fully. Enough has been said to shew, that it is a power of the very first importance.

EXAMPLES.—Napoleon had this organ very large and active. Sir Walter Scott says of him, "When he thought himself closely observed, he had the power of discharging from his countenance all expression, save a vague and indefinite smile, and, presenting to the curious investigator, the fixed eyes, and rigid features of a marble bust." Sir Walter, himself, has a striking example of the power of this faculty, when urged on by interest. It is mentioned in a biography of Sir Walter, that when asked by the Prince of Wales, if he were not the author of the "Waverly Novels"? he, in spite of his servile loyalty, declared, upon his honour, he was not,—and a few months after, was publicly honoured in the theatre, as the author,—but the time had come, when it was politic to withdraw the mask supplied by his large secretiveness.

It is large in all actors, writers, and artists, who have succeeded in depicting passion, feeling, and what may be called states of the mind; and, generally, in proportion to the predominating feeling in their own constitution, do they excel in delineations in their works. The character of Louis XI., in Scott's novel of 'Quentin Durward,' is a perfect embodying of the secretive propensity. The king, we are told, was calm, crafty, and profoundly attentive to his own interest. He was careful in disguising his real sentiments, and purposes from all who approached him, and frequently used the expressions,—"that a king knew not how to govern, who knew not how to dissemble; and, that for himself, if he thought his very cap knew his secrets, he would throw it into the fire." Like all astutious persons, he was as desirous of looking into the hearts of others, as of concealing his own. This is completely phrenological, but Sir Walter did not believe in the science. Persons with large secretiveness, cannot bear to think that any one, has the power of reading their inmost thoughts; they generally dislike phrenology.

Dr. King, in his *Anecdotes of his own Times*, (page 237) gives a remarkable case of powerful secretiveness. An individual, named Howe, left home one morning,—wrote to his wife that he should be obliged to go to Holland, and stay for about three weeks. He remained from home seventeen years,—but never resided out of the neighbourhood,—keeping his wife, by a variety of stratagems, under his eye. He attended the same church, and saw her daily, and, although, an act of parliament was procured, believing him dead, to settle his estate—although he took interest in the votes deciding the question—he did not appear. He never could, or would assign

any reason for this conduct, which could have only resulted from morbid secretiveness. Shakspeare must have had this organ large, and he depicts it plainly in many of his characters. That beautiful scene, in "King John," in which the monarch wishes to induce one of his courtiers to murder the prince, embodies so perfect a delineation of secretiveness that, well known, as the passage must be, we shall be pardoned for quoting a portion here, as an illustrative example.

KING JOHN—I had a thing to say, but let it go!
The sun is in the heavens, and the proud day
Attended with the pleasures of the world,
Is all too wanton, and too full of gawds
To give me audience. If the midnight bell
Did, with his iron tongue and brazen throat,
Sound one unto the drowsy race of night;
If this same were a churchyard where we stood,
And thou possessed with a thousand wrongs;
Or, if that thou coulds't see me without eyes,
Hear me without thy ears, and make reply
Without a tongue, using conceit alone,
Then in despite of brooding, watchful day,
I would unto thy bosom pour my thoughts.
But, ah! I will not. Yet—I love thee well,
And by my troth, I think—thou lov'st me well.

HUBERT—So well that, what you bid me undertake,
Though, that my death were adjunct to the act,
By heaven I'd do it!

KING JOHN—I know thou would'st!
Good HUBERT, HUBERT, HUBERT,* throw thine eye
On yon young boy. I'll tell thee what, my friend,
He is a very serpent in my way;
And wheresoever this foot of mine doth tread,
He lies before me. Dost thou understand me?
Thou art his keeper.

HUBERT—And I will keep him so,
That he shall not offend your Majesty.

KING JOHN—Death.

HUBERT—My Lord!

KING JOHN—A grave.

HUBERT—He shall not live.

KING JOHN—Enough—I could be merry now—
Hubert, I love thee
Well. I'll not say what I intend for thee—
Remember.

Mrs. Siddons had such control over her feelings, that she could cause the blood to flow from, or rush to the surface of her body, making her face to change, from deadly pale, to deepest crimson, or *vice versa*, and could wet her cheeks with artificial tears, not scanty drops, but in copious floods. This power, in players, is noticed by Hamlet, who exclaims, when writhing under his own woes, and at the same time reproaching himself for want of action, the result of his own over-weening cautiousness:

Is it not monstrous that this player here
But in a fiction, in a dream of passion
Could force his soul so to his own conceit,
That from her working all his visage wanned,
Tears in his eyes, distraction in his aspect,
A broken voice, and his whole function suiting
With forms to his own conceit? And all for nothing—
For Hecuba!—What's Hecuba to him?

* The lingering and repetition here, before he masters secretiveness enough to declare his purpose, is very fine.

The intellect is merely instrumental in carrying out the dictates of the feelings, unless thoroughly enlightened as to the consequences,—hence, we often find intellect tending only to make the more thorough villain. When it is forced by the propensities to serve them, there is no conceivable extent, to which the abuse of this feeling (secretiveness) may not be carried, when aided by a powerful intellect.

Iago and Richard the Third are striking examples. The latter declares his own power for evil. He says;—

For I can smile, and murder while I smile;
And cry content to that which grieves my heart,
And SUIT MY FACE TO ALL OCCASIONS.

This organ is generally relatively larger in females than males; and, in accordance with this arrangement of nature, we find many of the conventionalists of society, poets, and satirists, who have noticed the abuse of this power in women, have said, that—

"Women when they list can weep!"

This is not true of all, though, doubtless, they can restrain their feelings, if not assume false ones with great facility. They love, at sight, as well as males, but they must not "tell their loves," nor must woman "unsought be won," and to adapt them for these duties, they are supplied, by nature, with large secretiveness, to enable them to restrain the manifestations of their feelings. We are told that *Sampson's* wife wept before him seven days, before she drew from him the secret of his riddle, when she betrayed him to his enemies. This only shews that abandoned and unprincipled women, in all ages, have used the weapons nature has provided them with, sighs and tears, scorns and caresses, rage and sobbing, to overcome man's much vaunted strength and wisdom; and few indeed, but have been made as instruments for them to play with, who have ventured within the range of their wills. It is easy to boast of strength, and laugh at others for being gulled, when at a distance; but experience shews that no amount of strength has been able, at any time, to resist the allurements of a loved one, when she is acting either for our good or ruin, under the influence of powerful intellect, and secretiveness. This organ is largely developed in the majority of criminal heads which have been collected. It is large in the Peruvians, and travellers describe particularly their tendency to deceit and stratagem. It is larger in the English, German, and Scotch heads, than in the French and Irish. Examples could be adduced from men in all nations,—warriors, statesmen, priests, and orators; but this portion of the subject will become one of great interest to all readers who understand phrenology.

(*To be Continued.*)

MR. ATKINSON ON THE FUNCTIONS OF THE CEREBELLUM.

(*Continued from page* 363.)

But I determined to test each point in every particular way, and to exert myself to find other similar cases. And I have not laboured without success. The whole has been confirmed, and nothing can be more satisfactory. I have proved the existence of these organs, and any one else may do the same. The following are the means I have used, the confirmation of similar cases of inward consciousness having no mental or physical sympathy whatever with myself.

By exciting those parts in other mesmerised persons, and observing the effect. Again, by asking the patient, in not very perfect cases, of what they have been dreaming, when I had excited muscular action. For instance, they will say, "I wanted to break something, or knock some one down, only I was afraid of injuring them." This is clearly distinct from destructiveness. In these cases I could not excite destructiveness or combativeness. I have always found the dream correspond with what I have excited. I have excited these powers in children in their ordinary sleep, and caused them to rise and perform certain movements, and then to lie down again, without waking. I can produce catalepsy by exciting one power, and remove it by touching another.

In many cases you may produce deeper sleep by exciting muscular sense, and sooth muscular irritation by holding the hand over these organs.

Fatigue will cause pain in the muscular powers of the cerebellum; in fits, pain is often experienced in these parts of the head.

The action of laughing causes pain in the cerebellum.

A girl, who had her arm taken off at the elbow, and the stump moving violently up and down for 18 months, had an intense pain in these organs. When I stopped her arm by mesmerism, the pain ceased, but returned in different points, corresponding with the particular power under excitement. When any of her functions are disordered, the effect of an issue, the disease in the joints, or in the bone of the stump, &c., she always has experienced an intense pain in the centre of the cerebellum, which seems to go out under firmness, (the organ of consciousness) and behind the eyes, but when she has pain in the head from over-exertion, or the stump moves, or from the action of the nerves at the end of the stump, feelings as though the fingers of the hand which had been removed, were contracted, then the pain is in the side of the cerebellum, and seems to affect a part beneath and between veneration and benevolence. And it is curious that these points, where these pains are felt, are the most sensitive parts to mesmeric action; the top of the eyes, between benevolence and veneration—at firmness rather in front, and in the cerebellum, a fact which is very curious and important, and which I do not think has been observed before.

From the situation of the cerebellum in the head, with reference to the muscular powers, and its connection by nerves with the other powers and with the spinal cord.

From the action of the hand, the natural language of the muscular powers. I have seen persons pulling with one hand, and holding the back of the neck with the other.

By causing certain strained actions in the limbs, and by exciting the spinal marrow, asking where it is felt in the head.

By exciting these powers in the brain, and asking where and in what sensation is felt, and how this alters the condition of the body, and which portion of the spinal cord is affected. And again, whilst exerting an organ by one metal, another metal would destroy the effect, whereas no will of mine, with the same metal, would do any thing but increase the effect. Touching muscular action produces catalepsy, a drop of water or breathing on the organ reduces it instantly, producing catalepsy, giving a sensation or pain in the organ. When the patient cannot feel you touch them, or press on any part of the head, and they are quite insensible, touch muscular sense, and if susceptible, they feel the pressure on this or any other part instantly. Touch the central organ and they feel pain; remove the finger and they are again insensible; heat and cold are felt in this part. A lady who when mesmerised becomes cataleptic, and rigid, but curiously retaining entire consciousness, and whom it was always most difficult to relax again—on breathing behind the ear she was relaxed instantly. A boy who had one eyelid closed, so that he could not open it for some days, being in a partial mesmeric state, had a pain in muscular sense. Another lad, who had been deaf and dumb for some months after a fit, with great pain in the cerebellum, and when mesmerised, greatly excited to hit his head against the floor, and twist about continually. I put my hand over the cerebellum, and he became quiet, whilst touching any other part excited him. In ten minutes afterwards he was made to hear and speak as well as ever he could in his life, and said that he remembered feeling relieved on a hand being placed on the back of his head, to which his quick recovery may at least be partly attributed.

Lastly. I have observed a multitude of cases of extraordinary muscular and functional power in children and in grown-up persons, and have found in every instance, these organs corresponding in development with the powers of the individual. And so on I could multiply the proofs of the reality of what I have advanced, and relate cases and facts, until the evidence swelled into a volume, and proof became overwhelming. It appears to me that nothing is more clear, or that you may confirm so certainly as this, in the whole range of science; and here I shall leave the matter. For the present I shall abstain from the philosophy of the question, until the simple facts become fully established, when I shall have something more to advance upon the subject, which I trust will be considered at least as im-

portant as that which I have communicated in this paper. These discoveries have beautifully confirmed those of Sir Charles Bell. Here are organs for motion, and others for feeling. If I excite those for motion or for feeling, and ask which part of the spinal cord is affected, in the one case, it is described as a quantity of long nerves in double column, united together in front, and in the other as those in the back, corresponding with what is known to be the fact, but of which these somnambulists were quite ignorant. In conclusion, I may add, that from the first I was impressed with the importance of this enquiry as far exceeding every other. What I have done in this matter has been with the sacrifice of much time. I have laboured diligently and carefully in the cause of truth, and I trust not altogether without success, and if I can only in the end reflect, that I have been able, in some measure, to arrest the cant and the prejudice of ignorance, and to advance the knowledge of man, it will ensure me an enduring gratification which no worldly reward or position could have afforded. But there is neither merit nor demerit in what we do: we are each but working as our faculties impel us: we deserve neither reward nor punishment, nature does every thing. We are part of nature, but instruments in the hands of providence, working out the great ends of creation. But to learn wisdom, and to do good, is the highest of all delight, and to this end should every human being aspire. There is power enough, even but in one new truth to work out the mightiest revolutions over the world, and against which armies and senates, and priestly authority can avail nothing. Truth is ever glorious and eternal. It is in vain we strive against it. Phrenology is true; mesmerism is true; mesmero-phrenology, is true; and what I have now advanced is true; but I proclaim it not with the pride of discovery but with the sense of its truth and worth, and with the confidence of knowledge; for truly, now may the mesmerist and phrenologist exclaim with Lord Bacon,—"We have held up a light in the obscurity of philosophy, which will be seen centuries after we are dead."

After Mr. Atkinson had read his paper, Dr. Elliotson rose and said, that he had never excited the cerebellum in any of his patients, for he had been anxious to abstain from any course which might at all be considered incorrect in reference to his mesmeric patients, but that Mr. Atkinson was quite right in having done so, having first received an intimation of the situation of these powers from the revelations of an extraordinary somnambulist having the curious power of internal vision and consciousness, and a lady of undoubted character, and that it was but just to Mr. Atkinson to state, that about ten days ago, when he had several patients sleeping, Mr. Atkinson came in, and without previous intimation or speaking, touched some part of the cerebellum of one of the patients, and the arm immedidiately rose, became rigid, and the fingers closed, and that by simply breathing on the spot which he had touched, the arms were instantly relaxed. There could be no suggestion or sympathy in this, for the patient had never manifested any phenomena whatever, but simple mesmeric sleep, and was quite unimpressible in every other respect. Mr. Atkinson then tried another patient, and a similar result ensued, only that the arm rose, and became cataleptic, without rigidity, and since which these patients have remained cataleptic. Mr. A. tried a third patient, a somnambulist, and who also exhibited some points in mesmero-phrenology, and obtained a similar result on the muscular power; but in this case, there being a total insensibility to pressure or touch, whether the pressure were on the head or the hand; but on pressing on another part of the cerebellum, (muscular sense,) she felt the pressure of touch, on that or any other part, instantly; he removed his finger from the organ, and she was again insensible. Dr. Elliotson thought it right to state thus much in justice to Mr. Atkinson, and in confirmation of his views.

Dr. Engledue related a case which seemed to confirm, in some measure, the organ which Mr. Atkinson called muscular force.

Some objections having been raised by other members, and answered, Mr. Atkinson said, he hoped that no expressions in his paper had conveyed the idea, that he wished to press these facts and opinions on the meeting. He merely had brought to the meeting the result of his labors. He had explained the different means which he had used, and the great number of ways in which he had tested each point which he had advanced. Let others go to nature, and enquire for themselves if he be right or not. Nature is the source of all truth, and let us enquire here first, that our opinions or objections may have weight, and be saved from the guilt of indolent error, from injustice, and those worst of sins—the sin of presumption and the dogmatism of ignorance.

EXORCISING THE DEVIL.

Strange as it must appear to all, the fact is worthy of record, as shewing the general civilization of the nineteenth century, that an account has just appeared of a priest driving a devil out of a girl. The operator and recorder is the bishop and apostolic vicar of Luxemburg, M. Laurent. The account has appeared in several of the continental papers, copied from a pamphlet published by the rev. wrestler with Satan; we should offend our readers, by giving a detailed account of the affair—a few extracts will shew the brutal ignorance of the people, and the worse cupidity of the priest. It is said "During the exorcism, the devil succeeded several times in diving into the very recesses of the poor possessed girl, which allowed her physiognomy, to assume an angelic expression—at the words "*sancte Nichaelis.*" The devil roared and foamed with rage, and in his despair, cried out "the archangel drove me out of Heaven, but I am archangel as well as he." Upon being ordered to leave the girl, the devil takes advantage of the priest, being a quarter of

an hour too late, in repeating some words, and declares "he will not go to-day;" but at length, capitulates and promises to give up possession to-morrow, at 9 o'clock; but not liking to be turned adrift on the world, begs to be allowed to enter into a jew; but the inexorable priest orders him to return to the abyss from which he came—this makes the devil roar like a lion; this is effected by holding a cross over his head, which contained a particle of the true cross. At last, upon being quietly assured he must not take up his residence, even in a jew, but go to hell to burn for ever, he weeps like a child; but a voice is heard, as if ascending from the centre of the earth, the girl is restored—the devil is gone; and so the farce ends by chanting "Te Deum,"—a procession enters, and the scene changes without any blue fire.

PHRENOLOGICAL DEVELOPMENT.

(From the American Phrenological Journal.)

CHARACTER OF DANIEL WEBSTER,

With Portrait.



THE phrenological developments of a man whose powerful intellect has rendered him as conspicuous at the bar, and in the councils of the nation, as any other individual, cannot but be particularly interesting and instructive to the phrenologist. In some respects he stands unrivalled, and even unequalled, both in his head and character; and thereby furnishes one of the strongest proofs of the truth, and illustrations of the principles, of phrenology that can any where be found.

The likeness which accompanies this number, is probably the best portrait of him ever published. For some reason, no portrait of him ever before published much resembles him; but this will be found very striking and characteristic. The true majesty of expression peculiar to him, is here forcibly represented; as is also that tremendous *power* which appears as well in his face, as in all his intellectual productions. Its history is as follows. On examining professionally the head of a talented female artist in Boston, and dwelling particularly upon her talents for drawing and painting, I was taken up into a painting room, and shewn samples of her paintings as an illustration of the correctness of my phrenological conclusions. Among other minature likenesses shewn me, was one of DANIEL WEBSTER, which struck me as so infinitely more correct than anything I had ever before seen of him, that at considerable expense I obtained a copy from which this was taken. Of the original, Webster remarked, that it was the *only likeness* of him ever taken, and this is an accurate copy from that, unless it be the mouth.

In point of size, Webster is large every way—tall, yet not slim, but heavy, and indicating extraordinary *power* throughout. He is remarkable for physical strength, and has a size and power of muscle rarely found, as well as one of the very best of muscular and osseous systems. His *vital* apparatus is also extraordinary. His chest is deep and capacious, his shoulders broad and square-built, and abdomen large.* His weight, I should judge, is two hundred and fifty; yet there is no loose flesh or undue degree of fat; but his flesh is unusually solid and compact.

This evinces great power and compactness in the *brain* also. Neither body nor brain are sprightly or active, but the grand characteristic of both is *strength*, *power*, *force*, and *weight*. Hence, he is great only on great *occasions;* but is good for little in a small sphere. He is not the race horse, remarkable for speed, but the *draught* horse that will haul two tons right along through mud and snow drifts. Without some powerful motive to wake up and call forth his tremendous powers, he will accomplish very little, but goaded on by a powerful stimulus, he will carry all before him.

His brain measures *twenty-four and one-fourth inches* around eventuality and philoprogenitiveness, one of the very largest measures ever recorded. I have never seen a healthy brain of equal size, and doubt whether any head can be found endowed with an equal volume of brain. And then his brain is so well supported by his great chest and powerful physiology, that it is supplied with all the energy it can expend, and will sustain him best in a long-continued and tremendous effort. Such a brain would enable

* When the abdomen is small and slim, it indicates that the EXPENDITURE of animal life is greater than the re-supply; but when it is large, there is a superabundance of it. Hence, consumptive and dyspeptic patients, and also those closely confined within doors, such as clerks, etc., will generally be caved in front, and as though the intestinal canal were straight. Such should remember that they are EXPENDING vitality faster than they are MAKING it.

its possessor to acquire and maintain an extensive and commanding influence in society, and even in the nation—an influence much greater than it is supposed to be—and to sway the minds of vast multitudes, as well as to feed those minds. A man endowed with such a brain, would be the founder and arbiter of his fortunes; would be *self-made*, and rise to eminence in spite of almost any difficulties that might impede his advancement to greatness and renown.

The various parts of his brain are well supported, so that he has few weaknesses or excesses. His organs of firmness, self-esteem, combativeness, and destructiveness, are prodigious; hence his *force* of character. Every thing gives way before him. His decision of character is so great, that, but for the influence exerted over it by his reasoning powers, it would become downright obstinacy; yet as it is, it only produces indomitable a perseverance and unyielding resolution. Such an organization will never "give up the ship," nor say "I can't." Self-esteem is much larger than approbativeness, and hence he is *very independent;* stoops to no one—never minds the speeches of the people, and pursues a straight-forward, independent course, uninfluenced by praise and censure, and regardless of advice. His large cautiousness may sometimes ask council, but his still greater causality will decide for himself, and then his self-esteem and firmness will do just as *he* pleases. He would never mince matters, nor stand for trifles, nor do a little petty business, nor make money at all, unless by the quantity. Hence, he will never accept a *small* fee.*

Acquisitiveness is small, particularly the forepart, which *hoards* money. Hence, he would be profuse with it, especially since his benevolence is very large. With him, money would *come* easy and *go* easy. He is generous in the highest degree, and even prodigal. No phrenologist who looks at the head of Webster will say that his *motives* are not benevolent, nor that he does not mean to benefit the nation in all he says and does.† Whoever says he has not a kind heart, does not understand the feelings of the man.

Conscientiousness is feeble, and marvellousness is utterly wanting. Hence, he is not likely ever to become very pious, though veneration is full. Small marvellousness with his powerful reasoning organs, will prevent his believing anything till it is incontestably *proved*, and accounts for his not believing in phrenology, namely, because he has not examined its proofs, and will not be guided by the opinion of others. Secretiveness is only *moderate*. He is not a double-dealer, and uses no more policy and management than sound *reason* dictates. He never employs cunning because it is natural to him, but only as a cause in order to produce an effect otherwise unattainable. He employs no low-lived *arts* or *artifices*, but is open, sincere in his professions, candid, and governed by *truth*. His head falls in at secretiveness and acquisitiveness, instead of bulging out and widening rapidly from the external angle of the eye to the top of the ears, as do the heads of some of his associates. Appetite, however, is very strong.

His language is large, which, with his powerful intellectual faculties, enables him to command just the words that express his ideas, and render him clear and forcible. His acknowledged *perspicuity* of expression, results from his large intellectual organs combined with his large language.

The social feelings are all large, amativeness particularly so—as large as is almost ever found.

Mirthfulness is very large, and combining it with his large combativeness and destructiveness, gives him that biting sarcasm, and tremendous severity of invective, for which he is so remarkable. Scarcely any where in any language, will be found as much cutting irony, or as bitter replies, as in his answer to Haines. But *mere* severity *alone* does not characterise him. His bitterness is always the bitterness of logic, and enforced by *reason*. In phrenological language, his mirthfulness combines with both combativeness and destructiveness on the one hand, and with his large reasoning organs on the other.

Ideality is also large, and sublimity very large; striking illustrations of which appear in great abundance in all his public efforts. He sometimes perpetrates poetry, though rarely, because such gigantic *power* of intellect disdains the trammels of verse and rhyme.

His large cautiousness and causality, weigh the whole matter well, and select the *best* means, before decision or action, and then his great firmness, self-esteem and combativeness, stick to and carry out that purpose. Hence, success will almost always attend him.

But his most conspicuous development is, his high, bold, and majestic *forehead*. A larger mass of brain, perhaps, never was, and never will be, found in the upper and lateral portions of a man's forehead, than that contained in his. Both the *height* and the *breadth* of his forehead are prodigiously great. And here, in all candor and sober earnestness, let us ask the disbeliever in phrenological science, if he can behold such a noble, such a splendid forehead, and, in connection with it, contemplate the giant intellect of its possessor with indifference, or without being in-

* A shrewd quaker, in Nantucket, once negociated with Webster to come to that island to plead an important suit for him. Webster would not go for less than a thousand dollars. This the quaker agreed to give, on condition that Webster would consent to lend a helping hand in some other causes to be tried at that court. Webster agreed, and gained the quaker's suit. The quaker then "LET HIM OUT," and CLEARED a cool thousand by the operation, besides getting his own suit without cost. It is needless to add that Webster gained every suit in which he engaged.

† Will not his very large benevolence account for the stand he took in regard to the last war, in his aversion to see human blood shed? If to revolt at the untold miseries and horrors occasioned by wars, and to try to prevent them, be a weakness, it certainly errs on the side of humanity, and is infinitely more commendable than to have encouraged the war for the sake of glory connected with it. Martial ambition is ANIMAL ambition.

ternally convinced of the truth of, at least, the fundamental principles of phrenology? Does the Almighty architect produce such magnificent specimens of workmanship for no purpose? Can it be, that the front heads of a Webster, a Franklin, a Sully, a Jeannin, a Bacon, a Socrates, mean nothing more than those of the most ordinary individuals? Could the observing of all ages be permitted to stand forth and reply to these interrogatories, in the language of fact and demonstration, one and all of them would thunder out a *negative*; and, let it be borne in mind, that this negative is a *full admission* of the fundamental principles of phrenological science; or, in other words, the intelligent of all ages and of all countries, *as far as observation has enlightened them upon the subject*, have believed in, and taught, the doctrines of phrenology.

But, to return. It has been stated, that the one grand and striking phrenological feature of Daniel Webster's head—that which towers above every thing else, is his enormous development of the *reasoning* organs, or, more especially, his *causality*. And here phrenology puts the question right home, most direct and pointedly, to its opponent. For what is Daniel Webster most distinguished? No one will deny, that it is for gigantic *reasoning* faculties—for his deep, logical, and original powers of thought, and comprehension of first-principles, by which he is enabled to grasp the most formidable subject, and pour forth such a torrent of mighty arguments as to confound and overwhelm his most daring adversaries. Go, then, and *measure* the causality and comparison of Webster, and account for the astonishing coincidence between their enormous size and the giant strength of his ratiocinative powers, on any other than phrenological principles—*if you can*—if you *cannot*, you *must* admit that phrenology is TRUE.

Many other developments of his head are striking, particularly his language and ideality: and, hence the grandeur and the beauty with which he often clothes his burning and brilliant thoughts.

In Henry Clay, the reasoning organs are large, but the perceptive and semi-perceptive are still larger: and, accordingly, in all his great efforts, we see a greater display of matter-of-fact, statistical, and business talent, than in Daniel Webster; and, all this is most strikingly coincident with the difference of development in their respective heads; for, in Webster, the reflective faculties are larger than the perceptive and semi-perceptive. Let phrenological sceptics account for this perfect agreement between the developments, and the respective talents, of these two greatest orators and statesmen living, or give up their opposition.

ANIMAL MAGNETISM.

Mesmer first promulgated the doctrine of animal magnetism in Germany, in 1776. He afterwards went to Paris and announced the discovery, (says Willich in a note to his article on magnetism,) in the following extravagant language, which may yet be realized. "Behold a discovery which promises unspeakable advantages to the human race, and immortal fame to its author! Behold the dawn of an universal revolution! A new race of men shall arise, shall overspread the earth to embellish it with their virtues, and render it fertile by their industry. neither vice nor ignorance shall stop their active career; they will know our calamities only from the records of history. The prolonged duration of their life will enable them to plan and accomlish the most laudable undertakings. The tranquil, the innocent gratifications of that primeval age will be restored, wherein man laboured without toils, lived without sorrow, and expired without a groan! Mothers will no longer be subject to pain and danger during their pregnancy and child birth; their progeny will be more robust and brave; education's now rugged and difficult path will be rendered smooth and easy; and heriditary complaints and diseases will be for ever banished from the future auspicious race. Parents will impart to them the activity, energy, and gracefulness and demeanour of the primitive world. Fathers, rejoicing to see their posterity of the fourth and fifth generations, will only drop, like fruit fully ripe, at the extreme point of age! Animals and plants, no less susceptible than man of the magnetic power, will be exempt from the reproach of barrenness and the ravages of distemper. The flocks in the fields, and the plants in the gardens, will be more vigorous and nourishing, and the trees will bear more beautiful and luscious fruits. The human mind once endowed with this elementary power, will probably rise to still more sublime and astonishing effects of nature. Who, indeed, is able to pronounce with certainty, how far this salutary influence may extend?"

CORRESPONDENCE.

(*From a Correspondent to the Medical Times.*)

PARIS, July 26th, 1843.

MESMERISM IN PARIS.

"The last number of your journal contains a long extract taken from a recent work by Edwin Lee, Esq., on the subject of animal magnetism. I should have allowed this to pass in silence but for your comments on the subject, which seemingly tend to encourage further enquiry.

"I have had the advantage of seeing a very large number of mesmeric experiments; some in London, by Dr. Elliotson, and others in Paris, by Messrs. Ricard, Lafontaine, some female magnetisers, and, subsequently, by M. Marcillat. I have witnessed so much diversity in the results at different times, that for a very long period I remained a passive observer, neither able to believe, nor inclined to disbelieve, much of what I saw. My object has been to discover the truth, determined not to take anything for granted; but at the same time *fairly*, and with as little prejudice *as possible*, to observe facts, and be guided by them alone. I never magnetised any one: I do not

know if I could do so, neither do I wish to be thought a supporter of this strange science, *if science it be*. I have submitted myself more than once to M. Lafontaine's manipulations, desirous to be thrown into the magnetic sleep, but without effect. I have refused to see nothing that could throw light on the matter, but latterly have rather lent myself to all that was calculated to elucidate the subject, for I consider it equally unphilosophic to reject that which can be demonstrated, as it would be to assume what cannot be proved.

When I became thoroughly convinced of the truth of certain mesmeric phenomena, and that some unknown power, was excited between certain individuals, I set about to endeavonr to discover whether or not this influence, exerted in certain cases, could be turned to any useful account, and for this reason, I invited M. Lafontaine to try it on some of my patients, who were past relief by ordinary means.

"He has successively visited with me cases of paralysis, cerebral congestion, deafness, &c., and in no one case have I seen any decided effect. It should be stated, however, that it has so happened that most of those persons were not susceptible of the mesmeric influence, or but very slightly so. I was encouraged to do this by a case narrated to me by persons on whom I can rely, and this is the only instance I have yet seen in which M. Lafontaine has done good, although he occupies himself exclusively with magnetism for that purpose, and I believe him to do so conscientiously. The case is that of a young lady, who, at the age of two and a-half or three years, became deaf, and consequently has been dumb. Her deafness proceeded from measles, or scarlet fever, (I do not at this moment remember which.) She had been taken to many physicians, both in London and Paris, none of whom were able to benefit her.

M. Lafontaine undertook the case some ten or twelve months since, and at the 4th *seance*, she recovered, in part, her hearing, although she is now eleven years of age. M. Lafontaine has been magnetising her, more or less frequently, ever since. I have seen her several times lately, and can bear testimony to the fact, that she now not only hears *well*, and I should say, as well as other people, but articulates tolerably well also; indeed, she can speak freely, and is remarkably quick and intelligent for a child of her age. Whether this case is to be solely, or in part, attributed to magnetism, I know not, but the history of the case is such as should warrant the conclusion. From the trials, however, I have given M. Lafontaine, and the cases, with this one exception, that I have seen at his house, I am inclined to think, that magnetism will not be found of any service in medical cases.

"The insensibility which may be induced in some individuals, may, I believe, be made available in surgery. But to return to the more curious part of the subject.

"The young man Alexis, magnetised by M. Marcillet, is wonderfully astonishing. The whole of the experiments recorded by E. Lee, Esq., and given in your last week's journal, are nothing more, but rather something less, marvellous than I have witnessed myself.

"Last evening he was magnetised before a party of fifteen or eighteen persons, in the house of a lady with whom I am acquainted. He became so lucid, that with few, *very few*, exceptions, he answered every question, and solved every difficulty that was offered to him, and certainly would have convinced the most incredulous person.

"He first played *ecarte* as usual, with his eyes covered, and in the same quick manner as he is accustomed to do, foretold the result of the game, I mean before the cards that were dealt had been seen by any one; with the same facility he picked out of the pack any card that was called for, whilst they lay on their faces, and pronounced without one mistake what the cards held by his adversary were.

"He then had books presented to him, which he read without much hesitation, placed before him in any way,—for instance, upside down, and what was very remarkable, he read the top lines of several subjacent pages on either side of the leaves, which of course, must have been read from right to left, and from left to right—a thing others would find quite impossible on a substance as opaque as the thick leaves of such books as were given to him. A handkerchief was then placed over the open page, but he read just the same. Some gentlemen then wrote on scraps of paper, and folded the same several times—these he read likewise.

"Several small objects of ornament were then enveloped in sundry pieces of paper, which he described with incredible accuracy. Even the inscriptions on small rings, although the rings were wrapt up in thick paper, he also read. He was then requested to *tell* one of the ladies present what complaint she was suffering from, and what would be of service to her in order to get better; he answered immediately, when she was put *en rapport* with him, and *in a very knowing manner*, 'that it was useless his speaking to her, as she was deaf, and would not hear him.' The fact is so: the lady is too deaf to hear any moderately loud conversation.

"He then pointed out to several ladies present, the pains and aches they were subject to; and, lastly, he described the respective dwelling-houses of others who questioned him on the subject; and one lady, in particular, he told where she had been and whence she came, but did not succeed in naming the different parts of the world correctly where this lady had resided; but he told her how long she had been married, and many other singular coincidences which had happened to her during her travels.

"With the exception of colours, in which he frequently erred, he described apartments in which he certainly had never been, with the nicest accuracy, and in minute detail.

"Many other things, far too numerous for me to mention, and much too marvellous to be credited by any one who had not seen some of these super-natural doings, were told by Alexis.

I have often seen him fail to accomplish what at other times he would do readily, but I never saw him so lucid as in this instance, making but very few mistakes, and those, too, but of minor importance.

"This, Mr. Editor, is but a brief, although correct statement of what took place in my presence last evening—phenomena which are perhaps more curious than useful, but which, from their very strange nature, may probably have the effect of making some persons more reserved in forming opinions, at least without an examination, and in preventing others turning a deaf ear to what may eventually prove to be true. What may be the ultimate effect of this, as yet, unknown power (magnetism,) and the resulting consequences on society, I am at a loss to conjecture; but I regard them with fearful apprehension.

"In a scientific point of view, it becomes a matter of great interest. Many of these magnetic phenomena certainly are true; and true, too, on grounds strictly scientific: there is, however, much of it imposition; of this, I am equally convinced—and from the very general manner in which it is now practised in Paris, by all descriptions and classes of persons, I think it is calculated to do an immense deal of harm.

I am, Mr. Editor,
Your obedient and humble servant,
4, *Rue Casteglione.* F. PACKMAN, M.D.

P. S.—I have given you a very hurried account of these magnetic doings, which are becoming of much greater frequency in Paris, with the hope that you will take further interest in the matter. I am no advocate for the practice of animal magnetism, but, I think, after much attentive observation, that it merits enquiry; and ought to be suppressed if no signal benefit is to be derived from it in a medical point of view. Its bad effects are too glaring not to be seen by every one, and on this side the channel it has become a play-thing for young men and women. F. P.

For persons who wish to demonstrate anatomy without having recourse to the human body, the invention of Dr. Auzoux will be exceedingly useful. This ingenious physician has succeeded in making in wax an imitation of the human body, each muscle of which may be removed separately, so as to shew the different layers, the bones to which they are attached, the relation they bear to neighbouring parts, and the movements they produce when they contract. He has followed a similar plan for the internal organs, and by various sections is enabled to describe and point out the different parts of the brain, the eye, the ear, &c. He has likewise extended his investigations to the circulation, and to the nervous system, not only in man, but also in beasts, birds, fishes, reptiles; in short, to all created beings. In a series of preparations, he shews how, as we rise in the scale of animals, the brain increases gradually in size; how the anterior lobes become more and more voluminous as the intelligence developes itself, until, in man, we find them filling out the greater part of the cranium.

MESMERISING AT A DISTANCE.

We insert the following letter as a fact that is worthy of notice. The young lady was aware the attempt would be made, and at what hour; it may, therefore, be attributed to the imagination, although the conviction might be that the result could not be effected. Such experiments tried without the knowledge of the party to be operated on, will be, if successful, conclusive of a still higher order of phenomena, and we shall be glad to be favoured with the results of any similar experiments which may be made by parties engaged in investigating the science. If the effects can really be produced at a distance, the power of the magnetiser appears unlimited, and the amount of suffering which may be removed is positively incalculable. The party, in the present instance, is a young lady who has been frequently operated upon,—of a nervo-bilious temperament, and about twenty-two years of age:—

To the Editor of the People's Phrenological Journal.

RICHMOND, THURSDAY MORNING.

SIR,—I feel anxious to let you know the effect of the magnetic influence on me. Last evening, at 8 o'Clock, I sat in a quiet room alone, when I went into a trance, and awoke again at 9. I did not conceive there could be any effect produced on me, being so far off—however, I could not resist the influence, and felt much refreshed afterwards. I am going to Putney, and shall return in time to repeat the same this evening.

I remain, your's, respectfully, CELIA S. S.

To the Editor of the People's Phrenological Journal.

DEAR SIR,—Your correspondent, Mr. Rickards, has certainly a very inventive turn of mind, but he has been singularly unfortunate in exercising it in my regard. He has found out meanings for me which I never dreamed of, intentions which I never entertained in his regard, and moods of mind the very opposite of what I experienced when writing to him. He accuses me of writing an angry reply, and of making the discussion between us altogether a matter of feeling: reads me an edifying lecture on his own manner of conducting scientific controversies: accuses me of making the distinct avowal, that my love of approbation is in so very morbid a state that any thing which may be said of me, otherwise than complimentary cannot for a moment be tolerated: (where or how I have made such an avowal I am at a loss to conceive) and finally he pities the infirmity of temper, etc., under which I labour, and intimates similar pity for those who have to deal with me. Here is a terrible piece of business! Heaven help me, and those who may have the misfortune to deal with me! I really had no notion that things were in such a shocking state. But let me try to propitiate Mr. Rickards.

In the first place, I can assure him that, so far from being angry when I wrote to him, I was in the best humour imaginable. Indeed, his letter very much amused me. I am sorry now that I was not angry, for I should then have made short work with a controversy that promises to be very tedious. If the letter gave me any annoyance whatever, of which I am not quite sure, it was for reasons very different from any that Mr. Rickards has conjectured. But

certainly it did not put me out of humour in the least; and, I think, it would be difficult to point to an expression in it inconsistent with good humour. Mr. Rickards had grossly perverted my meaning, and made me talk egregious nonsense, and I told him so. I had not the least idea of his having done this intentionally, and I represented it as an unaccountable mistake on his part. Some of his own views and expressions appeared to me extremely absurd, and I told him that too: and, finally, I intimated that my object in writing so fully, was not in consequence of the importance of his letter, but because I wished to give some slight check to the eagerness of a certain class of phrenological correspondents, who are apt to regard a new man as lawful prey, and to pounce upon him in troops, without caution, or ceremony, perverting his meaning, quibbling upon his words, and, to their own great edification, demolishing his most laborious arguments with some absurdity or other. Now, I did not exactly include Mr. Rickards in this class then, at least, but he had certainly adopted their tactics, and I treated his letter without any ceremony, but, to the best of my judgment, without any injustice. This is the whole matter. If, then, Mr. Rickards imagines that his letter gave a moment's uneasiness to my self-love, I can assure him he quite flatters himself. My approbativeness is, indeed, tolerably active, but however it may be alive to a certain order of criticisms, I can assure him its tranquillity is infinitely little disturbed by certain other kinds. Had his letter appeared any where but in the 'People's Phrenological Journal,' I should not, in all human probability, have noticed it at all: but I feel in a manner bound to pay more or less attention to all criticisms appearing in the journal in which I write. Such then, as far as I am capable of understanding my mental condition, was the exact state of my feelings, at the time I wrote, and, I doubt not, it will be very pleasing to Mr. Rickards to find that he may safely lay aside his benevolent anxiety about my infirmities of temper, the morbid state of my organization, and the very critical position of my friends and neighbours. But perhaps, after all, I am deceiving myself. Perhaps Mr. Rickards understands the state of my mind far better than I do myself.—One word more before I quit this topic. I am obliged to Mr. Rickards for his valuable instructions on the subject of "good sense," "good breeding," and "gentlemanly courtesy," but I happen to have notions on those matters, as well as himself, and I am not in the habit of departing from them. The proprieties and courtesies of discussion are, I apprehend, quite relative. Whether I have exceeded legitimate bounds, in the letter in question, must be for others to determine. I fancy, at least, that Mr. Rickards, in complaining of me, has gone very much farther than I have, and, that the first paragraph of his reply is, incomparably, more personal than anything I have written. I now proceed to other matters.

In allusion to my charges of misrepresentation, Mr. Rickards coolly observes, that he has, in almost all cases, quoted my exact words, and made the directest inferences from them; and that he, therefore, leaves it to others to judge between us. Extremely convenient this: especially where proof is somewhat difficult. Mr. Rickards has, certainly, quoted my words; but he has quoted, in part only, the passages he has alluded to. Giving his own interpretation to one portion, and producing the exact words of another, he has, by joining the two, managed to make me utter a multitude of absurdities. I do not charge Mr. Rickards with bad faith in these cases, but merely with blundering.

I have said, in one portion of my lecture, that I would leave very little work for the poor organ of form; elsewhere I have said, that this organ had a great deal to do with forms, and that it perceived the leading element in the complex perception of form. Mr. Rickards appeals to any man of common sense to say, whether there be not gross inconsistency between these passages. I think any one who reads the lecture, with the most trifling attention, must have very *uncommon* sense, to perceive any contradiction whatever between them. Phrenologists have hitherto assigned to this organ the perception of all that can be called form—a vast deal of work, according to my views. I make it perform but a very small portion of that work; but that portion is, nevertheless, very important of its kind. The perception I assign to this organ, is but one out of a great number of perceptions, which I conceive are included in the idea of form, a few only of which I have named. This one alone could never originate the idea of form, but neither could all the others put together do so, without the addition of this one. I surely, then, have assigned this organ "very little work," in comparison with what others make it perform; and yet it must have "a great deal to do with forms," since no form can possibly be perceived without its action. There is great inconsistency here surely! These, sir, were my exact ideas at the time I wrote my lecture. Had I expected to have been subjected to such petty criticism, I might, perhaps have more accommodated my explanations to a certain order of intellects.

Mr. Rickards has, certainly, a most surprising genius for unintentional misrepresentations. He can hardly make a quotation from me without perverting my meaning, even in the plainest passages. I called his definition of form in general, viz., "departure in any direction from a straight line," an absurdity, and I call it so still. He says I state the very same thing myself, "only in a more round-about way, and with a slight admixture of nonsense." This he proves by accusing me of saying, that form —viewing it under one aspect—is embraced in the terms curvature, and straightness. Now, I have said nothing whatever of the kind. In the passage in question, I have merely said, that *one* of the most important points of consideration, in reference to forms, is the *direction* in which the several lines or surfaces tend. That this *direction* may be viewed under two different aspects, and that, in *one* of these, it is embraced in the terms curvature, and straightness. I have no where said that form itself was embraced in these terms, but that *direction*, *one* only of its *many* elements, was so embraced. Really this perversion is altogether unjustifiable. If Mr. Rickards finds my writings so obscure, as it seems he does, why not get some of his friends to explain them to him? Other persons find them very plain.

Mr. Rickards next seizes on the expression, "curvature being only another term for expressing divergence from any given course," and delighted at having, for once, discovered a real inaccuracy of expression, he exclaims, "here is a slip of the pen!" I will spare Mr. Rickards the trouble of reasoning further on this point, and concede to him all the inaccuracy he can find in this passage. But he should, at least, remember that though the expression is ambiguous and imperfect, there is no possibility of mistaking the meaning of the passage. The expression is hasty, but my idea on the matter was the same then as now, and I believe all persons perfectly understand what curvature is, and are also equally aware that it consists in divergence, though every in-

dividual act of divergence is certainly not curvature. I ought rather to have said that curvature was only another term for continual divergence, or something of that sort. Straightness is a continuance in one direction; curvature a perpetual change of direction, a continual diverging. Geometricians have said of a circle, that it was composed of an infinite number of straight lines. With still greater accuracy it might be said to consist of an infinite number of divergencies. In this sense, curvature is infinite, or continual divergence. Had this inaccuracy, such as it is, been pointed out to me, in any other than a controversial spirit, I should have felt grateful for the suggestion. Under any circumstances, I am glad to make a correction. Mr. Rickards goes on to say, "Apart from these mistakes, however, Mr. Burke evidently means to say, that a straight line, or, if he prefer the term, straightness, expresses the negative or absence of form." I mean nothing of the kind. I have never uttered an expression that can be tortured into any such meaning. Will Mr. Rickards never cease inventing for me? I can assure him, he is one of the last persons I would select to think for me on any subject of this kind.

Mr. Rickards' attempts to defend his definition of form in general, viz.—"departure in any direction from a straight line," appear to me, an utter failure; unless, indeed, he intends to maintain that all angles and curves are forms. If such be his meaning, the definition is good enough in its way, and he is quite wrong in stating elsewhere, that it is obviously no definition at all of form. But if he intended to depart so far from the recognized and legitimate acceptation of this term, why not clearly state his intention? When I answered his former letter, I had no idea of his attaching any meaning to this word, other than its ordinary one, and I therefore asserted that it did not describe any form whatever, because we might depart, for ever, from any given direction, and yet never describe any thing but angles or curves; whereas there must be three lines, in contact, to describe the simplest of the rectilinear figures, and a line returning on itself, to describe the simplest of the curvilinear. Such, at least, is the only acceptation of the words, form and figure, that I had any previous idea of. If Mr. Rickards has another meaning he ought to have said so. Let him, at least, now tell us what he means. I can promise him, however, that this new meaning, if he really intends to adopt it, will serve his general argument infinitely little.

Mr. Rickards accuses me of being hypercritical on the subject of this definition. This is an amusing charge from him. Let us see how much I deserve it. He first tells us that this definition gives the simple idea of form, that "every imaginable variety of form is included in it." Subsequently he tells us that it is "obviously" no definition at all, because form is a simple idea, and cannot be described, but that, nevertheless, it is as good a definition as can be given. And then, because I alluded to this jumble of inconsistencies—inconsistencies of idea, as well as of expression, I am, forsooth, hypercritical! And, how does he manage with it in the present letter? Why he re-asserts all his former statements, in respect to it: he says that it is a definition, and that it is not a definition; that it includes all possible forms, and that it defines no forms whatever. What are we to understand by all this? If this expression gives us the simple idea of form—of form in general—I presume that, that is the same thing as saying that it is an exact description and definition of form in general. If the expression does not mean this, what does it mean? But with all deference to Mr. Rickards, this expression is a definition. It is an affirmation descriptive of form in general, and, in Mr. Rickards' estimation, sufficiently accurate to embrace every imaginable variety of form. I should really like to know what more a definition could be? And yet a simple idea cannot be defined.

Did Mr. Rickards find it inconvenient to examine my remarks on abstract ideas, or did he think them undeserving of comment? The only observation he vouchsafes on the subject is to the effect, that if we are unable mentally to abstract from an object its qualities and attributes, phrenology is without foundation. What singular powers of misinterpretation Mr. Rickards must possess! What is there, in the paragraph in question, or in any thing I have written to countenance the imputation of having denied this power of separation or abstraction? Or, what has this abstraction to do with abstract ideas? Does not Mr. Rickards know that the term is used in two very distinct acceptations, in these cases?

Mr. Rickards complains that I have *tortured* into an absurdity his statement, that "if form were considered as an abstraction from an individuality, it had no relation whatever to size or any other attribute of individual existence." Why, after all his explanation, I can give no other interpretation to the passage, than I have done, except I *torture* it. He says he had clearly shewn that abstract form related to individual form. Where? I see no arguments or distinctions, to that effect, in any part of his letter. Indeed, I do not see that he has shewn any thing *clearly* in that letter. I am not sure that I even yet understand him. I suppose him to mean that abstract form has no relation to any attribute of individual existence, except to individual form. But how was this meaning to be extracted from a passage which merely stated that it had no relation to *size*, or *any other* attribute of individual existence? Nor is there any thing, as far as I can see, to indicate this meaning, in the previous part of the letter. We are merely given to understand that individual form *has* some relation to some of the attributes of individual existence, viz., size, weight, and colour,—'tis thus, at least, I understand the previous sentence,—and then follows the announcement, that abstract form has *not* any relation to these, or any other attribute of individual existence. Whatever, then, Mr. Rickards may have meant, when writing these passages, I submit, that his present interpretation of them is a forced one, that it is he who *tortures* them, not I. When he writes clearly, he will be justified in complaining of those who mistake his meaning—not before. Or, was there anything captious in my supposing that, he really meant what the passage obviously expresses, or was bewildered, and did not well know what he was saying, when I believe his whole theory to be an absurdity, and a bewilderment?

I asked Mr. Rickards where, in my lecture, I had said anything to warrant the absurdities, he has uttered in my name, respecting the fiction of a straight line, etc. I am sorry to be obliged to characterize his answer to that question, as a piece of mere shuffling and evasion. Why does not Mr. Rickards meet my questions fairly and directly, and then try to make good his charge, or retract it? I should have adopted this course. His charge was not a mere allusion, but a very formal affair. "Mr. Burke's process is simply this:—he produces," etc.; "and then tells us," etc. All these sayings and doings are, in my view, absurdities; it is very unfair to charge me with follies which I have not perpetrated. Mr. Rickards, then, is bound either distinctly to re-

tract his assertions, or to prove them. If he expects to laugh himself out of his difficulties, he will find himself disappointed. He says, "I seem to have no idea of any line but a straight line, or any surface but a plain surface." This is trifling with the subject. I trust he does not expect me to play at school-boy criticism with him.

Mr. Rickards next tries to redeem, from the charge of absurdity, the sentence in which he asserts that lines and surfaces cease to be lines and surfaces, when they join so as to constitute form. His whole argument on the subject, if such it may be called, though introduced with the parade of "I have proved all my former statements, and I shall establish this," amounts to nothing more than a varied reiteration of the original assertion, with the formality of a *therefore*. I shall, *at present*, merely meet Mr. Rickards, with a contrary assertion, and maintain that there is no losing of individuality in the case. The mind not only regards the totality of a form, but has also perpetual reference to the distinct existence of all its parts. A form is not like a chemical combination, presenting nothing to the sight, but a uniform mass. It is merely a collection of parts, in juxta-position, and contact, every one of which has a distinct existence, and is distinctly visible; and the whole mass of them constitute a unity, just in the same sense that a pile of stones is a unity.

In terminating his letter, Mr. Rickards is at some pains to assure me that I erred, if I supposed, from the tenor of his former letter, that he held me in slight estimation. I am much obliged for his good intentions; but, really, the matter did not trouble me in the least.

Not to lengthen, unreasonably, this letter, I have passed, unnoticed, some matters of minor consequence, and for the same reason I *defer* all observation on Mr. Rickards' criticisms of my definition of form. Wishing, too, to separate, as much as possible, the scientific, from the merely personal, in this controversy, I shall give, in a second letter, my remarks on the former head. I shall now merely observe, in conclusion, that Mr. Rickards has completely failed in clearing himself of the charges of misrepresentation which I made against his first letter. He has completely failed in his attempts to substantiate the one or two similar charges he has brought against me. He has now perpetrated another series of misrepresentations; and I am really quite at a loss to know when he will be pleased to cease misrepresenting me. I know not whether his mistakes proceed from want of caution, or from a difficulty of keeping before his mind the different bearings of his subject; but, they certainly cannot proceed from any obscurity on my part, for none whatever exists in the cases in question, nor has he complained of any. I really think, then, that Mr. Rickards ought, in justice to me, as well as to this journal, whose columns have, already, been so much taken up with this controversy, to submit, to some friend, on whose caution and penetration he can rely, anything he may, for the future, write on such subjects as he is now discussing. He has no right to reduce me to the alternative of either submitting, in silence, to his misrepresentations, or wasting my time in perpetual rectifications of them. He surely cannot be ambitious of gaining a reputation for blundering. I do not see how he is to avoid it, except by dropping this controversy altogether, or adopting the above suggestion.

I am, Sir, etc.,

L. BURKE.

August 26th, 1843

TO CORRESPONDENTS.

T. A. K.—It is not safe, as we have before stated, to offer an opinion, without knowing who has estimated the size of the organs. In the present case, if the estimate is correct, the organization would justify the proposed change of pursuit.

N. K.—We shall be most happy to hear again from our correspondent. Much that he says is true, and must be amended, but his calculations are made in ignorance of *facts*; were they, as he supposes, nothing that he complains of should be unreformed.

A Subscriber.—Certainly not.

Veritas.—We have heard of an order from the Horse Guards, prohibiting an officer from practising mesmerism. If this proceeds from the great captain, it is equal to dragooning the people into obedience. Orders, we suppose, are not expected to be obeyed; or surely some would be issued to prohibit officers from duelling, gambling, and other depraving vices, which they generally, by practising, continue to make fashionable in garrison towns. Or, perhaps, it is unmilitary for men to use their intellectual powers for a good purpose—it may lessen the liking for slaughter and pillage.

A Lover of Fair-Play must send his name, if he wishes us to publish his statement against the Anti-Mesmerist.

F. B.—We do not know the party. Care should be taken to employ a competent person, if he intends to act upon their advice.

Enquirer.—The book is out of print.

A Lady.—A cast taken with the hair on, cannot fully be relied upon.

Tyro.—Skulls are better than any casts to study from.

A Yankee.—The Americans have generally large ideality, but certainly they are not generally poetical. This only proves, that something more than ideality is required for poetry.

Homo.—There are professional somnambulists in Paris, who are engaged to amuse the company at parties, and who are consulted in cases of disease.

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A COMPLETE SYSTEM OF PHRENOLOGY.

(*Continued.*)

To refer the actions, recorded in history, to their primitive source, is the sole way by which we are enabled to profit by experience gleaned from the ancients, and would man, in the present day, scrutinize with accuracy the past, much present suffering might be avoided, and the germ disseminated, of wide-spreading, and long-enduring good for the future.

ANIMALS.—All, who are acquainted with natural history, will readily admit the existence of this power in animals. Regarding the limited capacities of many of the species, in connection with the means adopted, always the best, to escape from danger, or carry out the designs of their existence, so to speak, proves clearly the existence of an instinct, which may be defined as cunning, or tact.

The situation of the organ varies to some extent in different classes of animals. In the monkey tribe it is situated as in man. In carnivorous animals—in the dog, fox, wolf, martin, and pole cat—it is situated above the squamous process of the temporal bone, about the middle of the inferior edge of the parietal bone. In the herbivorous animals it is somewhat higher up, but generally much less developed. It is very small in the hare, roe, rabbit, and squirrels, but immensely developed in the fox. The cunning of Reynard has ever been a fertile source for fabulists. The stratagems of cats, dogs, martins, &c., to escape from danger, or to catch their prey, are most remarkable. Gall says, "the fox and wolf, unless pressed by hunger, rarely levy contributions on their neighbours. They never forget that they must be aware of snares. When warned by the wind that their prey is near, they steal slowly along, but when at a distance, they fly to approach it: often, when hunting in packs, will they carefully reconnoitre the course the roebuck, stag, or hare has taken, and then divide into parties, the more easily to put their victim at bay. In the Circus, at Vienna, they very frequently put several ducks into a reservoir of water, and then let loose upon them some bears. The moment a bear entered the water, nothing more was to be seen of the ducks. When, after many efforts, a bear succeeded, at last, in getting a duck, the latter would feign death, so as even to appear stiff and cold; but hardly had the bear laid him on the ground, when the duck fled swiftly back to the water."

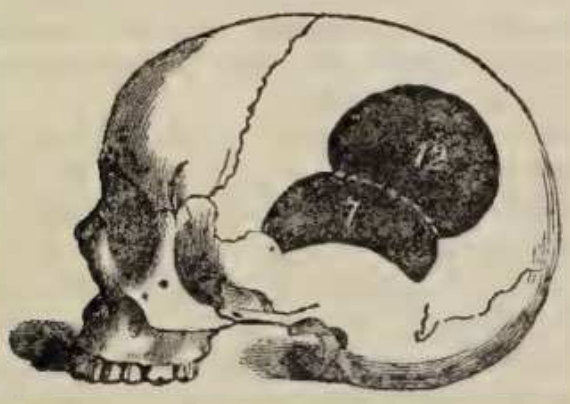
It is very prominently developed in some birds, and their cunning, and secretiveness, are frequently displayed,—the raven, the magpie, and jay are examples.

NATURAL LANGUAGE.—The physiognomical expression of this faculty, is a partial closing up, as it were, all the outlets of communication with the external world:—the eye is half closed, and looks obliquely, as though nothing should escape, but every thing would be seen; the nose is often compressed; the mouth closed, and lips drawn inwards; the head carried forward, and a little on one side; the whole body is contracted, and the feet advanced slowly, and put down gently—the individual creeping about, as it were—exactly the opposite of the extended carriage, and firm tread of combativeness, which advances boldly, with a full front to the danger. There is an invariable indirectness in the carriage, replies, and acts of any one, when under the influence of this faculty:—the finger placed on the closed lips, and the softly breathed "hush," are the natural expressions of this faculty. Some people are remarkable for the quiet way in which they go about, always stealing, as it were, on others.

From what has been stated of these two organs it will be seen, that they exercise a most important influence on the character,—it must, therefore, be of the greatest importance to understand their sphere, and modes of action. All the faculties are, doubtless, of use, but all are liable to abuse, and when seeking their own gratification, the greatest evils accrue from the impulses of these powers being followed, and, as we have before remarked, the over-activity of any of the feelings, tends to produce the evils their use is specifically calculated to enable us to avoid. Thus secretiveness, when employed to enable us to carry the dictates of the moral sentiments, enlightened by intellect, enables us to avoid danger, and to overcome by tact, danger and difficulty, when positive strength and openness would be useless; but when stratagem is adopted, from the excessive activity of secretiveness, it engenders a blind confidence, it begets a fancied security, which leaves the individual exposed to the very danger he believes himself securely shielded from—like the bird in the desert,

which forcing its head into the sand, fancies its whole body is hid from view. It is the same with cautiousness,—in its proper use, it gives the power of avoiding danger, by halting in our onward course, until it is safe to proceed, and so tends to the successful issue of enterprises and endeavours; but over-active, dangers are conjured up, the phantoms of difficulty are seen floating before the mental vision, action is interrupted, and what was intended to strengthen, and give confidence, by deliberation and circumspection, produces the utmost infirmity of purposes, until, at last, under the baneful influence of diseased cautiousness, an individual may be reduced to such a state of prostration, that he fears even to quit his house, lest imaginary things should fall on his devoted head, and crush him to the earth. To such a state of horror may an individual be brought under this influence of some imaginary ill, that fathers have been known to murder their own children, lest they should come to want. How careful should all be, then, who have children, to learn how to train this feeling, that the objects of their solicitude may not be exposed in their after life to the dangers resulting from the want of a due activity of this group of organs, or, what is a danger still more carefully to be guarded against, that they do not excite them to a degree that may lead to vice and misery, from their morbid activity, should they be excited by circumstances appealing strongly to these feelings.

RESTRAINING GROUP OF ORGANS.



Large.



Small.

DIGNITATIVE GROUP.

We now proceed to consider the organ forming a group, which, in their combined action, tends to give character, and impart an amount of dignity to the individual. The organs comprised in this group are self-esteem, love of approbation, and firmness. The two former, together with cautiousness, which is one of the restraining powers, in our classification, have been described generally by phrenologists as the inferior sentiments, that is, according to Spurzheim, Combe, and others, they are powers which partake equally of the nature of the moral sentiments and the animal propensities, and may be directed to act with either of these classes of feelings, and will produce either virtue, or vice, in proportion as they are governed by the one or the other. We have before stated, we do not recognise this division of faculties into animal powers, and powers peculiar to man,—we do not know what is peculiar to man, but we do know that what are called the highest sentiments, and the lowest feelings, act equally as propellents in inducing action and exciting the intellectual powers. A line drawn horizontally through the centre of cautiousness and causality, round the head, will about pass through the centre of love of approbation and self-esteem. The height and breadth of the region above this line, is indicative of the volume of brain in the coronal region, the seat of the moral and progressive feelings of man,

Self-Esteem.—Dr. Gall discovered this organ:—his attention was called to it by the marked characteristics he observed of pride in several individuals. He found this part of the head very strikingly developed in a beggar, who had always been too proud to work,—but in this case there was a great deficiency of mental power. A physician of Vienna carried the feeling to such an extent, that when called to a consultation, even with older practitioners than himself, he would always take the precedence in entering and quitting the apartment, and, when any document was to be subscribed, he insisted upon placing his signature first. Dr. Gall saw a girl, at Heidelberg, who had this organ very prominently developed. The least familiarity in word, or gesture, displeased her. She called on God, on trifling occasions, inferring that he took especial interest in her affairs. She carried her head erect, and a little backwards,—was incapable of submission,—spoke with great assurance and presumption,—and was very violent when in a passion. A vast number of instances corroborating the views of Dr. Gall, were observed in different establishments for the insane. One young man believed the queen of heaven had selected him for her spouse. His usual attitude was that of an arrogant despot—one foot placed in advance—the body stiff and erect—the head a little backward. When Dr. Gall desired to examine his head, he replied arrogantly, "I have no such head as common men possess, but a head peculiar to gods and kings." This organ is considered as fully established.

(*To be Continued.*)

DISEASES & WOUNDS OF THE BRAIN.

In order to prove that the brain is exclusively the organ of the mind, I have observed that its functions are more or less disturbed by the diseases and wounds of the brain. Hildanus relates that the skull of a boy, ten years of age was by an accident depressed near the lambdoid suture; and, as no harm immediately resulted from it, the bone was not lifted up. The boy, however, who was endowed with strong mental dispositions, by degrees lost memory and judgment; became incapable of learning anything; and finished by becoming an idiot, living till 40 years of age. Repeated observations induced also Boerhaave to say, that if the bones of the skull be depressed, and compress the brain, numbness of the senses, fainting, giddiness, want of consciousness and delirium, result from it. In the writings, too, of Morgagni, Haller and others, many slight injuries of the brain are quoted, by which the faculties of the mind were disturbed. It seems superfluous to quote a greater number of such examples. Several authors have even maintained that every injury of the brain necessarily produces some derangement of the functions of the mind.

On the other hand, many observations have been published according to which the most considerable injuries of the brain have not impaired the manifestations of the mind. Thus, a person was wounded in the head by a shot; the ball remained in the brain; and, after the death of this person, the ball was found near the pineal gland: yet, this man lived several years after the accident without manifesting the least derangement of the intellectual faculties.* The skull of a child of eight years of age was broken by the kick of a horse; and, bits of the cineritious substance, larger than a hen's egg (as it is expressed), came out and were lost: yet, this child was perfectly cured, and his intellectual faculties did not suffer.† A person, fifteen years of age, received a blow on the head with a stone; his brain became black, and issued out of the wound; and, in a fit of delirium, he with violence pulled away the apparatus which covered the wound, and with it a considerable portion of the injured brain: the cerebral substance was, consequently, injured down to the corpus callosum; and, the patient was paralysed, but his intelligence was not impaired.‡ A child seven years of age, had a severe wound on his head by a fall from a horse; and, the brain issued continually by new excrescences, without doing any harm to the intellectual faculties, though the ulceration penetrated to the cerebral substance. Another child lost a great deal of his brain by fungus, which grew during four months: and, the cineritious substance, entirely destroyed at the place of the wound, was changed into purulent matter: yet, the child preserved consciousness, and spoke with understanding till his death.‖ A stag drove its horn through the orbit into the head of a hunter, so that the end of the horn came out at the top of the hunter's head; and, notwithstanding this accident, the hunter walked home two leagues on foot. A great number of similar cases have been noted, partly as extraordinary observations, and partly in order to prove that the brain is not the organ of the mind, and that the functions of the intellectual faculties are independent of the organization.

There are still more numerous examples of derangement in the intellectual faculties, while not the least defect could be discovered in the brain. Indeed, in many cases of mental alienation, instead of finding out any cause in the brain, an evidently diseased state has been observed in quite different parts, as in the liver, bowels, &c. Hence, Pinel affirms, that the most exact dissections have not taught anything in respect to the seat of mental alienation, and that we have from the diseases of the brain, no sufficient data to conclude that the brain is exclusively the organ of the intellectual faculties.

In order to correct these facts, opposite in appearance, we must consider two questions: Was it, before the present time, possible to judge accurately of diseases and wounds of the brain in respect to their nature? And was it, before the present time, possible to judge correctly of the effects produced by them in the manifestations of the intellectual faculties? It was evidently impossible to make exact anatomical observations upon an organization which was not only unknown, but in respect to which were entertained notions, not only quite erroneous, but entirely opposite to its real structure; and, it is beyond doubt, that this hitherto was the case with the internal structure of the brain. Moreover, the authority of writers induces too often the admission of facts, which never had existence. Morgagni, for instance, maintains that the brains of those who are proud and stubborn, are hard and coriaceous; and, that the brains of those who have a meek, unsteady and undecided character, are soft. Theophilus Bonnet relates that the brains of some who died of anger and fury were hard, dry, and friable. According to the opinion of Portal, in fools the convolutions of the brain are less deep: according to Dumas, in reasonable men the form of the brain is round: this author advances also that the character of any person is mild or hasty; that his ideas are lively and rational, or heavy and confused; that he is an idiot or a fool, according as his brain is more or less of a dark colour, more or less firm, &c. Though, however, such exaggerated notions are ill-founded, can it be right to conclude that in madness and idiotism, the organ of the mind undergoes no kind of derangement? Hence, it seems necessary, to inquire what changes can take place in the cerebral mass in general, or in any of its particular parts; and, it is also necessary to consider whether any derangement may happen which cannot be observed by the five external senses? If any one die by being struck by a thunderbolt, or in consequence of the gout in the stomach, or of hydrophobia, or of tetanus,

* Memoires de l'Acad. de Chir. tom. i. p. 134.
† Ibid. p. 126. ‡ Ibid. p. 150.
‖ Van Swieton, tom. i. p. 440.

no derangement is discovered in the nervous system: are we, therefore, authorised to say that the nervous system has not in these cases suffered any change?

In the same way, certain alterations of the brain are not visible if they be transitory, but they become manifest after a lapse of time. The blood-vessels are then sometimes found ossified; and sometimes a great quantity of bony substance is deposited on the internal surface of the skull, and the cerebral mass itself is diminished in size.

We are of opinion that all the derangements of the manifestations of the mind result immediately from a change in the brain. We admit that the remote causes of mental diseases often reside in the viscera of the abdomen; but does it follow that their immediate cause is not in the brain? Intestinal worms produce, by their irritations of the bowels, a bad breath, cough, grinding of teeth, tickling in the nose, blindness, madness, &c., but the bowels are no more the seat of the madness than they are the seat of the gnashing of the teeth, of the tickling of the nose, or of the blindness. There exists, then, an influence of the viscera upon the brain, and *vice versa*; and, therefore, the functions of the brain may be deranged by the influence of parts so remote. It is, however, conceivable that a derangement of the brain, which, at the beginning, is only sympathetic, may continue after the first cause no longer exists; that is, if the first cause have produced an alteration in the cerebral mass. On account of the reciprocal influence of the brain and the viscera of the abdomen, many derangements of the functions of the viscera result from different affections of the brain: thus, fear relaxes the bowels, grief troubles digestion, anger deranges the secretion of bile, &c. And as a derangement of the viscera may thus produce the derangement of the functions of the brain, which may still augment the disease of the viscera; so a derangement of the functions of a viscus may result from certain moral sentiments, and may reciprocally augment the disease of the brain.

It is also true that very considerable injuries of the brain produce sometimes very slight perturbations in the manifestations of the mind; and that, on the contrary, very slight injuries of the brain are accompanied often with the most violent symptoms. This, however, happens also in other parts of the body. Very considerable abscesses are sometimes found in the lungs without a considerable preceding derangement of the respiration: are not the lungs, therefore, the organ of respiration? Ossifications have sometimes been observed in the heart without any remarkable disturbance of the circulation: is not the heart, therefore, the organ to circulation? Hence, evidently, it is wrong to attribute to the wound, or to its seat, what can be attributed only to the particular irritability of the patient. Thus may we explain why often no bad symptom results from a very considerable wound of the brain, namely, this occurs only in patients whose irritability is very weak; for in very irritable persons very slight wounds produce the most serious consequences.

It remains for me to mention certain statements that half the brain has been completely destroyed by suppuration, while the manifestations of the intellectual faculties have remained. Now, it seems that in such a case the half, at least, of the manifestations ought to be annihilated. Though, however, these observations seem to be incorrect, let us admit them as they are related: let us even join to them an observation made by Gall at Vienna. He attended a clergyman in the Theresian Institution, who, for a long time had a postular erisypelas, which disappeared and re-appeared from time to time: his left side became weaker by degrees, so that at last he could not walk without a stick; and, finally, he was struck with apoplexy and died in a few hours:—three days before, he had preached and delivered a lecture at the school. On the dissection of his head, the middle part of the right hemisphere, as large as one's hand, was found changed into a yellowish and grumous substance. Gall, however, regrets his not then knowing the structure of the brain, and being prevented from making exact observations of it. It is, however certain, that notwithstanding this considerable alteration of the hemisphere, the intellectual faculties of this individual manifested themselves with surprising regularity. It remains, therefore, to be examined how such observations are to be explained, if the brain be the organ of the mind.

In this objection, and, generally, in all injuries of the brain, the duplicity of the nervous systems has been forgotten. One half, however, of the brain may be destroyed, and the other half still continue to exert the manifestations of the mind. One of the optic, auditory, olfactory, or other nerves may be destroyed, while the other manifests its function. In the same manner, one side of the brain, or one hemisphere may be destroyed, while the other hemisphere continues to manifest the faculties of the mind. Now, it is evident, that both hemispheres of the brain may be in a quite different or even opposite state. Tiedeman relates the example of one Moser, who was insane on one side, and who observed his insanity with the other. Gall attended a minister who, having a similar disease for three years, heard constantly on his left side reproaches and injuries; and turned his head to that side in order to look at the persons: with his right side he commonly judged of the madness of his left side; but, sometimes, in a fit of fever he could not rectify his peculiar state: long after being cured, if he happened to be angry, or if he had drunk more than he was accustomed to do, he observed in his left side a tendency to his former alienation.

These observations seem to be extraordinary; but, the opposite state of both hemispheres is not rare. It exists, evidently, in the hemiplegia, wherein one hemisphere is paralysed and deprived of activity, while the other continues to exert its functions, so that the patients do not seem to have lost any faculty of the mind. One half of the tongue is then paralysed, one eye is blind, one

ear deaf; while the taste remains, the other eye sees, and the other ear hears. Sometimes, one hemisphere of the brain is inflamed, and the other not. In the megrim, the blood-vessels are more full on the diseased side. A child died by a violent blow applied to the right side of the head: on dissection, that side was found quite pale and bloodless, and the left, on the contrary, was injected and loaded with blood—an evident proof that the hemispheres may be in an opposite state: if this child had continued to live, he would have been paralysed on one side, and he would have suffered violent convulsions on the other. I dissected the brain of a mad girl, and found that on the left side much of the inferior large apparatus of increase (thalamus) was destroyed by ulceration; and, that the nervous bundles were diminished in size, and the convolutions proportionate; while, on the right side, all the parts were larger. Thus, as it is proved that all the cerebral parts are double, and that one half may be in a different state from the other, it may easily be conceived that any special faculty may manifest itself, as long as the respective organ it not utterly destroyed on both sides.

Let us examine whether it was hitherto possible to judge correctly of the derangement of the manifestations of the mind. No one more sensibly feels the insufficiency of the actual state of our knowledge of human nature, than those who observe the derangements of the manifestations of the mind. Pinel despairs of our ever being able to know the cause of mental derangement, on account of our ignorance of its healthy state. I shall here limit my observations to the exposure of the defectiveness of the proceedings of our predecessors.

All reports relative to wounds of the head, and the injuries of the brain, while the manifestations of the mind were preserved, are confined to the following expressions:—The patient continued to walk, to eat and drink; he had his consciousness entire, *viz.* he knew all around him; he manifested some memory and judgment; and consequently he possessed all the faculties of the mind, and none of them were disturbed. If, however, a person of a mild and peaceable character, after being wounded on the brain by a stone, become quarrelsome and morose; and if another, whose actions were irreproachable, after being wounded on the head, feel an irresistible inclination to steal; it is, indeed, evident that these persons have preserved consciousness, memory, judgment, and imagination; but can we thence infer that the injury of the brain has not produced any derangement of the manifestations of the mind? Moreover, animals have consciousness, memory, and judgment; are they, therefore, men? If the faculties of a man were by any disease reduced to the level of those of a dog, and preserve the functions of the five external senses, as well as some degree of memory and judgment, would he, therefore, have lost no characteristic faculty of humanity? If partial idiots have perception, memory, and judgment, do, therefore, all their faculties manifest themselves? If in partial madness the patients preserve consciousness, memory, and judgment; and if their imagination be even exalted; are, therefore, all their faculties unimpaired? Finally, if persons by a concussion of the brain, or by a fit of apoplexy, lose the memory of proper names, or of a language, and if they preserve the functions of the five senses, memory, and judgment, have they, therefore, lost nothing at all? Thus, it is evident that now the manifestations of this, and then of that faculty of the mind may be deranged or destroyed, though the patient is incorrectly said to preserve the faculties which constitute the whole intellectual being. It follows, also, that it has hitherto been impossible to judge accurately of the effects of diseases and injuries of the brain, because all physiologists considered only the general attributes of the understanding, and were quite ignorant, with regard to the special faculties. Hence, inquiries into the injuries of the brain, in respect to mental alienation, must be made with more exactness than it has hitherto been possible to make them.—*Spurzheim.*

ON AN ORGAN AND FACULTY OF CONTRAST; *with preliminary remarks on the nature and operations of the Intellectual Faculties; being a report, with emendations of an address delivered before the* Phrenological Association, *on Friday, July 7th, by* HUDSON LOWE, Esq.

I.—The most essential distinction between the phenomena of mind is that between the receptive and spontaneous states; that in which it is passive to the impressions of the external world, and that in which it exhibits its own free activity. Pure receptivity, indeed the "*tabula rasa*," does not exist in the mind, for even our sensible impressions presuppose certain forms of cognition, according to which perception takes place. This is proved by the necessary character of propositions which we may advance relatively to the objects of sense.* For instance, we affirm that of necessity, all forms are reducible to the rectilinear, and the curvilinear, that direction can only be threefold,—horizontal, vertical, or diagonal. All mathematical propositions belong to the same class, and have the same necessary evidence. But no necessary and universal conclusion can be a mere generalization of experience, since the generalizations of experience are always liable to be modified by any new example That which is demonstrative must belong to the nature of the mental faculties, in itself, only the contingent belonging to the province of experi-

* It is of high importance, that clearer conceptions on this subject, should be disseminated; but it does not constitute the subject matter of my essay, though bearing upon it. I propose giving a further development in a note, in which the elucidation it has received from Leibnitz and Kant, will receive attention and reference. Any obscurity which may exist in the above version, must, in justice, be attributed to the brevity which I have deemed advisable in this instance.

ence. Inasmuch, then, as we can allege concerning the relations of space, many propositions of a necessary and universal character, and that those relations of space are manifestly the conditions of all sensible experience, it follows, that all sensible experience takes place according to certain pre-established forms of cognition. It is not disputed that in the order of time, sensible impressions are the awakeners of our understanding, but affirmed that all our conceptions of external objects are combined from those sensible impressions, and from the forms of cognition proper to the understanding itself.

2.—This premised, that in perception itself the understanding has its share as well as the senses,* we may proceed with no fear of misrepresentation to distinguish between the passive state of the mind in which it receives impressions from without, and the spontaneous or active state, in which it produces new combinations, or reproduces those previously formed. To the division of mind in these states, has been superadded—the voluntary state. But however important, in the general view of our mental constitution, the operation of will upon intellect, yet, in a classification of the purely intellectual operations, this distinction does not appear admissible. For, whether we suppose a loose given to the floating caprices of fancy, or, our faculties strained to the completion of a given task, in either case we cannot conceive any other mental operations than those already spoken of—receptivity to external impressions, or combination of those impressions, or, reproduction of combinations previously formed.† To the first of these processes has been given the name of perception,—the two last have been confounded, or, rather, the first lost sight of in the last, under the names association and suggestion—terms, as yet, used pretty nearly in the same sense.

3.—As confirming this statement, and as illustrating the present state of philosophy, with regard to the doctrine of association, the following citations will be useful. "Both Hartley and Condillac," says Mackintosh, "agree in referring all the intellectual operations to the association of ideas, and, in representing that association as reducible to the single law, that ideas, which enter the mind at the same time, acquire a tendency to call up each other, which is in direct proportion to the frequency of previous conjunctions."—*Mackintosh's Ethic. Philosophy, p.* 248.

"That one thought," says Dugald Stewart, "is often suggested to the mind by another, and, that the sight of an external object often recalls former occurrences, and revives former feelings, are facts, which are perfectly familiar, even to those who are the least disposed to speculate concerning the principles of their nature." Thus, in passing along a road which we have formerly travelled in company with a friend, "We recollect in such a scene that a particular subject was started; and in passing the different houses, and plantations, and rivers, the arguments we were discussing when we last saw them, recur spontaneously to the memory. The connexion which is formed between the words of a language and the ideas they denote; the connexion which is formed between the different words of a discourse we have committed to memory; the connexion between the different notes of a piece of music in the mind of a musician, are all obvious instances of the same general law of nature".—*Stewart's Elem. of the Phil. of the Human Mind*, vol. i., chap. v., p. 1.

Brown uses the term of simple suggestion to signify those phenomena "which are usually classed under the general term of the Association of Ideas,—a term employed to denote that tendency of the mind by which feelings* that were formerly excited by an external cause, arise, afterwards, in regular succession to each other, as it were, spontaneously, or at least without the immediate presence of any known external cause. (*Brown's Lectures*, vol. ii., p. 199., 1st Edit.) And Coleridge, after giving a list, which he attributes to Aristotle, of what are generally termed the principles, but what he terms the agents, or occasioning causes, in the practical determination of the general law says, "In association, then, consists the whole mechanism of the reproduction of impressions in the Aristotelian Psychology. It is the universal law of the passing fancy, and the mechanical memory; that which supplies to all other faculties their objects, to all thought the elements of its materials."—*Biog. Lit.* v. i. p. 10.

4.—These passages suffice to show that it is solely, or almost solely, to the reproduction of combinations among our conceptions, that the attention of philosophers has been drawn. It is obvious, however, that the manner in which these combinations are first formed, is at least as important, and as worthy of attention. And in enumerating these principles of connexion among our conceptions, which have been admitted by the very writers cited, and by others, we shall find that some possess the power of originating a connexion between our conceptions, while on the other hand, others can only be operative in the reproduction of combinations previously formed.

5.—The most satisfactory enumeration of these principles, is that to be found in the work of Coleridge, already cited. Whether he is right in ascribing this enumeration in all its fullness to Aristotle, is more than questionable, Mack-

* This conclusion, philosophically *demonstrable*, is supported inductively by phrenology, inasmuch, as we hold the conversance of persons with external objects to be commensurate rather with special cerebral development than with that of the organs of sense. Yet the greater number of the members of the "Phrenological Association," or, at least, its committee, had, obviously, not got beyond the now obsolete doctrine, sketched by Locke, and caricatured by Condillac.

† Judgment is not a process, but the conclusion of a process: the terms I judge, and I conclude, are in synonymous use.

* The reader must be reminded that Brown most unwarrantably extended the term feeling to our "intellectual conceptions, even to the absurd extent of speaking of our having a feeling of the equality of an angle of ninety to two of forty-five degrees."

intosh and Brown concurring in attributing to that philosopher, only a very hasty indication of three principles of association, — resemblance, contrariety, and contiguity, instead of a methodic exposition of five, as ascribed to him by Coleridge. But in any case, the passage deserves to be cited, appearing to us to be *the most* satisfactory enumeration we have been able to find, more complete than that of Hume, which only differs in rejecting contrariety by an untenable subtlety, and fully as comprehensive as the redundant classification of Stewart, to which, however, we shall also have to attend.

"The general law of association, or more accurately, the common condition under which all exciting causes act, and in which they may be generalized, according to Aristotle, is this,—Ideas by having been together, acquire a power of recalling each other, or every partial representation awakes the total representation, of which it had been a part. In the practical determination of this common principle to particular recollections, he admits five agents, or occasioning causes:—1st. connection in time, whether simultaneous, preceding, or successive; 2nd. vicinity, or connection in space; 3rd. interdependence, or necessary connection, as cause and effect; 4th. likeness; and 5th. contrast. As an additional solution of the occasional seeming chasms in the continuity of reproduction, he proves that movements or ideas possessing one or the other of these five characters had passed through the mind as intermediate links, sufficiently clear to recal other parts of the same total impressions with which they had co-existed, though not vivid enough to excite that degree of attention which is requisite for distinct recollection, or, as we may term it, after-consciousness."—*Biog. Lit.* pages 103-4. (*To be continued.*)

SYMPATHY AND ANTIPATHY.

The principle of the universally-modified manifestations of the faculties leads me, also, to the consideration of sympathy and antipathy. Throughout all nature, beings have relations with each other. As we have seen that there are relations between the faculties of the same individual, so there exist relations between the faculties of different individuals. Indeed, it is generally observed, that certain beings cannot exist together in society, while others dwell in harmony and peace. Attraction and repulsion in physics, and affinities in chemistry, are remarkable and well known; and, even among vegetables, some species perish in the neighbourhood of certain others, while many species increase and prosper very well together. Among animals, the same law obtains, not only as different species, but also as different individuals of the same kind are concerned. Certain individuals of the same species manifest a particular attachment, while others cannot bear with each other. In a herd of cows, the bull is commonly more attached to one than to any of the rest; birds, too, pair off by choice, &c.

It is the same with mankind. Be it, however, remembered, that I do not speak of sympathy and antipathy in the same sense as many authors do when they discuss the sympathies and antipathies of the stomach and the five senses. They then describe what is called idiosyncrasy. Certain persons, for instance, cannot digest a particular kind of food, cannot endure certain odours, are disgusted with particular savours, and cannot look at certain figures, or touch certain bodies. I have already said that I admit idiosyncrasies in the internal faculties; but I here speak of the natural relations between the faculties of different individuals. Some are, as it were, born for each other, while others mutually feel an evincible aversion. This may be explained in the following manner:—First, certain faculties of man are eminently social, as attachment and charity; others are quite the contrary, for instance, selfishness and pride. Again, according to a general rule, every faculty desires to be satisfied. Hence, every one is pleased with whatever is conformable to his manner of feeling and thinking: every one wishes to enjoy; therefore every one likes those who procure or permit him enjoyments. It is consequently evident, that there is no single and invariable combination on which sympathy depends. These vary in the same degree as the faculties of different individuals are modified. Before we can decide whether two individuals will sympathize or not, we must consider all their faculties; and, then, we can see, as certain, that understanding must like understanding, and every intellectual faculty manifestations of a similar power in others. The musician is pleased with music; a mathematician with mathematics; a philosopher with philosophical ideas; a philologist with languages, &c. In the same way, the sentiments proper to man look for and sympathize with similar sentiments. A charitable man likes mild and benevolent people; the religious choose the society of the devout, and so on. Thus, the faculties of the understanding and the sentiments proper to man favour sociality.

It is not precisely thus with the faculties common to man and animal. Some of them, however, are social, as attachment, and, in a certain degree, amativeness and philoprogenitiveness; but the greatest number are eminently anti-social. The interested, for instance, do not like the interested, except in as far as their own selfishness is satisfied. Proud persons cannot suffer others endowed with the same feeling. The haughty and interested not only dislike one another, but are also disliked by those who are possessed of the superior sentiments. This is the case, too, with the propensities to fight and to destroy. Thus, every one will sympathize with those in whose society his faculties are satisfied; and antipathy will be proportionate to the obstacles in the way of this, that is, to the prevention of enjoyment.

It is the animal nature which causes so many unhappy and ill-assorted marriages. Amativeness or adhesiveness brings husband and wife together; perhaps they have thought of money, beauty, sometimes of health and intelligence, but they have forgotten the other dispositions, which are independent of physical love and of attach-

ment, which cannot be bought, and which no intelligence can give, but which, nevertheless, contribute greatly to the happiness of those who bind themselves by indissoluble ties. All the other numerous faculties which are not satisfied soon change the orginal sympathy of the couple into indifference or even into antipathy, and then follow disorder and misery.—*Spurzheim.*

DR. GALL AT HOME.

"Most of us find some satisfaction in tracing on fancy's tablet the portrait of a person of whom we have heard much, and particularly after we have read many of the works of an author, but with whom we have had no personal acquaintance. It generally happens, however, that our portrait is not correct, when we compare it with the original. Thus it was with myself. I found Dr. Gall (in 1826) to be a man of middle stature, of an outline well proportioned; he was thin and rather pallid, and possessed a capacious head and chest. The peculiar brilliancy of his penetrating eye left an indelible impression. His countenance was remarkable,—his features strongly marked and rather large, yet devoid of coarseness. The general impression that a first glance was calculated to convey would be, that Dr. Gall was a man of originality and depth of mind, possessing much urbanity with some self-esteem and inflexibility of design.

"After presenting my letters of introduction to him at seven o'clock, A. M., he showed me into a room, the walls of which were covered with bird-cages, and the floor with dogs, cats, &c. Observing that I was surprised at the number of his companions, he observed, 'All you Englishmen take me for a bird-catcher; I am sure you feel surprised that I am not somewhat differently made to any of you, and that I should employ my time in talking to birds. Birds, Sir, differ in their dispositions like men; and if they were but of more consequence, the peculiarity of their characters would have been as well delineated. 'Do you think,' said he, turning his eyes to two beautiful dogs at his feet, that were endeavouring to gain his attention, 'do you think these little pets possess pride and vanity like man?' 'Yes,' said I, 'I have remarked their vanity frequently.' 'We will call both feelings into action,' said he. He then caressed the whelp, and took it into his arms; 'mark his mother's offended pride,' said he, as she was walking quietly across the chamber to her mat: 'do you think she will come if I call her?' 'Oh yes,' I answered. 'No, not at all.' He made the attempt; but she heeded not the hand she had so earnestly endeavored to lick but an instant before. 'She will not speak to me to-day,' said the doctor. He then described to me the peculiarity of many of his birds; and I was astonished to find, that he seemed familiar also with their disposition, (if I may be allowed the word.) 'Do you think a man's time would be wasted thus in England? You are a wealthy and a powerful nation, and as long as the equilibrium exists between the two, so shall you remain; but this never has, nor cannot exist beyond a certain period. Such is your industry, stimulated by the love of gain, that your whole life is spun out before you are aware the wheel is turning; and so highly do you value commerce, that it stands in the place of self-knowledge, and an acquaintance with nature and her immense laboratory.'

"I was delighted with this conversation; he seemed to me to take a wider view in the contemplation of man, than any other person with whom I had ever conversed. During breakfast he frequently fed the little suitors, who approached as near as their iron bars would admit. 'You see they all know me,' said he, 'and will feed from my hand, except this black-bird, who must gain his morsel by stealth before he eats it; we will retire an instant, and in our absence he will take the bread.' On our return, we found he had secreted it in a corner of his cage. I mention these, otherwise, uninteresting anecdotes, to show how much Dr. Gall had studied the peculiarities of the smaller animals. After our breakfast, he showed me his extensive collection; and thus ended my first visit to the greatest moral philosopher that Europe has produced; to a man, than whom few were ever more ridiculed, and few ever pursued their bent more determinately, despite its effects; to a man, who alone effected more change in mental philosophy than perhaps any predecessor; to a man, who suffered more persecution, and yet possessed more philanthropy than most philosophers."

CORRESPONDENCE.

To the Editor of the People's Phrenological Journal.

SIR,—Since the date of my last communication, I observe that Mr. Burke has again addressed your readers, at great length, on the subject of Form. In the present instance it will be perceived, that Mr. Burke has confined himself to the consideration of simple and complex ideas in general, and of form in particular. In reviewing the statements and reasonings contained in the letter before me, it will not be necessary that I should follow Mr. Burke through all the intricacies of his very elaborate and finely-spun argument; it will suffice that I restrict myself to a few general remarks, expressed in a simple and intelligible manner, my object being not so much to induce Mr. Burke's recantation of his own peculiar notions, as to preserve the more inexperienced student of phrenology from error and mystification.

Mr. Burke begins by repeating his former statement that form in the abstract, or form in general, is a delusion, a nonentity, a mere name, and he again refers to his lecture for a clear explanation of his views. Now, I stated in my first letter upon this subject, that Mr. Burke's mistakes arose from confounding the abstract idea of form with a particular individual form, or, in other words, confounding the simple abstract idea of form with the complex abstraction of form and individuality. A glance at the lecture (page 189) will prove this clearly and satisfactorily. In this lecture Mr. Burke shews plainly enough that the idea of *distance* is a simple and elementary idea, not admitting of definition. I need scarcely observe, that to ascertain distance, or size, is the function of the organ of size. Then Mr. Burke proceeds to *form*,—but how does he deal with it? Instead of treating of form in general, as he had been treating of distance in general, he, most unphilosophically, compares the *general* idea of size, or distance, with the idea of *a particular* individual form—a circle, for example. Now, if he thought proper to select some particular form to illustrate his views, in making a fair compari-

son between the two ideas, he ought to have brought forward some particular size, or distance, and then he would have found it just as easy to define the one as the other. In this way he would have proved that the idea of distance, or size, was, at least, as complex as the idea of form.

I have said that the idea of form in general is a simple idea, but Mr. Burke says that form in general is a nonentity. If this be the case, distance in general is a nonentity also, and yet Mr. Burke regards it (page 189) as a distinct, simple, and elementary idea. Moreover, Mr. Burke says he has not troubled himself with form in general, nor has he sought to define it. Mr. Burke may have forgotten the fact, but he has done both, or, to speak more correctly, he has made the attempt. In his lecture he mentions that the direction in which the surface of a figure tends is a most important consideration in reference to its form; and he also states that the idea of form is partially embraced in the terms curvature and straightness. Then, in the 27th No. of the Journal, Mr. Burke gives a definition, such as it is, of form in general, which, together with the previous analysis of form, I disposed of in my last letter. How, then, in the teeth of these facts, can Mr. Burke pretend to assert that the idea of form in general is a mere delusion?

But Mr. Burke denies that he has spoken of form in general as the function of any organ, or organs. What, then, is the meaning of the heading he has affixed to this very communication,—"On the organ of Form." Why, did he not say, "On the organ of a Triangle," or some other form? Besides, if the organ of form have not a general function to appreciate form, but only a particular function to appreciate a triangle, or some other form, then, as the same rule would apply to every other organ, we should at that rate require at least two or three hundred organs, in the place of one. Mr. Burke, then, represents me to have maintained that the idea of form is not complex. This is quite correct,—I have always stated that the organ of form takes cognizance of form in general, just as the organs of individuality and size take cognizance of existence and distance in general. Immediately afterwards, however, he comes forward with an individuality, and informs us that a triangle can be exactly defined. Of course it can; unless Euclid is to be considered an old woman, and mathematical demonstration set on one side as worthless. Now, hear Mr. Burke. "Make," says he, the most perfect abstraction of the idea of a triangle, it is still defined, most precisely defined.' Of course it is. This is the way Mr. Burke has treated form. Now I will deal with individuality, size, weight, colour, time, tone, and number, *seriatim*, in the same manner, and see what I can make of them. *Individuality.*—"Make the most complete abstraction you can of the idea of a leg of mutton, it is still defined—most precisely defined;" *ergo*, individuality is a complex idea. *Size.*—"Make the most complete abstraction you can of the idea of a yard of pump water, it is still defined—most precisely defined;" *ergo*, size is a complex idea. *Weight.*—"Make the most complete abstraction you can of the idea of a pound of pork sausages, it is still defined—most precisely defined;" *ergo*, weight is a complex idea. *Colour.*—"Make the most complete abstraction you can of the idea of Prussian blue, it is still defined—most precisely defined;" *ergo*, colour is a complex idea. *Time.*—"Make the most complete abstraction you can of the idea of a month at the house of correction, it is still defined—most precisely defined;" *ergo*, time is a complex idea. *Tone.*—"Make the most complete abstraction you can of the idea of G in Alt., it is still defined—most precisely defined;" *ergo*, tone is a complex idea. *Number.*—"Make the most complete abstraction you can of the Thirty-nine Articles, they are still defined;" no, I doubt whether they are—however the number is most precisely defined; *ergo*, number is a complex idea. Thus it is seen, that by associating the idea of form with individuality, or individuality with form, or any other idea, complexity is produced.

Every individual form, and every individuality in nature, involves a complex idea, and admits of definition; but I have not been considering any specific form, but form as the function of a particular organ, and, therefore, as a simple and separate idea, abstracted from all the other qualities of an individual existence, and abstracted from individuality itself. Mr. Burke lays great stress upon the principle that each organ can have but a single function. It follows, therefore, that each organ can only conceive a simple idea Now, all simple ideas are general abstracts, and do not admit of definition. Yet Mr. Burke says, that abstract, or general ideas, are mere fancies or delusions. To be sure he contradicts himself often enough, for he talks of existence, duration, distance, causation, &c., not as though he thought they were fancies, but realities: and what are they but simple abstract ideas? But then they are very vague in their meaning: and Mr. Burke says, that, at all events, a simple idea cannot be vague. Ah, well, that is only another slight mistake of Mr. Burke's. Now, I only ask Mr. Burke to regard form in general as he has regarded existence, duration, and distance in general; but if he will insist upon mixing up the idea of individuality with form, let him do the same with size, weight, duration, distance, and the other qualities and conditions of matter, and he will then annihilate simple ideas altogether. We know that no object in creation furnishes a simple idea: shall we say, then, that the existence, form, or size, of an object, is not a simple idea? Or shall we say there is no such thing as a simple idea? Mr. Burke does not assert this in so many words, but nothing else can be inferred from many of his arguments. However, he expressly admits the existence of simple ideas. Well, then, a simple idea is the separation of some one quality, condition, or affection of matter, from matter itself. To perform this task is the office of the intellectual organs respectively, and in this way we arrive at simple abstract ideas.

Mr. Burke next commends to my notice the following axiom—the one already alluded to is as old as the hills, and perfectly unexceptionable. The authorship of this I will not dispute with him: "That which is perfectly simple, not only does not admit of definition, but does not require definition; because, its cognizance is the sole act of some one specific faculty." I am afraid that the inference is scarcely warranted by these premises—in fact, I think it will be a *non sequitur*. Mr. B. continues, "If, therefore, the terms form, abstract form, or form in general, convey an idea too simple to be defined, then whenever these terms are announced, the selfsame idea will arise in every mind." Now, there is no doubt that in every instance the idea of *form* arises, but this is not Mr. Burke's meaning. He states, that the enunciation of a simple idea will always produce *exactly* the same mental impression in every human being, understanding, thereby, some precise and definite impression. Now, this is an evident fallacy; nay, more, it is a palpable and obvious contradiction. A simple idea, Mr. Burke says, cannot be defined; and, he is quite right in saying so. It follows, therefore, as a necessary consequence, that its announcement will *not* call up the same precise or definite impression in every mind. For example, distance is admitted to be a simple idea. But, are any two individuals thinking of *the same distance*, while they read this passage? The distance of *a mile*, however, is a complete idea, and every individual understands it alike. So much for Mr. Burke's axiom, and its practical utility. Mr. Burke says, moreover, that although there may be such things as vague words, there cannot be vague ideas; any more than there can be vague material realities. Now, what are words, but the images or representatives of ideas? Ideas are first conceived, and then words are invented to express them. Whenever, therefore, we have a clear idea of an object, we have a word or words to express it definitely and accurately; but, since it happens to be a fact that our knowledge of things in general is, and must be in many cases, very partial and imperfect, our ideas are accordingly vague, and our language wanting in precision. With regard to material realities, Mr. Burke seems to assume, that because *their existence* is evident, and they are open to observation, that, therefore, every body may become perfectly acquainted with all their qualities and conditions, and form precise ideas of them in every respect; but, such a notion is at utter variance with experience and fact, and really cannot be entertained.

I have already shown, that every simple or elementary idea is necessarily general, and comprehensive of every thing within its own peculiar range. I also stated in my former letter, that the idea of form in general, might be expressed in other words, as departure in any direction from straightness. I now repeat, that the most complex form which was ever seen, consists of nothing so far as form is concerned, but this deviation from straightness; and, although the form of a horse may be reducible to a certain number of angles and curves, yet the organ of form apprehends the entire form, as a unity. It is the organ of individuality which divides the object into parts; and, when this is done, form will ascertain the shape of each part, and number the sum of the parts. The organ of form takes cognizance of the shape of a triangle, but it has nothing to do with its three sides. Whether an object have three sides or six sides, it is still but one form, and is apprehended as such. If there had been no organ whatever to ascertain the number of angles or curves in a figure, its shape would still be perfectly appreciated by the organ of form.

Mr. Burke inquires, how or in what manner the idea of form in general, can embrace all forms whatever, and yet remain a simple idea? This question he shall answer himself. Just in the same way that the idea of distance in general will embrace all distances whatever, and still remain, according to his own admission, a simple idea. Mr. Burke, also, wishes to know what I understand by the terms number and locality? I suppose I must tell him, since he will not refer to the dictionary. Number is an aggregation of units, but it has nothing to do with an individual unit; it is concerned with plurality only. Locality regards relative position, and, therefore, involves three distinct objects at least, but it has nothing to do with a single form.

Last of all, we come to a statement of Mr. Burke's, with reference to the organ of number, which is really a very striking example of inconsistency and contradiction. He says, the organ of number perceives these numbers, (meaning the three sides of a triangle) and *all number whatever*. If this be the case, why should not the organ of form perceive this form, and *all form whatever*; even as the organ of size perceives the distance of a mile, and all distance whatever? But, surely, number in general, like form in general, "must be a delusion, a nonentity, a mere name." Besides, if the term number express a simple idea, which Mr. Burke evidently thinks it does, then, according to him, "whenever the term is announced, the selfsame idea, exact and precise, will arise in every mind." It is needless to say that this is not the fact; one person will think of ten, another of twenty, another of fifty, and so on. Thus the same reasoning which led Mr. Burke to the conclusion, that form was not a simple idea, if it were worth anything, would be equally conclusive against number, as well as individuality, and the other intellectual organs; but I have shown it to be utterly worthless. And, now, are not Mr. Burke's errors glaringly evident to every reader of this Journal? Is there a single novice among those who make the science of phrenology their study, still unable to see through fallacies so transparent, still unable to detect contradictions so palpable?

I am, Sir,
Yours, most respectfully,
H. D. Rickards.

London, Sept. 8, 1842.

P.S. Since writing the above, I find in the

32nd number of the Journal, a rather abusive reply from Mr. Burke, to my last letter on this subject. Mr. Burke, is at some pains to disclaim the infirmity of temper which I charitably imputed to him, yet, there is scarcely a paragraph in his present communication, which does not evince it in the most unmistakeable manner. If Mr. Burke were really amused by the contents of my former letter, one should have thought that his reply would have appeared in a good-humoured vein of pleasantry, rather than a gross exhibition of bad manners. What is the matter with Mr. Burke? If his nature be really so replete with amiability, as we are given to understand, surely some untoward circumstance must have occurred to disturb the serenity of his mind. Has he been taking anything which has disagreed with him—some underdone pork, or too many Orleans' plums? Unless an effect can take place without a cause, we seem to be reduced to one or another of these alternatives. He retorts upon me the charge of personality, and says, that the first paragraph of my letter is incomparably more personal than any thing that he has written. Now, what is the substance of this first paragraph?—simply, a mild expostulation with him, upon what I considered a departure from the ordinary courtesies of discussion. But Mr. Burke excuses himself by stating that he apprehends the proprieties and courtesies of discussion are quite relative. If this be a correct principle, abusive language on one side will justify similar language on the other. But as I do not agree with this opinion, I shall still, if necessary, continue the controversy in the same spirit in which I began it; determined, if possible, to establish the truth. If Mr. Burke consider it consistent with good taste to indulge in vulgar personalities, let him do so—they neither affect my arguments, nor assist his own. Having been in the hands of critics before, I know something of criticism by personal experience, and though I have seldom encountered scurrility, still hard words from better men than Mr. Burke trouble me but little.

[Having published Mr. Burke's letter in Number thirty-two, we consider it an act of justice to insert Mr. Rickards' reply. We regret so much time should have been devoted to a mere personal matter, and agree with Mr. Rickards, that the truth of a theory, or correctness of an argument will, in no wise, be affected by Mr. Burke or Mr. Rickards having the best of a mere war of words. The object of both these gentlemen, we are sure, is to elicit truth—they both can do much towards deducing a correct analysis of many of the faculties, and we trust, they will continue to exchange their ideas through the medium of the *Journal*; but they must confine themselves to the scientific view of the question, and then we are sure there will be no want of courtesy on either part; to secure which, we shall, in all future communications, beg leave to exercise our authority by omitting all remarks of a mere personal character, which can in no ways amuse our readers, or forward the cause of science.—Ed.]

To the Editor of the People's Phrenological Journal.

Birmingham, Sept. 5th, 1843.

Sir,—With pleasure I read the communication from Mr. Holm, confirming, to your satisfaction, some of the newly discovered organs, the whole of which, sublimity excepted, I have satisfied myself of the truth, by experiment. The effects are something different; with the organ of hunger your patients seem to eat by sympathy,—mine with great greediness, so much so, that persons, not used to such experiments, are alarmed for their safety. My friend, Mr. D.'s servant, was suffering severely with sore throat, so that she could not swallow her food; thinking it might be of service, he laid her into the magnetic sleep, and excited the organs of hunger and thirst, she then eat a good quantity of bread and butter, and drank some coffee, she was then awoke—the substance had disappeared, she had felt nothing, and said she was quite well. With the organ of industry, mentioned by Mr. Holm, I have seen her as mending clothes, washing, ironing, and lackering brass work, the latter is her regular employment; on one occasion there was a quick motion with the fingers observed, and not understood by her master. On being asked what she was doing, she replied, "sticking nails." Mr. D. said she had been in his employment fourteen years, but had done nothing of the kind for him; on being awoke, and asked if she had ever worked at nails, she said "Yes, when she was eight years' old she used to stick brass chair nails in blocks for the lackerer." Thus, had the mind gone back fourteen years, by a touch on the organ of industry. I have observed similar effects on my own daughters, such as hemming borders, washing the tea-cups, and a variety of industrial actions. The organ of *humility* to me, is the most interesting of the new ones, for, although I had operated on my daughter nearly twenty times, I did not hit upon this till the last. I find the effect just as described by Mr. Holm; in fact, it is the eastern salem,—now what this has to do with our present state of society, I must leave to wiser men than myself to decide; so surprised was I, that I never thought of bringing her up with *firmness*, but three times in succession, heaved her up and placed her in the chair. Mr. E. Jones, in his letter, *vide*, "*People's Phrenological Journal*," page 104, says, "It would be impossible that the several organs acted upon could manifest themselves otherwise than what they had been previously trained to; or, otherwise, what they had acquired through the medium of the senses, in the ordinary course of life," &c. Now, I can state without fear of contradiction, that no such manifestation as above described, ever could be known by this child through the ordinary senses; she knows no more of eastern customs than of the inhabitants of the moon; but, that such organs do exist as *adoration*, *veneration* and *humility*, is certain, and that they are placed where we find them by our Maker for some wise and necessary purpose, is also certain.

I don't know what sceptics will say to this—but who will say phreno-magnetism leads to materialism or infidelity? I shall carefully examine the portions of the head you have pointed out, and make you acquainted with the result, as I am satisfied that you are, like myself, searching after truth, and do not hastily set down things as facts till after a careful examination. With respect to the part above *philoprogenitiveness*, I have satisfied *myself*. Mr. Gardner could not have felt more keenly when his patient placed her fingers on the organ of *tune*, than I did, when I heard my daughter exclaim, "I wont leave home, I'll stay at home, I'll stay with my father and mother." If this is not plain love of home, I don't know what is. Mr. Spencer Hall called on me about ten days since, on his journey to Wolverhampton. I regret I had not more than half an hour of his company, or I would have tried some of the experiments pointed out, in his presence; likewise the parts of the cerebellum, as marked by Mr. Atkinson. I have been kept back on account of my daughter having suffered from cross influence. The most interesting case, that of catalepsising the arm, in the waking state, in such a manner that no one but the magnetiser could restore it, is quite lost to me, but the organs act much as usual. Mr. Hall tried the arm, but did not succeed. Will Mr. Rumball say this is false, or that it was collusion and imposture? Will he tell the gentleman so that caused this remarkable change in the nervous system? The gentleman will answer, "I was an unbeliever in both mesmerism and phrenology,—I had opposed phrenology, and said I considered it visionary,—I had turned it into ridicule,—but I cannot deny what now appears to me so plain and decisive. I would just remark that the gentleman, is one capable of judging, being well acquainted with anatomy, chemistry, electricity, and the sciences generally. Without trespassing longer on your columns, I subscribe myself,

Yours, with respect,
CHARLES PEMBROKE.

[Will Mr. Pembroke favor us by stating whether the manifestation of the love of home was produced by exciting the portion of *brain* immediately resting on philoprogenitiveness—the spot which the Americans consider the organ of inhabitiveness—or rather above, the lower portion being regarded as concentrativeness by Dr. Vimont, and by most of the phrenologists in this country, who believe that there are separate organs of inhabitiveness and concentrativeness in this locality. Will Mr. P. mention the exact situation in which he believes any other organs, not generally recognised, are to be looked for.]—ED.

TO CORRESPONDENTS.

E. S., Congleton.—Inferior and superior are used in the sense of lower and upper.

A Well-wisher to the Science.—Those who believe phrenology is true, do not understand it enough to use it practically; or they would avoid many evils they now meet with, for want of confidence. We should never hesitate in acting upon certain phrenological data; however, it may be opposed to appearances.

W. S. must persevere. We have known several cases in which success has only followed a course persevered in for more than three months.

A Sufferer.—We know of no establishment in England for the therapeutical application of mesmerism. In most large towns there are parties who would attempt the cure.

A. F., Birmingham.—Confidence is required. We know nothing that can be well done—when fearing the results.

Education.—We think an establishment for Education would answer; conducted really on phrenological principles. The progress of the pupils, in what was adapted to their capacities, would ensure success, after a fair trial.

A Subscriber—May obtain the numbers regularly every week. Gall's works are published the same day.

Y. Z.—Had better consult a medical man, who understands phrenology; moral treatment alone may not be sufficient.

Medicus.—Spurzheim's "Anatomy of the Brain," is the best work.

A Mother.—Study phrenology, and read Dr. Andrew Combe's "Moral Management of Infancy."

F. A.—The state of the physical system much modifies the mental powers. If stays were to go out of fashion, the general amount of female intellect would be increased.

A Learner.—Two large organs cannot neutralize each other, but merely modify the manifestations.

A Teacher.—Simpson's Essays on Education.

A. B.—Other means are not to be neglected. Phrenology gives us a power in addition; but is not to supersede all other sources of information.

Ann.—We believe there are organizations so inferior, that the beings cannot be civilized—races have become extinct.

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KNOW THYSELF.

NUMBER XXXIV]. PRICE 2*d.*

A COMPLETE SYSTEM OF PHRENOLOGY.

(*Continued.*)

SITUATION OF THE ORGAN.—At the back part of the mesial region of the vertex, where the coronal surface begins to decline towards the occiput, a little above the posterior or sagital angle of the parietal bones. In passing the hand over the top of the head, to the back portion, as soon as we pass the horizontal line, turning downwards, we touch the part where this organ is situated. When large, the head rises far upward and backward. The length of a line drawn from the opening of the ear, obliquely, to this extremity of the head, indicates the size of the organ, by the length of the space.

PRIMITIVE FUNCTION.—The faculty gives the desire, and, to some extent, the power, to take the lead, to exercise authority. It tends to seek self-interest and gratification, to prefer one's self to other people. Its activity is accompanied with an emotion, or feeling of self-complacency, which, in a higher degree, becomes pride. This analysis, although correct in some cases, is far from being generally so. In particular combinations, self-esteem produces diffidence and reserve. It is not improbable that there are several distinct organs in this region of the brain, connected with the feelings of self-respect, determination, and a positively high opinion of self, and everything appertaining thereto. This seems to be the centre of the organ, the manifestations of which have been most particularly noticed.

AUXILIARY FACULTIES.—It is difficult to say which of the feelings particularly aid this faculty:—according to circumstances it co-operates with any or all of the other powers. Courage is one of its most direct aids; the gratification of any of the mental powers tends to encourage this feeling—it says, "I have succeeded; all combinations and unions of men—in clubs, villages, cities—bring this feeling into strong action, to maintain whatever may be esteemed a point of honour.

ANTAGONIST FACULTIES.—Cautiousness and secretiveness are both in opposition to the manifestations of the feeling,—but the most effectual restraint is to be derived from a well cultivated intellect. The more reflection is cultivated, the less will pride be shown;—man will compare himself with his superiors, his equals, and obtain a more correct notion of himself.

MANIFESTATIONS.—Without a due development of this organ, it is impossible to achieve greatness; nor can happiness be realized without that amount of self-confidence, and self-respect, which results from a well trained self-esteem; we cannot command the esteem of others, until we have learnt to respect ourselves; nor, can we make a proper use of the powers bestowed upon us, without a sufficient degree of self-confidence. Dr. Adam Smith, in his "Theory of Moral Sements," remarks, that it is better for individuals to have too much, rather than too little of this feeling; because if we claim more than we are entitled to, the world will give us credit for at least what we possess; but if we pretend to less, we shall be taken at our word, and mankind will rarely have the justice to raise us to our true standard. When an excess is not well directed, it produces pettishness,—forms wilful, arrogant, and supercilious characters. Individuals, with large self-esteem, are prone to estimate every thing in relation to self. My house, my horse, or my gun, is esteemed, not for its intrinsic worth, but, because it is mine.

It is an element in scandal, envy, and jealousy. The frequent use of the personal pronoun *I*, in conversation and writing, shows the activity of this faculty. This, at times, ridiculous abuse, may be observed in the writings of Cobbett, Dugald Stewart, &c.

Love of independence results from this source. It will generally be found large in leading democrats,—they cannot submit to be ruled, but when in authority themselves, they are often the greatest tyrants—their self-esteem requiring servile obedience from others, in proportion as it was repugnant to themselves. Preachers, under the influence of this feeling, will not hear of any religion, reason, or sect, that is not *theirs*,—all others must be wrong. Combined with destructiveness and veneration, in proportion to their devotion is their arrogance and cruelty to those who differ from them. From this combination sprung the inquisition, and all the massacres, and cruelties which have been perpetrated in the name of religion; and we may trace more recent party squabbles, and persecutions, to the same combination, modified by circumstances and the general advance of intellectual cultivation.

The old fable of the fly on the wheel making the dust, aptly illustrates some of the effects of this power. Human flies, on the wheel, under its influence, think they are making a mighty dust, and that all the important business of the world depends on them. They conceive they are the centres, around which lesser objects move; and man, in this view, has, at times, been led to think the sun, and the heavens, were solely made for his use and gratification. This feeling tends to centre all the others, in their actions on self. Combined with acquisitiveness it forms the miser, who would get all, and keep it to self. The forming large parks, and enclosing grounds, so that they may only be seen, and enjoyed by self, is an abuse of this feeling. With cautiousness it leads to general despondency. Every body and every thing is getting worse, according to such persons,—they busy themselves with forming pictures of imaginary evils. With benevolence it is fond of patronizing; but here self shows oddly. Although, really desirous of establishing a protegee, they alone must do it,—any one else interfering, even to aid them, and they will become enemies:—Sterne says, "We put a twig in the ground, and then we water it, because we have planted it." We find in the activity of this power, a key to much of the sectarian and party controversies, which exist in such power at the present moment. Large self-esteem makes a man a world unto himself,—he is the standard to which he believes all others should conform. Cowper says, "There is no grace that a spirit of self can counterfeit with more success than a religious zeal. A man thinks he is fighting for God, when he is merely fighting for his own notions. He thinks he is skilfully searching the hearts of others, when he is only gratifying the malignity of his own; and charitably supposes his hearers destitute of all grace, that he may shine the more, in his own eyes, by comparison. When he has performed this notable task, he wonders they are not converted; he has given it to them soundly, and if they do not tremble and confess that God is in him of a truth, he gives them up as reprobate, incorrigible, and lost for ever." Cowper, himself, was very religious, and is here describing the spirit of dogmatism which is to be found, more or less, in all sectarians.

Mr. Combe gives an amusing anecdote of what happened at a meeting in Edinburgh, in relation to the split in the Kirk of Scotland. A minister of the Established Church, who spoke upon the occasion, maintained that the *true* religion should be endowed; "But," said he, "it is asked, which is the true religion? *I* answer, *ours* is the true religion." This amusing manifestation of self-esteem was received with loud applause, dictated, of course, by the same feeling in others—as Englishmen shout, when some powerful speaker excites their feelings, by talking about Englshmen being the "Pride of the world, and envy of surrounding nations," and bands of music strike up—"Rule Britannia," or "Hearts of Oak." Rulers have just known enough of human nature to manage the many for their individual advantage. Veneration, self-esteem, and all the other feelings have been excited, to make them hug the mental and physical fetters, which have bound and cramped their energies as men, and forced them to lick the hand which spurned them. When this organ is small, an individual may be diverted from even a virtuous course, by the diffidence he experiences in relying on his own judgment. The opposite feeling is arrogance. Besides the instances already adduced, we see it dividing society into classes. Professors think themselves better than merchants; merchants, and their families, are too great to visit shop-keepers; wholesale dealers feel their dignity would suffer by being too intimate with retailers; these feel above workmen; and so, in all grades of society, we find what so many profess to believe, because it is in the Bible, practically laughed at and held to scorn—"That men are all of one flesh and blood."

In a state of disease it induces the individual to believe himself some great or mighty personage—a king, a prophet, or God, himself. All our asylums for the insane, present numerous instances of this species of mental alienation. The organ is generally larger in men than in women,—and there are more men mad on this point.

Examples.—These may be found, in relation to this organ, among leaders in all classes—warriors, statesmen, lawyers, churchmen, parish orators, and presidents of clubs and associations. It is remarkably developed in the head of General Foy, who exerted great power over the liberal party, during a very trying crisis of their affairs, in France. It is very large in the head of Cassimier Perier, and Benjamin Constant. It was large in the head of Spurzheim:—he had, joined to rare merits, a strong desire to obtain the first recompence;—he felt his own dignity and worth, and desired by his actions to impress his sentiments on others,—this accords with the high development of most of his moral powers.

This organ is large in the North American Indians,—and all travellers who have described them, refer to their sense of pride and personal dignity. It is generally large in the English and American head, and is a principle source of their love of liberty. During the late war this feeling was so cultivated, by every species of appeal being made to the patriotism of Englishmen, that they learned to regard their continental neighbours as beings of an inferior class, and many were surprised to find, when peace came, that people in France were possessed of as great and good qualities as they had observed at home. Cobbett possessed this feeling in an inordinate degree, and his works abound with passages indicative of it, in combination with large combativeness, and deficient conscientiousness. The organ is large in the well known bust of the Rev. Mr. Martin, and remarkably deficient in that of Mrs. H.; it is small in Francois Cordonnier, and very frequently it is deficient in the heads of criminals. When large in this class, they will be distinguished as leaders in crime and infamy.

(*To be Continued.*)

ON AN ORGAN AND FACULTY OF CONTRAST; *with preliminary remarks on the nature and operations of the Intellectual Faculties; being a report, with emendations of an address delivered before the* Phrenological Association, *on Friday, July 7th, by* HUDSON LOWE, Esq.

(*Continued from page* 389.)

6.—The views of Dugald Stewart, on the subject of association, are wanting in clearness, coherency, and precision. In the outlines of moral philosophy, he enumerates among some of the most remarkable principles of association, resemblance, analogy, continuity, vicinity in place, vicinity in time, relation of cause and effect, relation of means and ends, relation of premises. He considers it unimportant to determine whether the number of these principles should be reduced or augmented, but subjoins that the most powerful of all principles of association is, undoubtedly, custom. In his larger work, already cited, he, with more propriety, thinks it "more philosophical to resolve the power of habit into the association of ideas, than to resolve the association of ideas into habit."* With regard to determining the number of primitive principles of association, he does not repeat the unphilosophical assertion of its unimportance, but questions whether the problem admits of a satisfactory solution. The ground he assigns is, that "that there is no possible relation among the objects of our knowledge, which may not serve to connect them together in the mind; and, therefore, although one enumeration may be more comprehensive than another, a perfectly complete enumeration is scarcely to be expected."†

7.—It is exactly the question how far this apparently inexhaustible number of possible relations may not be reduced to a few of great simplicity and generality. We may at once dismiss, as untenable, any argument from the infinite complexity of phenomena, against the possibility of reducing them to a few determinate laws.‡ The infinite variety of hues may all be reduced to three primitive colours;‖ and the infinite variety of forms to the right line and the curve. These illustrations alone will suffice in answer to an argument of this character. But another section may be with propriety devoted to exhibit the practical difficulty of any enlargement of the number of principles enumerated by Aristotle.

8.—Where in the first list, there occurs but one principle of resemblance, Stewart admits two—resemblance and analogy. But analogy is but the resemblance of ratios: so that this distinction appears untenable. Again, three principles—the relations of cause and effect, means and end, premises and conclusion—are substituted for the one principle of interdependence, or necessary connection, exemplified by cause and effect. Now, that means and end are terms convertible, or immediately correlative to cause and effect—is obvious. "Quod in contemplatione instar causæ est, id in operatione instar regulæ est,"* That which in contemplation stands for cause, in practice stands for the rule. And premises and conclusion are but the application of the idea of necessary connection to the purposes of discourse. It is, however, a question, of which we have no accredited solution in philosophy, how far all interdependence, that of subject and attribute, as well as of cause and effect, may be generalized under one head.

9.—That our idea of interdependence, *under every form*, must be admitted into the list of principles of association (a term which we use as yet to signify both the processes distinguished in sec. 2 and 4 of our Essay) is, we think, obvious. And we include in this, not only the absolute relations between the terms of demonstrative proportions, but, also, the relations of fixed contingency, as that of parts to complete a given whole, such as a limb to a body, a pillar or walls to support the roof of an edifice. In the same, list, whether or no under the same category must be admitted the relation of subject and attribute, under whatever form, *e.g.* the relation between an individual man and the actions of his life. But one other relation can, with any *plausibility*, be *alleged* as having a claim to admission in the list of principles of association, that, viz., of sign and thing signified: nor can it, I think, be admitted. Our conception of the relation of sign and thing signified, is that of a purely arbitrary connexion, depending on and liable to be changed or interrupted according to the intention of the inventor. But this conception of intention, which is the only specialty distinguishing the connexion of sign and thing signified from any other arbitrary or casual connection, appears to be an application of the idea of cause, or of means and end, to our conception of the general nature of an intelligent and voluntary being;† a conception obviously the result of in-

* Elem. of the Phil. of the Human Mind.—Vol. 1, c. v., p. 1, sec. 1, p. 284.

† Lib. cit. Id. id. sec. 2, p. 289.

‡ It is one employed by Mr. Combe, who, in the 4th edition of his Phrenology, has used many arguments, all in the opinion of the writer equally fallacious, against the possibility of arriving at general laws of association. In the last edition this section is much abridged, but its purport remains the same.

‖ With white and black.

* Bacon Nov. Organum, Par. 1, sec. 1, Aph. 3.

† I do not insist on these observations as final or decisive. The question is one of great difficulty, and demanding much thought and observation for its solution. Is intention an intuition as well as a truth of experience? Thus, does the child intuitively, only by unconscious analogical inference, and by the tendency to impersonation, recognise or attribute intention to what surrounds it? If intention be an idea, is it also a principle of association or no, the question specially investigated in the text? But, if it cannot be proved to be either, what is then the function of the organ of language. I may remark that if intention be not an idea, that is an innate law of the mental operations, is, at least, the most important and easiest combination, that is found between such innate laws and the objects of sensible expe-

ward experience, and extended by analogy to the action of others. Further, as in order to learn the connexion between sign and signification between a word and its meaning, it is necessary that they should have been consentaneously presented more or less frequently, it follows that this connexion is further reducible to the relations of proximity in time and space. And this conclusion is in no ways impaired by the fact that the influence of proximity in time and space, is strengthened in the case of language. In every case the more circumstances combine to strengthen the original impression, the greater will be its power in reproducing those connected. The ludicrous anecdote of Benvenuto Cellini's father, will illustrate the general recognition of this principle, who, having shown his son a salamander, followed it up by striking him a hard box in the ear, in order to make him recollect* the better, the animal and its name. And the law of custom, again, which we shall next consider, is eminently operative in the instance of language.

10.—In resolving the law of habit, in its application to the phenomena of mind, into "the association of ideas," Stewart made, as we conceive, an advance on his assertion of custom or habit, as principle of association, but neither statement is tenable. He defines habit as "that facility which the mind requires in all its exertions, both animal and intellectual, in consequence of practice,"† a definition exhibiting all the want of precision, characteristic of its author, and necessitating a new definition of practice. Without having this or any other previous definition in my mind, I defined custom or habit, as the tendency of acts to become easier and more frequent in proportion as they are repeated, a law of the mind which may be compared, in its operation, to a series in geometrical progression, and is equivalent to the force of repetition. Thus, should any two conceptions occur once in connection, it is not improbable that they may occur again, but should their connection have been repeated, the probability of their recurring again three, four, or five times in connexion, is greatly increased, and if they have occurred so often, then there is a great probability that their connexion will be *habitual*, that is, that it will be impossible for one to be presented to the mind, without immediately recalling the other. Such is the law of custom, a law which is applicable to all our trains of feeling, as well as of thought, and may further be operative even on the bodily functions; though, I am inclined to think, that what we term bodily habits, depend on the habitual trains of sensible impressions, or affective tendencies. The influence of this law, as follows from its definition, is most enormous. It pervades alike the intellect and the character, and would usurp entire dominion over them, were it not for the constantly renewed variety of impressions from without, and the original force of suggestion and of will and emotion within. Though, however, these modify considerably, they can rarely resist the empire of custom, which, in the vast majority of minds, early and strenuously asserts its dominance.

11.—But to return to our discrimination:—the very statement of this law will serve to distinguish it from that of association. What necessary connexion is there between a law by which two necessary conceptions once connected recal each other, and that, by which this tendency increases in a ratio progressively proportionate to the previous recurrence of this connexion. We have cited a passage from Mackintosh, in which he speaks of the "single law, that ideas, which enter the mind, acquire a tendency to call up each other, which is in direct proportion to the frequency of previous conjunctions." But, it is obvious that this cannot be termed a single law,—that there is no necessary connexion between the tendency of two ideas, or, to use the more suitable term, conceptions, to recal each other, and the amount or proportion in which this tendency is increased by repetition. Further, as the law of custom, or of the force of repetition, applies, also, to other matters, apparently distinct from the association of conceptions, e.g. to all yielding to passive impressions, there is a reason in fact as well as analysis for distinguishing it from the law of association. We distinguish, therefore, three elements in the matter:—the law of association, or the tendency of conceptions once conjoined to recal each other; the law of custom, or the tendency of such connexions to become progressively more easy and frequent, in proportion to the number of previous repetitions, and as every series must have a commencement, the principles of association and suggestion, or the number, nature, and classification of those principles which, originally, operate a connection among our conceptions.

(*To be Continued.*)

rience. I shall leave the question with a renewed expression of my sense of its delicacy, its difficulty, and its importance. I may remark that additional observations on the organ of language are much needed: the metaphysical arguments, as in the text, against any such faculty, save a tendency to expression, appear to me strong, and the facts are not always decisive.

* "He called for my sister; and, after he had shewn us the creature, he gave me a box on the ear,—I fell a crying, while he, soothing me with his caresses, spoke these words; 'My dear child, I don't give you that box for any fault you have committed, but that you may recollect that the little creature which you see in the fire is a salamander, such a one as never was beheld before, to my knowledge;' so saying, he embraced me, and gave me some money."—*Memoirs of Benvenuto Cellini*, translated by Thomas Nugent, Vol. i., p. 1.

† Elem., p. 284.

HISTORY OF ANIMAL MAGNETISM.

(*Continued from page* 246.)

"Why do you call me back to life?" said a somnambulist in her magnetic exaltation: "if you would only go away, this body which oppresses me would grow cold, and my soul would

no longer be here on your return. I should then be perfectly happy."

All hold nearly the same language, and suggest the idea of the soul being partially disencumbered of the coils of its mortality—seeing, hearing, feeling, taking cognizance of all things past, present, and future, through some other channels than the physical organs of its subordinate manifestations. All, too, agree in enjoying, in this state, a sort of exquisite elysium of repose from which they dread to be disturbed; the soul apparently half set free, shrinks from being again brought back and entangled in the chains which bend it down to the narrow sphere of suffering humanity. It is impossible to contemplate a somnambulist in this state without a feeling of awe, not unmixed with anxious wonder; he is a being who appears to belong more to the world that is to come, than to that in which, as finite beings we exist; he already appears half disrobed of his carnal nature, and participating in the sense, and not the actual enjoyment, of his immortality: it is impossible to divine what views of infinity may now open before him; all we observe is, a being like ourselves exalted into a state of temporary beatification, far above our sympathy, and beyond our comprehension. They invariably beseech us not to awaken them, or bring them back to their ordinary condition; but the magnetiser should be cautious how he listens to their entreaties, and should, rather than otherwise, hasten to draw them out of this state; for he should remember, that he is exhausting his own energies, and the moment may arrive, when it might be necessary for further exertion, and he be unable to command it. He should regard himself as being the mere organ, as it were, secreting or throwing out, under the energy of his volition, the magnetic fluid; and in proportion as he becomes fatigued, and the secretion itself exhausted, his influence over the patient, whether in the magnetic state or not, must diminish, or altogether cease. On this account it is, that magnetisers often fail to induce the effects they anticipate; they exert themselves to the utmost; the patient exhibits all the premonitory signs of the magnetic state, but a step is yet wanting—the step itself is not established—because the operator cannot command the requisite magnetic power. It is, indeed, wonderful, how few men can command any high degree of *sustained* mental energy; the faculties of the mind, like the limbs of the human body, require exercise in order that they may attain their full development; but so much are they neglected, that the finest susceptibilities of our nature are often not called into action, and may be literally said to go down with us into the grave unborn.

Inexperienced magnetisers are not aware of the difficulties they have to encounter, and know not the dangers which are to be apprehended; they are truly working in the dark, with a power which sometimes, to their astonishment, attains an ascendancy over them, and produces effects beyond their participation or control. Hence many, in trying their own magnetic powers as a matter of sheer curiosity, or, *en badinage*, have found themselves suddenly placed in a most perplexing and distressing predicament. The voluntary patient has gradually succumbed under their influence, until a state of collapse, simulating death itself, has supervened. In the thesis of M. Fillassier, which was recently quoted in a clinical lecture of M. Andral, a case of this description is related. It will be found reported in the *Lancet*. "In this inaugural thesis," says M. Andral, "which was defended before our faculty of medicine, there is the narrative of an occurrence bearing irresistible proof of authenticity. The facts are particularly curious. The author, then an *interne* at the Hotel-Dieu, and totally sceptical regarding the powers ascribed to this mysterious essence, this asserted magnetic fluid, formed, for amusement, the plan, with a brother *interne* equally incredulous, of submitting this friend to the manœuvres of the magnetisers. The *passes* were continued for about twenty minutes without any remarkable effect; but at the expiration of that time, the young man began to yawn, his eyelids grew heavy, and closed involuntarily; he attempted to shake off the torpor in vain; his respiration next became accelerated, his head fell on his shoulders, and he uttered a sardonic laugh of indescribable expression." "We thought," continues M. Fillassier, "that he was amusing himself at our expense; but in a little time, what was my horror when I saw his fingers turn blue, his head fall powerless forward,—when I heard his respiration rattling like a dying man's, and felt his skin as cold as death itself! I cannot find words to describe my sufferings. I knew not what to do. Meanwhile, all these horrid phenomena increased in intensity. I tremble at the recollection of what I saw: there lay my friend, my victim, devoid of the aspect of life, in a state of complete and terrible collapse. With his hand clapsed in mine, in a state of agony no tongue can tell of, I laid him on a bed, and waited the result in a state of mind I never can forget. In a quarter of an hour he recovered, and, exclaiming that in the ecstasy he had experienced sensations of extreme delight, begged me to recommence the passes. I did so with less apprehension, and again the somnolency proceeded. The collapse, however, was less profound and terrific, and in some minutes he suddenly awoke with the exclamation, 'What happiness is this.'"

As I have already observed, it is sometimes very difficult to awaken or bring patients out of the magnetic sleep; speaking generally, it is more difficult to conduct the operation *after* sleep is induced, than it is to produce sleep itself. In most treatises on animal magnetism, it is stated, that magnetisers can at pleasure restore their patients to the ordinary, or waking state. This is an error. I have often, in a few minutes, brought on sleep, and could not for hours afterwards awaken the patient, notwithstanding that I have energetically applied all the processes usually prescribed in such cases. In vain have I exerted my abilities to the utmost; the more I

have wished and willed to induce the waking state, the more has the intensity of the sleep increased. I have passed my fingers over the eyelids until I have produced ecchymosis, yet all my efforts have proved unavailing ; and it is a curious fact, which deserves attention, that when such persons awake from this indomitable sleep, they fall again into somnambulism, and then the slightest noise will awaken them. A case of this description was lately communicated to the *Lancet* by Dr. Sigmond, the lecturer on Materia Medica and Therapeutics, at the Windmill-street School of Medicine, in this city. Unlike many of his professional brethren, this gentleman has not disdained to make animal magnetism the subject of conscientious investigation, and has performed himself, to confirm his conviction, several experiments.

(*To be continued.*)

INFLUENCE OF THE BODY ON THE PROPENSITIES.

By O. S. Fowler.

The position and functions of the animal organs, by no means furnish our strongest proof of the alleged reciprocal relation existing between the body and the base of the brain. Well-known facts, or rather *ranges* and *classes* of facts, place this point beyond all doubt. We do not quote *isolated* facts, but *classes* of facts, where one fact is the representative of millions. Colds and fevers do not *increase* benevolence, or devotion, or kindness, but actually *diminish* them, yet they greatly augment the passions. Let a child be somewhat unwell, that is, let its *body* be in a feverish, irritated condition, and its *propensities* will be roused : it will become peevish, cross, petulant, and fretful, and cry at every little thing. However kind and forbearing you are, nothing pleases, but every thing irritates it.* So dyspepsia renders its unhappy subject irritable, peevish, passionate, and fault-finding, rather than kind, just, grateful, and benignant; and the same is true of most persons laboring under physical indisposition. They find fault with every body and every thing, are ungrateful, unreasonable in their anger, and disagreeable, because of the weakened state of their moral, and the irritated state of their animal organs, and all because their *bodies* are excited. Restore their bodies to health, and their combative and destructive feelings are banished, and their serenity restored. Why do not diseases increase our *kindness*, our *devotion*, our *conscience*, or our reasoning powers? Simply because bodily disease is imparted to the *base* of the brain, or the *animal* organs *first*. But let a child or adult become *so very* sick, that his body is *prostrated*, and it is these very *animal* powers and propensities that are prostrated *first* and most, while the moral and reasoning, are less impaired. In this condition, they take bitter medicines without a murmur, and exhibit a mild, heavenly serenity of countenance.*

But let the *body* begin to revive, and what is the first mental index of returning health? Crossness, irritability, spitefulness, and ungovernable temper, with a restoration of appetite and affection, or a revival of the animal nature.

The phenomena of death also accord with this principle. The extremities are prostrated first; sensation and nervous energy rapidly decrease, the animal passions follow in quick succession, and connubial and parental love, appetite, anger, revenge, love of the world, &c., are all deadened before the moral or intellectual faculties are stupified. Love of life, also an animal organ, situated in the lowest part of the base of the brain, lets go its hold on life, before the moral faculties give up, and hence the dying man is willing to depart: his love of life and of sensual joys, having been subdued by the grim messenger.† Dying persons often attempt to speak, but cannot, because the organs of language and memory, being situated low down in the forehead, near the body, fall before the approach of death sooner than the still operating organs of reason, which are situated higher up. Every one must have noticed that dying persons, bid the last earthly adieu to their friends, and even to their companions and children, whom, through life, they have loved most enthusiastically, with as much coolness and indifference as if they were to be gone but a day, and yet, their still vigorous *intellect* gives wise *directions* as to their future conduct. So also the Christian "*Dei gratia*," dies in the triumphs of faith, that is, in the vigorous exercise of the moral faculties *after* the death of his animal nature, whilst others often die in the *reversed* or painful action of these organs. After presenting this principle in a lecture at Smithville, N. Y., an elderly deacon stated that he had experienced the truth of the above principle. He said that he had been once so very sick that he and all his friends expected every breath to be his last, that he had no desire to live, no regard for his wife and children, although both before and since, it was particularly strong, not the least ill will against any one, though before he had

* Many children are cross and ill-tempered, because they are sick, and are punished because they are cross, that is, are punished because they are sick. Better punish the mother or nurses who do not know how to make them good by keeping them well

* Nearly or quite all the corpses of children I have ever seen, have exhibited this benign expression of the moral sentiments far more than during life, which shows that the propensities die first, and the moral sentiments last.

† How beautiful this principle, how wise this provision, merely in rendering death less painful than it would be without it. If we died in the full vigor of the propensities, with our love of life, of property, of family, of ambition, and other worldly desires, how much harder would it be to part with them, or rather to be torn forcibly from them, than now it is, after the weakening of the body has deadened our love of life, unclasped our hold on wealth, weakened connubial and parental love, and destroyed nearly all our earthly desires? This principle will render dying less painful than the living supposes, especially to those who die a *natural* death, that is die, by the *gradual* wearing out of the body.

felt hard towards several, no regard at all for property, and not a worldly feeling left, although in the entire possession of his intellectual and moral faculties, and perfectly conscious of every thing that occurred. He was also able to reason and think, though unable to speak. On the return of health, his domestic and other animal feelings returned. He said it had always been a matter of surprise to him, that, just as he was to all appearances, about to bid a final adieu to his family, whom he dearly loved, he should have regarded them with such perfect indifference, and yet, that both *before* and *after* his sickness, he should have loved them so devotedly.

Dr. Vanderburg, of New York, related the following to the author. A patient of his took, by mistake, a preparation of potash, which gradually, and in about eighteen months, terminated his life. It first neutralized his love of his wife and child, before very enthusiastic; his anger, before ungovernable, next fell a prey to its ravages, and his ambition next; while his still vigorous intellect, noted this gradual decay of his animal nature—all in perfect obedience to this principle.

The proverb, "*old men* for *council*, *young men* for *action*," embodies this same principle. "Action" and force of character, are given by the vigorous exercise of the animal propensities, which are stronger in young persons than in old, *only* because their *bodies* are more vigorous. Milton commenced his "Paradise Lost" after he was *fifty-seven* years old, and decrepit and enfeebled by old age. The most splendid intellectual efforts ever put forth, have been made by men in the *decline of life*. During childhood and youth, while the *body* is vigorous, the propensities and perceptive organs are extraordinarily vigorous and active, but the higher sentiments are less so; in middle life, the passions and intellect are *both* powerful; but the talents attain their maximum of power *after* age has enfeebled the body.

So also the *memories* of children and youth are astonishingly retentive and vigorous, whilst those of aged persons are enfeebled, but the *judgment* of the latter is strong, while that of the former is weak, because the organs of memory, being in the base of the forehead, are vigorous where the body is vigorous and become enfeebled by age, but those of judgment are in the upper portion of the forehead, and, therefore, partake less of the weakened state of the body. A severe fit of sickness, when it leaves the body in an enfeebled state, is sure to weaken most kinds of memory, whilst it seldom impairs the judgment. Not long since, a Mexican called to deliver a letter from a friend in Mexico. In conversing on phrenology he wished to recal the name of an old school mate and friend of his, now physician to the king of France, but was unable to do so, though perfectly familiar with it. For fifteen minutes, he tried hard to recal it, but failed, and then said, that "since his suffocation, by the burning of charcoal in his sleeping room, which came near killing him, he had been unable to remember names." Probably half of my readers have had their memories enfeebled by sickness; and scores of cases could be narrated in which an improvement of the health, has strengthened the memory. Were I to give a receipt for improving the memory, the first and most important item of it would be, *improve the tone and vigor of the body.*

Again: hunger causes anger and peevishness. Wives and daughters will bear me witness that when their husbands and fathers come home hungry, they come home cross, are irritable, and displeased with every body and every thing, till a hearty meal restores them again to a pleasant humour. If you wish to break unpleasant news to a man without offending him, or to obtain a special favor, approach him *after dinner*, when his body has been thrown into a comfortable state. Those in England who solicit donations for charitable objects, never once think of applying to the rich and great till *after dinner*. When well fed, ferocious animals are tame and harmless, but when hungry, their ferocity is ungovernable, and their destructiveness lashed up to the highest pitch of fury. So the ferocious Indian, when he wishes to kindle his thirst for war and blood, to the very climax of rage and revenge, *fasts* a week. Now, *why* should the irritated state of the stomach, and thereby of the body in general, excite to morbid action the animal propensities *merely?* Why should not hunger increase the flow of kind, of conscientious, and of devotional feeling, instead of anger, revenge and ferocity? This principle contains the answer.

The laboring classes, contrasted with those who are above work, furnish a striking illustration of this principle. The former, as a class, are far more virtuous, sensible, and intelligent, than the latter. *Laborers* are scarcely ever guilty of robbery, theft, counterfeiting, assault and battery, murder, or any other crime, unless they become intoxicated, while most of our pickpockets, debauchees, prison birds, &c., &c., live without labor. "Idleness is the parent of vice," while labor causes moral purity. The reason is this. The energies of the system, must have *some* avenue of escape. Labor carries them off through the muscles; but when this door of escape is closed by fashionable idleness, its next door of egress is through—not the sentiments or intellect; for idleness never makes men better or more talented—but through the *propensities.*

This principle harmonizes beautifully with, and also explains, the effect of alcoholic drinks upon those who use stimulants. The one, distinctive property of alcohol and of alcoholic drinks, is *stimulating* upon the brain and nervous system. Now, if this principle of reciprocal sympathy and reaction between the body and the *base* of the brain, more than the moral sentiments, be true, it is clear that stimulating drinks will excite the *propensities* more, relatively, than they will the moral sentiments, or reasoning organs; and if they *do* thus excite the propensities morbidly, this principle is proved thereby; but if this principle be *not* true, they will stimulate all the faculties in equal proportion.

That alcoholic drinks powerfully excite amativeness, which is located in the very base of the brain, is an universal fact. The vulgarity, obscenity, and licentiousness occasioned by this, are proverbial. Who ever saw a drinking party, that were not indecent in their allusions, given to the relation of obscene anecdotes, and to the singing of lewd songs, if not to the company of harlots? In England, when the wine is introduced after dinner, modest women *always* retire, because they know that, by remaining, their delicacy will be shocked. These drinks drown the voice of conscience, blunt modesty, and stifle the claims of moralty, intellect, and virtue, while they whirl its guilty victim on in the sensual career of merely *animal* indulgence. A man or woman, be they ever so moral or virtuous, when under the influence of intoxicating drinks, *is not safe.*

These drinks also excite the combative, or contending propensity of those, who are under their stimulating influences. So combustible is their anger, that they take fire at every little thing, and even seek occasions of contention; and more bickerings, broils, fights, and duels, are engendered by ardent spirit, than by all other causes united. Who ever saw men fight, unless they were excited by liquor? or who ever saw men in liquor, who were not easily angered, and "all fit for a fight?" Byron says, that stimulants always rendered him "savage and suspicious."

Alcoholic drinks also stimulate destructiveness, or the bitter, hating, revengeful feeling; and hence drinkers will caress their wives and children one minute, and beat them the next. More murders are caused by the stimulating influences of ardent spirit, than by all other causes combined. Let the calendars of crime testify on this point. Hence, also, intoxicated men not only rail, curse, break, destroy, vociferate, and threaten vengeance more than when they are not intoxicated, but it is then that an old grudge, otherwise long since buried, is raked up, and dire vengeance sought and obtained; and, generally, a human being can screw up his destructiveness to the sticking point of murder, and screw down his benevolence and conscientiousness below the remonstrating point, *only*, or, at least, most effectually, by ardent spirit. Gibbs, the inhuman pirate, who committed so many cold-blooded murders, confessed to his clergyman before his death, that when about to perpetrate some act of cold-blooded murder, his heart would often fail him, till he had taken several potent draughts of strong liquor, which enabled him in cold blood to commit any act of cruelty, however horrible, and upon the defenceless. Fieschi, the French regicide, who fired the infernal machine at the present king of France, on his trial testified that when he saw the procession coming, his heart failed him; that he took a dram of brandy to give him courage; that his heart failed him a second time, and he took a second dram, but could not bring himself to do the fatal deed till he had taken the *third* draught, and then he did it with a relish.

It is the excessive exercise of the animal propensities which subjects criminals to the penalties of violated civil law. It is mainly by *drinkers* that our courts are patronized. Let our intelligent lawyers, let our judges, sheriffs, justices, &c., &c., answer the question, "Does not most, if not nearly all, of your criminal business, have its origin in drinking?" But in case alcoholic drinks did *not* excite the merely *animal* passions, or in case they *equally* stimulated the moral faculties, or, especially, if they stimulated the moral sentiments *only*, this state of things would be reversed, and drinking would render mankind more virtuous, instead of most vicious.

This principle explains the fact, that intoxication often renders a good man a real demon incarnate. As long as the moral and intellectual organs predominate, no matter if the animal propensities be vigorous; for, if duly governed, the more the better, because they impart force. When the two are about equal, with the moral in the ascendency, and the animal not stimulated, all goes right; but a little stimulant will often turn the scales, and give the ascendency to the propensities, and thus render a really good man a *very* bad one. But mark well the converse; it *never* renders a *bad* man a GOOD citizen, nor an immoral man virtuous, because it never stimulates the moral and intellectual faculties more than the animal feelings.

This general principle explains the reason of the custom of drinking *grog* with a friend, instead of drinking, or doing, any thing else. As adhesiveness, or the organ of friendship, is located in the *base* of the brain, ardent spirit warms it up to vigorous action, thus augmenting the flow and intensity of friendly feeling, and hence you will often see those who are half-tipsy, hugging and caressing each other. In case it excited friendship *alone*, it would do little injury, perhaps good; but as it inflames the other animal passions also, drinkers will be the warmest of friends one minute, and the bitterest of enemies the next, and then make up over another glass, producing that irregularity which has been shewn to constitute vice.

Philoprogenitiveness, or parental attachment, is also located in the lower portion of the back of the head; and hence the half-intoxicated father will foolishly fondle his boy, talking to him all sorts of nonsense, to be followed up by a cruel beating; thus destroying even-handed government, and spoiling the lad. Liquor excites conversation, because language is in the lowest part of the forehead; but, as the reasoning organs, which manufacture ideas, are in the upper portion of the forehead, and therefore not only are not stimulated, but actually weakened by it, the drinker talks, talks, talks, but *says* nothing. He talks *words only*, not ideas. How foolish, how destitute of sense and reason, of thought and refinement, is the conversation, not only of drunkards, but of those who stimulate only moderately! Witness bar-room conversation. A Byron, half-intoxicated, may indeed write his

Don Juan, and like productions,—may compose poetry mostly addressed to the *passions* of men; but no one in this state ever wrote a Paradise Lost, a Tho nson's Seasons, a Locke on the Human Understanding, Brown's Mental Philosophy, or Edwards on the Will. A Pitt, a Fox, a Sheridan, not to name cases in our own country, may be eloquent when partially intoxicated; yet their eloquence will be characterized by sarcasm, severe invective, denunciation, declamation, hyperbole, narration, and a remarkable flow of words, &c., rather than by argument or profundity, or clear deductions from first principles, nor will it be freighted with rich ideas. But before alcohol can produce eloquence, a quality far inferior to *reasoning* power, the individual requires a peculiarity of temperament and phrenological developments, not found in one man in hundreds, while it will destroy that of the others.

Another view of this subject will present this principle in a still stronger light. Alcoholic drinks not only *stimulate* the merely *animal* propensities more than they do the moral sentiments, but, when the stimulation has subsided, the accompanying *re-action* is felt upon these lower organs, as much, in proportion, as they were stimulated. Not only do these drinks excite amativeness, and produce licentiousness, but, when it is not goaded up to morbid action by the presence of stimulation, it is weakened more, in proportion, than the upper range of organs; and hence the deadening of connubial and parental love in the drunkard, and the consequent abuse of his family.

While the inebriate's combativeness and destructiveness are stimulated to fighting and revenge, those of the drunkard, and of the drinker, whenever re-action takes place, become so deadened, that he loses all energy, all spirit and efficiency, cannot, or will not, take the part of his family, nor even of himself, so that a little boy may impose on him with impunity, and is too irresolute to overcome any obstacle, or effect any difficult object.

A man under the stimulating influences of alcoholic drinks, finds his acquisitiveness excited, and is continually asking, how much will you give, what will you take, how will you swap, or suddenly becomes very rich, or he bets, or else seeks the gambling or billiard table in quest of a fortune at once; yet, as his intellectual organs are not equally excited, he is generally the *loser* in his bargains, but under the *re-action* which follows, has little or no regard to property, little industry, or economy, or forethought about laying up for the future, but squanders his all for liquor, even to the bread out of the mouths of his hungry children, and the clothes from off his wife's back. Hence it is, that drunkards are universally poor, ragged, and destitute. If John Jacob Astor should become a drunkard, even *his* immense estate would become scattered to the winds. During the exhiliration produced by strong drink, self-esteem and love of approbation become unduly excited, producing a boasting, bragging, swaggering, self-convicted, haughty, egotistical spirit, a disposition to swell and dash out in gaudy style, assume airs, attract notice, &c., &c.; yet, during the subsequent reaction, all regard for character and respectability is annulled; and with it, all self-respect and regard for his reputation, which constitute the strongest of incentives to virtuous and praiseworthy actions, as well as restraints upon vice and self-degradation. At first, he is mortified beyond description, if seen intoxicated, afterwards he cares not a farthing for his credit or his word, for his honour or anything said for or against him or his family, is dead to shame, destitute of dignity and manly feeling, and associates with those to whom he would before have scorned even to speak.

Again: these organs of ambition always combine with the other organs that are the most active. Combined with conscientiousness, they give the highest regard for *moral* character, and for correct *motives;* with intellect, a desire for reputation for learning and talents; with ideality for good taste, good manners, &c.; but combined with combativeness, for being the greatest wrestler, the best fighter, &c.; with the other animal propensities, for being first in their indulgence. Hence, as already seen, since alcohol weakens the higher organs but stimulates the *animal* propensities, and also the ambition, the two combining, render him emulous of being the most licentious, the greatest fighter, or wrestler, or drinker, or swearer, the most vulgar, &c.; but never of being good or great.

(*To be continued.*)

MR. BURKE'S LECTURES.

LECTURE 4TH.—(*Continued.*)

There are several other important mental peculiarities, also dependent upon temperament, which I must, per force, pass slightly over; otherwise, this, already, very long lecture, would exceed all bounds. Amongst these peculiarities, I may mention that warmth, or fire of character, which we term *enthusiasm.* Do not ask me to define or describe to you what enthusiasm is. I fear I should altogether fail in the attempt. Some of you, I am sure, will not need any definition—your own consciousness and experience will tell you all that is known on the subject; others must be satisfied with contrasting, as well as they can, their own general manner of feeling, with that of persons spoken of as enthusiastic. This peculiarity is, evidently, not a separate instinct, or sensation, or intellectual power; but rather a mode of feeling. Or, perhaps, it may only be another term for intensity of feeling, or for the intensity of certain feelings. However this be, it is a characteristic of temperament, and *race*, not of organic development,

In the first place, it is not proportionate to general size, You may have an individual with a very large head, and yet he shall manifest no discernible trace of enthusiasm. He may even be quiet, and cold, and phlegmatic, in the highest degree, while, on the

other hand, a person with a very small head—small on all its regions, may be decidedly enthusiastic. I need not cite examples to you. The commonest experience will furnish them in abundance. If, then, this peculiarity does not depend on the large size of the head generally, neither can it on the large size of individual organs; for, in the class of heads I allude to, you may find every organ, or set of organs, individually, or collectively, in large development, without any accompanying enthusiasm. And, I suppose, no one will say that a small development is productive of enthusiasm, although enthusiasm may co-exist with a small development. In fact, single out any organ you please to consider as the source of enthusiasm, and observe carefully those in whom it is largely developed, and you will soon find that you cannot safely predict anything, respecting this peculiarity, without taking temperament into consideration. Neither will you be able to make it depend upon mere *activity* of temperament, combined with a large development of this, or that organ. It is something very different from mere force and activity combined. If you experiment with a real anxiety to arrive at truth, whatever it may be, I feel sure that this is the conclusion you will arrive at. But, if you are wedded to system, anxious to support the opinions of this writer, or that writer, whom you follow by faith, then you will, in all probability, end with the opinion with which you set out: for, in a matter which offers so much room for vagueness, the bias of your mind will always furnish plausible explanations of all the difficulties that may present themselves to you. My object, however, is not so much to demonstrate as to arouse; I cannot, therefore, stop to prove, even what I believe to be fully within my power to prove. I will only mention, now, that I regard enthusiasm as one of the prominent characteristics of certain races. This story of races, you may of course, laugh at, for the present, as one of my hobbies, or "notions." We will not at all quarrel about the matter, provided you let me tell my own tale, and introduce this subject as often as my argument requires it. Accordingly, to this tale then, the very type of enthusiasm is the *Bard*; not merely, that indefinite thing, called a poet, who may be half philosopher, or half merchant, or half anything, as the case may be; but such a one as is simply and solely a poet. In the sense I speak of, even Shakespear is not a bard; he is, at least, half philosopher. The next in the scale of enthusiasm, is that modification of the warrior, that may be termed *Adventurer*. The chivalry of the middle ages furnishes countless examples of the adventurer in his highest types. In these days, all the superior races are so blended, that it is difficult, if not impossible, to find absolutely pure specimens of some of them. The *Hunter*, and the *Philosopher*, have each their peculiar cast of enthusiasm, subordinate to the two former classes, but as well defined, and as unequivocally indicated. On the other hand, we find little if anything, that can be be truly called enthusiasm, in the pure *Agriculturist*, *Herdsman*, *Trader*, *Mechanic*, etc. But yet, these have cerebral developments that as fully entitle them to be enthusiastic, if enthusiasm depended on any particular organic development. I am now, of course, merely recording an opinion about matters to be at some future time explained. I cannot stop to prove, or even sufficiently explain, what I have asserted. I therefore pass to another subject.

There are some well-known passions, and feelings, and dispositions, which I am unable to attribute to cerebral development; and, which, nevertheless, phrenologists have hitherto attributed to this cause. I do not, in this case, speak theoretically, in any degree. Experiment has gradually forced me into my present views. Thus, I know not on what organ, or organs, *anger* depends. Oh! combativeness and destructiveness, you will instantly answer. It is certainly a very usual accompaniment of a large development of those organs, when you take mankind *en masse*, but begin to classify men, and you will soon find yourself at fault. All the nomadic races of men have large destructiveness, but many of them are amongst the most quiet and placid of human beings; perhaps, all of them, in their unmixed state, were comparatively so. Large destructiveness is also characteristic of many of the trading races, and placidity and absence of passion equally so. In fact, you will continually find the whole lateral region fully and largely developed in persons the least passionate. On the other hand, you will often find those who are extremely passionate, with a very moderate, and occasionally, with even a small development of these organs. Nay, I would say, as far as my own experience extends, that in the mixture of races, which constitutes the population of this, and some other countries, that these organs are more habitually found in full development, in the female head, than in the male. This, surely, you would not expect, according to your present views of their functions. But you will find, hereafter, that those views are but partially accurate.

Were the present a fitting opportunity for a long, and somewhat abstract argument, I could easily prove to you that the functions of these two organs are quite distinct from the feeling of anger; that, they are often in vivid manifestation, without our feeling any anger; that, in fact, they are not more distinct from one another, than anger is from both. At the same time, I am not prepared to tell you on what part of the organism anger does depend. I do not know. *At present*, I am strangely disposed to regard it as a distinct feeling, and not merely the result of some modifications of temperament; but whether its source be in the brain, or in some of the other viscera, I am unable to say. If it has an organ in the brain, it must be situated at the very base of it; and, probably, in its internal parts: so that it may not be possible, during life, to determine its development. In practical phrenology, I have long been in the habit of predicting, in reference to this part of character, from a view of the general structure, and indications of temperament and physiognomy, more than from the shape of the head: but, though I have usually approximated very closely to the truth, to say the least, it was seldom I could speak with entire confidence. I am now satisfied that the study of ethnology will supply the means of judging accurately upon this point, whether we ascertain the source of this feeling or not, since we find its various manifestations as characteristic of race, as those of enthusiasm and several other peculiarities are.

The next parts of character I shall speak of, as, in a great measure, dependent on temperament, are the tendencies to *joyousness*, on the one hand, and *melancholy* on the other. You must have repeatedly observed that a state of joyousness, varying from tranquil pleasure, to intense delight, is the habitual condition of some persons: that, though acutely sensitive to pain, yet painful impressions are evanescent with them, and that, in a word, their tendency is to be extremely happy, if circumstances are at all favourable to them. You must have seen others

who present the direct contrast to this description, persons who look at all things through a darkened medium, with whom pain is intense and durable, pleasure—like the fitful sunshine of a gloomy day—transient and faint, even when it does come. Between these extremes, there are numerous gradations, from joyousness to calmness, on the one hand; from melancholy to insensibility on the other. Now, it is vain for you to expect to be able to predict these peculiarities from any developments of the cerebral organs. One glance at the temperament and physiognomy tells you more about them than all the manipulations you can make. You may, perhaps, fancy that the organ of hope, gives you the clue to these contrasts, try if it does; conjure with it, predict according to its developments, and if your faith in it be not of a most tenacious quality, yon will soon find it shaken. Then try to analyse what you call the faculty of hope. You will find it no easy task to make a primitive power out of it. As to the facts of the case, you will observe that melancholy, properly so called, has hardly an existence in childhood, while no delights of after life can transcend in intensity, or compare in frequency with those of that age. If joy were an affair of organic size, its manifestation in childhood could not be so perfect, so intense, so habitual. Is it not the same with hope? If you want a type of enthusiastic hope, must you not look for it among the young? Where else will you find such boundless anticipations, such undoubted reliance on the future, such endless ranges of fairy creations, all to be most certainly realized? On the contrary, by the time the organization has gained its perfect maturity, the most intense joyousness may have sobered down into quietude, or even have given place to melancholy, the most enthusiastic hope may have left nothing but doubts or despair. Again, can you imagine a joyous state of feeling to coexist with an attack of bile, or a fit of indigestion? Surely not. But some persons are from the very nature of their organization continually liable to such inconveniences. With these, frequent attacks of gloom, depression, irritability, etc., are inevitable, whatever their cerebral organization. On this account, there are external, and often very plain indications of the predispositions and modes of feeling we are speaking of. Thus, amongst the European races, the melancholic tendency is most frequently associated with black hair; the opposite tendency with fair, red, or brown hair. In like manner as the perfection with which the various functions of digestion, secretion, and nutrition are performed, is all important, as far as temper and spirits are concerned, we must look for external signs of the relative energy or deficiency of these functions. These signs we shall find in the general proportions of the different regions of the body, in the peculiarities of complexion, and in the proportions of the different parts of the face, viewed relatively to each other, to the head, and to the body generally. The face indeed, including the forehead, is the physiognomical epitome or index of the whole body. We must not, however, think of throwing the cerebral organization out of our calculations. It must be obvious, for instance, that a predominant development of cautiousness, must tend very much to increase a predisposition to melancholy, and that the perfection of melancholy can hardly be expected without large concentrativeness. But it will not follow that the converse of this will hold good. There may be predominant cautiousness and concentration, without any melancholy.

(To be Continued.)

CORRESPONDENCE.

To the Editor of the People's Phrenological Journal.

MAGNETIC CURES.

Sir,—It is very generally and properly enquired,—What is the good of animal magnetism? This question is best answered by facts. If you can devote space in your journal to publish the following letter from W. Chenevix to Dr. Spurzheim, I think the facts there stated, of what occurred when the science was, comparatively, in its infancy, must convince all, not blinded by prejudice, or interested in supporting abuses, that if such things can be done by the means stated, it is deplorable that mankind should be debarred from the blessings which must follow the development of this important law of nature. I will not take up your valuable space with any remarks of my own; but to add my testimony, from positive experience, that in most cases of disease, beneficial results will follow the judicious application of animal magnetism.

I remain, your constant reader,

J. D. Holm.

Highgate, August 21st, 1843

"*Harrowgate, Aug. 27th*, 1828.

"Dear Sir,—As to animal magnetism, I know I may be called a visionary, but no longer than is necessary for any candid person to make a trial. Were I to speak from my own experience, I should say that every person in sound health and mind can magnetise with success, and that two persons out of three will, in one quarter of an hour, feel an effect; that one in four or five will sleep; and one in thirty may become lucid. I have, myself, seen and done enough to require no collateral evidence in favour of the truth of animal magnetism. I have cured one epileptic woman; I have cured the itch in six sittings. Three times I magnetised worms out of the intestines of a little girl, who did not know what I was doing; and one time she begged leave to run out of the room into the garden, as she could no longer restrain the calls of nature. I have stopped four epileptic fits in one patient, whom I magnetised only seven times; and one of these fits, the first, was stopped in thirty-five seconds; not one of them lasted longer than two seconds and a half. I have cured the *tic doloreux*, accompanied by the *opthalmia*, in about twelve sittings. I have twice removed very long and habitual costiveness, and brought on a different habit of body. I have put two patients to sleep through a stone wall, and without their knowing that I was near them, or thinking of them. I had one patient whom I could paralize when and where I pleased, and take away motion from her legs, arms, &c., and give her pain, *a crier tout haut*, as she was walking about the room, and I was ten to fifteen feet behind her, she not knowing that I was operating upon her; I could stop her as dead, or make her totter to a chair, and reel like a drunken woman in a few

seconds; but what is more extraordinary than all, is a cure performed by a very weak and delicate young lady, who, a month before, had never heard of animal magnetism. A scrofulous woman thirty-seven years of age, who had been bed-ridden for three years, has had all her sores dried up in twenty-seven days, and can now walk about: she is lucid, and has prescribed for her own daughter, who has worms. This young lady, whom I have put to sleep, is part of a family composed of a widowed mother and three daughters, living in the county of West Meath, within a few miles of my sister. They have all commenced magnetising with the most extraordinary zeal; and have, at this moment, among them, five lucid patients, or at least, five patients who speak in the magnetic sleep. With all these facts, I look upon myself as independent of all that has been done or not done elsewhere, and feel it my bounden duty to make known as far as I can, and to support by my open testimony, the most powerful engine that has ever been placed at the disposal of man. As it is powerful, it may do much harm, I expect it will; but it will still do more good. In short, all the arguments which have been used respecting a new truth (as phrenology, for instance,) may and must be used in favour of animal magnetism. I never am afraid of speaking (neither are you) when I have truth at my back, however distant that truth may be. The moment that animal magnetism is acknowledged to be true, I shall cease being called a visionary, and then I may be the more listened to on phrenology. Animal magnetism is not like phrenology, a science of time; one minute may convince an unbeliever that the magnetic sleep may be produced. But to be convinced of the validity of phrenology, requires frequent observation and comparison. It is a truth that I feel so strong an impulse to support both phrenology and magnetism. Certainly, the suppression of the Magnetic Hospital, at Berlin, is against magnetism in opinion, but not in facts; and it cannot be denied that Hufeland was at its head, that fifteen volumes of cases have been published, and that the operations have been carried on there ever since the year 1815. The establishment of that hospital was worthy of the sovereign who promised to co-operate with his people in forming a free constitution. Its suppression is worthy the sovereign who broke his promise; besides, I publish my own cases, with those I have seen by five ladies, and none other. Truth must always be told.

"I shall leave this tomorrow, and go to York, where I am told there is a person, who has the heads of all the criminals that have been executed there, for the last twenty years, and even much longer. I hear, too, that there is a good phrenological collection there. This letter will be given to you by Mr. H., who is going from this to Cheltenham, and who expects to be in time for your lectures there. I have been preaching the doctrines to him, and find that he is not averse; but, you will rivet the nail. Most sincerely yours, though I cannot promise silence on animal magnetism,

R. CHENEVIX."

TO CORRESPONDENTS.

Omega may be satisfied from his own feelings, but it does not amount to proof for others. The organ certainly is not yet established.

T. Williamson.—We have every desire to afford the information, but we must have a cast, or development of the lady's head, and then we can say whether there will be a good chance of mutual happiness.

A Student.—We have seen several cases of cross mesmerism lately—in some cases, the result has followed by merely touching the hand of the patient. The effects have not been so marked, in any instance we have seen, as when the head has been touched by another person than the operator.

A. B.—We do not know whether the translation of De Leuze's work is continued.

A Londoner.—It is difficult to establish societies in London, and, when established, they do very little good, beyond amusing a few individuals.

Clericus.—We believe more arguments can be drawn from the Bible, which prove materialism and fatalism, than can be found in all the works on phrenology ever published.

M. A. need not fear to pursue her studies. The question of the immortality of the soul, is no way interfered with by phrenology. The functions performed by our organization, must be independent of every thing immaterial: the mind and soul should not be used synonymously.

J. F. Liverpool.—The chart will positively be published this month. The delay has been caused by the number of engravings, and the care bestowed upon its getting up.

We have been much gratified by the perusal of a pamphlet on *National Distress*, forwarded to us by the author. It should be read by all. We wish he had made it more decidedly phrenological: it is based on the science, but there appears a studied avoiding of terms shewing the connection. This may be politic, but we doubt, now, if any really good work would at all suffer from its connection with what is now almost universally admitted as a truth, so far as general principles are concerned, whatever may be thought of the details.

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A COMPLETE SYSTEM OF PHRENOLOGY.

(*Continued.*)

ANIMALS.—This organ unquestionably exists in animals. Dr. Gall says that the instinct which led some animals to frequent high places, depended on this portion of the brain. This idea has been much ridiculed; but Dr. Gall was a careful and correct observer, and we should hesitate before we lightly question his assertions. Mules and horses manifest this feeling, and it may be noticed in their carriage. Bonaparte's horse knew when his master mounted him, and always seemed proud to bear him on his back. Threats and menaces are very commonly used to humiliate animals. The elephant is very proud,—any insult offered to him, he will revenge sooner or later. Dogs often display much pride,—they will treat the attacks of a feeble opponent with contempt. The lion disdains a feeble enemy. Among those animals who go about in herds, one is selected as the leader. Among birds the same observation may be made;—they will select one to conduct a flight, and upon his selection, an attitude is assumed, according with his character.

It is remarkable in the cock; after a battle the victorious one elevates himself to his utmost height, while the conquered one hangs his head, and in an abject manner creeps away. The sentiment of pride, then, is equally an attribute of the animal kingdom, as of the human species.

NATURAL LANGUAGE.—This power being active, the whole body is erect—the head straight between the shoulders, and drawn a little backwards. It gives a stiffnesss, determination, and directness in the gait and carriage;—the expression is fixed and hard—the lips closed and somewhat extended—the voice is solemn—the enunciation slow and distinct—the whole deportment dignified and stately, often mingled with reserve. The natural language of this faculty instantly arouses the same feeling in others who have it strongly developed, and the same attitude is unconsciously assumed, and, thus, a sort of repulsion is established between parties, equally endowed with self-esteem, at first sight, and a coldness ensues, which they frequently are unable to account for; and when better acquainted, and under the influence of milder feelings, they wonder how they could have formed such erroneous opinions, at first sight.

LOVE OF APPROBATION.

This organ was discovered by Dr. Gall, while he was examining cases to support his views, in respect to the organ of self-esteem, which we have just considered. The abuse or diseased action of which organ, Dr. Gall considered as pride. He met with an insane woman, who believed herself to be the queen of France, and expected to find the organ of self-esteem prominently developed, but was disappointed; this led him to examine the other parts of her head, and he found that the portion of the back and upper part, on each side of self-esteem, were very prominent. He then reflected upon the difference manifested between those who were mad from pride, and those who were led by vanity to excesses: the former were imperious, arrogant, and fond of commanding; the latter, polite, affable, and courteous, comporting themselves in a manner, evidently indicating a wish to please; he was soon enabled to separate the action and indication of these two sentiments. Afterwards, having examined the heads of several individuals, remarkable for their ambition, and finding the configuration of their heads similar in the region of this organ, he began to speak of an organ of vanity and ambition. Dr. Spurzheim further analyzed this faculty, and called it the love of approbation. Regarding vanity and ambition, as abuses of the power, a great number of observations since made under every variety of circumstance, have proved beyond doubt, the existence of this faculty, as an innate power of the human mind; and that its organ is situated in the part of the head described.

SITUATION.—This organ is situated at the back part of the head, on each side of self-esteem, commencing about half an inch above the lambdoidal suture, and extending to the top of the head. When large it gives a remarkable fulness and breadth to this part.

PRIMITIVE FUNCTION.—A desire for the approval of others. It gives rise to the question, what will the world, or people, say, or think? According as it is combined in activity with different feelings, or sentiments, it will desire approval principally, for whatever is in accordance with them. Emulation, the love of praise, fame, or glory, springs from the activity of this organ.

AUXILIARY FACULTIES.—Within certain limits, all the feelings may excite and aid the activity of this power. Amativeness, benevo-

fence, cautiousness, and secretiveness particularly tend to combine with it: its action is favored by a deficiency of intellect. Consequences not being foreseen, this, as well as all the other feelings, are left uncontrolled by the reasoning powers; but, it will continue with the highest amount of intellectuality: the object then by which it is sought to be gratified, will be high and praiseworthy.

ANTAGONIST FACULTIES. — Combativeness, destructiveness, alimentiveness especially; but all the feelings when highly excited to passion, will oppose this feeling. Self-esteem is the direct opponent; combined with firmness, little regard is felt for what others say or think. The course indicated by self is followed out with obstinate pride; an opinion thus adopted will be maintained, in spite of facts, and even the evidence of the senses will be despised, if opposed to opinion and theories formed or adopted.

MANIFESTATIONS. — Dr. Spurzheim, in his analysis of this faculty, says, "Its sphere of activity is very extensive; for, it is sensible to caresses and flattery, to compliments, to applause, and to glory; it wishes to be distinguished and honored, and men endowed with it make use of many and various means to attract attention. They dress fashionably, and resort to ostentation of all kinds; they look for decorations, titles, and other worldly distinctions. Ambition is the distinguishing epithet of its agency, if the object aspired to be of great importance; vanity, if claim be laid to distinction on the score of trifles. Its activity extends to all ranks of society. The general, who leads a victorious army, is elated with the applause of his nation; and, the slave is delighted, if the manner in which he performs his task, be approved.

The fundamental power is essential to society; but, its too great activity causes many abuses. It favours industry, but also introduces luxury; it produces polite manners, but is the mortal enemy of personal liberty. Nations who possess it in an eminent degree, are scarcely fit for a free government."

It is large in actors from choice, and all who wish to be distinguished; but, it often, unless well regulated, produces the opposite of its desire. *Mauvaise honte* results from this feeling, combined with large cautiousness and small combativeness; and the individual, when he would shine most, rarely can fully display the powers possessed. It is generally large and active in the French. Bonaparte, by appealing to this feeling, maintained a complete mastery over his followers. Upon one occasion, when the troops of his favorite army had suffered a defeat, he addressed them in the following language,—"Soldiers, without courage, you no more belong to the army of Italy!" This direct rebuke to their love of praise was answered, says the historian, by a cry of grief, which broke from the ranks; old soldiers wept with rage; some destroyed themselves on the spot. A late writer in the 'Edinburgh Review,' in describing the manners of the French, says, "in France, glory is the condiment of life, and the trumpet of fame is that which makes the sweetest music to their ears." Children, who have this organ large, are bashful, and cannot do any thing while the attention of others is fixed on them,—they feel uncomfortable and fidgetty when in company, or having to attend on persons of superior rank. It is the cause of much misery in the world. When combined with self-esteem, it leads the individual to suppose, that the world, or his associates are always thinking of what he does or says, how he looks, or what he wears; comfort, and often right, is abandoned for expedience, to produce an effect. All the world may be said to be striving to make an appearance above their circumstances. When not guided by higher feelings, there is an inclination to adapt our manners, and to acquiesce in what is said by others, and, too often, to say what we know will be pleasing, without respecting truth: secretiveness, in this case, lends its power towards the result. In its legitimate use, it is the principal ingredient in an amiable and polite character. G. Combe calls this feeling the drill-serjeant of society; and in this capacity it leads to acts of a moral tendency. Ill feelings and selfishness are restrained to please others. How many of the lists to charitable institutions are filled up by the love of approbation; but, if good is really done, in the present state of society, we must not be too fastidious about the motive. Shame results from this faculty. It is the chord in the mind which is struck on by satire and ridicule; and thus have satirists often corrected abuses, in all ages, that stood impregnable to the attacks of wisdom and philosophy. Emulation springs from this feeling. It is impossible to calculate how much of the vice and misery pervading all classes, is owing to the over-excitement, and wrong direction given to this faculty, by those who have the care and teaching of the young. Even in infancy we find mothers exciting vanity in the child, by praising baby's fine cap, or pretty face. At school, envy in all its Proteus forms, is encouraged; and, as a first place can only be obtained by the degradation of a school-fellow, the seeds may be said to be sown, by the present system of prizes and rewards, of envy, hatred, and uncharitableness. It renders individuals positively ridiculous, as well as miserable, in after life. Another's praise is wormwood to the mind of a vain-glorious man or woman. Goldsmith, it is said by his biographer, talked, lest it should be forgotten he was in the room; and when an automaton puppet, on one occasion, was made to exhibit some tricks, the exhibition was applauded, and Goldsmith being asked what he thought of it, replied he could have done it better himself. Those, who have this organ large, are apt to think their friends are cold—that their endeavours to please are not appreciated; then their hurt vanity arouses combativeness and self-esteem, and, unless one of the parties, at least, is governed by reason, quarrels and bickerings ensue.

(To be continued.)

MEMOIRES Du DOCTEUR F. AUTOMARCHI, *Ou les derniers momens de Napoleon*, T. II. p. 29.

HERE, again, are some passages directed against my discoveries, and which are interesting, more from the source whence they come, than from any intrinsic merit.

"Lady Holland had sent a box of books, in which was also contained a bust in plaster, the head of which was covered with divisions and figures, according to the craniological system of Dr. Gall. 'There, doctor,' said Napoleon, 'that lies in your province; take and study it, and you shall then give me an account of it. I should be glad to know what Gall would say of me if he felt my head.' I immediately set to work; but, the divisions were inexact, and the figures misplaced, and I had not been able to put them to rights, when Napoleon sent for me. I went, and found him in the midst of a mass of scattered volumes, reading Polybius. He said nothing to me at first, and continued to run over the pages of the work he held in his hand; he then threw it down, came to me, and taking me by the ears, and looking me steadily in the face, 'Well! *dotto raccio di capo Corso*, you have seen the bust?—Yes, sire.—Meditated the system of Gall?—Very nearly.—Comprehended it?—I think so.—You are able to give an account of it?—Your majesty shall judge.—To know my tastes, and to appreciate my faculties by examining my head?—Even without touching it (he began to laugh).—You are quite up to it?—Yes, sire.—Very well, we shall talk about it when we have nothing better to do. It is a *pis-aller*, which is just as good as any other and, it is sometimes amusing to notice to what extent folly can be carried.' He now walked up and down, and then asked, 'What did Mascagni think of these German reveries? Come, tell me frankly, as if you were talking to one of your brethren.—Mascagni liked very much the manner in which Gall and Spurzheim develope and point out the different parts of the brain; he, himself, adopted their method, and regarded it as eminently fitted for discovering the structure of this interesting viscus. As to the pretended power of judging from protuberances, of the vices, tastes, and virtues of men, he regarded it as an ingenious fable, which might seduce the *gens du monde*, but could not withstand the scrutiny of the anatomist. —That was like a wise man; a man who knows how to appreciate the merit of a conception, and to isolate it from the falsehood with which charlatanism would overcharge it; I regret not having known him. Corvisart was a great partisan of Gall; he praised him, protected him, and left no stone unturned (*fit l'impossible*) to push him on to me, but there was no sympathy between us. Lavater, Cagliostro, Mesmer, have never been to my mind; I felt, I cannot tell how much aversion for them, and, I took care not to admit any one, who kept them among us. All these gentlemen are adroit, speak well, excite that fondness for the marvellous, which the vulgar experience, and give an appearance of truth to theories the most false and unfounded. Nature does not reveal herself by external forms. She hides and does not expose her secrets. To pretend to seize and to penetrate human character by so slight an index, is the part of a dupe or of an imposter; and, what else is that crowd with marvellous inspirations, which pullulates in the bosom of all great capitals? The only way of knowing our fellow-creatures is to see them, to associate with them frequently, and to submit them to proof. We must study them long, if we wish not to be mistaken; we must judge them by their actions; and even this rule is not infallible, and must be restricted to the moment when they act; for, we almost never obey our own character; we yield to transports, we are carried away by passion; such are our vices and virtues, our perversity and our heroism. This is my opinion, and this has long been my guide. It is not that I pretend to exclude the influence of natural dispositions and education; I think, on the contrary, that it is immense; but, beyond that, all is system, all is nonsense.'"

Already, in the *Memorial de Saint Helene*, by the Count Los Casas, the following passage had appeared:—

"I have greatly contributed to put down Gall; Corvisart was his great follower; he and his fellows had a strong leaning to materialism; it would increase their science and their domain. But, nature is not so poor; if, she was rude enough to announce her meaning by external forms, we should soon attain our ends, and we should be more learned. Her secrets are finer, more delicate, and more fugitive;—hitherto, they have escaped every one. A little hunchback is a great genius; a tall and handsome man is often a great ninny; a large head with a big brain, sometimes has not an idea, while a little brain is often in possession of vast intelligence. And yet, think of the imbecility of Gall; he attributes to certain bumps, dispositions and crimes which are not in nature, and which take their rise from the conventional arrangements of society. What would become of the bump of thieving if there was no property? of the bump of drunkenness, if no fermented liquors existed? of that of ambition, if man did not live in society?"

Sovereigns are always deceived when they ask advice from the ignorant, the jealous, the envious, the timid, or, from those who, from age, are no longer accessible to new opinions. Napoleon acquired his first notions of the value of my discoveries, during his first journey to Germany. A certain metaphysical jurisconsult, E——, at Leipzig, told him, that the workings of the soul were too mysterious to leave any external mark. And, accordingly, in an answer to the report of the Institute, I had this fact in view when I terminated a passage by these words:—"And, the metaphysician can no longer say, in order to preserve his right of losing himself in a sea of speculation, that the operations of the mind are too carefully concealed, to admit of any possibility of discovering their material conditions or organs." At his return to Paris he scolded sharply, (*tança vertement*) those members of the Institute, who had shown themselves enthusiastic about my new demonstrations. This was the thunder

of Jupiter overthrowing the pigmies. Immediately, my discoveries became nothing but reveries, charlatanism, and absurdities; and, the journals were used as instruments for throwing ridicule—an all-powerful weapon in France—on the self-constituted bumps. Napoleon was made to believe that "Gall's imbecility" had led him to imagine a bump or organ for drunkenness; and, in this case, I certainly should have merited this laconic epithet. "*He attributes to certain bumps, dispositions and crimes which are not in nature, but arise from the conventional arrangements of society.*" And, whence does society arise? If Napoleon had read all that I have said in this work on society, on the social life of man and animals, and, on the pretended artificial qualities and faculties, he would have acquired profounder views of all these objects. In regard to my doctrines, the ideas and prejudices of Napoleon differ in no respects from those of the vulgar. *What would become of the bump of thieving, if there was no property? of that of ambition, if there was no society?* What would become of the eye, if there was no light?—but light exists. What would become of taste and smell, if there was no odorous particles, and no savory qualities?—but these qualities and particles exist. What would become of the propensity for propagation, if there were not two sexes?—but two sexes exist. What would become of the love of offspring and of children, if offspring and children did not exist?—but they do exist. What would become of the carnivorous instinct, if animals did not exist to be devoured?—but these animals do exist. In the same way, property and society exist in nature, as I have already proved in treating of these subjects. I conclude, then, that neither Napoleon nor his advisers, had penetrated sufficiently far into the nature of things, to perceive that the organization of man and animals, is calculated for and adapted to the existences of the external world, and that we have no connexion with external objects, except in so far as we have received organs which are in relation, and in harmony with these same objects; and, that, whenever any given organ is wanting, the thing in relation with that organ, has no longer an existence for such an individual.

"If Napoleon wished to destroy the tendency to materialism in the way he understood it, he ought to have begun by prohibiting the study, not only of the anatomy and physiology of the brain, but also that of natural philosophy, natural history, of the influence of nourishment, of the seasons, climate, and temperament, upon the character of man, &c. &c. And, after having ordained it to be taught, that the eyes and ears were not necessary for seeing and hearing, nor the brain for thinking, he ought to have employed three hundred thousand bayonets, and as many cannon, to render the functions of the mind absolutely independent of matter. This victory once promulgated and acknowledged, he would easily have put down the anatomy and physiology taught by a feeble son of Esculapius. But, coffee is swallowed, potatoes are eaten, and vaccination is performed, without regard to the outcries of some physicians against them; the blood circulates in spite of Gassendi; the earth revolves in despite of the anathema of the Pope; animals are no longer automata, notwithstanding the decrees of the Sorbonne; and the anatomy and physiology of the brain, discovered by the German doctor, subsist and will subsist in spite of the efforts of Napoleon, and of his imitators, and of all their auxiliary forces.

M. Autommarchi had but a very meagre and superficial knowledge of the physiology of the brain, and was not at all prepared to rectify the prejudices of his august patient. After the fashion of superficial and officious ladies, a plaster bust, with the organs marked on it, was sent like a play-thing to Napoleon. But, it was quite above an ordinary conception to send him my work, or to ask him to become acquainted with my own ideas. In this way the emperor and his physician continued, in the midst of their amusement, to be ignorant of the principles and tendency of the physiology of the brain. M. Autommarchi amuses his readers with a vague enumeration of the organs of which he perceived the indications in Napoleon. He found the organs of dissimulation and of conquest, which last is apparently my organ of the carnivorous instinct; the organ of benevolence; that of imagination, which is not to be found in my work; and, the organs of ambition, of individuality, of locality, of calculation, of comparison, of causality, or the inductive spirit.

INFLUENCE OF THE BODY ON THE PROPENSITIES.

By O. S. Fowler.

(*Continued from page* 403.)

In Easton, Md. in Jan. 1840, the author saw two young men vie with each other, as to who could drink the most grog, no very uncommon thing among drinkers. The next day, one of them was a lifeless corpse. Why should the ambition of drunkards *descend* to the animal passions, instead of *ascending* to the moral and intellectual? This principle contains the answer. Thus, alcohol first over-excites the ambition, only to direct it to animal objects, and then deadens it, rendering him *doubly* wicked both ways, and, of course, proportionably miserable.

It equally destroys his firmness and power of will. He *knows* the right, intellect being less deadened, and yet pursues the wrong, having lost all self-government. Conscientiousness may remonstrate, but to no effect, because located too far from the body to be proportionably stimulated. Religious feeling may lift up her warning and persuasive voice,* and firmness, say no,

* The religion of the Bible is pre-eminently the religion of the moral sentiments and intellect, and requires the subjugation of the propensities to the intellectual and moral faculties, besides strongly denouncing animal passion as such. But all alcoholic drinks, wine included, stimulate the body, and, thereby, morbidly excite the animal propensities, and thus *violate* the requirements of the gospel. Wine-drink-

but without effect, because they are in the same predicament. Alcoholic drinks destroy the balance of power, both by stimulating them to excess, and then by deadening them, thus being a two-edged sword, cutting the cords of virtue and happiness *both ways*.

It may be objected that if alcohol stimulates the animal propensities, it is a good thing in case they are weak. In answer, better have them too weak than too strong. When too weak, it is because the body is feeble, and must be strengthened, not by merely *stimulating* the body, but by *invigorating the health*.

If it be objected that these drinks sometimes induce a preaching and a praying disposition, I answer: this never occurs in the earlier stages of drink—never till it has so deadened the animal organs that large and more vigorous (because less stimulated,) moral organs may, in one case in thousands, take on more stimulant than the partially deadened propensities are able to receive, but *such* piety, *such* religion, *such* intellect will neither fit a man for his duties in this world, nor his destinies in the next. I grant that these drinks sometimes stimulate the brain as a whole, yet this very rare exception does not invalidate the general law under consideration, especially since it occurs only where the moral and intellectual organs decidedly predominate.

In case alcoholic liquors excited each of the faculties *alike*, why do they not render the pious man a hundred fold more pious, and the literary man ten times more literary? Why not deepen and widen the channels of thought? Why not render ordinary men, Websters, Franklins, Broughams and Herschels, and these intellectual giants, actual Gabriels in intellect? Or why should they not excite the *moral* faculties instead of the animal feelings? Why not make an infidel an Enoch? a deist a Wesley? or a sceptic a Payson? Why are not all spirit-drinkers patterns of piety and good morals, and also stars in the firmament of intellectual greatness? Let this proposition answer. Not only does it *not* augment the talents of talented men, nor the literature of the literary, nor make the profane pious, but it actually *reverses* this state of things. It prostrates talent, beclouds the intellect, darkens council, renders the ideas muddy, and before its approach, literary attainments, intellectual greatness, and moral purity, one and all, vanish like the dew before the rising sun. It sometimes, though rarely, increases a certain kind of eloquence, yet it is universally a sworn enemy to good morals, and to all literary and intellectual attainments.

Again: by a law of our nature, to *over*-tax any organ, draws the strength from the other portions, and concentrates it upon the laboring part. Thus, an overloaded stomach draws the strength from the muscles, from the brain, from every other part, to remove the load. This renders us drowsy, dull, and averse to both mental and physical action. Close mental application, powerful thinking, and intense emotion, impair the appetite, retard digestion, and induce dyspepsia, because they draw off the energies of the system from the stomach to the head. Now, if this well established physiological principle applies to the several portions of the brain, any great excitement of the animal passions, actually *weakens* the intellectual and moral organs, and that at the very time when, in order to keep pace with the over-stimulated animal propensities, thus lashed up to increased action, they require augmented vigor. Every observer of inebriates, must have observed their utter inability to reason. Propositions as plain as that two and two are four, are denied by them.

The inference then becomes obvious, powerful, and inevitable, not only that all alcoholic drinks, but also that *whatever* preternaturally stimulates the brain and nervous system, thereby excite the merely *animal* propensities mainly, but weaken the moral and intellectual powers. No more can any human being take alcoholic liquors in excess without brutalizing his nature, degrading his manhood below his beasthood, and subjugating intellect and moral feeling to the sway of animal passion, any more than he can "carry coals of fire in his bosom and not be burned." As soon will any other law of our nature fail as this. As soon will the deadly poisons become harmless, or water run *up* the inclined plane of itself, or the sun rise in the west, as stimulants of any kind fail to produce animality. Nor is there any middle ground. Every item of stimulant, produces this animal result as its *legitimate*, its *constitutional* effect. As far as anything stimulates at all, just so far does it excite the *propensities mainly*, and just in that proportion, produces vice.*

PHYSIOLOGY OF ANIMAL LIFE.

THE BRAIN IS THE ORGAN OF THE MIND.

For many centuries it has been said the brain is the organ of the soul; and hence some may think it superfluous to enter into any detailed argument in support of this truth. There still, however, exist many doubts to be resolved, many difficulties to be removed, and many notions to be fixed with greater precision. The repetition, moreover, of transitory and contradictory opinions

ing Christians, therefore, are as great a self-contradiction as hot ice or cold fire. On the other hand, *wickedness* consists in that very dominance of the animal passions which alcoholic drinks cause. As well, then, talk about *wicked* Christians as *wine-drinking* Christians.

* In a small treatise on Intemperance, founded on phrenology and physiology, the author brings the preceding principle and train of remarks to bear directly upon alcoholic drinks, showing that every identical drop stimulates the propensities proportionably, and is productive of vice and misery.

is a thing quite different from the accurate knowledge of an object in all its details.

If, according to the ancient philosophers, the intellectual faculties be placed in the brain, and, the moral sentiments in the viscera of the abdomen and thorax for the purpose of preventing the understanding from being disturbed by the passions;—if it be said that the nervous plexus or ganglia are the seats of the affections;—if, according to Dumas, Richerand, Sprengel and other physiologists, the difference of the feelings and intellectual faculties result from the difference of the temperaments;—if Pinel and others do not dare to seek in the brain the proximate causes of mental alienation;—if Bichat considers the hemispheres of the brain as mere coverings of the internal parts;—if, according to Sabatier and Boyer, the brain be a secreting organ, and, according to all anatomists before us, the origin and source of the nerves;—if all the sensations and ideas be derived from the five external senses;—if the instinctive labours of animals, and the arts of man, be ascribable to their hands, eyes, ears and other external instruments:—if it be maintained that one nerve can perform the function of another nerve, so that the nerves are homogeneous;—if it be taught by some magnetisers, that, in the perfect state of animal magnetism, the spirit acts without the assistance of the organization;—if the soul of the world be spoken of and admitted;—if the greater number of metaphysicians maintain that the highest faculties of the understanding, reason and will at least, act independently of all the organization:—if hydrocephalic persons be mentioned as having without brain manifested moral sentiments and intellectual faculties;—if the same be related of animals whose brain was ossified;—if, in short, any of these assertions be admitted, and if it be at the same time maintained that the brain is exclusively the organ of the soul, the contradiction is certainly evident. Now there is no author who has not advanced one or the other of these suppositions; and therefore it is not superfluous to detail our ideas relative to the organ of the soul, and to inculcate our principle that the brain is exclusively the organ of the feelings and the intellectual faculties.

In support of this truth I accordingly make the following observations.—All the parts of the body may be wounded or destroyed—even the nervous mass of the spine may be compressed or injured at a certain distance from the brain, without immediately destroying the feelings and intellectual faculties. In tetanus, produced by a cause remote from the brain, the other nervous systems are attacked in the most violent manner, while the functions of the mind remain sometimes till death. On the contrary, if the brain be compressed or destroyed its functions are deranged, and the manifestations of the feelings and intellectual faculties are suspended or annihilated. Moreover, automatic life requires neither brain nor cerebellum. The superior parts, therefore, of both hemispheres, the great commissure, even more than half the cerebellum, may be wounded, destroyed by suppuration, diminished in size, or entirely removed, without destroying the functions of the five external senses and automatic life; and several acephali, or monsters destitute of the brain, are born strong and fat, and some of them even live during some time after birth. Hence if the brain were not destined for superior functions, its existence would be altogether useless. It is more than probable, however, that the most perfect of all the nervous systems has also an object corresponding to its organization.

Moreover, however defective our knowledge of the scale of the brain from the lowest animals to man may be, it is yet certain that the number of the faculties increases in proportion to the multiplication of the cerebral parts. This increased number of the feelings and intellectual faculties of man, and of the instinctive labours of animals, is neither in proportion to the five external senses, nor to any other part of the body, but solely to the cerebral parts. Now this could not happen if the brain were not exclusively the organ of the feelings and intellectual faculties.

Again, if the development of the brain be defective, the manifestations of the feelings and intellectual faculties are also defective. Accordingly, an infinite number of observations prove that the brains of idiots from birth are defective; and that the manifestations of the feelings, and intellectual faculties improve and become perfect in the same proportion as the organization of the brain improves. On the contrary, if the development of the brain be very considerable, the manifestations of the feelings and intellectual faculties are very energetic. Let the observer, then, consider the heads of those who have excelled in capacity and talent; bearing however in mind the difference between a large brain and a large face; for the brain may be small, and the face large, or the brain large and the face small. Indeed, the manifestations of the faculties follow the ordinary or extraordinary growth of the organs: in children the brain is yet pulpy, and therefore the functions of animal life cannot be manifested; but in proportion as the brain increases, the faculties manifest themselves; in the state of maturity, the brain has acquired the highest degree of development, and the manifestations the greatest energy; and in proportion as the organization of the brain decreases, the energy of the moral sentiments and of the intellectual faculties decreases also.

If, moreover, the development of the brain do not follow the common order—if it take place too early or too late, the manifestations of the moral sentiments and intellectual faculties are subjected to precisely similar changes. Certain faculties, also, are more active in men, and others in women, according to the difference of their cerebral organization. The feelings and intellectual faculties are even hereditary in the same degree in which the organization of the brain is hereditary, or is propagated from parents to children. Hence, as there is a proportion between the development, increase and decrease of the brain, and the manifestations of the moral

sentiments and intellectual faculties, we cannot avoid the conclusion that the brain is the organ of these faculties.

To the preceding proofs I may add, that the moral sentiments and intellectual faculties are weakened or deranged either by age or disease, in the same proportion as the brain is altered. Finally, every one feels that he thinks by means of his brain. Thus every thing concurs to prove that the brain must be considered as the organ of the moral sentiments and intellectual faculties. When, therefore, we say, that the brain is the organ of mind, our meaning is different from that of other physiologists, since we consider the brain as the organ both of the moral feelings, and of the intellectual faculties, while they look to it for organs only of the latter.—*Spurzheim.*

CASES AND FACTS.

Case in which Natural Dispositions and Talents were inferred from a cast of a Head.

"About twelve months ago, a cast of a head was sent to Mr. Combe, by a gentleman residing at a considerable distance from Edinburgh, with a letter expressing 'a strong curiosity to know what idea you will form of the party, without any previous hint of his character, and merely by examining his head. I may mention simply,' continues the writer of the letter, 'that the head is that of an uneducated person. If you will be so good as write me what you think, I shall return you an answer at length, stating, as fully as I can, what I conceive to be the real character, intellectual and moral of the individual. Of this man I can speak minutely. He is a very marked character; and so far as I know phrenology, his head is a complete index of himself.' No other particulars were furnished."

As the engagements of Mr. Combe render it necessary for him to decline compliance with requests of this nature, he put the cast into the hands of two phrenological friends, Messrs. Simpson and R. Cox.

Posterior lobe of the brain, large.
Anterior do. rather large
Portion of the brain above *Cautiousness*, moderate
Ditto above *Causality*, moderate

DEVELOPMENT.

1.	Amativeness very large	19
2.	Philoprogenitiveness, very large	20
3.	Concentrativeness, large	19
4.	Adhesiveness, large	18
5.	Combativeness, large	18
6.	Destructiveness, large	18
7.	Secretiveness, large	19
8.	Acquisitiveness, large	19
9.	Constructiveness, full	14
10.	Self-Esteem, very large	20
11.	Love of Approbation, rather large	16
12.	Cautiousness, rather large	16
18.	Benevolence, moderate	10
14.	Veneration, full.	14
15.	Firmness, large	12
16.	Conscientiousness, moderate	10
17.	Hope, full	14
18.	Wonder, full	14
19.	Ideality, rather full	19
20.	Wit, rather full	12
21.	Imitation, full	15
22.	Individuality, large	18
23.	Form, rather large	16
24.	Size, full	14
25.	Weight, moderate	11
26.	Colouring, small	7
27.	Locality, rather large	17
28.	Number, rather small	6
29.	Order, small	6
30.	Eventuality, rather large	17
31.	Time, rather large	16
32.	Tune, rather full	13
33.	Language, moderate	10
34.	Comparison, full	14
35.	Causality, full	14

MR. SIMPSON'S NOTES.

Cast of the Head of an uneducated Man, seemingly under middle life. General size of the head very large. Temperament not discoverable from the cast.

INFERENCE.

Mr. —— says he knows this individual well. I fear that, if he has had much to do with him, he knows him *too well.* His enormous head must give him great *power of character*, and I wish I could say that that power is all in the direction of good. Without education, and of course, in inferior society, I could not answer for this individual not running headlong into the coarsest vicious indulgences. The *animal* endowment is excessive; and although the *intellectual* is very considerable, the *moral* is sadly deficient.

Amativeness is very great, and it is scarcely to be expected that it has been restrained from coarse and selfish indulgence. The individual may have married, and may have continued in the state, as well as entered into it, and loved wife and children (the latter passionately); but he would usually be a harsh and tyrannical head of a family. He is loud, domineering, and assuming, and probably, abusive and imprecatory. He is deficient in kindness and mildness. His haughty and assuming character will likewise mark him out of doors; and his pride, obstinacy, opinionativeness, touchiness, resentfulness, and violence, must have involved him in many a quarrel and brawl. He must be tremendous when drunk. He has a *prodigious* conceit of himself; and although he is not indifferent to the *praise* of others (which, however, he seldom gets), he snaps his fingers at the opinion of others when *against* him. His character is intensely selfish. There is much *savoir faire*, amounting even to cunning and hypocrisy. He is proud of being thought *deep*, studies the weak side of those with whom he deals, drives a hard and *knowing* bargain, gives truth to the winds, and glories in taking his merchant at disadvantage. He loves money; and grasps it so hard that it is difficult to get it out of his clutches for his just

debts. His perceptions of justice are so feeble, that he will consider justice, if directed *against* himself as injustice, and even injury. His money will all go for his own *animal indulgencies:* even to the neglect of his family, when he is pinched. Charity or benevolence never drew sixpence from him. If he can both enjoy sensuality and hoard-money, he will do both. He possesses very considerable intellectual powers, which will be directed steadily in the services of his propensities and selfishness. If, he has failed to make money in a coarse and plentiful way, it must proceed *from his deficient conscientiousness affecting his credit.* His intellectual manifestations are coarse and inelegant, but they have considerable vigour. He is shrewd, observing, remembering, and sagacious, with a great power of *concentrative application of mind to his purpose.* He might succeed as a draughtsman or surveyor, but does not seem to have any *mechanical genius* about him. He is probably an indifferent workman with his hands, *except in fighting,* His head is his implement. I should expect to find him unpunctual, disorderly, slovenly, and dirty. He would have figured as a warrior or *marauder* in barbarous times, *force is his engine,* and he possesses great power of character to wield it. He is not insensible to religious impressions, if they were ever pressed home upon him; but, his religion will be abject and selfish, and any thing but the practical morality of Christianity.

"This individual could not match shades of colour.

"P. S.—On reflecting on the foregoing character, it has occurred that, although all that has been said is IN the man's nature, his *secretiveness* and *intellect* directing his own *interest,* may have prevented so broad a manifestation of it, as is to be *generally* recognized; or, by any but those who have seen him long, closely, and intimately."

A very clear account of the individual was subsequently drawn up and transmitted to Mr. Combe, by the gentleman who had sent the cast. It is written with much spirit, and would be read with interest as a vivid delineation of character, independently of its connexion with phrenological development. It is as follows:—

Character of the Uneducated Man, deduced from a long and intimate knowledge of the individual.

"I have had many opportunities of knowing well the character of this individual, which I have made a point of studying minutely, both as a matter of curiosity, and as an interesting subject of philosophical speculation. Though quite uneducated, his parentage is highly respectable. He is a native of Wales. When very young, he went to sea, prompted, I believe, by that restlessness and love of rambling which often induce boys to take this step. At present, he is about thirty-two years of age; he stands six feet, and is of a ruddy complexion, and strong muscular make. I am not well versed in the doctrine of temperaments; but, if there be such a temperament as the *sanguineo-melancholic,* I should say it is his. Though perfectly illiterate, and ignorant upon every subject, there is something about the man which makes it impossible for anybody to despise him. Taken individually, all his qualifications are despicable, yet, considered in the aggregate, they are of that character, which renders it difficult to view him contemptuously. His temper is decidedly bad: it is not merely quick, but obdurate and sour, and if he once conceives a dislike to any one, it is almost impossible to remove it. He is extremely jealous, pettish, and suspicious, and cannot tolerate quizzery of any description. At the same time, although on some points it is not difficult to play upon him, yet he has such an immense opinion of his own penetration, that he conceives no man could attempt such a step, without being instantly detected. Any opinion which he may form, he views as infallible, and all the evidence in existence will not make him abandon it. I have no doubt whatever, from what I have seen and known, that he is tyrannical and domineering. He is also very quarrelsome; so much so, that it is disagreeable to walk in the streets with him, less he gets involved in a scrape. He has no idea of accommodating himself to others, but goes doggedly along, pushing aside those who are not exactly disposed to get out of his way. He is a capital pugilist. The science of boxing he has studied indefatigably,—not, as it occurs to me, as an exercise, but to render himself formidable. The consequence is, that he has got into fifty *rows;* and, if, at any time, you meet him, the chances are that his eyes are either in mourning from blows received, or his knuckles injured from the punishment given to his antagonist. His habits are altogether of a low order. He has no fondness for, but rather an aversion to, elegant and virtuous female society, and his associates are mostly prize-fighters, and sporting characters generally. With regard to his amative propensity, every body acquainted with him knows that it is very great; he is, in fact, the slave of that feeling, and never speaks of a woman except in an animal point of view. I think I may safely say, that I never knew a person so perfectly indifferent to poetry, painting, fine scenery, and every thing beautiful in the material world. It is certain that the Cowgate, or Wapping, would excite about as much of the sublime in his mind as Glencoe, or the Vale of Chamouni. If people in his company begin to speak of such subjects, and show any rapture, he gets gloomy and irritated—pronounces the conversation 'd—d stuff,' and, unless it be abandoned, he leaves the room. On the contrary, get upon fighting, and, like the war-horse, his eyes instantly lighten up—he becomes the cock of the company, and describes, with intense delight, the many brawls he has been in—shows how he pounded this man and that man, and exemplifies in the most graphic manner imaginable, all the different details of a fight. Indeed, his stories on such objects are master-pieces in their way.

(*To be Continued.*)

CORRESPONDENCE.

To the Editor of the People's Phrenological Journal.

SIR,—Having very fully replied to Mr. Burke's communication on the subject of *form*, which appeared in the 31st No. of your Journal, I have now to notice another, on the same subject, which appeared in the following No. The Editor having intimated his disapproval of personal allusions, I have nothing further to say upon that matter, but proceed at once to the argument.

Mr. Burke remarks, in the first place, upon the alleged inconsistency of his statements with reference to the work to be performed by the organ called *form*. In his lecture he says that he shall leave very little work for the poor organ of form, and afterwards he states that he has never denied that it had a great deal to do with forms, and that he has always attributed to it the appreciation of the leading element in the complex perception of form. Now, I thought these statements very contradictory, and, in spite of Mr. Burke's explanation, I think so still. If, however, I erred, I did not err alone,—for by referring to the 29th No. of this Journal, it will be found that the Editor, in reply to a correspondent, gives it as his opinion, that according to Mr. Burke's views, the organ, called *form*, takes cognizance of but one of the elements of form, and that one *not the most important*. This particular element, however, I have already shewn to include every possible variety of form. In his lecture Mr. Burke says, that *one* of the most important considerations in reference to forms, is *the direction* in which the several lines or surfaces tend. Now, I said before, and I again repeat, that when you have ascertained the direction of the several lines and surfaces of a form, (which, in Mr. Burke's opinion, is the office of the organ called form,) *there is nothing further to ascertain*. Trace these lines or surfaces *and you give a perfect description of the form*. All the *other elements* of form which Mr. Burke enumerates, are necessarily included in this, and are, therefore, altogether redundant.

Mr. Burke then alludes to his own inaccurate description of curvature, and the remarks I made upon it; but, notwithstanding his acknowledgment of the former error, he seems to be almost as far from the mark as before. What does he now understand by *curvature*? "A perpetual change of direction;—a continual diverging." Now, neither of these terms necessarily includes any description of *curvature* whatever. Imagine a point, and draw a line from it,—then draw a line in another direction from that, or from the first point, and so continue, and you may have described nothing but a series of angles. You may have perpetual change of direction, continual diverging, and the very idea of *curvature* may be altogether wanting. The definition (so to speak) of *straightness* is, if possible, worse still. Mr. Burke says it is continuance in one direction. But any, and every direction, is not necessarily straight. Suppose the direction to be ever so slightly curved—continue the curve, and you describe *a circle*.. And this is a definition of straightness! Besides, the idea of *continuance* has nothing whatever to do with either curvature or straightness. The smallest imaginable arc of a circle is a curve, and the smallest imaginable straight line is a straight line, and neither one idea nor the other can be reduced into more simple terms.

Mr. Burke then intimates an opinion that I have failed to establish my definition, or rather elucidation of form in general, unless I mean to maintain that all angles and curves are forms It is not necessary that I should maintain any thing of the kind. I do not say that angles and curves are *forms*, i.e. distinct figures, positive and definable existences, but I say that *form in general* consists in nothing but angularity or curvature. This is the simple idea of form, and is therefore general, and not definite or precise. I said it was not a definition, but Mr. Burke asserts the contrary, inasmuch as it is a descriptive affirmation, and, in my opinion, will include every variety of form. And so, according to Mr. Burke, a general affirmation is equivalent to a definition, or, if not, he would really like to know what more a definition could be. Since he would *really* like to know, I will tell him—although, I should not have thought of doing so, unless he had asked for it. The term *extension* would be an affirmation descriptive of size or distance in general, and would include every imaginable size or distance, but it would be *no definition at all*. The term *a yard*, on the contrary, is an exact definition of a particular amount of extension; and the term a *cubic yard*, is an exact definition of a particular bulk. In like manner curvature, or angularity, are terms *descriptive* of form, but they *define* no form whatever. The terms square, or circle, on the contrary, are *definitions* of particular forms. Now Mr. Burke understands the difference between *a general description* and *a definition*.

The next paragraph I come to, has reference to abstract ideas. These I have already fully discussed. The following paragraph is explanatory, and does not require particular notice.

Mr. Burke then repeats his enquiry respecting my allusion to the fiction of a straight line, desiring to know when and where he had said any thing to warrant the absurdities I had uttered in his name. The answer I gave to this enquiry in a former letter he does not consider satisfactory. Now, the fact is this. Mr. Burke had made it out that straightness was a very important consideration in reference to form. He stated, in his lecture, that it was the negation of divergence or curvature, and, in his first letter, that in everything which concerned forms, it required to be noted quite as much as curvature itself. From all this I inferred that Mr. Burke considered straightness, or a straight line, to be the negative idea of form in general, just as contact is the negative idea of distance in general. But since it appears that this was an incorrect

representation of his meaning, I am sorry that I should have made it appear as such. I remarked in my former letter, that Mr. Burke seemed to have no idea of any line but a straight line, nor any surface but a plane surface. This, he says, is trifling with the subject. The remark was made, however, in consequence of Mr. Burke having represented a form with a great number of surfaces, when, correctly speaking, there was but one. I explained to Mr. Burke that the entire superficies of a figure was its surface, and that, therefore, in multiplying it, he was committing an error. When a surface changes its direction, either from straightness to curvature, or from curvature to straightness, it may be said to diverge, but it does not become two surfaces.

Mr. Burke then gives us to understand that a form is merely a collection of parts, every one of which has a distinct existence, and that it is not like a chemical combination, presenting nothing but an uniform mass. Surely this must be another slip of the pen. Is not a uniform mass *a form*,—and what does it matter whether it be produced by chemical action, or otherwise? Or, does Mr. Burke mean to say that a *uniform* mass *has no form at all?* A figure is said to be uniform when its surface is unvaried, presenting one and the same form under every aspect. A sphere is a figure of this kind, and, I apprehend, it will not be denied that a sphere is a form. But will any man pretend to say that it is merely a collection of parts, all of which have a distinct existence, and are distinctly or separately visible? No man who has not made up his mind to be laughed at, will assert any thing of the kind. If, however, Mr. Burke's principle, that a form is merely a collection of parts, be good for any thing, it ought to be applicable to a sphere, or a chemical combination, as well as to every other description of form. In point of fact, however, it breaks down altogether.

I have now gone through this last communication of Mr. Burke's, and the readers of the Journal are in a position to judge of the value of the arguments which it contains. After what has been said, I do not anticipate that they will pass for much more than they are worth. If, however, Mr. Burke have any further remarks to make, he shall not wait very long for a reply.

I am, Sir, your's most respectfully,

H. D. RICKARDS.

London, 22nd September, 1843.

To the Editor of the People's Phrenological Journal.

SIR,—I am extremely happy once more to break our long silence. The advancement of truth being my only motive, has induced me to trouble you with the following experiments; you will find that they will throw additional light, and in a great measure prove the theories I advanced in the 9th and 17th Numbers of your Journal. Any further discussion on the matter will be useless, as enough of that has already been done, therefore what we have now to do, is, merely to collect facts to prove or disprove each individual theory, and by these means endeavour to arrive, as near as the number of facts will allow, to correct principles. The following experiments were conducted by me at Holywell, upon natives of the town. Not one of them has the slightest idea of phrenology. The principal patient that I elicited them from was Master Edward Williams, an apprentice of Mr. Jones, Druggist, of a nervo-lymphatic temperament, about 19 years of age. He had been mesmerised several times before his phrenological organs manifested themselves. With the point of a black lead pencil I excited the front portion of Alimentiveness, when the patient wanted "ale," then by moving the pencil to several spots, all within the space of about quarter of an inch, he wanted in succession "porter," "water," "wine," etc.! When exciting the lowest portion of the organ of individuality, combined with No. 2. He said to the question "What name would you like your child to be? "Some common name, let it be Jack or Tom." When the top portion of individuality was excited, he said, "No, I will have him to have a big name, a respectable long name." When the lower portion of locality was excited, he said to the question, "What country would you like to travel through?" "Flat lands." The higher portion being touched, he said, "No, a mountainous country." When the lower portion of order on the left hemisphere was touched, he complained of his trowsers, etc. being shabby on the left side. The upper portion being excited he said he was quite smart. By exciting the lower portion of the left organ, and the higher portion of the right, he said his trowsers were shabby, and had a hole in the left side, that the right side was smart and whole, that he would turn that side to the ladies. By reversing the position of the fingers, he said, "No, I will turn my left side to the ladies." The whole of the above experiments were several times repeated, and each time producing the same results. Some of them I have elicited from seven or eight other patients. Size and colour produced the same manifestations by moving the finger, as I have before sent you, thus confirming the correctness of the former experiments. Having noticed some experiments by J. Stenson, upon form, in the last "Phreno-Magnet," I tried this organ, and found that by exciting the several portions of it with the pencil, that he preferred in succession, as the pencil was moved, a round form, a square form, a three square one, a long square one, a short square one, etc. He preferred the three square one, when the pencil was on the lower part of the organ and close to the eye; the round form when the pencil was on the same level, but nearer the top, or ridge of the nose. By exciting the back portion of that part of the brain, called the love of life; the patient put himself in an attitude of attack, and said, "Let me go to the wild forest and fight the wild beasts, the lions, tigers, leopards, etc., I want to fight them, I care not a pin for my life." This was accompanied by a wild and determined manner. By removing the finger a little forward, he became quite altered, and said, "O, keep those wild beasts off, I don't like them, they will kill me, I should not like to die." He then hid his face in his handkerchief, and crept under the table. By replacing the finger again on the back portion of the organ, he clapped his hands, sprang up, and said, "fetch them here, death is all gammon, let me fight them." This experiment was often repeated, and proved highly satisfactory, as well as interesting. Another organ which I have tested with this patient and seven or eight others, is

at the base of the brain, right up to the ear, above the zygnomatic arch; it, with every patient gives the desire to "get married." Any other discoveries I may make, I shall be happy to forward them to you, and hope by these means to throw additional light upon our former correspondence, until then, I beg to remain,

Yours most respectfully,

Hollywell, Sept. 16th 1843. EDWARD JONES.

[The fact stated in the above letter, that the subjects operated upon were quite ignorant of phrenology is important. We publish the account of Mr. Jones' experience, to induce enquiry and observation. Gall, certainly believed there were separate organs for every different power, it is evident there must be; but, then comes the distinction between different faculties and modifications of the same faculty, but as our great master did, so let us do—observe nature carefully. Avoid shaping facts to our wishes. For, the organ of marriage, if there be one, we cannot conceive it being placed in the anterior lobe. Mr. Jones, we presume, infers from his experiments, that there is an organ for the love of life, and another for the non-love of life, this we cannot understand.—ED,]

To the Editor of the People's Phrenological Journal.

DEAR SIR,—The nature of Mr. Rickards' last communication compels me, contrary to my original intention, to bring the controversy between us to an abrupt termination. I should feel it a degradation to argue further with him, after the gross irregularities, and obvious unfairness of that letter, more especially under the restrictions which your remarks would seem to impose.

I shall not attempt to defend myself from the numerous, and almost unaccountable misstatements and misinterpretations of this strange production, neither shall I comment upon its studied avoidance of all the real difficulties of the case, its silence in reference to my questions, to my demonstrations of former misrepresentations, etc., and its perpetual attempts to prove me guilty of contradictions, which, even if proved, would leave the essence of the argument untouched. No one, I fancy, of the least penetration, will imagine that there could be any difficulty whatever in fully refuting these attempts at argument, but I am so little disposed to leave things unexplained, or unanswered, that I had at first determined to take upon myself the very unnecessary trouble of criticising, at least, the more prominent portions of the argument, otherwise, I should have addressed you on the subject last week, but I soon shrunk from the useless and humiliating task of fighting with mere shadows, and those not of the most agreeable cast either. My readers, I am sure, will not regret this determination. Many, I doubt not, will very much blame me for having ever engaged in such a discussion, and justly so. It was indeed an error of judgment for which I can find little excuse, as Mr. Rickards' first letter was sufficiently prophetic of much, at least, of what has followed.

I should have felt disposed, Sir, to complain of some of your remarks, in reference to this controversy, as being any thing but just to me, were I not aware that they have originated in your anxiety to avoid every appearance of partiality, or leaning towards a personal friend. It is not always easy to steer clear both of Scylla and Charybdis. However, as these remarks deprive me of the power of defending myself, in the manner I should judge necessary, I expect to be, for the future at least, protected against all farther personalities, and vulgarities on the part of my late opponent.

I am, dear Sir, etc.

LUKE BURKE.

To the Editor of the People's Phrenological Journal.

SIR,--A case has recently appeared in the newspapers, shewing very clearly, how powerless our laws in their present state are in suppressing crime, and proving also, that were phrenological principles acted upon, legislation might be rendered much more reasonable and effectual.

Three boys were brought before Mr. Puckle, Chairman of the Surrey Sessions, charged with theft. In the course of evidence it appeared, that these poor boys had already (the oldest was only nine years of age,) been in every prison in London for similar offences, but that these means had been totally ineffectual in reclaiming them from their vicious ways. Mr. Puckle concluded his sentence by remarking, that it might, perchance, appear too harsh, but that under existing circumstances, (viz., the utter inability of punishment to reform the prisoners,) he could not do less than sentence them to seven years transportation. This, it is said, will cause them, as a last resource, to be sent to the Reformatory at Parkhurst; "where it is to be hoped," says the journal, "they may yet be reformed, and one day become honest members of society."

Now it is here very evident, that the imprisonment of these children did but very little towards the suppression of their criminal desire and practice of robbing; and, indeed, to judge from every-day facts, it is far more than probable, that they quitted the prison far worse characters than they entered it. And why? For this simple reason—that the organ of "acquisitiveness," being from birth disproportionately large, arising in all likelihood from the vicious habits of their parents, their situation gave them ample opportunity of gratifying the propensity; and being thrust into prison where no care is taken to improve their morals, they derived new and degrading vices from their reprobate associates, and thus quitted the prison, lower than ever in the scale of morality.

It is also pretty clear, that had proceedings been instituted, such as phrenology would dictate, these boys would, on their first conviction, (when, being very young, education would most powerfully influence their mind,) have been sentenced to pass some time in a place of confinement, where their evil propensities would have had no opportunity of gratification, (and this would, at the same time, have been a severe *punishment*,) and where their higher sentiments would have been called into play. So that, in a little while, from the inactivity in the one, and constant exercise of the others, a new and better character would have been formed; and they would, in all probability, by the time of their last conviction, have become "honest members

of society" —and instead of being sentenced to seven years' transportation, might have been entering into a seven years' apprenticeship to some honourable trade. Q. E. D.
September 18, 1843.

TO CORRESPONDENTS.

Sophia.—To the first, second, and fourth questions of Sophia, we answer, yes. With respect to the third, we think we are justified in saying no; their tendencyis to enjoy themselves, but this disposition by no means indicates insanity, although excess of any kind may produce it.

Cain.—The lines upon Mr. Rumball's asserted victory over the Maidstone mesmerists, are declined. Our Correspondent asks us, if we think "that a person in the mesmeric sleep, can ask and receive intelligence from another person who is not in the state, without the person being aware that he has communicated the intelligence." We have never seen any thing of the kind, but it is believed Clairvoyant's patients can read the thoughts of others—it may, in this view, be possible, but to us it seems very improbable.

Mr. Rumball has favoured us with a communication, stating his discoveries. We have already published them in our Journal. Mr. R. states likewise, he has proved the existence of the organ of concentrativeness; in the upper portion of the region formerly called inhabitiveness, We wish enquirers after truth, would not use this same word PROVED so often. Mr. R. may have observed some facts apparently convincing to himself, but Mr. Deville, thinks he has *proved* that there is no organ of concentrativeness, that the whole space is occupied by inhabitiveness. Dr. Vimont has proved the lower dortion to be concentrativeness; the fact is neither, one or the other have proved anything, they have mentioned facts tending to shew something. The facts appear to differ; then we ought all to unite in examining further to find the right,, not to support our own view. Mr. R. further declares that, he is daily more convinced of the delusions of mesmerism.

W. S. had better consult a practical phrenologist.

Medicus.—We cannot say on what feeling there is a majority of people mad—if hypochondriacism be considered insanity, we should say cautiousness—but self-esteem, love of approbation, combativeness and destructiveness are very commonly diseased—but, nearly all the world is mad upon the compound feeling of selfishness.

A. B.—Teetotalism draws no support from the system of phrenology directly that we know of—truths may be used in favour of any creed or opinion. Phrenology appears to us to inculcate the use of all things, that is to say, moderate gratification of all the faculties, and to forbid the excess of all kinds, that is the abuse of any of of the powers.

Verax.—Arguments will never settle the question; we must observe, to be convinced—individuals ignorant of a subject, are not qualified to doubt upon it.

J. B. Hawkins.—We have received this gentleman's communication, which is merely a warm eulogium on Mr. Burke; and a sharp censure on Mr. Rickards and ourselves, for the part we have taken in the controversy. We shall not enter into the question at present—the result of this discussion must be humiliating to phrenologists: they practice as little what they preach as other men, and indulge in personalities, because what appears conclusive to themselves, does not to others, who are differently organized, and have been placed in different circumstances. The Journal this week contains, what we suppose will be the final letters, at present, on the organ of Form. Could Mr. B. and Mr. R. be induced to bring their different qualities of mental power to bear on one point, how much might have been done to advance science and truth, in the time that has been taken up in disputing, and bringing arguments to bear on metaphysical subtleties of little practical consequence.

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KNOW THYSELF.

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A COMPLETE SYSTEM OF PHRENOLOGY.

(*Continued.*)

This feeling has afforded to poets, preachers, and authors in general, an inexhaustible subject to exercise their pens, and powers of eloquence. It is generally declaimed against, but still it remains the *primum mobile* of those, even, who are seeking to expose the folly and weakness of indulging this feeling blindly. Walter Scott, in his poem of the *Lord of the Isles,* alludes to this feeling, as inciting the bravery of the warriors at Bannockburn. Cowper describes the insinuating action and power of this faculty, as—

"A principle, whose proud pretensions pass
Unquestioned, though the jewel be but glass,—
That, with a world, not often over nice,
Ranks as a virtue, and is yet a vice,
Or, rather, a gross compound, rightly tried,
Of envy, hatred, jealousy, and pride,—
Contributes most, perhaps, to enhance their fame,
And EMULATION is its specious name."

EXAMPLES.—This faculty is large in the casts of Dr. Hette, King Robert Bruce, Rev. Mr. M., Clara Fisher, &c. It is small in the casts of Dempse y, Haggart, and many other criminal heads; and the manifestations in these individuals, were in accordance with the development of their organs. It is large in the heads of the American Indians, the Peruvians, &c. Their love of ornaments, feathers, and finery, is well known. Tattooing their faces is a manifestation of the same feeling. Europeans are little superior to these savages in many respects. If they do not tattoo their faces, or put rings through their noses, they do through their ears, and will risk their lives to be allowed to wear a piece of ribbon at their button-hole, or round their leg, outside their dress, or a cross, or star.

Dr. Broussais shewed the cast of an English lady, in whom this organ was immensely developed; and he described her as passing her time from morning till night, in decorating her person, dressing, and undressing, to look well. In most books on phrenology, the French head is contrasted with the English, to shew the different development of this organ and self-esteem. However large the latter organ may be generally in the English, the love of approbation is certainly large in the French, and, as far as our observations have gone, we can say, that the development of self-esteem, and its manifestations, form marked characteristics in the French head and character. When joined with superior intellectual and moral powers, this organ urges on to the noblest acts. Examples of its power may be seen in all great characters.

It was immensely developed in the head of the celebrated French criminal, Lacenaire. It is seen in the cast of his head, forming a projecting ridge, on each side of self-esteem. He, no doubt, was led by vanity into the crimes for which he suffered. It is large in several of the celebrated brigands. We have seen the cast of the head of a female, who committed suicide, under the influence of hurt love of approbation:—the organ was very prominently developed in her case. We cannot refrain quoting here, the very accurate distinction drawn by Dr. Gall, between the manifestations, in abuse, of love of approbation, and self-esteem. We do so, because few people have learned to discriminate correctly between vanity and pride. "The *proud* man," says Gall, "is imbued with a sentiment of his own superior merit, and, from the summit of his grandeur, treats with contempt, or indifference, all other mortals; the *vain* man attaches the utmost importance to the opinions entertained of him by others, and seeks with eagerness to gain their approbation. The *proud* man expects the world will come to him and acknowledge his merit; the *vain* man knocks at every door, to draw attention towards him, and supplicates for the smallest portion of honour. The *proud* man despises those marks of distinction, which, on the *vain,* confer the most perfect delight. The *proud* man is disgusted by indiscreet eulogiums; the *vain* man inhales with ecstasy the incense of flattery, although profusely offered, and by no very skilful hand."

ANIMALS.—Dr. Vimont does not admit the existence of this faculty in animals,—but it is impossible to doubt that it is possessed by many species. We find, among the domestic kinds, very strong indications of its existence. The desire for praise, or approval, manifested by some dogs, is very remarkable—their obsequiousness to their master,—in sporting dogs it is easily observed. Horses manifest this feeling, not only in their sensibility to marks of attention, but, also, in the emulation they exhibit in the race. Mules, and many other animals, are fond of being decorated. Peacocks are remarkable for their vanity; and nearly all the domesticated birds express the liveliest sense of pleasure when they are noticed and petted. With these facts before our eyes, it

is impossible to refuse to animals the possession of this power. It is strange, how so acute an observer as Dr. Vimont, should have formed a contrary opinion.

NATURAL LANGUAGE.—Dr. Gall, in noticing this part of the subject, says,—the organ of vanity is placed a little farther backward than that of pride, and more on one side; consequently, an enegetic action of this organ is accompanied by a motion of the head, and body raised, and carried backward: and, as the organs are further apart than those of pride, the body and the head will be turned alternately, sometimes on one side, and sometimes on the other; hence, results a baancing of the whole body. So long as vanity manifests itself tranquilly, the vain man, or woman, hold the head raised; they walk, balancing themselves, and turning the head on one side and the other, to see if they are admired.

The fop, vain of the most frivilous advantages, struts, separates his legs, makes gestures, to the right and left, squares himself, draws his head backward with an important air, carrying himself as much forward as backward.

In treating of the organ of vanity, I spoke of the sensibility in animals, both to praise and disapprobation. Observe in his cage, either a canary bird or a goldfinch; while you address him in a kind tone, you will see him turn from side to side, and answer you in affectionate accents, expressive of his pleasures. I here recal to the reader the interesting pantomime of my little dog, when she was receiving praise, while she carried my slipper in her mouth, and I beg him to re-examine the article on the organ of vanity. He will here see movements, which proceed from the region, where the organ of vanity has its seat, or which are referable to that region. Dr. Gall further gives examples of the natural language in mules, asses, and other animals. The mules are rewarded in the south of France with bouquets, when they travel well; and, their actions shew their delight in the decorations.

The activity of this feeling is shewn in a very marked manner, by the expression of the face, as well as the head being placed on one side: the mouth is drawn backward towards the ears, a little open, and the corners inclining upwards, towards the situations of the organs. When this organ is habitually active, the individual acquires a continual simpering expression, and tone of voice—has always a smile on the face, and not unfrequently an unmeaning laugh follows every thing that is said: the eye, too, sparkles in a way which must be noticed to be understood; it is an animated, half solicitous, anxious expression.

In concluding our consideration of this organ, we cannot too deeply impress our reader's minds with the importance of training this organ in children, and watching carefully its activity in themselves. It is always being tempted into action; it is when acting, always tempting the individual to indulge in words or acts deviating from, or passing the bounds which would be prescribed by the intellectual and moral powers. As it is with a majority of people, the motive which actuates them more than any other, in many classes, indeed, its sway is despotic—how great is the responsibility upon all who are enabled to trace the springs of human action to their source, to attend to the direction of the powers which we cannot eradicate. In no instance, can man create or eradicate an innate power; but by surrounding the individual with such circumstances as are in accordance with their nature. They may be trained to the habitual uses of their faculties, when happiness must necessarily result. Legislators and governors (and are not all parents and teachers, legislators and governors, in their districts), ignorant or heedless of these facts, have, in most cases, adopted measures calculated to lead to the *abuse* of our natural powers, the results are that misery predominates, and our prisons are filled with unfortunate victims of ignorance, and selfishness. Thousands of beings are undergoing punishment for crimes they have been forced to commit, and which is administered in a way to strengthen their tendency to crime, and again they are turned loose with the certainty that they will resume their old courses, their only object one might suppose being that to keep in constant employ, and to maintain in their lucrative situations. All who are thriving upon the present system of training to crime, punishing for its committal, and then discharging to sin afresh and multiply and increase the number of offenders, so that the present unchristian system may be extended as far and long as possible.

FIRMNESS.—This faculty was not at all known to the metaphysicians. Dr. Gall observed, that persons with that portion of the head marked as the organ of firmness, to possess much determination of character, was induced to believe, that there was a particular portion of the brain connected with the manifestation of the feeling—Lavater had previously made the remark in regard to the concomitance of the shape of the head with this particular disposition. There is no particular convolution in the brain which can be pointed out as the seat of the organ; it appears merely an elongation and extension of the convolution in relation to the feelings of conscientiousness and self-esteem; but Dr. Gall, finding the correspondence in the shape of the head depending upon the development of this part of the brain to be in proportion to the manifestation of the feeling; he did not hesitate, when he made a sufficient number of observations to satisfy his mind, to declare the result of them.

SITUATION.—The organ is situated at the back part of the mesial line of the vault of the skull, between veneration and self-esteem. When large, the upper and back part of the head stands high, and is continued far back so as to lessen the declivity towards philoprogenitiveness. The back of the head, in some cases, appears straightness, and forms a right angle with the top. When small, the head appears to decline from the organ of veneration and slopes off to the occipital region of the head.

(*To be Continued.*)

CASES AND FACTS.

Case in which Natural Dispositions and Talents were inferred from a cast of a Head.

(*Continued from page* 414.)

"They abound in details—are astonishingly circumstantial, and if he tells the story fifty times it never varies. I have no doubt whatever, that many of his tales and exploits are mere lies; but, they are certainly the best put-together lies I ever listened to, and look prodigiously like truth. In fact, their excessive circumstantiality and detail, and the unvarying way in which he tells them, long imposed upon me, and convinced me that, in spite of their improbability, they must be true, till I ascertained, from unquestionable evidence, that some of them at least, were merely ingenious fabrications, got up for the purpose of aggrandizing himself.

"He is very fond of praise, especially of his person, which he considers faultless. This, indeed, is the only vulnerable point about him; and, if the thing is done judiciously, he will swallow a most enormous dose; but, if he once supposes they are quizzing him, it will require no small restraint to prevent him from inflicting summary punishment upon the quizzer. His great ambition is to be a first-rate boxer, or possess great strength; and, so strong is the feeling, that if the choice were given him of being able to write Paradise Lost, or to beat Jem Ward, there is no doubt he would fix upon the latter. Literature and literary men he views with great contempt. He says, that if he had received a proper education, and possessed the same advantages as other people, he could have written as good works as any man that ever lived. With all this, he had no love whatever for reading. Indeed, he confesses—I sincerely believe for the purpose of making his natural genius appear more extraordinary—that he never read a volume in all his life, a fact which I perfectly credit. The only reading he ever indulges in, is the account of the prize-fights in 'Bell's Life in London.'

"One strong feature in his character, is a total want of punctuality. When he makes an appointment, it is the merest chance in the world if he keeps it. Indeed, he does not think there is the slightest impropriety in violating such engagements. He is also slovenly in his dress, and is altogether what you would call a careless, reckless sort of being.

"So far as I know the man, I should say that his character is greatly deficient in philanthropy. He is disposed to take harsh views of things, and judge people's actions uncharitably. When offended at any one, he is also prone to curse at him, and abuse him without mercy. Indeed, the whole texture of his mind is singularly inelegant; and, I do not believe, that, under any system of education, it would be possible to have made him, in manners or conversation, a suitable companion for well-bred people.

"With regard to his *conscientiousness*, I really am at a loss what to say. For the first six years of my acquaintance with him, I considered him the most simple-minded and honest of human beings, and, for anything I can prove to the contrary, I might consider him so still; but, I must say candidly, that some reports got into circulation against him in 1830, anything but creditable to his honesty. He was accused (with what truth I know not) of having appropriated sums of money which did not belong to him, and under this impression, he has got into bad repute with those mercantile gentlemen who heard of the circumstance. In short, a stigma is attached to him on the above account, which I sincerely hope, and almost believe, is false, but which many persons affirm to be too true. This is all I can say. Be the matter as it may, it has done him great injury, and long prevented him from getting employment.

"I have spoken of his want of punctuality. This irregular propensity is manifested in the preference he gives to dining in chop-houses to doing so in his own house, and in his fondness for late hours. Indeed, he is exceedingly unsystematic, though both shrewd, observant, and sagacious. He seems, in an argument, to be quite incapable of proceeding on general principles; and, although he will never strike his own colours, he invariably mystifies and tires out his opponents.

"He is ambitious of being thought formidable in drinking and eating. I have heard him boast before ladies of the quantity of porter he could drink, and beef-steaks he could consume. He is exceedingly pleased when any one compliments him upon his amative powers, and, in short, swallows with avidity whatever tends to exalt him in the scale of manhood. The only intellectual quality which he is vain of having imputed to him, is his great *penetration*, and his talents for argument. He alleges, that were he better educated, he would be quite invincible at the latter accomplishment.

"I think he has some mimicry about him, but it is all of the low kind. I have seen him *take off* some of his acquaintances pretty adroitly. He has also a fondness for vulgar jokes. For instance, I have seen him get hold of some half-cracked creature, and try how many pies he could eat—he himself laughing heartily, and enjoying the exhibition with great delight. I recollect of him getting a couple of fellows, to try which of them would eat most rapidly a quantity of porridge, the winner to get five shillings for his performance. On another occasion, he promised a carter two shillings, if he would drink off half a gallon of small beer.

"With regard to his love of money, I am at a loss what to say. Any time that I have seen him spend money, it always occurred to me as if it were done more out of a pure spirit of ostentation than from liberality. Others have frequently made the same remark, I cannot bring myself to say that any particular fondness for the acquisition of wealth on his part ever occurred to me: but, on this point, I am not competent to speak. Of one thing, however, I am certain, that most of the money he lays out is expended in the bagnio, the chop-house, or amongst the pugilists. He

spends little on clothing, and I believe never purchased a book in his life.

"I cannot speak of his religious feelings. I never saw any exhibited, but he has been most unfavourably situated for their manifestations. If he once took it into his head to be religious, he would be such a saint as Louis XI. or Catherine of Medicis.

In short, he is a man who may be persuaded into a thing by flattery, but it is impossible to make him move a step by any other consideration. His obstinacy is very great, and is proof almost against any thing. If he were in a station where he had plenty of scope and little restraint, I think he would be extremely tyrannical, and fond of inflicting punishment. I have often heard him express great rage against Colonel Brereton for not sabring the people at Bristol, and swear that if he had had the command on that occasion, he would have slaughtered them by hundreds. This, I believe firmly, he would not scruple to do in such circumstances. If he took a fancy for a person, and that person did exactly as he wished, I think he would sacrifice his life and limb to serve him; but, the slightest symptom of the individual acting independently and thinking for himself, would make him cast him off. With regard to his love of children, I should think it considerable. At least children—with the exception of his three brothers, to whom he is much attached—are the only people towards whom I ever observed him to take a fancy. His letters are stiff, and indicate a deficient command of language; though in his capacity of a clerk, he has had plenty of experience in letter-writing. His arithmetical powers are not great. I should think them below par. That he would be intensely litigious it is impossible to doubt. The expression of his face is sinister and gloomy, and indicates dogged determination and great want of mental flexibility."

REMARKS BY MR. SIMPSON ON THE PRECEDING ACCOUNT.

"This character is substantially the same as that transmitted to ——. To the postcript of the letter, it gives great value. In spite of six years' intimate acquaintance with, and minute study of, this singular person, Mr. —— did not know an important feature in his character, his deficient *conscientiousness*, but had it only from reports. Yet, he narrates several traits quite inconsistent with *conscientiousness*, although he himself does not appear to observe how they bear." —*Phrenological Journal.*

REVIEW.

PHYSIOLOGY FOR YOUNG LADIES,

IN SHORT AND EASY CONVERSATIONS.

London: *S. Highley*, 32, *Fleet Street.*

We have much pleasure in noticing the above publication; the author, we believe, is a young lady; and although in the preface it is modestly stated that the whole is merely a compilation rom more elaborate and scientific works upon the same subject, yet the task has been done in so pleasing a way, that the dissemination of this little work extensively among young ladies, would do more real good, than can be understood by those, who imagine they do their duty to their children, when they merely teach them some of the embellishments of life, and leave them profoundly ignorant of the laws of their nature; a knowledge of which, would go far to save them from most of the ills, they are doomed to by the ignorance of the parents. Although the work is not strictly speaking phrenological, the connexion between general and cerebral physiology is so close, that they should be studied together.

The work is divided into fourteen conversations; the ten first ones are devoted to the consideration of the general physiology of man, and its application to the general circumstances of life. The matter is very judiciously selected from the works of A. Combe, and other Physiologists, and the facts proved by them are laid before the reader in a plain manner, while at the same time the work is rendered so interesting by the many illustrative anecdotes, that we think, young or old, who begin to read, will not leave it till they have concluded the conversations, and we are sure that all will be instructed; and many, we hope, induced to study deeper, subjects which must be to them of the highest importance.

The three last conversations, and a part of the eleventh, are principally concerning the brain, and we are glad to find the author is as good a phrenologist as a physiologist. The remarks upon the subject of matrimony are very true, and cannot fail of awakening better opinions on this subject, and the young ladies are the proper subjects to begin with; it is justly said, an "establishment is substituted generally for love." The following council to parents and guardians is important, "they would know," says our authoress "if they were acquainted with physiology, that seventeen is not old enough to begin the cares of matrimony. The frame is not sufficiently matured; many girls grow and do not come to their strength till twenty; and before they have attained maturity, no girl should marry, if she wish to be a happy wife and to have healthy children." We shall conclude this article by a short extract to shew the style in which the work is arranged, and pointing out how great an advance is indicated by the fact, that an elementary work has been prepared for young ladies, giving them solid information upon subjects which a few years ago it would have been thought indelicate even to name in their presence.

CONVERSATION XII.

MRS. F.—"Yesterday, I told you that a good natural formation was of the greatest importance to the brain, and that defects were inherited by children from their parents; but even when there is no hereditary defect in either parent, there is another important circumstance, which is little known or attended to."

GRACE.—"What is that, aunt Ellen?"

MRS. F.—"A mother's care begins long before her child is born. Her previous health and state of mind

have great influence on the health and character of her unborn offspring." You have read in 'The Fortunes of Nigel' how ridiculously James the First's cowardice and nervous timidity are displayed; and as an excuse for his nervous tremors, he says that his mother suffered an agony of alarm before he was born! His excuse is in accordance with the laws of physiology. You may remember the scene in the life of Mary, Queen of Scots, where David Rizzio was dragged away from her presence and murdered, not long before her son James was born. During the French Revolution, many children were born idiotic, and subject to nervous tremors, occasioned by the alarming state of fear and agitation in which their mothers had lived for months before they were born. Few are aware how important are the mother's disposition and state of health to the physical and moral nature of her child. Many doctors insist on the necessity of mothers taking more exercise in the open air than they generally do before their children are born; and, for the same reason, the mind ought to be kept free from gloom and anxiety, and in a state of cheerful activity, which results from a proper exercise of the moral and social feelings; but if seclusion and depression are injurious to the unborn progeny, thoughtless dissipation, late hours, dancing, waltzing, rough exercises, irritability of temper, and peevishness of disposition, are not less hurtful."

EDITH.—"I am sure, that if this fact in physiology were more generally known, there are many young women who would willingly give up dissipation when they are about to become mothers."

MRS. F.—"I have no doubt of it; for there is implanted by heaven, in the female mind, a love of children, which makes any sacrifice for their welfare appear light. It is not possible unless she be a monster—

'The mother can forget her bairn,
That smiles sae sweetly on her knee."

GRACE.—It is, indeed, a deep responsibility which God has placed in woman's hands—that of causing her child, long before it sees the light, to partake in its mother's disposition of mind and body.

MRS. F.—"Were this fact in physiology more generally known, mothers would be more careful of their health and disposition. The Margravine of Anspach most justly remarks, that 'when a woman is likely to become a mother, she ought to be doubly careful of her temper, and, in particular, to indulge no ideas that are not cheerful, and no sentiments that are not kind.'"

EDITH.—"This being the case, I wonder how women can embark so carelessly upon such important duties, as if their lot were, as Shakspeare says—

'To suckle fools, and chronicle small beer,'

or to lead a 'butterfly life'—unlike that gay insect, who fulfils all the small duties which nature has appointed her, and breathes heaven's pure air: so that I should rather call it a moth-like life—either in a state of vain excitement, or listless indolence."

GRACE.—"I remember hearing a girl say, that she should like to be married, because she might wear turbans and caps, as they were so becoming to her.

MRS. F.—"Truly an important reason; I fear most young ladies are profoundly ignorant of the duties of wives and mothers. Instead of being fit to educate their children, they require education themselves. But when the laws of physiology are better understood and appreciated, they will be taught, in conjunction with the moral laws. But we must proceed with the brain. The second condition required for its health is a due supply of good oxygenated blood."

ON THE LAWS OF HEREDITARY DESCENT.

The developement of the human body is favoured, retarded, or disordered, according to the general laws of organization, in the same way as that of other living beings. Consequently children participate in the bodily configuration and constitution of their parents, and also in their tendencies to particular manifestations of the mind, these being dependent on the individual parts of the brain. The elucidation of these subjects is indispensable to a sound system of education. Nay, I am convinced, that this condition exerts a greater and more permanent influence than any other which can be introduced with the view of perfecting mankind. Let us first consider how other organized beings are improved.

Florists, pomologists, and horticulturists, are aware that Nature produces the varieties of plants, and they observe the circumstances which are favourable to the improvement of certain qualities. They know that the first and most important point is ripe and well-conditioned seed;—the second a fertile and convenient soil. In short, it is a fact, that, in order to improve the vegetable kingdom, propagation is attended to.

In perfecting animals, or in promoting their peculiar qualities, such as the colour or figure of horses, the wool of sheep, the smell of dogs, &c., country people have recourse to the laws of propagation. By these means, farmers have succeeded in diminishing or increasing various parts of animals, such as their bones, muscles, &c.

We might naturally suppose, that it would be sufficient to mention the fact, that the organization of man is submitted to the same general laws as that of animals, to induce reasonable beings to take at least the same care of their own offspring as of their sheep, pigs, dogs, and horses. But man wishes to make himself an exception from the immutable laws of the Creator, and the result of his ignorance and self-conceit is lamentable. As this subject is of the utmost importance, I shall enter into a few details upon it.

For the sake of bodily health, many natural philosophers, a long time ago, insisted on the necessity of a better regulation of marriage. Their Their benevolent desire was supported by the constant observation, that health depends on organization, and that the latter is propagated by birth. "SIR JOHN SEBRIGHT," says Dr. ADAMS, (On the Pretended Hereditary Diseases, p. 33.) "informs us, that if a flock of sheep, in which there is any defect, are permitted to breed in and in, the defect will gradually increase among them; and Colonel HUMPHRIES, by selecting for breeding a marked variety, has succeeded in procuring a flock with deformed bones." Dr. ADAMS adds, that if the same causes operate in man, we may impute to it many endemic peculiarities found in certain districts, which have hitherto been imputed to the water, and other localities.

Those who have more confidence in facts than in speculative reasoning, cannot doubt that the qualities of the body are hereditary. There are

family-faces, family-likenesses; and also single parts, such as bones, muscles, hair and skin, which resemble in parents and in children. The disposition to various disorders, as to gout, scrofula, dropsy, hydrocephalus, consumption, deafness, epilepsy, apoplexy, idiotism, insanity, &c. is frequently the inheritance of birth. There are few families where there is not one part of the body weaker than the rest,—the lungs, for instance, the eyes, the stomach, liver, intestines, some other viscus, the brain, &c.

Children born of healthy parents, and belonging to a strong stock, always bring into the world a system formed by nature to resist the causes of disease; while the children of delicate, sickly parents, are overpowered by the least unfavourable circumstance. Medical men know very well, that in curing diseases, nature is oftentimes more powerful than art, and that the latter is ineffectual, if not assisted by the former. Longevity also depends more on innate constitution than on the skill of physicians. Is it not then astonishing, that this knowledge, as a practical piece of information, is not taught to and disseminated among young people? Indeed, it ought to be familiarly and generally known; not because it is expected that every one would be reasonable enough to regulate his conduct by it, but in order to induce as many as possible to do so. A great number are too selfish to be guided in their own enjoyments by a regard to the condition of their offspring; but many, on the other hand, who reflect on the future, may be induced to avoid, even from a selfish motive, a union with a person who will be likely to embitter their future days. Even the most unthinking must perceive, that the enjoyments of life are rendered impossible, when diseases make their ravages in a family; and that love for the most part ceases, when poverty takes up its abode in the house. Others, who wish to live in their posterity, will, when acquainted with the immutable laws of the Creator, submit to them, in order to lay a foundation for the prosperity of their descendants.

The laws of hereditary descent should be attended to, not only with respect to organic life, but also to the manifestations of the mind, since these depend on the nervous system. There are many examples on record, of certain feelings, or intellectual powers, being inherent in whole families. Now, if it be ascertained that the hereditary condition of the brain is the cause, there is a great additional motive to be careful in the choice of a partner in marriage. No person of sense can be indifferent about having selfish or benevolent, stupid or intelligent children.

An objection may be made against the doctrine of hereditatry effects resulting from the laws of propagation, viz., that men of great talents often beget children of little understanding, and that in large families there are individuals of very different capacities. This observation shows at least that the children are born with different dispositions, and it proves nothing against the laws of propagation. The young ones of animals that propagate indriscriminately, are very different; but when the races are pure, and all conditions attended to, the nature of the young can be determined beforehand. As long as the races of mankind are mixed, their progeny must vary extremely. But let persons of determinate dispositions breed in and in, and the races will become distinct. Moreover, the condition of the mother is commonly less valued than it ought to be. It is, however, observed, that boys commonly resemble their mother, and girls their father, and that men of great talents generally descend from intelligent mothers. But as long as eminent men are married to partners of inferior capacities, the qualities of the offspring must be uncertain.

The age of propagation too is not indifferent. Animals are not permitted to propagate at all ages, neither too young nor too old, but in the period of their strength. Men of talents and science often marry when their body, particularly the nervous system, is exhausted by protracted studies and debilitating causes. They are seldom rich from birth, and their condition rarely allows them to choose during the period of their greatest energy; yet they might often accomplish more than they do to the benefit of their offspring, were they better acquainted with the laws of the hereditary descent, and the dependence of the mind on the organization of the body, and would they submit to appreciate such laws more than fashionable manners and customs.

The age of the parents is of great importance both in regard to their own health, and to the constitution of their children. Young trees which bring forth fruit are weak; animals that propagate their species too early in life, generally do not grow strong. Many women who marry when very young, and bear a very numerous family, become early victims to an exhausted constitution.

Farther, the fruit of young plants is imperfect. The eggs of young birds are very small; the progeny of young quadrupeds is feeble and diminutive; and, in like manner, the offspring of living beings, when old, is weak. Such a progeny, therefore, is never destined, by country people, to the preservation of the species. Moses forbade the Jews to bring up the first born of all animals. (Deut. xv. 19—23.) When both parents marry early in life, and get a numerous family, the first-born commonly possess less talent than those who are begotten during the period of vigour of their parents.

The laws of degeneration belong to those of propagation, and deserve a peculiar attention. They again are general throughout all nature. Plants cultivated on the same spot degenerate. Wheat must alternate with barley, flax, potatoes, or other plants. Where firs will no longer grow, beeches will succeed. The seed of plants that degenerate, ought not to be taken for propagation, for they at length perish entirely: nor ought the sickly organization of one tree to be engrafted on another. In this way, we see an explanation why the same sort of fruit trees dies in whole districts, the external circumstances of which are unfavourable. The sickly condition of the tree is constantly propagated, and it dies at last by the

continual and noxious influence from without All trees, or parts of the same tree, perish a little sooner, or resist a little longer than others, on account of the influence of the branch on which they are engrafted.

The same law of degeneration prevails in animals. Various circumstances, weaken their constitution, and, among various conditions, to prevent degeneration, it is necessary to cross the breed, and to renew the blood.

The degeneration of man, too, is certain, in families who intermarry among themselves. Uncles and nieces, or first cousins, who do so, get no children, or their progeny is commonly feeble. The smaller the number of choice, the quicker the degeneration takes place, and no class of society can be made an exception from this law. Any bodily or mental affliction which may happen to originate in one individual soon affects such families. This frequently happens among the rich and high ranks; and, as their manner of living is not conducive to bodily strength, it is quite natural that there should be so many living proofs of the truth of this proposition, which invites the friends of humanity to admire the law of compensation.

The great influence of propagation is ascertained also by the fact, that it is infinitely more easy by it to keep up natural changes, and even deformities, than to produce them by art. Deaf people often get children with the same defect; while circumcision among the Jews and Mahomedans has not yet become superfluous. It is more probable that a man born without an arm should get children like himself, than that he should do so whose arm has been taken off by the knife of the surgeon.

The influence of propagation is still visible, since the greater number of first-born children are girls; since in one year more girls, in another more boys are born; since, when old and weak men marry young and vigorous females, the greater number of their children are girls, &c. These effects must have adequate causes, and by more patient attention to the phenomena than has hitherto been paid, some valuable conclusions might be arrived at. May not the particular and transient state of the same parents, at different periods, account, in some degree, for the differences in their children? *Seminis uterique conditio maxime est momenti.* At all events, the bodily constitution of both parents, in every respect, ought to be attended to. Moses (Leviticus xii. 2d & 5th) ordered a longer period for the purification of a girl than for that of a boy. Is there a natural reason for his having done so? Can any inference be drawn from the observation, that the greatest number of monsters are amongst the female sex?

It is indeed a pity that the laws of propagation are so much neglected, whilst, by attention to them, not only the condition of single families, but of whole nations, might be improved beyond imagination, in figure, stature, complexion, health, talents, and moral feelings. I consider with Aristotle, that the natural and innate differences of man are the basis of all political economy. He who can convince the world of the importance of the laws of hereditary descent, and induce mankind to conduct themselves accordingly, will do more good to them, and contribute more to their improvement, than all institutions, and all systems of education. Yet, they embrace more than a choice, according to the beauty of configuration, and to the vigour of body and mind. The state of health of both parents, their age, their previous manner of living, contribute to the development of the embryon; and, the state of health of the mother during pregnancy, is likewise of great weight.

"It is probable," says Dr. Rush, "that the qualities of body and mind in parents, which produce genius in children, may be fixed and regulated; and, it is possible the time may come, when we shall be able to predict with certainty the intellectual character of children, by knowing the specific nature of the different intellectual faculties of their parents.

(*To be Continued.*)

HISTORY OF ANIMAL MAGNETISM.

(*Continued from page.* 400)

"The most remarkable case," says he, "that has fallen under my observation, and which, while it excited in me great anxiety, and the deepest interest, has taught me to prosecute my researches with extreme caution, has occurred to me within the last two days. I was enjoying the hospitality of a most amiable family in Fitzroy-square, when animal magnetism became the topic of conversation, and I related the trials I had already made. One of the young ladies proposed to become the subject of experiments, to which I very willingly assented; for, having on former occasions attended her during momentary sickness, I was fully aware of the natural strength of her constitution, and the absence of that nervous temperament which renders this system totally inapplicable. I began what are technically called 'the passes.' They, as is not unusual, excited laughter and incredulity. I proceeded for about five minutes, and then stopped and enquired if any sensation was produced, and the answer was, 'a slight sleepiness;' and ridicule was again thrown upon the subject. I recommenced the manipulations; I observed the eyelids falling, and at last they closed; but, as the same incredulous smile remained, I persevered for three or four minutes, when I, almost doubting whether any influence had been produced, inquired what the feelings were; to this no answer was returned. I found my young friend was in the most complete trance I had ever yet witnessed the result of my magnetism. The stupor was most profound; and I then tried the usual means to arouse her, but they were vainly exercised. After a few minutes, I found the hands become icy cold, the face lost its natural hue, and became perfectly pallid; the extremities became quite cold; the respiration was imperceptible; the stimulus of light did not affect the eye; on

speaking to her, a faint smile was excited, and a quivering of the lower jaw, which seemed to indicate a wish, but an incapability of answering; the pulse became gradually feebler, whilst the external appearance altogether bore such a decidedly deathly cast, that, naturally, some apprehension was excited amongst her family, by whom she was surrounded. Of course I could not but feel a certain degree of anxiety and regret that I had produced such a state, and much uneasiness at the thought that I had inflicted a moment's alarm to my kind friends. These feelings were, however, less acute, from the full knowledge I entertained, that the family had long reposed the most perfect confidence in me, and that no member of it had that nervous susceptibility which would have embarrassed me, had any untoward accident presented itself.

"I placed the perfectly unconscious subject of this distressing scene in an horizontal position, and directed the application of warmth, and of friction, to the extremities. Circulation and animal heat were gradually excited, but she presented a most singular appearance of suspended animation. In this condition she remained more than four hours; for I had commenced a little after ten in the evening, and it was about half-past two that, on some slight effort being made to rouse her, she uttered some of the most piercing shrieks I have ever heard; there were convulsive efforts to raise the limbs; the face, too, became convulsed; she opened her eyes, and stared wildly around; she was placed in the upright posture, and seemed sensible. Advantage was taken of this circumstance to carry her to her apartment; before, however, she could reach it, she fell into a profound slumber, but its character was more natural. She was placed in her bed, appearing perfectly composed; the countenance had acquired its natural hue; the respiration was perfectly easy, and the pulse natural. In this state she remained during the whole of the day, until nine o'clock in the evening, once only opening her eyes, and addressing a few words to an anxious and affectionate sister, who never left her side In the evening, the young lady, joined her family, perfectly restored to her wonted cheerfulness. She expressed no complaint whatever. She stated, that the feelings that first came over her, were those of extreme quiet and repose,—a species of ecstasy,—a gradual languor seemed to steal over her; that she heard something passing around her; felt an inclination, but an utter impossibility, to reply. The first waking up she, however, described as almost terrific. It was as if she was bursting from a narrow and confined space, and as if she arose from interminable darkness. The lesson that I have thus learnt, will not be lost upon me."*

This fact deserves attention; inasmuch as it elucidates very clearly the impropriety, and even danger, of sporting with a power which may produce such alarming, and, for the period, uncontrollable symptoms. In vain were physical *stimuli* here applied; a purely psychical series of effects can only be psychically dealt with; and what avail frictions applied to the surface of a body sunk into a state of magnetic insensibility? Have we not seen the skin and flesh torn, lacerated, burned, without exciting the slightest consciousness or impression on the nervous system? Assuredly; and magnetism itself is the only therapeutical agent that could affect a patient in this condition.

Here, also, it should be observed, that, so immediate and powerful is the magnetic influence, that individuals placed near those who are being magnetised, sometimes experience all the effects of direct magnetisation. I have often produced somnambulism in this manner. Not long ago, having been called upon to attend a child, the son of Count de Bastard, I was at once informed, that the patient was very ill, and that my assistance had been sought as a *dernier resort*—as the only and last resource which promised them a ray of hope. A young woman, who was much attached to the infant boy, held him in her lap; and in this position I proceeded to magnetise him, surrounded by a few anxious relatives, who would have given all they possessed on earth, for him to be restored. A feeble lamp lighted this melancholy scene, and a profound silence was observed. My influence directed on the patient, at a distance of about one foot, soon produced a salutary effect. The pains which the child had experienced, and expressed by cries and convulsive motions, were soon calmed, and he became comparatively tranquil. It was, however, otherwise with the young person who held him in her lap. Her eyes having closed, she fell into a state of complete somnambulism. Large tears trickled down her cheeks, and she gradually passed into the higher degree of lucidity. Then, when we attempted to take away the child from her, she refused to part with him, and only after some altercation, gave him up at my request.

* The Lancet, vol. i. p. 388, et seq., Dec. 1837-38.

ON THE INFLUENCE OF THE DEPRESSING PASSIONS ON THE HEALTH AND ON DISEASE. By J. K. WALKER, M.D., Huddersfield. Extracted from the ninth volume of the Transactions of the Provincial Medical and Surgical Association.

EVERY one has experienced, in the course of a long life, seasons of mental depressions, which have exercised some degree of influence on his bodily health. Where that mental depression is indulged to excess it seldom fails (so intimate is the connexion between mind and body) to occasion very serious derangement of the functions of the different viscera —the stomach, the liver, the kidneys, the intestines, being in different individuals the seat of the mischief. We usually explain these symptoms by referring them to sympathy, by which mental and corporeal causes mutually operate in producing pleasure or pain; and we observe that evils, whether real or imaginary, that weigh upon the mind of man, usually proceed in time to extend their influence on his ma-

terial part. I do not wish to speak in this place on that numerous tribe of symptoms that arise from mere nervous sensibility, but on that less ideal form of disease brought on by over-exertion of mind. The former are often the result of want of occupation, and he who labours under them is ever flying to medical art for relief; the latter is the result generally of too much business, and the sufferer pays little regard to health.

The class of diseases to which I am to call attention is often not less embarrassing to the practitioner than the former class of nervous affections; it is the result of the depressing passions. Look at the endless sources of solicitude to be found in a vast manufacturing community. Take, for instance, any season of commercial distress; in how many countenances, as you walk the street, is the "wear and tear of mind" legible in ineffaceable characters. Look at that young man, who is only just entering on manhood, with his visage blanched with the cares of age. Who is that well-dressed passenger who, with a hurried gait and care worn features, is hastening homewards? It is one, perhaps, whose capital is embarked in some doubtful adventure. Observe the courteous but half-constrained smile on the visage of another, who is nevertheless in affluent circumstances, but at the very moment he is putting on the guise of conrtesy his heart is tossed to and fro with a variety of agitating emotions: some intelligence, peradventure, has just reeched him that may put in peril a favorite commercial speculation. This is no fanciful picture, but what is occurring, while I am now writing, in almost every large commercial town in the empire. Let thoae, therefore, who descant so fluently on the talismanic effects of commerce, in elevating so many from a state of obseurity to the pinnacle uf prosperity, look a little at the opposite side of the question, and take into the account the many who sacrifice their peace of mind snd health of body, yet never rise to opulence at all, and the fiery ordeal which those who do succeed have often to undergo. How many bitter disappointments, how many years of disquietude and uncertainty elapse, ere the merchant has reached the goal of his wishes; and then how few there are who have so husbanded their health by temporary relaxation, by change of air and exercise, as to live to enjoy the fruits of their industry. The more common occurrence is, that from the many years of intense and too unremitting pursuit of the prize he does not live to grasp it; or his health becomes so delicate, and his constitution so impaired, that he becomes the premature victim of some organic disease.

Exceptions there are, no doubt, and these, I trust, will increase as men become more enlightened on the subject. It is not against a proper application to business that I am arguing, but against that overtension of the mind, unrelieved by change of air or exercise, the daily attendance at the counting-house or the factory without suitable intervals of relaxation, that I am anxious to guard. Let a man be ever so careful in this respect,—if he chances to be one of those whose concerns are on a scale of great extent, his mind is burdened with anxiety; and when we consider how frequently the commercial world is convulsed by some unforeseen embarrassment, what sleepless nights follow, what fears lest every wind that blows may waft over tidings of evil omen, the wonder is, not that the constitution of the merchant should so often suffer premature decay, but that he is able to retain his health so long.

The evil, however, is in many instances warded off by a residence in the country; for this intelligent class of men are beginning to be sensible of the mischief they are doing themselves by wearing out the animal machine. When a piece of machinery of exquisite workmanship, however calculated its construction may be for durability, is used from day to day, we see by experience that time and circumstances will gradually impair some of its parts, and we take instant steps to set it right. The same is necessary in that most exquisite of all mechanism, the human frame. The manufacturer loses no time in repairing the machinery in his mill; but is often all the while totally insensible of the slow and insidious changes going on in his own bodily frame. This state of things, however, applies more particularly to the cases of those manufacturers who do not sleep in the country, but live in the immediate vicinity of their own mills or warehouses. This class of persons are almost always sooner or later affected in their digestive organs, and are more susceptible of cold than those who return during all weathers, sometimes riding on horseback, sometimes walking, to their country residences, by which means they counteract the effects of long confinement or exposure to impure air from the manufacture.

But in a great trading community the frequent appalling vicissitudes of trade communicate their frightful consequences to a whole district, and many families are plunged into irretrievable ruin. This calamity, indeed, is felt through the various ramifications of society, but falls most disastrously upon that very numerous class in all manufacturing neighbourhoods who earn a livelihood by taking work to their own homes. At the moment I am now writing there are more than a thousand such families in this district in a state bordering on destitution; and, from information I have obtained from other manufacturing districts, similar distress prevails in most of them, though not in an equal degree. These are evils almost inseparable from the system itself. The current of commerce ebbs and flows, and too often we are called upon to witness the melancholy spectacle of thousands of industrious operatives reduced to want, not by any misconduct of their own, not by any affliction in the course of nature, not by any natural visitation of disease or famine, not by the ravages of war, but by those changes in trade which have come upon us like a thief in the night, and robbed thousands of their daily bread. If any one doubts the effect such a crisis has upon the health of the operatives themselves, let him take a season like the present to visit their humble abodes, and he will there find many a parent in the midst of his half-starved family, brooding over his future prospects, dimmed with the sickly colouring of despondency, if not darkened by the pencil of despair. His pulse is quick, not from fulness of habit or excess of aliment, but from the irritable state of his mind, when his attention is roused to his situation. He uses a cheering tone to his wife and family, when alas! anxiety, like a cankerworm, is gnawing at his very vitals. By and by this mental anxiety acts banefully upon almost every bodily function: in one affecting the digestive organs perhaps, in another the head, in a third the functions of the heart.

My situation as physician to the Infirmary in this populous district, where at seasons like this so many apply for relief to public charity who in ordinary times are able to pay for medical aid, enables me to witness the effect of the depressing passions on the health, and the many anomalous diseases, functional,

(To be continued.

CORRESPONDENCE.

To the Editor of the People's Phrenological Journal.

SIR,—Observing an editorial note appended to an article on Mesmeric experiments, which appeared in the Journal a few weeks since, I am inclined to think that you are now more favourably disposed towards the results of mesmeric experiments, and the well attested reports and deductions of respectable experimentalists than you formerly were. And considering this so far a step in the right direction, I have been induced to send you the following brief report of one of the strange phenomena connected with mesmeric agency; and as the Clairvoyant powers are the most rare to be met with, and also the most strange, and hitherto unaccountable phenomena. I shall confine myself to one from among many of the most clear, distinct, and undoubted instances of this strange power, of any that has, as yet, come to my knowledge, or of any I think on record. The experiments were conducted at the house of a respectable tradesman of this town, in the presence of a select company, only of ladies and gentlemen, all of whom are ready to vouch for the truth of this statement. The patient is a young lady apparently 18 years of age, of a nervo-lymphatic and slightly bilious temperament. She was put this time into the mesmeric frame in about four minutes; this being the third time she was put in, she manifests the functions of the cerebral organs in a very slight degree; and is what is termed by some a "suggestive dreamer," executing any commands which may be given her with as much despatch and precision as when in the wakened state. After being fully satisfied of her possessing these and the supercentient powers, we next tested her Clairvoyant powers, in the following manner. The operator being requested by Mr. Hughes to take the patient to the house of Mrs. L. (a place entirely unknown to both operator and patient) after arriving there, the surprise and astonishment produced on the minds of all the company, by the correct replies given to the several questions put to her, may be better conceived than described; most of whom, had not seen or heard of any thing of the sort before. The first place she entered was the kitchen, and on being asked who she saw there, she said, "there was William going to read some tracts to another person who is just going to smoke his pipe." I then asked her to come up stairs, and on being directed to a certain room on the right hand, she said, "Mrs. L. was there in bed unwell, and some two females sitting with her." After a few other remarks, all of which as far as could be ascertained, proved to be literally correct. We asked her come to the front parlour, when she burst into a fit of laughter, and said, "Why its there where all the pictures are." When I enquired had she ever been in the parlour before, and was informed by Mrs. H. that she had never even been in the house, and it was her impression, that she did not know where the house is situate, which proved to be the case on enquiring with the young lady after being taken out of the trance; and as to myself, I am still utterly ignorant of the place. I then asked her to describe the form of the parlour, which she did quite correctly, pointing out the situation of the fire-place and windows respectively. She was then asked how many "pictures are there," when she began counting up to six, and declared that to be the number, which was right; she was then asked "what did the pictures consist of?" "why, they are protraits;" "and portraits of whom are they?" "why there is Miss L., now Mrs. H. and there is Master L., and I think it must be Mrs. L., but I don't know the others." She was then asked, "how were they situated in the parlour, and relatively to each other?" when she replied, "well, Mrs. H. is there, (at the same time pointing to the situation in relation to the fire-place) and Master L. is next, and Mrs. L. is opposite." I need scarcely say, that all was perfectly true. She was then asked to describe the furniture, which she did, first stating, "there were eight chairs, two of which were arm chairs," she then described the pattern as near as she could have done had they been actually presented before the ordinary vision. She then said, "there is a large square table in the centre with a thick pillar, and like a stand at the bottom, that there is a kind of oil-cloth cover on it, with a large red flower, &c. She was then asked, was there anything on the floor, when she said, "yes, there is a Brussels carpet;" and then she went on to describe the pattern, and each of the colours, with the greatest exactness, much to the astonishment of all present, and especially of Mrs. H. who heard each of the replies and knew them to be correct. She was then requested to look on the mantle piece, when she immediately said, "look at yourself in the glass." A large looking glass being there, she then said "there were some China ornaments, figures of sheep and dogs, &c., and some things standing up, I don't know what they are," all quite correct. The tall things Mrs. H. supposes to be a couple of fire screens. I will just remark in conclusion, that it has hitherto been observed, that the patients were able to tell correctly of places, persons' and things that were known to the operator, and that the mind of the operator acted on and influenced that of the patient. But in this case the operator was entirely unconscious of the truth or falsehood of the replies until having appealed to Mrs. H. But a question here arises, may not the mind of Mrs. H. have acted on that of the patient, though not in the immediate or visible contact? Then another fact opposed to this is, she told several things of which no one knew in the company, and which proved afterwards to be true, so that we are so completely involved in difficulties at the present time to form any rational theory explicable of this strange phenomena, that we are forced to abandon every attempt at so doing, unless we suppose that a new sense is aroused into activity, and things at a distance convey impressions through the subtle fluids of the atmosphere, or that some subtle principle, whether material or immaterial be disengaged and sent to a distance with inconceivable rapidity. Sir, if you think the above report inter-

esting to the readers of your widely circulated Journal you will oblige by the insertion.

Yours very respectfully,

Liverpool, Sept. 21st, 1843. ROBERT JONES.

To the Editor of the People's Phrenological Journal.

SIR,—As you have admitted several extracts from the 'Immortal Bard,' into your interesting journal, it occurred to me to send you a striking case of *contrast;* illustrating the different modes in which the same intellectual faculty may act under different modifications: or, in other words, the apparent difference of effect produced by the *same* cerebral organ in persons who are, in other respects, of widely *different* character.

The organ I have selected for the present illustration, is that called "eventuality;" that is to say, the memory of events: or, in common language, the power of calling to mind that *such* a circumstance occurred at *such* a *time* and *place*.

This organ, as your readers are aware, is situated in the centre of the forehead; and marked 30 on the modern busts.

The first is an example of a lively and active, but low-bred and ignorant person; and is taken from act 2nd, scene 1st, of the second part of king Henry IV.

FALSTAFF.—"What is the gross sum that I owe thee?"

HOSTESS.—Marry, if thou wert an honest man, thyself, and thy money too. Thou didst swear to me upon a parcel-gilt goblet, sitting in my dolphin-chamber, at the round table, by a sea-coal fire, upon Wednesday in Whitsun week, when the prince broke thy head for liking his father to a singing man of Windsor; thou didst swear to me then, as I was washing thy wound, to marry me, and make me my lady thy wife. Canst thou deny it? Did not goodwife Keech, the butcher's wife, come in then, and call me gossip Quickly? coming in to borrow a mess of vinegar; telling us, she had a good dish of prawns; whereby thou didst desire to eat some; whereby I I told thee, they were ill for a green wound? And, didst not thou, when she was gone down stairs, desire me to be no more so familiarity with such poor people; saying, that ere long they should call me madam? And didst thou not kiss me, and bid me fetch thee thirty shillings? I put thee now to thy book oath: deny it, if thou canst."

The other example is that of a man highly educated, and of great dignity, both of place and character. The speech is that of the Archbishop of Canterbury, to king Henry V., on the subject of the Salique law. (King Henry V., act 1st, scene 2nd,)

CANTERBURY.-"Then hear me, gracious sovereign,—
and you peers,
That owe your lives, your faith, and services,
To this imperial throne;—there is no bar
To make against your highness' claim to France,
But this, which they produce from Pharamond,—
In terram salicam mulieres ne succedant,
No woman shall succeed in salique land:
Which salique land the French unjustly gloze,
To be the realm of France, and Pharamond
The founder of this law and female bar.
Yet their own authors faithfully affirm,
That the land salique lies in Germany,
Between the floods of Sala and of Elbe:
Where Charles the great, having subdued the Saxons
There left behind and settled certain French;
Who holding in disdain the German women,
For some dishonest manners of their life,
Establish'd there this law,—to wit, no female
Should be inheretrix in Salique land;
Which Salique, as I said 'twixt Elbe and Sala,
Is at this day in Germany call'd—Meisen.
Thus doth it well appear, the Salique law
Was not devised for the realm of France;
Nor did the French possess the Salique land
Until four hundred one and twenty years
After defunction of king Pharamond,
Idly suppos'd the founder of this law;
Who died within the year of our redemption
Four hundred twenty-six: and Charles the great
Subdued the Saxons, and did seat the French
Beyond the river Sala, in the year
Eight hundred five. Besides, their writers say,
King Pepin, which deposed Childerick,
Did, as heir general, being descended
Of Blithild, which was daughter to king Clothair,
Make claim and title to the crown of France.
Hugh Capet also,—that usurp'd the crown
Of Charles the Duke of Lorain, sole heir male
Of the true line and stock of Charles the great,—
To find his title with some show of truth,
(Though in pure truth it was corrupt and naught)
Convey'd himself as heir to the lady Lingare,
Daughter to Charlemain, who was the son
To Lewis the emperor, and Lewis the son
Of Charles the great. Also king Lewis the tenth,
Who was sole heir to the usurper Capet,
Could not keep quiet in his conscience,
Wearing the crown of France, till satisfied
That fair queen Isabel, his grandmother,
Was lineal of the lady Ermengare,
Daughter to Charles the foresaid duke of Lorrain:
By the which marriage, the line of Charles the great
Was re-united to the crown of France.
So that as clear as is the summer's sun,
King Pepin's title, and Hugh Capet's claim,
King Lewis his satisfaction, all appear
To hold in right and title of the female:
So do the kings of France unto this day;
Howbeit they would hold up the Salique law,
To bar your highness claiming from the female;
And rather choose to hide them in a net,
Than amply to imbare their crooked titles
Usurp'd from you and your progenitors."

Nothing, it appears to me, can be finer than this contrast. We have, in both cases, the minute and lawyer-like enunciation of fact after fact: and, in both cases, with like intent, to establish a disputed point: the difference lying in the otherwise different developments, temperaments, and education of the two individuals. But, in either case, the individual not only *might*, but most probably *would*, have one of Mr. Burke's *small forcheads*. At some future time, perhaps, you will permit me to say a few words upon *that* subject, especially as I observe that several of your correspondents are beginning to *clash* about it. I think, moreover, your own opinion does not exactly coincide with that of Mr. B.

With the best wishes for the success of "The People's Phrenological Journal,"

I am Sir,

Yours faithfully,

H. U JANSEN.

[The illustrations above are very interesting their perusal, and the habits of tracing the de

scriptions of the mental manifestations in the works of our greatest writers, we have always considered as tending much to improve the taste and mental powers, as well as to amuse and render practical to the art of criticism, the science of phrenology. In both the above extracts, we believe individuality as much concerned as eventuality; but, this does not lessen their value, or affect the object of their contributor. To show how the natural powers are modified by circumstances, we shall be most happy to hear from Mr. J. at any future time, either in reference to the "small foreheads," or on any other subject likely to promote a knowledge of science.]—ED.

TO CORRESPONDENTS.

H.—is thanked for his communication, but the argument, in a more general way, has appeared in the early numbers of the Journal. It is a very conclusive one, and very distinctly put.

Mary Ann would be wrong to infer, that because the region of the brain is particularly large, all the other powers will be modified, or colored, by any large organ or region; but, they may have power, in their turn, to restrain the direct manifestations of those most prominently developed.

Querist.—It is no wonder we do not hear of more cures by the aid of mesmerism,—medical men, in general, oppose and forbid their patients having it tried. This is natural enough for them to do;—it would require very strong moral courage to prefer sacrificing self to a poor suffering patient.

A. S.—We can't say what the queen thinks of phrenology;—we know that she made an artist alter a portrait he had taken, as she did not think the upper part of the forehead was large enough. Her intellect is decidedly superior to the Guelph type;—she inherits that from her mother, but has the back head of her father and his family.

F. W.—Neurology is what we, in England, call Mesmerism.

Andrew must excuse us answering the question,—personalities should never be mingled with scientific dion.

A Sufferer.—We do not know if Dr. Elliotson will undertake the case, or if he takes fees for mesmeric treatment of disease; but we know he is very accessible, and always ready to give advice.

A Father of a Family.—We know no instance of mesmerism being used for an improper purpose. To gratify idle curiosity is the worst motive we ever saw it exhibited under; and then the mesmeriser's intent has been good—to convince the sceptical.

PHRENOLOGY.

For twenty years, or more, the London Phrenological Society has existed,—and what has it done? Can its members point to a single discovery? Has not imbecility marked its career? and have not mesmerism and materialism disgraced it?

It is time that London phrenologists should have an opportunity of publicly declaring their dissent from the opinions of a clique,—and Mr. Rumball invites all who think so, to assist him in forming a Society, to be called—

"THE BRITISH PHRENOLOGICAL SOCIETY;"

To consist of ordinary and honorary members and open to the three kingdoms.

The election to be by ballot.

The annual fee to be ONE GUINEA; payable on election. At least half the fee to be laid out in busts, books, &c., which will remain the property of the ordinary members. The remainder to be expended as a committee may direct.

Individuals residing more than seven miles from town, may become honorary members. No fee required; but contributions, literary or otherwise, will be accepted.

The meetings to be held once a week, from October to May. Both classes of members to be free to them.

As soon as ten names are received, a committee will be formed to complete arrangements.

Address, J. Q. RUMBALL, Surgeon,
3, King William Street, Strand.

Long accustomed to the successful care and cure of the insane, Mr. Rumball avoids, by his arrangements, all the gloomy restraints of an asylum, and affords, in the green fields, that guarded liberty, and healthy exercise, for which so many pine, and, without which, so many die diseased. To the quiet, or the convalescent, an exclusive cottage, or attendant is afforded, upon terms, little exceeding those paid for a single room, in a house crowded with patients.

Address, J. Q. RUMBALL, Surgeon, &c.,
Oster Hills, St. Alban's, Herts.

P.S.—The wood-engravings being now completed, Mr. Rumball can promise the first No. of his *Phrenological Magazine*, on January 1st, 1844. It will commence his system of phrenology with papers on materialism, mesmerism, the nervous system, and the natural history of man. A few pages only will be devoted to contributions and advertisements,—which are requested to be forwarded to the Editor, 3, King William Street, Strand, before the 1st of December next.

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A COMPLETE SYSTEM OF PHRENOLOGY.

(*Continued.*)

PRIMITIVE FUNCTION.—There has been much discussion about the primitive function of this power,—and, indeed, to give a correct analysis of any of the mental powers is very difficult. This faculty, properly speaking, gives neither an inclination, nor a power—not having any direct relation to any external object. Dr. Gall remarks,—"It is a manner of feeling and acting, which impresses a man with that particular quality, which we call character." He, who is deficient in this respect, is, he says, "the sport of external circumstances and of communicated impressions." Dr. Spurzheim remarks,—its manifestations are mistaken for WILL, because those in whom it is largely developed, frequently use the phrase, I WILL, with great emphasis, which is the natural expression of force and determination. Its direct manifestations are determination, perseverance, fortitude, and constancy. When predominantly active, it produces obstinacy, stubbornness, and infatuation. The organ is generally large in stubborn and untractable children. We must be careful to discriminate between the primitive function of this faculty, and the continued application to an object for the gratification of any large organ in the brain. This power induces perseverance in a course adopted, after a judgment has been formed, even in opposition to the gratification of the most predominating organs.

AUXILIARY FACULTIES.—Although admitted as a primitive faculty, it appears impossible that it can act singly; (one of the tests of a power being primitive;) it is rather a quality of mental character, and, consequently, aids all the other faculties. The temperament appears most to aid or oppose the manifestations of this faculty. It is so intimately connected with the bilious temperament, that it has been asserted that the mental characteristics are the result of this temperament, which, it is said, is always accompanied by a large development of this portion of the brain.

ANTAGONIST FACULTIES.—The mental powers which oppose the action of firmness are principally the social feelings,—but the excitement of any of the powers will lead an individual to deviate from the path his reason had marked out to him to follow, and, in this view, oppose the firm determination; but, at the same time, they excite the organ, and are persevering in the pursuit of their own gratification. The sanguine temperament, which leads to fickleness in act, is the most decided opponent of this faculty. Next to it may be reckoned the lymphatic temperament, which wants force to persevere, and overcome obstacles.

MANIFESTATIONS.—The importance of this mental qualification in the formation of character, cannot be over-rated. Without a due endowment of the power of perseverance nothing can be accomplished; while, aided by it, many individuals succeed, not from any other mental or physical superiority, but merely by the tenacity with which they cling to an idea, or pursue an object—fairly wearing out their opponents, if they are less favourably endowed in this respect. All great men, then, must have this power, or they never could have succeeded. The particular direction in which it is exercised will greatly depend upon what other large organs the individual possesses. Combined with large combativeness it produces determined bravery. Veneration, supported by large firmness, shews itself in sustained devotion. Inflexible integrity may result from this organ acting with a powerful conscientiousness. But it will rarely, indeed, be found that any individual will perseveringly pursue an object which does not gratify some other feeling;—with small tune, for instance, he will rarely persevere in the study of music. The effect of this organ in forming national and individual character may be observed in the different manners and conduct of the French and English. In the former the organ is relatively smaller than in the latter. Napoleon well understood this weakness in the character of his soldiers. Under the influence of large combativeness and love of approbation, with moderate cautiousness, they rush to the attack in the most spirited instinctive manner, shouting and cheering as they charge the enemy; but if unsuccessful, their ardour is soon abated, they give up in despondency, and, from a deficient firmness, soon yield to adversity. The English, on the other hand, wait coolly for the attack, or advance slowly to the assault, with steady determination,—and if repulsed, are not discomfited; but rally, preserving the necessary order and presence of mind, either to renew the attack, or

to retreat with steadiness. This conduct results from combativeness, supported by large firmness, cautiousness, and secretiveness. One effect of this faculty is to restrain the instinctive action of many of the other powers. Without this organ active, benevolence will be led to acts of great weakness. Combativeness and destructiveness, without resolution to guide and restrain them, lead to habitual pettishness, violence, and vacillation of character. Individuals with large love of approbation and benevolence, and small firmness, are seldom able to resist solicitation; they are much perplexed if they have to say NO. Indecision of character results from this organ being small; especially, if cautiousness is large. When large, and acting with the moral sentiments, it constitutes what is denominated moral principles; in fact, no excellence in the arts, sciences, literature, or morality, can be attained without this power;—deprived of firmness, truly may it be said of a man, "Unstable as water, thou shalt not excel." But, although the results of this faculty, acting with the intellect and moral sentiments, are of so high and elevating a character, when the intellect is weak, and the propensities predominating, firmness imparts a tenacity in crime, and the phrenologist feels, in such cases, but little hope for the reform of the individual. It is such organizations that we find in examining the heads of hardened and incorrigible profligates and criminals; and no government does its duty, either to its honest citizens, or the unfortunate beings so organized, which does not adopt measures to protect both classes from the consequences which must follow from the career of vice, which they are now, by the state of the criminal and social laws, compelled to follow. From the circumstances in which they are placed, and the action and reaction of them upon their organization, and it, in its turn, upon the circumstances, they can no more act as moral and intelligent beings, than individuals with superior organizations, and placed in circumstances the most favourable for the development of the highest powers of their nature, could, forgetting all their previous habits, at once abandon home, family, and connections—become the friendly associates, and companions, of the most vicious and depraved—seeking no longer to maintain the supremacy of law and morality, but striving only to excel in thieving, drunkenness, and the most brutalizing vices.

EXAMPLES.—Bonaparte, and all men who have conceived and carried out great projects—Julius Cæsar, Oliver Cromwell, &c. It is large in the heads of Cassimer Perrier,—the Abbe Gregoire, renowned for his perseverance in his religious opinions, in spite of persecutions, or the advantages offered him to abandon them. Eustace, the benevolent negro, had this organ large; he persevered in his goodness. The organ is large in the head of King Robert Bruce, David Haggart, and many noted robbers. Fieschi had this organ large. In Martin, the parricide, it is very large, with scarcely any intellectual or moral power. It could, then, only act with the lower feelings; and this want of harmony rendered his case one of perfect disease. This organ was remarkably developed in the case of Ann Ross, who succeeded, by her firmness, in bearing pain, in deceiving the medical officers of one of the hospitals in Dublin; and, also, in the American Indians,—their powers of endurance seem almost incredible to Europeans. *Dr. Gall* found a remarkable development in a highwayman, who was extremely hardened in crime. He was kept in close confinement for a considerable time, with a view of forcing him to discover his accomplices; but this had no effect, and he was then put to the torture. Finding this infliction intolerable, he strangled himself with his chain. After his death, the parietal bones were found separated, precisely at the point where the organ of firmness is situated. Dr. Gall could not determine whether the separation arose from violent strangulation, or excessive activity of the organ, or from accident. We have seen the skull of a young man, who died after being obstinately mad for some years;—it was so thin over the portion of the brain connected with this feeling, that it could be distinctly seen through. The organ was large in the heads of Thurtell, Ramonhoun Roy, Spurzheim, Gall, Oberlin, Ramus, Stubbs, Schlabrendorf.

ANIMALS.—Dr. Vimont admits this faculty to exist in the fox, cat, and dog, and many other animals. He notices particularly their determined perseverance in remaining in one spot watching for prey; and notices too this cannot proceed from inertia, as all these species are remarkable for their agility. The manifestations are very marked in mules, asses, and pigs; and it may be observed, that animals vary as much as men in respect to the obstinacy of their dispositions. Certainly if the power of the will, depended on this faculty, some pigs would have the gift in a higher degree than any human being.

NATURAL LANGUAGE.—The seat of the organ of firmness is at the top of the head. According to the general law of natural language, during its energetic action, the head and body are elevated, in a perpendicular direction. At the moment that an individual takes a firm resolution not to be turned from what he has resolved on, by threat, force, or entreaty, he will raise his head and body vertically,—the body, as it were rising from the ground—the muscles of the feet and legs contracted—the neck extended,—and thus he is prepared to meet all opposition. Under the influence of this faculty the whole gait and carriage is stiff and upright. When combined with self-esteem, the individual can never learn to bow well;—his body is as though it was stiffened, and will never acquire the suppleness or grace imparted by large love of approbation. To attempt it seems unnatural, and not suited to the rest of the system and habits; and not only the actions, but even style of dressing, and ornamenting the head, will be found corresponding to the organization, where blind obedience to fashion does not lean to the adoption of modes and style, independent of their appropriateness.

(*To be Continued.*)

ON THE LAWS OF HEREDITARY DESCENT.

(*Continued from page* 425.)

The marriages of Danish men with the East Indian women produced children that had the countenances and vigorous minds of Europeans; but, no such results appeared in the children of the East Indian women who intermarried with the males of any other European nation." ("On the Influence of Physical Causes on the Intellectual Faculties," p. 119.)

Dr. Fodere says,—"If wens are but accidental, or there is only one parent affected, children may not have the disease. If two generations have been diseased, in a country where it is an epidemic, the third generation will not only inherit the disorder, but be idiotic."—*Treatise on Wens and Idiotcy. Paris*, 1800, p. 69. According to the laws of the creation, therefore, it is said, that the Lord visits those who hate him (in my opinion who do not submit to his laws), to the third and fourth generation; viz. by their hereditary dispositions.

Such causes as produce what is called the old age of nations deserve to be remarked. Luxury undoubtedly belongs to them, and its influence, if continued during several generations, weakens body and mind, not only of families, but of whole nations. The degeneration of the organic condition of man, in general, is not sufficiently understood, and is of greater effect than the political economists of modern days are aware of.

The Reverend Dr. Smith, who ascribes particularly the variations of man to external circumstances, says, "that Germans, Swedes, and Frenchmen, in different parts of the United States, who live chiefly among themselves, and cultivate the habits and ideas of the countries from which they emigrated, retain, even in our climate, a strong resemblance to their primitive stock. Those, on the contrary, who have not confined themselves to the contracted circle of their countrymen, but have mingled freely with the Anglo-Americans, entered into their manners, and adopted their ideas, have assumed such a likeness to them, that it is not easy now to distinguish, from one another, people who have sprung from such different origins.

On a closer examination, it will be found, that one stock may adopt the manners of another, a Saxon, for instance, the fashions of the French, but that the original features of the tribes will be preserved, as long as they do not intermarry. The genuine races of Highlanders and Lowlanders of Scotland will not lose their originality by exchanging their countries, but by intermarrying with each other.

The Jews are a striking example, that climate and external influences are less powerful in changing man than propagation. They are dispersed in every country of the globe, and though, owing to the climate they have inhabited, their complexion may have changed, yet, being prohibited by sacred institutions from intermarrying with other nations, they are still distinguishable from other people.

The ancient legislators were very attentive to the laws of propagation. Moses complains (Gen. vi.) that the sons of God saw the daughters of men, that they were fair, that they took them wives of all which they chose: he divided his people into tribes, but prohibited, on pain of death, the sexual intercourse betwixt near relations, (Lev. xviii.)

The Greeks, as appears from their customs, philosophy and legislation, had particularly in view the beauty and vigour of the human constitution. "As we," says Plutarch, ("De Nobilitate,") "are anxious to get dogs and horses from a good breed, why should we marry the daughters of bad parents?" Plato spoke against marriages betwixt relations. He, as well as Solon and Aristotle considered also the age at which it was best to marry. The ancient philosophers commonly fixed it between eighteen and and twenty-four for a woman, and between thirty and thirty-six for a man.

It may be replied, that these considerations can never become practical rules of conduct for society at large. In the actual situation of things I will not maintain the contrary. But we must also admit, that the laws of the Creator will not change to gratify our fancy. If we will not submit to his dictates, we have no right to complain of being punished by unavoidable though disagreeable results. Christian principles are not sufficiently exercised in society, yet it is not, on this account, considered superfluous to teach them; and he who loves mankind will wish for their promulgation. Now, the laws of hereditary descent are in the same situation. Nay, if observed, they would even tend to prepare mankind to receive and keep the precepts of Christianity, which, in the actual and common way of Providence seems impossible.

I find it also necessary to obviate another objection which may be made by religious persons, who are not aware that the letter kills, while the spirit vivifies. Some, who are entirely unacquainted with natural causes, and who expect all from supernatural influence, may be offended by so much being ascribed to the laws of organization. If they reflect, and will be consistent with themselves, they cannot reject any thing that is in nature, and the work of the Creator. The organization is constituted by the same Almighty Being, whom they implore to be propitious. If they will submit to him, they must acknowledge every law of creation. The primary arrangements of Nature as certainly proceed from Him, as any subsequent revelation. Shall we, then, have no recourse to natural means to cure diseases, because St. JAMES has admonished us, if any one is sick, to call for the elders of the church, to let them pray over him, anointing him with oil? We read in the Old Testament, that ELIAS prayed that it might not rain, and it rained not on the earth for the space of three years and six months; and he prayed again, and the heavens gave rain, and the earth brought forth her fruit. Shall we therefore not study the laws of vegetation, and cultivate the vegetable kingdom? Shall we neglect to sow, and ex-

pect that by means of prayers we shall be permitted to reap? In the same way, if, while we say prayers, we do not at the same time submit to the laws of organization, supernatural influence alone will not give talents nor bodily health. The laws of the Creator have been the first dictated, and must be the first obeyed. A parent who perceives that his child is affected with disease and a weak constitution, and who, while he prays to God for restoration of his health, leaves him in confined air, and under the charge of careless or ignorant servants, has no right to expect that supernatural influence will be exerted in his favour, while he continues to neglect his own duty in contemning the first laws of creation. The Supreme Being gave us understanding that we might perceive these laws; and having perceived them, it is our first duty to obey them as His dictates; and having done so, we may then, and not till then, expect His blessing to attend us. This special obedience is an indispensable condition to the improvement of mankind; and nothing but ignorance, superstition, and prejudice can oppose it.

The influence of the laws of propagation may be shown to young persons, first in plants, then in animals, and at the end in mankind. Many parents are cautious and fearful of speaking of such notions to their children, and do not think of the anxiety with which children look for information of that kind, and of the benefit they may derive from it. Such information, when given by the parents, will be received with confidence and respect. Some young persons will possess reflection enough to attend to their bodily health, from the consideration that their constitution will be communicated to their offspring. I know positively, that such a proceeding has been more effectual and beneficial, than endeavouring to prevent children from acquiring any knowledge of that kind, or to conceal the effects of the disorderly satisfaction of physical love. This propensity deserves the same attention which we pay to hunger and thirst. Both are active without our will; and their activity must be directed. Why should we not have recourse to the understanding as far as possible, to regulate the actions, and employ natural means of correction against natural faults? How can we expect that children should suppress a strong internal feeling, without being acquainted with the bad consequences of its abuses, and with its destination?

It has been my object in this chapter to bring under consideration a most important point, which must precede, and which must influence whatever remains to be done in education. Yet I do not deny the efficacy of various other conditions which I shall examine in the following pages.—*Spurzheim.*

THOUGHTS ON THE CHARACTER OF NAPOLEON BONAPARTE.

(From the Quarterly Phrenological Journal.)

There exists an authentic mask of Napoleon taken at St. Helena after his death, extending to the ears, and including, not only the intellectual organs, but those of wit, wonder, ideality, imitation, benevolence, and the greater part of veneration. The anterior lobe is distinguished by its extraordinary length from back to front, while it presents also large breadth and height. It looks narrower than it is, in consequence of its unusual length, and the emaciated state of the integuments. There is considerable probability also, that the brain itself decreased in size, during his inactive life in captivity. (See vol. x., p. 419.) We want, however, all the hind part of the head; and as this includes conscientiousness, firmness, self-esteem, love of approbation, and cautiousness, besides some of the organs of the propensities, we are left to infer much of his character from modelled busts, and from his mental manifestations. His temperament seems to have been a compound of nervous, bilious, sanguine, and lymphatic. Not only from Madame de Stael's remarks on his inability to comprehend the nature of a man who acted from the dictates of pure conscientiousness, unalloyed by avarice, ambition, or other interested motives,—but from his portraits, and busts, and his whole course of feeling, thought, and action, so far as these have been manifested and recorded,—we are led to the inference, that, while benevolence, as indicated by the mask, was rather large, and veneration full, the organ of conscientiousness was very small. The modelled busts of him shew, that self-esteem, and love of approbation, were very large; that combativeness, destructiveness, acquisitiveness, and secretiveness, were large; and that ideality was full. This combination would render him alive to the moral influence of benevolence and veneration, but blind to the dictates of truth and justice. Mr. Combe, in his "System of Phrenology," remarks, "that the individual in whom the organ of conscientiousness is deficient, "is apt to act, and also to judge, of the conduct of others, exactly according to his predominant sentiments for the time: he is friendly when under the impulse of benevolence, and severe when destructiveness predominates: he admires when his pride, vanity, or affection, gives him a favourable feeling towards others; and condemns when his sentiments take an opposite direction; always unregulated by principle. He is not scrupulons, and rarely condemns his own conduct, or acknowledges himself in the wrong. Minds so constituted may be amiable, and may display many excellent qualities; but they are never to be relied on where justice is concerned. As judges, their decisions are unsound; as friends, they are liable to exact too much, and perform too little. . . . A person in whom conscientiousness is deficient, views all propositions as mere opinions; esteems them exactly as they are fashionable, or the reverse, and cares nothing about the evidence on which they are based. . . . . .

"No sentiment is more incomprehensible to those in whom the organ is small, than conscientiousness. They are able to understand conduct proceeding from ambition, self-interest, revenge,

or any other inferior motive; but that determination of soul, which suffers obloquy and reproach, nay, death itself, from the pure and disinterested love of truth, is to them utterly unintelligible. They regard it as a species of insanity, and look on the individual as 'essentially mad,' without knowing it."

We have been led to introduce these observations, by the perusal of the character of Napoleon, presented by Mr. Alison in his valuable "History of the French Revolution." He observes, among other traits of Napoleon's mind, that "It is hard to say, whether he was most distinguished by the admirable knowledge which he possessed of the grand and elevated in human conduct, and by the heart-stirring use he could at all times make of appeals to the most generous feelings of our nature, or by the total disregard of every moral obligation, or disinterested virtue, which he invariably displayed when his own interest appeared to be in any degree thwarted by a due observance of them. He was not by disposition a cruel, nor, by nature, a bad man; that is, the wicked principles of humanity were not, in any extraordinary degree, developed in his character; it was by the entire absence of any moral control that he was principally distinguished." "He could survey past events with an eye seldom equalled in the justice of its observation; yet he throughout life acted on the principle, that falsehood was not only no crime, but no error; that mankind could be permanently misled by the reiterated assertions of bought mendacity, and truth finally extirpated by the ruled bayonets of despotic power." "Though he committed, in the course of his career, many great crimes, and still more evident faults, he appeared to the very last to have been altogether insensible, both to the one and the other." "*His conduct and language regarding himself, would lead us to suspect at times, that he had been born without a conscience, or that its voice had been entirely extinguished by the effects of early education; did not his measures on various occasions prove, that he was not insensible to humane and elevated sentiments, and his language on all, afford decisive evidence, that no man was better qualified to detect the slightest deviation from rectitude in the conduct of his opponents.*" "He was well aware of the support which the fidelity of his marshals and chief dignitaries gave to his empire, and his extraordinary knowledge of the human heart, gave him unbounded sway over the affections of his soldiers; yet he alienated the attachment of all in authority, but a few personal followers, by the occasional rudeness of his manner, and the repeated fits of ill-humour, with which he received any ill success, or the slightest deviation from his commands. Great as he was, he evinced an unpardonable littleness in the envy which he felt at celebrity in others, and the tenacity with which he clung to the externals of power in himself."

Mr. Alison's delineation of the character of Napoleon, displays depth of sagacity, combined with considerable powers of analysis, and justness of moral appreciation; but, like other writers who have no practical philosophy of mind to guide their pens, he shews a want of precision in the description of original mental qualities. Vagueness and confusion appear in all his attempts to discriminate between the influence of native dispositions and talents, and that of external circumstances; and the general result is an indistinct, and, in some respects, inconsistent portraiture, which every reader may dispute, contort, or interpret, in his own way. The sentence which we have printed in italics, affords an illustration of this remark. Napoleon was "not insensible to humane and elevated sentiments," because his organs of benevolence and ideality were sufficiently developed to render him conscious of the power of these feelings; but we have good reason for suspecting, that he "was born without conscience;" that is to say, that his organ of conscientiousness was exceedingly deficient, notwithstanding that "no man was better qualified to detect the slightest deviation from rectitude, in the conduct of his opponents," because this detection never took place except when the deviation injured himself. The detection, then, was merely his selfishness, expressing its own disappointment, and clothing its wrongs in the assumed language of justice. His whole conduct and language, as Mr. Alison observes, indicate insensibility to the dictates of conscience, when injustice, (practised either by himself or others,) was calculated to *benefit* himself. In Mr. Combes' "Notes on America," an anecdote is mentioned, which illustrates the deficiency of his sense of justice, when it was called on to consider the rights of others. "When Napoleon granted licenses to American ships, on certain conditions, to touch at English ports, on their way to France, they were all subscribed by himself. He had no faith in the officers of his government, that they would not take the money, and grant the licenses, all for their own advantage. An eminent merchant at New York had a large quantity of goods seized by the French at Antwerp. He complained to Napoleon, proved that they were truly American property, and solicited compensation; but in vain. He went to Paris, and laid the case before Talleyrand, whom he had known when a refugee in America, and who mentioned it to the emperor, on an occasion which he thought to be favourable. Napoleon listened to his statement, turned round to him, and said, 'How much of the compensation-money are you to receive for this agency?' Talleyrand made no reply; but reported this answer to his American friend, and no compensation was ever given."

The whole character of Napoleon becomes clear and consistent, when we apply to it the torch of the phrenological philosophy: selfishness, intellect, benevolence, ideality, and some degree of veneration, combined with such an utter deficiency of conscientiousness, that he appears never to have been conscious of the existence of the sentiment in himself, or to have comprehended its existence in others, or its effects in human affairs, explain the whole phenomena of his life.

ON AN ORGAN AND FACULTY OF CONTRAST; *with preliminary remarks on the nature and operations of the Intellectual Faculties; being a report, with emendations of an address delivered before the* Phrenological Association, *on Friday, July 7th, by* HUDSON LOWE, *Esq.*

(*Continued from page* 398.

12.—The principles of connexion between our conceptions, are either casual or rational. To the first class belong those of contiguity in time and space; to the second such principles as analogy or contrast. The principles of casual connexion are those of the associative or reproductive process; for, of impressions only connected as to the order or sense of their occurrence, it is only when they are reproduced that their connection can be affirmed. The principles of rational connexion are those of the suggestive process, or of the pure spontaneity of intellect, and actively originate combinations among our various impressions and conceptions, simple or complex.*

* A report of my communication to the Phrenological Association has appeared in the *Zoist*, which, as sent by me, was a scrupulously faithful account of what I had actually delivered, saving the omission of some illustrations; whereas, in the present essay, I have exercised the utmost liberty in expanding and methodising—to an extent, indeed, which makes it a new composition; and which, had I fully foreseen, I should have scarcely given it the title which it bears, although the march of the argument is the same as in the address. It is stated, however, in the prefatory remarks to the report of my address as it appears in the *Zoist*, that my abstract has there been printed "with such omissions, as the identity of much of it with my communications to the Phrenological Society, and mere illustrations, rendered necessary." (*Zoist* for October, p. 266.) This, of course, unless a most unworthy equivocation, must be meant as implying, that these are the only omissions; and, in this sense, it is an exceedingly, and, I fear, a wilfully incorrect statement. So far from it, all connecting link between the two first paragraphs, and the rest of the paper, is omitted—introducing a degree of disorder which must excite the surprise of the reader; whereas, in the address, and abstract, the whole argument was strictly continuous. After distinguishing, in my address, the receptive and spontaneous states of mind, and again, association from suggestion, I passed on to define the principles of suggestion, resemblance, necessary connection, contrast as ideas, and ideas as the common form of our knowledge of the world without and within us, as the conditions of all language, and as the correspondents in our consciousness to what, in external nature, was termed a law. It was then only I passed on to the idea and the cerebral organ of contrast. But in the paper of the *Zoist*, I am made, after distinguishing the receptive and spontaneous states of mind, to proceed at once to the discussion of the idea and organ of contrast, to the loss of one of the most important passages, and, at the same time, of all connection between the commencement and end of the paper. As to the mere illustrations, they were a sample of the evidence of my views; and even their bare mention have been omitted in the plurality of instances. I mentioned Rousseau and Godwin, not only as proofs that wit was not the unction of the organ of contrast, but, also, that contrast was the function. My reference to Rousseau, from whom I made copious extracts, is just mentioned; but that to Godwin, which I also made, referring to his "Thoughts on Man," specifically, is omitted. Again—I am made to mention but one poem of Schiller's, though I mentioned three. The object, in fact, seems to have been to mangle and deface my paper as much as possible. Then the proof, apparently, has been left uncorrected; the copy swarming with errors, both in orthography and arrangement, which do not occur elsewhere.—Fortunately, the much fuller publication of my views in this Journal, makes the matter of little consequence. I am made to say, in page 296, in a discussion at the Phrenological Society, that "I possessed casts of several very sanguine persons, with small development of the organ of hope; but they had each a sanguine temperament." I have no such casts, and asserted no such thing. I asserted I had known *two* instances of persons of sanguine character *and* temperament, in whom the organ of hope was in an inferior degree of development. I believe I added at the time, that both had decidedly *large* wonder and self-esteem. One had, further a moderate development of caution. I do not share the opinion of Dr. Elliotson, that there is no foundation for the admission of an organ of hope. I think there is much evidence in its favour; and the two instances I have cited, and which, in the *Zoist*, are so much magnified, are obviously not in the least of a conclusive character. My impression is, that wonder was above the average, in the cast which gave origin to the discussion at the Phrenological Society.

13.—To illustrate the preceding distinction, let us suppose that as we are reading the line in Shakspeare, 'Yon Cassius hath a lean and hungry look,' the postman arrives with a letter, and that soon after a friend calls on us, with whom we enter into conversation. Now, it is very probable that should our eye light again on the passage, that the conceptions of the letter and of our friend, of the topics contained in the first, or those we discussed in conversation, would also recur to us. But, notwithstanding, only on their reproduction, should we able to say that these impressions were connected. For, nothing can be more probable, nay more certain, than that a great number of trivial impressions, would have taken place within the same period, which would never again be presented to consciousness; or, even if presented, fail to recal any other coincident impression. Any topic of interest in the letter, might suffice at some distance of time to recal the other circumstances we have supposed; while, the "very truly," or "very obediently yours," though equally read, would fail to do so.

14.—But, supposing that after the conversation has finished, we fall in with a man of huge bulk, of twenty odd stone for example, nothing can be more probable, than that the passage in Julius Cæsar, 'Yon Cassius hath a lean and hungry look,' would be on the principle of contrast, recalled to us, though so many different impressions had intervened. And, though he had passed out of our mind, and other topics followed; yet, if we were to cast our eyes on the print of a prize ox, he would very likely be recalled to us again, on the principle of resemblance. The mind

might then again return to the passage from Shakspeare, and so on to the reproduction of all the casually connected impressions which we have supposed. This homely, even vulgar, but clear illustration, will bring into a sufficiently clear light, the distinction we have insisted on; and show with what injustice such principles of connection as resemblance and contrast, have been ranked merely as principle of reproduction. (*Vide* section 5.) The principles of casual connection or association, are those of the universal forms of receptivity, Time and Space; the principles of rational connection or suggestion, are those of pure relation or idea. And, the not only serve to originate combinations; but, as has been rendered equally obvious, in the homely illustration I have given, they serve to give the first impetus to the process of association. Association or casual connection, presupposes the reproduction, in the first instance, of some member of the contemporaneous impressions; and, this can only be either by the actual repetition of the physical circumstances which produced it, or by its entering into a combination of pure relation, with some new impression.

15. It is not my intention to treat in detail, in this essay, of all the principles of connexion between our ideas: contrast is the only one I shall fully follow out. Causation is a subject demanding a separate essay. But, with regard to the associative principles of contiguity in space and time, much may be said in a small compass, which is yet of unquestionable importance, both with regard to the analysis of the mental operations, and to practical conclusions in phrenology; and, which therefore, especially as it will enable us to dismis from our thoughts, the subject of association, may well find place before we proceed to consider the laws and principles of suggestion, or those of relation in *Idea*.

16.—Space is the necessary condition of all representations of external objects. "To enable me to refer certain sensations to objects external to myself, that is to a point of space other than I occupy, the representation of space must already exist as principle.* This representation often renders possible all conceptions of position and figure; both of which again are necessary conditions of my conception of an ojbect. The term position is expressed also by that of the relations of space, which may be extended to the properties of figure, but not with the same propriety.

17.—*Figure is the necessary and universal condition of all our knowledge of objects.* It is not an empirical conception, because every figure implies certain quantitative relations of a demonstrative character; but, that which is demonstrative, cannot be derived from experience, but must belong to the very nature of the faculties. Figure is not an empirical conception, because we cannot represent to ourselves objects, save under figure. Again, to employ practical illustrations, Figure is not an empirical conception, because our consciousness inform us, that all our purely *sensible* impressions are those of resistance and colour.* But, our conception of outline, or *figure*, is obviously not given us by the senses. Nothing can be more different, as Dr. Spurzheim has previously advanced in support of this proposition, than the impressions which we, in ourselves, experience from resistance and from colour. But, from both these various sources, we derive the same impressions of figure. Further from resistance, conceptions on figure are acquired independently of colour; and, from colour, impressions of figure independently of resistance; so that our intuition of figure is clearly derived neither from resistance, nor colour—but pre-exists in our mind, ready to be applied to those sensible impressions. These practical illustrations may make the matter more lucid to some; they do not enforce it. For, from the first reason, it follows, that figure is the condition under which all objects are conceived. And language, which is the embodiment of the consciousness of collective humanity, recognises the importance of form, by applying it to all rule, law, and order. Thus, in philosophy, form has always been used as a synonym for law, in its highest sense; as, for instance, we find the study of the laws of the planetary motions, defined as formal astronomy. Thus, we speak of forms of judicature of belief, and of worship. Thus, to depict chaos, we find it said, that "the earth was without form and void." Thus, even in our own language, form has been used as a synonym for beauty, as in the sentence, "He hath no form nor comeliness:" but, in the latin tongue, the tongue of a people more sensible to external beauty, one of the most usual words to express it, "Formosus," was derived from this primitive root. Thus, form alone is emphatically the *characteristic* indication; and, that consequently, which presides over all classification of external objects.†

* Vide Kant, Transcendental Æsthetics, Sect. 1, On Space.

* It is very probably, in my opinion, that the organs of resistance and colour, may be found to be essentially one, that of *gradation*. If they actually exist, then are they organs of *pure passive* receptivity, as contradistinguished from the formative receptivity of figure and extension.

† Suppose, for instance, a classification of animals attempted on distinctions of colour. We should have in one class the negro, the porpoise, and the ground beetle; aud, in another, the albino, the white mouse, and the maggot. "Colour," says the generally very able writer, Mr. L. Burke, "yields in importance to no external indication. All external indications deserve attention; but, it is indisputable, that colour is by far the least important. The characteristic indication is emphatically FORM. All others are utterly subordinate,"

Form is of course not to be confounded for an instant, with individuality. Figure is the condition of all our knowledge of external objects; but, our recognition of an object is not destroyed, because its figure is changed. We take a lump of sugar, and melt it in a spoon—all its external attributes become more or less changed—its figure entirely so, but the individuality of the sugar remains. It is the distinction between the formal and the essential. For, as form is recognised to be the characteristic external indication, so it is often used as a synonym for all that is external.

18. The term relations of space, may be made use of, as we have observed, to signify the quantitative properties of figure. As these are of a demonstrative order, they may be recalled or suggested on the principle of interdependence. As a link in the phenomena of reproduction, it is position or local relation which is that we have to consider, and which is the correct definition of the principle of local association, improperly expressed by the term vicinity or contiguity in place. For our local memory does not depend on an object being near or far from us, but provided it is within the verge of our horizon, on the relation on which it stands to us or other objects, opposite us, to the right, or to the left. This is the sole special principle of local association. The force of early scenes revisited in recalling contemporaneous thoughts and impression; is, however, by no means to be reduced merely to the form of this principle of local association as has hitherto been erroneously supposed, but is explicable on a much more general principle. The force of any impression in recalling a series, is proportioned to its own intensity, and sensible impression are, even when reproduced, always the most vivacious; much more when they are again actually experienced. On this principle, therefore, it is very obvious that when we find ourselves again *surrounded* by a number of once familiar sensible objects, thoughts and feelings should recur, which no suggestive conception, no mere recollection, would have sufficient power to recal.

(*To be continued.*)

On the INFLUENCE of the DEPRESSING PASSIONS on the HEALTH and on DISEASE. By J. K. Walker, M.D., Huddersfield. Extracted from the ninth volume of the Transactions of the Provincial Medical and Surgical Association.

(*Continued from page* 427.)

—perhaps in the first instance, but leading sometimes to structural disease, which they never fail to give rise to. In the space of twenty-five years, during which I have attended the sick poor at their own dwelling, many commercial panics have overtaken us, attended by the same disastrous effects on the health of the poor. The season of the year, and the prevalence of certain epidemics, exercise indeed a modifying influence on the diseases that follow such a crisis, and often add to the difficulty of removing them. But this observation I have invariably made, that a great proportion of these cases which seemed to linger from month to month, with slight relief from medicine, have undergone a marvellous change for the better, in the space of a few weeks, without any other cause than this—*the prospect of a return of employment.* In proportion as hope began to dawn in their breasts, the bodily functions seemed to mend: after that, little aid from medicine was necessary; and in a few months those very men, who seemed destined to become the victims of a consuming malady, were in a condition to resume their wonted employment, and the sound of the shuttle was again heard in these cottages, so late the abode of misery and want.

Such is a picture of the effects of a commercial crisis on the operative classes in a populous manufacturing district. Nor are the operatives alone the suffering parties in these seasons of distress: many of their employers, and all who are in any way connected with the trade of the district, though not perhaps in any danger of actual want, yet, from loss already sustained, and fears for the future, are often a prey to maladies brought on by mental anguish. The functions of the stomach are generally affected; and if there is a predisposition to any constitutional ailment in the system, we find the symptons varying accordingly; in some, the bowels are principally affected; in others, a determination to the head occurs. I am at present in attendance upon a gentleman who has sustained some losses in consequence of the deranged state of affairs in America, in whom periodical attacks of hemicrania have lately occurred. The pain is in the right side of the head; the paroxysms generally continue for three and sometimes for six weeks. The operation of acupuncture has been repeated several times with some relief; for though the pain returns, its duration is less. His friends consider his complaint as *solely attributable to anxiety of mind.* In other instances the biliary secretion is affected, and the stools indicate a deficiency of bile. Such, in fact, is no uncommon occurrence in men who are free from all suspicion of intemperance, but spend their time principally at the desk, and pay little attention to their bowels. A few weeks ago, a yellowness of the skin appeared in a gentleman, æt. 53, residing in this neighbourhood, who is remarkable for his punctuality in business, as well as regularity and temperance in his habits. There was no tumour or schirrhosity to be felt in the neighbouring parts, and, from the absense of any considerable pain, no reason to conclude that is was owing to biliary calculi in the gall-bladder. I was informed by his family that he had exhibited an unusual depression of spirits for some months past. There is no reason to doubt the eventual recovery of this gentleman, as there is no evidence of any organic disease; but it is quite clear, that any plan of treatment that is not aided by returning serenity of mind must, for a long time at least, prove ineffectual.

It will sometimes happen, but not I think so often as might be expected in a commercial district, that patients labouring under long-continued intense anxiety will complain of paroxysms of palpitation of the heart; but in a majority of such cases these have arisen from a disordered state of other organs—sometimes of the liver, at others of the stomach; and it is no uncommon thing to find men who work at the loom for many years together complaining of palpitation, which is generally relieved by such remedies as relieve the general health. The pressure upon the breast-beam during so many hours, it must be allowed, is exceedingly likely to superinduce a tendency to disease of the heart. But my object in the remarks already made on this subject, is not to attempt, at least upon the present occasion, a particular account of the diseases peculiar to a manufacturing district, but simply to shew how much they are modified by circumstances, and how little the *unaided* power of medicine is able to effect, in many instances, in their prevention or removal. In short, the mind must be exonerated from its burden ere we can look for effectual relief to the body.

It is difficult to minister to a mind diseased, or to chase away the effects of loss of fortune or disappointed ambition; and if either of these circumstances operate so powerfully on the mind as to cause sleepless nights for any length of time together, the body necessarily suffers, and its functions become much disordered. This state of things, in certain

emperaments, is no unfrequent forerunner of derangement. How often does it happen to men who have plunged deeply into hazardous speculations, that their minds become the seat of the most harassing fears, and the image of beggary and ruin incessantly haunts them night and day; and how many have made utter wreck of mind and fortune at the shrine of avarice! Few circumstances, I am persuaded, have contributed to swell the melancholy catalogue of diseases of the mind to so alarming an extent as the ruinous consequences involved in rash speculations. There has been no adventurer so wild of late years as not to find eager followers, lured by the lust of gold to the loss of peace of mind and fortune; and of these not a few, yielding to the influence of despair, have sunk into any early grave, or to a state of melancholy madness.

MR. BURKE'S LECTURES.

LECTURE *4th, Concluded.*

If the preceeding observations be accurate, or even partially so, it is evident that, in practical phrenology, the knowledge of temperament is hardly of inferior consequence to that of cerebral development, and yet I have by no means touched upon all the peculiarities of character resulting from variations of temperament. I should require, indeed, two or three lectures more to do anything like justice to the subject, even in the very imperfect state in which my labours leave it. That I may, however, give you some further insight into its importance, I will make a few hasty remarks upon some other peculiarities of character greatly dependent upon it, though, perhaps, not to such a degree as those already alluded to.

Cruelty is one of these peculiarities. There can be no doubt that this is in a great degree an affair of cerebral development; but the careful observer will often find himself at a loss for an explanation of much that he sees in regard to this trait of character, unless he calls temperament to his aid. In doing this, and looking at mankind generally, he will find that cruelty attaches itself, more especially, to certain races; and that some of these races are by no means deficient in the benevolent or conscientious regions of the head. On the other hand, he will find amongst them unequivocal indications of great inferiority of temperament, such as coarseness of organic texture, littte susceptibility to impressions, &c. Thus the horrid barbarities of some of the American and African tribes, are by no means proportionate to their cerebral developments taken alone. They evidently result, in a great measure, from their coarse, and unsusceptible temperaments. In other words, what appears horrible cruelty to us, may seem but justifiable severity to them, and may actually coexist with great general kindness and justice. This is strikingly the case amongst the North American Indians. Their inflexible justice, and general kindness in time of peace, are quite as notorious, amongst all who have the means of knowing them, as their fearful vindictiveness in war. Their susceptibility to pain is so slight, that what would be unendurable torture to many Europeans, may not force from them the slightest indication of suffering. A portion of this apathy is, of course, apparent only, mere bravado; but their whole conduct proves the greater portion to be real. Having, therefore, an inferior susceptibility to almost every kind of suffering, they will see no cruelty in what may appear horrible to us. Besides, we must bear in mind the extraordinary effects which excitement produces upon some constitutions. We know that many, under powerful excitement, are absolutely madmen; and that most men under such circumstances, will do things from which, at other times, they would shrink. Now, to my mind, there is no evidence that the power of being thus excited is even chiefly, much less altogether, dependent upon cerebral development.

It is not alone a coarseness of organic texture which will produce the insensibility we speak of; we find similar insensibility among some of the tribes of India, without apparent coarseness. But, whatever be the exact cause of the peculiarity, it is evidently not a result of cerebral development, but of temperament. There seems, too, to enter into the composition of certain individuals, and of whole tribes, a kind of bitter principle, from which others are entirely free. What this is, I do not know; but I continually see physiognomical and other evidences of its existence, and it therefore enters into all my calculations in reference to character. In fact, the milk of human kindness, which so much abounds in some constitutions, seems replaced, in others, by a strong infusion of gall and wormwood. And yet the shape of the head often tells you little, and sometimes, nothing at all of the matter. This bitterness may coexist with great benevolence; but, even then, hatreds and antipathies will be very intense. If, however, it appear in conjunction with moderate, or small benevolence, and conscientiousness, then there may be excessive hardness and cruelty. There seems, in general, much more of this principle in the dark-haired, than in the fair races. But I always include among the latter, persons with black hair, very fair complexion, and blue or grey eyes. I am not sure whether the hazel eye may not also be included, without trenching upon any of the darker races. At all events, I think it will be evident, from a careful examination of our lists of criminals, that a coarse and inferior temperament, is a much more usual concomitant of cruelty, than excessive "destructiveness," or deficient "benevolence."

I have already stated that our feelings of attachment are greatly influenced by peculiarities of temperament. Similar remarks are, probably, applicable to every class of the feelings. To several, I am quite sure they are. The venerative tendencies, for instance, are not to be exactly judged of by cerebral development, and general activity and energy. The careful observer of nature will often meet with facts in reference to them, that are but very partially explicable, according to the received doctrines of phrenology. So is it with feelings of admiration, surprise, &c., with the cautious and secretive tendencies, and equally so, in my opinion, with

those of courage and personal dignity. As to *secrecy*, the least experienced manipulator may, at any time, test the truth of these remarks, by observing the difference in secretive powers between the dark-haired and fair-haired portions of our own population. If you take two persons of the same general cast of head, you will find the one with dark hair less communicative, and more able to restrain the external manifestations of the mind, than the one with light, red, or brown hair. If the complexion be also dark, the contrast is still greater. Indeed, I have met with instances which, upon a superficial view would seem to make it a question, whether secrecy was not entirely an affair of temperament. Such a view as this, will not, of course, stand the test of experiment, but it might be maintained with some degree of plausibility. In making comparisons to test what I have here asserted, the persons compared should be as much as possible alike in general organization, or judicious allowance should be made for the modifying influences of the general organization; for secretiveness, in its usual acceptation, is a very complex affair; and the experimenter who would read character, with even tolerable precision, must be able to distinguish between several very different casts of disposition, in regard to this peculiarity.

As to *Courage*, I confess myself unable, in general, to predict safely in reference to it. I know of no combinations of acknowledged organs that can account for the enormous differences in point of courage, that exist between different races of men. At the same time, I know not to what peculiarity of temperament to attribute any portion of these differences. I suppose them to originate, in part, from peculiarities of temperament, in consequence of the contradictions met with in attributing them altogether to cerebral organization, but, at best, I would only offer this opinion as a highly probable supposition, and one deserving the attentive consideration of the practical phrenologist.

In regard to the feeling of *personal dignity*, I would speak with far less hesitation of its connexion with temperament. Combativeness is low down in the brain, and if there be an organ of the love of life, it must be still lower; there may therefore be difficulties, at present insuperable, in the way of an accurate comparison of organizations, in reference to the question of courage. But no difficulty of this kind affects the question of personal dignity. The organ of self-esteem is high up in the head, and in a position of most easy observation; so are all the other organs directly connected with this enquiry. Neither are the analytical imperfections of the science any bar to an accurate decision, because we may compare heads, not merely as to particular organs, but as to regions. Now, nothing I think can be more marked than the contrast presented in regard to the feeling of personal dignity, by persons of different orders in the scale of races, but of a similar cast of head. How different, for instance, is the self-esteem, or self-consideration, of the generality of the labouring classes, agricultural, mechanical, and mere labourers, from that manifested by certain portions of the higher classes. And yet there is no deficiency of the organ of self esteem in these classes. Contrast the self-respect of our common soldiers* with that of their officers. Their heads are, I believe, in general, relatively smaller; but, at the same time, the region of self-esteem is usually very prominent with them, and the difference in absolute size is wholly insufficient to account for the difference in the manifestation—nor is this a difference of amount merely, it is still more a difference in kind. In fact, the pride and self-respect of the one is quite another affair from the pride and self-respect of the other. But, perhaps, I shall be told that education and circumstances make all the difference. This, of course, settles the matter at once, and removes all difficulty, by stopping all discussion. This universal specific for diseased and broken arguments is immensely convenient for the doctors, and very grateful also to the patients, since it gives immediate relief, and removes all present suffering, but like other quack medicines it does not actually cure; it merely, for a time, conceals disease, leaving it to break forth ultimately with more virulence than ever. I shall not, of course, argue this point now, I shall merely ask those who feel disposed to accept such a solution of the difficulty in question, to explain how it is, that the self-esteem of the negro differs so essentially in degree and kind, from the self-esteem of the North American indian; and how it is that the feeling can be so easily made to bend in the one, while it is unconquerable in the other?

I shall conclude this portion of my remarks by alluding to the differences that exist in reference to the *studious tendency*. Persons may continually be met with who possess a fine general organization, a large forehead, an active, energetic, and refined temperament, and who, nevertheless, manifest no disposition whatever to study. These persons often display unquestionable ability; they may have a good deal of information on general matters, but to sit down to any regular study would be torment to them. What they know they have picked up miscellaneously, by actual observation, or in the course of conversation. Even in regard to every day occurrences, they would rather *hear* the news, than take the trouble of reading it. There are others, on the contrary, far less favoured in external organization, to whom study, in every sense of the term, is an absolute necessity, a passion even. You will find these contrasts existing, respectively, with the most different casts of organization, with large and with small foreheads, with high and with low heads, with much concentration, and with little concentration; and, to all appearance, with equally refined temperaments also. And, of course, there are endless gradations between these extremes. In fact, what careful experimenter will undertake to predict, from a mere examination of the head, and

* I speak of the common soldier of our infantry regiments; the cavalry are a different set of men altogether—different in the proportions of the body generally, as well as in those of the head.

temperament, as hitherto conducted, whether an individual be studious or otherwise; whether, in given circumstances, he will be likely to have much or little knowledge; whether, if studious, his pursuits will be philosophic, scientific, literary, or poetic; whether, if under the necessity of labouring, he will be a mechanic, or merchant, a lawyer, physician, artist, priest, or soldier? There are, I know, some phrenologists who will undertake to predict all this, and far more, but if their predictions are accurate, how is it that their hearers remain unconverted? On the other hand, those who are most qualified to speak upon the matter usually meet these questions with much reserve and diffidence. And yet they are most important questions, and ought to present comparatively little difficulty, if some of the present opinions of phrenologists be accurate. I remember that at the commencement of my own experiments I spoke of most of these matters with great confidence. I had long been a theoretical phrenologist, and, naturally enough, carried out, to their legitimate consequences, the principles I held. But though sometimes successful, I soon met with insuperable difficulties, and, ultimately, found myself compelled to cease speaking of most of these points, except with much limitation and qualification. The improvements in my views of temperament removed a portion of these difficulties, but it was not until my ideas of distinct races became somewhat devoloped, that I perceived a means of entirely overcoming them. At present, I can often speak unhestatingly upon these points; I cannot always do so, because I have as yet merely passed the threshold of this new science. Now when I see the type of a warrior, however high may be his grade in the natural scale, or however favorable his cerebral organization, I do not dream of finding a student in him, any more than I should expect him to turn out a philosopher, poet, divine, or artist. Dogs, horses, arms, the chase, or the battle are his books. If, however, there be reasons for believing him to partake more or less of other races, our predictions must be modified accordingly. In our present state of civilization, it is difficult, perhaps impossible, to find any individual, of the higher races, absolutely pure, but there are sufficient approximations to purity, or evidences of particular combinations, to enable us to speak quite definitely of prevailing tendencies. What I have said of the warrior is more or less applicable to several other races, many of which are highly gifted in intellectual development. All these may sufficiently exercise their intellectual powers, in various ways, but they never appear in the character, or possess the acquirements of the student, the literary or scientific man, the poet, the artist, &c.

I had purposed, before terminating this lecure, to speak more particularly on the subject of *colour* and *texture*, and the mental indications I had noticed in connection with their various modifications, but I have so far exceeded my proper bounds already, that I must defer what I have to say upon the subject, till some other opportunity. In conclusion, I need hardly say anything as to the main object of these lectures. It must by this time be quite obvious to you, that if my objections to the present phrenology be but partially accurate, they involve a satisfactory answer to the frequent and reasonable enquiry,—why is not phrenology more generally received by the learned? The answer, in a few words, is simply this. Because the science, in its present state, is not only far more imperfect than its advocates have held it to be, but contains, also, numerous and pervading errors. Such is my view of the case; I have expressed that view freely; why should I not? You, of course, will take my statements at what you deem them worth. You will admit them partially, or reject them wholly, as you think proper. I shall be sufficiently satisfied if they have the effect of directing the serious attention of phrenologists to a few, at least, of the many important points I have touched upon.

As these lectures, in their present shape, have, in reality, been addressed to the readers of this journal, rather than to the audience, before which I originally spoke. I feel anxious to make a few remarks upon them, before quitting the subject. In the first place, I have to regret their being far more hasty and imperfect than I could have wished. I have written indeed with all the care and attention I could at the time command, but but that was sometimes less than the subject required. My readers, therefore, I trust, will not pronounce definitely upon my opinions, from the imperfect explanations, or rather hints which these papers afford of them. The lecture style also, which I could not well avoid retaining, though it possesses many advantages, has its inconveniences, when applied to controversial matters. It carries an appearance of assertiveness and dogmatism with it, even when we are most anxious to avoid every thing of the kind. Besides the mind is insensibly led by it to study effect more than is requisite, and to adopt a bold and dashing style in cases that rather require a calm and rigid argument. I have felt however little scruple upon this point, as my main object has been to arrest attention, and as I trust to have, hereafter, abundant opportunities of presenting my views in a more philosophic and satifsactory manner. Circumstances have induced me to conclude the present lecture much more abruptly than I intended; but I shall soon, I trust, have the opportunity of again conversing with my readers, upon many points of great interest to phrenologists. I have spoken with great freedom of the opinions of my brethren, but if any one imagines that I therefore deem lightly of those who hold these opinions, they have very much misunderstood me. Who is there free from error? or who does not know that the profoundest minds have held views long since exploded. Circumstances, it is obvious, have quite as much to do with our opinions, as our own talents or acquirements. Besides, most of the opinions I now condemn, I have once held myself, for I early adopted, very implicitly, the present system of phrenology.

With such a fact before my eyes, I could hardly be so unreasonable as to regulate my estimate of other phrenologists, by what I may think of the accuracy of some of their views. To do so, under any circumstances, indeed, would be paying a very poor compliment to my own judgement. On the contrary, none of my brethren, I think, entertain a more sincere respect for the principal labourers in this cause, whether living or dead, than I do. It is, I am aware, of very little consequence to such of these parties as are still left with us, what I may think, or say about their talents; but it is of some consequence to their numerous admirers, what any one may say of them; and it is also of some consequence to me that my readers should not deem me guilty of injustice to any person, much less to those for whose talents I entertain the most sincere respect.

TO CORRESPONDENTS.

H. G.—We do not know that any of Mr. Hawkins' instruments for measuring have been made for sale.

Worcester.—The development and deduction of character sent us, is a rank piece of quackery; such things have no more to do with phrenology, than Morrison's Pills have with the sciences of anatomy and physiology. We suppose it was taken by an itinerant feeler of heads, who will examine a room full in the wonderful short space of five minutes each, for sixpence a head. The fault is in the people who part with their money to such men. They are not so much to blame,—they want money,—they cannot be expected to respect phrenology, any more than the other arts and sciences,—they will use or abuse any thing to effect their object of living without work—upon the credulity of the ignorant.

R. I.—This gentleman's communication upon measuring heads, is very good; but we cannot undertake to publish letters that require wood cuts to illustrate them, except in particular cases. Could R. I. put the description into words to satisfy himself, or will he allow us to do so? His previous letter, we fear, is mislaid, but we will search for it again on the file.

W. F.—On Saturday next the chart will be published—the number and quality of the engravings will explain the delay.

Charles Pembroke.—Next week.

A Traveller.—Phrenology is more studied in England than France. Mesmerism is more practised in France than England. We think it likely, the Germans will soon pass all others in the practical application of the sciences.

PHRENOLOGY.

For twenty years, or more, the London Phrenological Society has existed,—and what has it done? Can its members point to a single discovery? Has not imbecility marked its career? and have not mesmerism and materialism disgraced it?

It is time that London phrenologists should have an opportunity of publicly declaring their dissent from the opinions of a clique,—and Mr. Rumball invites all who think so, to assist him in forming a Society, to be called—

"THE BRITISH PHRENOLOGICAL SOCIETY;"

To consist of ordinary and honorary members and open to the three kingdoms.

The election to be by ballot.

The annual fee to be ONE GUINEA; payable on election. At least half the fee to be laid out in busts, books, &c., which will remain the property of the ordinary members. The remainder to be expended as a committee may direct.

Individuals residing more than seven miles from town, may become honorary members. No fee required; but contributions, literary or otherwise, will be accepted.

The meetings to be held once a week, from October to May. Both classes of members to be free to them.

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P.S.—The wood-engravings being now completed, Mr. Rumball can promise the first No. of his *Phrenological Magazine*, on January 1st, 1844. It will commence his system of phrenology with papers on materialism, mesmerism, the nervous system, and the natural history of man. A few pages only will be devoted to contributions and advertisements,—which are requested to be forwarded to the Editor, 3, King William Street, Strand, before the 1st of December next.

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THE

PEOPLE'S PHRENOLOGICAL JOURNAL,

AND

COMPENDIUM OF MENTAL AND MORAL SCIENCE.

KNOW THYSELF.

NUMBER XXXVIII]. PRICE 2*d*.

A COMPLETE SYSTEM OF PHRENOLOGY.

(*Continued.*)

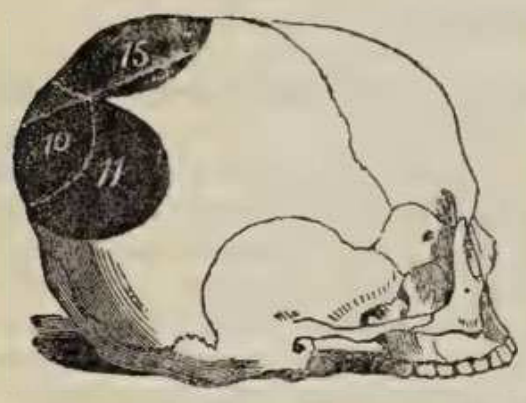
A lady with large firmness and self-esteem, looks best with the hair dressed to the top of the head,—and, this is instinctively known. The social feelings predominating, it is most becoming lower down, in a knot, at the occipital region. Men with large veneration, divide the hair in the middle,—and it is difficult to get it to go any other way. It is the same with the styles of dress and ornaments,—and they that are most becoming, will always be found to be in accordance with the organization.

The dignitative group of organs, comprising self-esteem, love of approbation, and firmness, is one of the most important combinations of faculties. Individuals with these organs large will obtain distinction in whatever direction they may be urged,—whether by other portions of the organization, or external circumstances. What an important point, then, is it to understand how to direct the mental powers, so that those which produce decided phases of character may be exercised in a right direction. Those under consideration will, individually and collectively, find as much gratification in acting with the propensities, as with the moral faculties. The latter being the higher class, the whole amount of happiness to the individual is increased by the addition in combination of their activity; it being a law of human nature, that the higher the powers gratified, in the same proportion is the amount of pleasure derived. Upon this principle are we enabled to answer the often mooted question, as to the existence of a positive standard of human happiness. An individual, under the influence of the propensities, may derive all the gratification from their activity that his nature is capable of; but as every thing in the world is relative, it does not at all follow that the happiness, or rather the gratification derived from this source, is the highest, human nature is capable of. The happiness of a moral and intellectual being must be as superior to that of a mere animal, as the most lovely objects in creation possess an intrinsic beauty, above those of an ordinary and commonplace description.

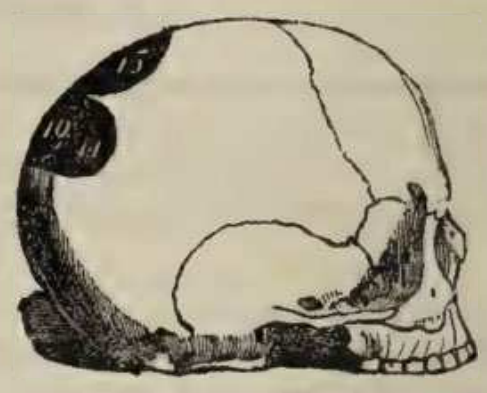
When this group of organs is small, the greatest care will be necessary in training them to act in combination with the other powers, or there will neither exist the desire for, or power to achieve greatness. Without the feeling of individual character, imparted by this group of organs, the sense of personal dignity and importance will be feeble, the life will be passed in uselessly trifling, and without even keeping up with the rear-guard, in the march of modern improvement:—but, in the present state of society, the danger is greater, that the feeling should act too much alone, that distinction should be sought for unworthy purposes, or obtained by any means—the object being only to be noticed, without regard to any other result of the acts. Here we see again the effect of powers becoming the end, instead of merely acting as a means to stimulate us to effect some great and good end. How much of the vain struggling of this life is to obtain what is almost blindly worshipped—and is only second to the idol Mammon—Glory, or Distinction! But the time is advancing when praise and distinction will only be awarded in connection with praise-worthiness, and intellectual and moral greatness:—but the people, themselves, must be taught to despise all rank, station, and external dignity, that is not based upon the activity and supremacy of the higher elements of our nature. When they shall be too well educated to neglect their avocations and their duties to assemble in thousands, to huzza, and gape upon their fellow-creatures, who have been placed by circumstances, and too often vice, in what are falsely called elevated stations,—when they shall govern their veneration by their reason, and only bow before Nature's nobility,—then, will the aristocracy learn, that to maintain, or even obtain, the respect, which their organization makes them desire, they must act in accordance with the fixed and inviolable laws of nature, striving to do unto others, as they would be done unto,—then, will they feel, that so long as they merely seek the aggrandizement of themselves, or their own class—leaving thousands of their fellow-beings to toil in misery, and, not seldom, to die of starvation, seeking in vain to toil to maintain their miserable existence—then, will they learn, that to be happy themselves, they must make others so. Their mission is, to place all in such circumstances, as may enable them to gratify, legitimately, all the faculties it has pleased God to bestow upon them. Those who feel a necessity for this state of things have a full scope for the gratification of

their self-esteem, in the dignity of the labor they perform in endeavouring to inculcate these principles. Their love of approbation cannot fail of reaping abundant gratification from the applause, and good opinion, which their conduct must elicit from all whose favourable notice is worth obtaining. And no one will doubt but there will be full scope to use their firmness, in resisting the temptations they must daily encounter, tending to make them diverge from the direct path, or to yield to despair—considering the task of human regeneration as hopeless.

DIGNITATIVE GROUP OF ORGANS.



Large.



Small.

MORAL DIRECTIVE GROUP.

CONSCIENTIOUSNESS.

The question of the existence of this faculty is one of the highest importance,—and we feel the necessity of dwelling at some length upon this portion of the subject. If it can be distinctly proved that this organ exists, a great advance will have been made in ethical philosophy. While this point is in dispute, it is impossible to determine any standard of moral right, to which it is necessary all must submit their individual notions, exactly as is universally done in regard to questions of minor consequence in connection with the arts, sciences, &c. Dr. Gall did not discover this organ,—he left the portion of the brain, now believed to be the seat of this organ, blank in his marked casts. We owe the discovery of the power, and the location of the organ to the spirit and genius of Dr. Spurzheim.* Dr. Gall attributed some of the functions of this power to benevolence.—The great diversity of opinion, which has existed, upon this point, among the philosophers of all sects, and not less among the religious portion of them, shews, how fallacious a method it was, for individuals to judge, from their own consciousness, what human nature is, when nature has established a fundamental law, that no two of her productions shall, in all points, resemble each other. Each tree, leaf, and flower exemplifies it, Every animal possesses its individual character; and each human being has some peculiar trait of mental, as well as corporeal phisiognomy, to distinguish him from all others. It is this variety which is the source of every thing that is beautiful, and the foundation of the whole moral fabric of the universe. Nature, in the plainest manner, points out the folly of attempting to make mankind act or think alike, yet lawmakers have, in all ages, been striving to reduce the opinions and belief of others, to certain imaginary standards of perfection, springing from peculiarities in their own organizations,—to impress on the human mind, that sameness and dull monotony, which bigotry and superstitions have ever failed to successfully impress upon the external appearance of their followers. The mental power scorns all shackles, and rises, with fresh energy, from every attempt to bind it down to this mental bed of Procustes. The discussion about the existence of a moral faculty in man, is of very ancient date; and, since the time of Hobbes, the question has been argued with increased zeal; but always without any satisfactory result, because, till the time of Dr. Gall, no one thought of referring to the organization, to prove, or disprove, the various theories propounded.

Hobbes taught, that self-love was the source from whence springs the approval of virtuous actions, and such as are beneficial to society; because, he says, we know, that what promotes the interest of society, has, likewise, an indirect tendency to promote our own, as being members of society; and, further, he affirms, that it is to the institution of government we are indebted for all the comforts and confidence of social life; the laws which the civil magistrate enjoins, are, according to him, the ultimate standards of morality.†

Cudworth opposed the views of Hobbes, and maintained that our notions of right and wrong had their origin in a primitive power of the mind, the function of which was to distinguish truth from falsehood.

Mandeville, whose writings were very popular about the beginning of the last century, formed a different theory of morality. He believed man to be in his nature utterly selfish;—that, among other desires which he sought to gratify, he was endowed with a strong desire for praise.—

(*To be Continued.*)

* We shall not further attend to the Dr.'s views here, as we intend publishing them in our next No.

† Stewart's Outlines, p. 128.

HISTORY OF ANIMAL MAGNETISM.

(*Concluded from page* 426.)

The magnetic influence, when thus communicated, instead of inducing sleeep, generally gives rise to spasms, convulsions, and alarming symptoms. On another occasion, I was magnetising a lady who was but little sensible of the magnetic influence, when a person who stood beside her felt, during the operation, her limbs benumbed, and pricking pains in her eyelids. On the following day the same lady was again magnetised, without the intention of producing an effect on any one else; but the same attendant again experienced symptoms more decided than on the preceeding day, and remained the whole of that day afterwards in a state of excessive lassitude. Again, the next *seance* she was affected so much that somnambulism was brought on, and yet I had no intention of producing this result. She soon awoke; but, yielding to sleep again, she remained in this state for several hours. A similar incident occurred to me while operating at the house of a patient of mine, the wife of a counsellor of state. Her lady's-maid, who attended the sitting to render assistance if necessary, was seized, while I was magnetising her mistress, with severe spasms, which soon became very alarming. I rose to subdue them, but she hurried away, declaring that I gave her pain, and that she would not allow me to come near her. She, however, soon recovered, and I attributed the effects only to an excited imagination. When perfectly recomposed, she sat down again near to her mistress, upon whom I recommenced the magnetic operation as before. But in about five minutes, and without any intention on my part to exert any influence on this attendant, she was again seized with the same description of paroxysm, accompanied with considerable pain and difficulty of breathing, from which she did not recover for several days afterwards.

It is this indirect mode of magnetisation which doubtless gives rise to anomalies in the effects produced, which would not appear were the same individual subjected to direct magnetisation. The subtlety and power of the magnetic fluid is almost inconceivable. As I have before stated, I believe that no one ever submits to the operation of magnetism without some change being induced in his organisation. He may not be sensible of it at the time; he may rise from the *seance* apparently unaffected; yet some hours afterwards may the magnetic effects develop themselves. This has often occurred to me. I have magnetised persons who were not conscious either during or immediately after the operation, of any results, yet have a short time afterwards become somnambulic. The subtle and penetrating intensity of the magnetic fluid, annihilating all relations of space and time, is, however, more distinctly manifested in the magnetisation of persons at a distance, or through intervening partitions—as through screens, folding doors, or thick walls. The success, however, of this experiment will depend, not only on the power of the magnetiser, but also on the peculiar susceptibility of the patient, which should always be taken into consideration. As a general principle, the stronger, speaking magnetically, magnetises the weaker,—women are more easily affected than men—persons who are sickly than persons in robust health.

It was observed by Deleuze, that the difference of the sex has little or no influence on the magnetic power; that women magnetise as efficiently as men. Their action is, however, more gentle, albeit, not less salutary; and when they possess the requisite confidence, they can, he assures us, magnetise their own sick children with more success than could be done by the most experienced magnetiser. He relates the case of a lady who was afflicted with a very serious complaint, and, despairing of relief from the ordinary resources of medicine, she applied to a magnetiser, who agreed to undertake her treatment. He accordingly did magnetise her during three or four months, and, when visiting her one day, said he was afraid that he should not be able to magnetise her, as he was himself very much indisposed. She then proposed to magnetise *him*—he consented—and in a quarter of an hour he became somnambulic. He requested that his eyes might be bandaged, as he thought he should then be able to see better. The lady then requested that he would examine himself, and endeavour to discover how his sufferings might be relieved. He answered, "I have too little fortitude, and am easily affected. My complaint is trifling, and I shall be well to-morrow. It is you that I must examine. But how fortunate it is that you have made me somnambulic! Henceforth, we shall always commence our magnetic treatment in this manner, and I assure you that you will be well attended to." From that period the lady constantly set her magnetiser asleep every day, and in consequence of following his prescriptions, while in a state of somnambulism her complaint (a *schirrus*) was removed. While in this state, too, he predicted that she should be attacked, some time afterwards, by a complaint of a different nature. This prediction was fulfilled, and she was again cured in precisely the same manner as before. The veracity of this account is vouched by M. Deleuze himself, who knew the parties.*

* In the short but interesting memoir given by Captain Medwin, of Percy Bysshe Shelley, we find that he was on one time magnetised by his biographer, and on another by a lady, to whom the poet afterwards addressed some very beautiful lines, supposed to have been spoken to him by the fair operator. They begin,—

"Sleep on! sleep on! forget thy pain,
My hand is on thy brow,
My spirit on thy brain,
My pity on thy heart, poor friend,
And from my fingers flow," &c.

These lines may be "hastily thrown together," but breathe all that exquisite sensibility and tenderness which so painfully characterise every fragment he has left behind him. It may be added, that after being magnetised by Captain Medwin, Shelley became an habitual somnambulist

It is laid down as a rule by Deleuze, that women should magnetise women; but I am of opinion, without throwing any doubt on their ability to do so, that they should not magnetise patients susceptible of passing into the higher degrees of magnetic extase, because of the dangerous symptoms which may, as I have above explained, supervene, in which case women are certainly more liable to lose their self-command than men.

It is not easy, as I have already premised, to describe the phisiognomy of a powerful magnetiser. I have seen men debilitated by disease, emaciated, labouring almost even in the last stage of pulmonary consumption, most powerful magnetisers; it is a mental rather than a physical exertion, which demands great concentration of thought and sustained volition. If his thoughts wander during the operation; if his attention be divided, and he become absent; if even from over anxiety to induce magnetic results, the equable balance, or steady power with which he should act be disturbed, the effects are more slowly induced, or perhaps fail to appear. Self-confidence in his magnetic power, on the part of the magnetiser is important, if not essential to the success of the operation; and a lively faith in his influence on the part of the patient facilitates very much, and accelerates the development of the effects. This is by no means surprising. In the most common medical cases it is notorious that if the patient possess no confidence in the physician, his prescriptions will rarely prove availing, so direct and powerful an influence has the mind itself over the action of the most eligible therapeutical agents. Hence it is well observed by Burton, in his curiously learned work, the Anatomie of Melancholy,‡ that "a third thing to bee required in a patient is confidence, to bee of good cheare, and have sure hope that his physician can helpe him. Damascen, the Arabian, requires likewise in the physician himselfe that he bee confident he can cure him, otherwise his physicke will not be effectuall, and promise withall that he will certainly helpe him—make him beleeve so at least. Galeotus gives this reason, because the forme of health is contained in the physician's minde; and as Galen holds, confidence and hope doe more good than physick; he cures most in whom most are confident. Axiocus, sicke almost to death, at the very sight of Socrates recovered his former health. Paracelsus assigns it for an only cause why Hippocrates was so fortunate in his cures, not for any extraordinarie skill he had, but because the common people had a most strong conceipt of his worth." So also Avecenna affirmed, that "he preferred confidence before art, prescriptions, and all precepts whatever."

There are many persons naturally very susceptible of the magnetic influence. They cannot endure the operation when steadily and vigorously conducted; the accumulation of the magnetic fluid in their system produces an alarming disturbance of all the organic functions; the action of the heart becomes increased, the breathng hurried, violent convulsive fits supervene; and should such persons be labouring under any aneurismal affection, disposition to apoplexy, or far advanced phthisical diseases, the consequences may be fatal. As a general rule, the susceptibility of the patient increases with every successive sitting. He who at first resisted the operation for a considerable time, at length speedily, even in a few seconds falls into somnambulism; and when the magnetiser has invested him with an extreme aptitude to pass from one state to another, the least gesture from him—a look indicative of his intention, his will expressed with energy, is sufficient It should also be observed, that during natural sleep persons are magnetised with as much, or perhaps more, facility, than when awake. Under the magnetic influence they soon become restless and agitated, and the natural passes into the magnetic sleep, characterised by all the phenomena which are so peculiar to this state of being.

When such convulsions as those above described result from the magnetic operation, the magnetiser should maintain his self-possession; he should not, however much the patient may appear in a state beyond his control, suspend the process of magnetisation, but persevere steadily until he succeed in restoring him to a calmer magnetic state. In some cases very great cerebral excitement, amounting almost to temporary mania, is produced; and he should then continue operating with the utmost mental energy: but it is difficult, if not impossible, to anticipate all the abnormal manifestations which may appear during the process of magnetisation; they require to be watched with vigilance, and at once treated with decision. He, however, who would be a successful operator, should possess medical knowledge; he should know the physiological and pathological condition of the human body, and be prepared to direct the slightest aberrations in the functions of organic life. He will otherwise be incompetent to observe the effects of magnetisation, which should, in a great measure, practically guide him in the mode of conducting the operation, a knowledge which is not to be acquired wlthout much experience, yet which is very essential to the safety of the patient. Hence those continental governments which prohibited the practice of animal magnetism by all, excepting persons duly qualified, acted wisely; for there is no therapeutical agent more liable to be abused on account of its being under the command of every individual; so that the unlearned as well as the learned, sceptics as well as believers, for the purpose of satisfying curiosity, or amusing a group of idle spectators, have frequently produced the most alarming symptoms. In the hands, however, of well informed and skilful magnetic practitioners, such dangers are not to be apprehended; and this is no more an argument against the application of magnetism, when competently conducted, than the abuse of the lancet would be an argument against the use of this important little surgical instrument. It has been said that the injudicious

‡The Anatomie of Melancholy, Oxford, 1638.

use of the lancet has produced as great a mortality among the sick, as the sword has in the field of battle; and every medical practioner knows what fatal consequences have ensued from the ignorant and empirical administration of opium, mercury, antimony, arsenic, preparations of lead, &c.; but these valuable remedies are not, for this reason, to be excluded from the pharmacopœia. So it is with animal magnetism. From the facts above stated it is evident that it is a very powerful agent, which should not be had recourse to excepting by persons who have studied, and have a practical knowledge of the subject. Here, therefore, let me caution sceptics themselves to beware how, in the midst of their incredulity, they sport with an agent that may, when they least expect it, give rise to consequences which they themselves will not contemplate without poignant sorrow and alarm. The power of magnetisation is common to us all, but the method in which it is to be efficiently developed, so as to produce salutary results, demands much study and patient investigation.

OF PERCEPTION, RECOLLECTION, MEMORY, JUDGMENT, IMAGINATION, ETC.— DR. GALL.

To prove that the faculties of the mind, hitherto admitted by philosophers as realities, are only the attributes of each fundamental faculty, I shall content myself with some examples, which it will be easy for the reader to apply himself.

I class among the number of fundamental faculties, the sense of locality, the sense of tones, the sense of numbers, and the sense of arts. Now, he that is endowed with the sense of locality, the sense of tones, &c., necessarily has the faculty of perceiving the relations of space, and of tones; and the same may be said of the sense of numbers. A person endowed with the sense of locality, remembers the relations of space, and the places he has seen, when he meets them again. He even enjoys the faculty of presenting to his mind, by its own inward power, the relations of places which he has seen, without its being necessary for the outward impression to be repeated; that is, he is endowed with the memory of places. He, too, who remembers having heard certain music, has a musical memory; and he who can reproduce, by an inward power alone, certain music which he has heard, and without needing a renewal of the outward impression, has also a musical memory. In the same way, the arithmetician and mechanician have a memory of the relations of numbers, and of the arrangement of a machine.

To these four fundamental faculties, therefore, belong four faculties of perception, and four of memory. The faculty of perception, and that of memory, are common to these four, and to all the fundamental faculties in general. None of these common attributes constitutes a fundamental power. An animal may have the faculties of perception and memory, relative to the sense of tones and the sense of localities, for example, without having the faculty of perception or memory, in regard to the sense of numbers, or that of mechanics, because he wants these two fundamental faculties. When the fundamental faculty is wanting, the attributes must be also. The dog, endowed to such an astonishing degree with the sense of locality, has neither the faculty of perception, nor that of memory, for the relations of tones, for the structure of a machine, or for moral and religious thoughts. The beaver, which is an admirable architect, has neither perception, nor memory of the relations of tones and colors; and for the reason, again, that he is destitute of two fundamental faculties, the sense of tones, and that of colors.

From what has been said, it is very evident that perception and memory are only attributes common to the fundamental faculties, but not the fundamental faculties themselves; and, consequently, that they can have no proper organs. They, therefore, that seek for such organs, will never succeed in finding them. In fact, if the perceptive faculty were a fundamental power, and had its peculiar organ, the man or brute endowed with it for one thing, would be so for all things. But natural history proves the contrary in the different species of brutes, and in partially imbecile men; and it is precisely the same with memory. Neither man nor brute can remember objects which they have no capacity to receive.

If perception and memory were fundamental forces, there would be no reason why they should be manifested so very differently, according as they are exercised on different objects, there would be no reason why the same, and, in fact, every individual, should not learn geography, music, mechanics, and arithmetic, with equal facility, since their memory would be equally faithful for all these things. But where is the man, who, after the greatest possible application, should succeed with equal ease in these different branches of knowledge, and not evince, however astonishing his capacious memory, in certain respects, might be, an extremely small endowment of the same faculties in all other respects?

All that has been said relative to the common attributes of all the fundamental faculties, is also applicable to judgment and imagination. Whoever is eminently endowed with the sense of locality, easily recognises the relations of places, and has a good judgment of the relations of space. Whoever is endowed with a very active sense of tones, perceives concords, readily judges of the correctness, or incorrectness, of the relations of tones, and, finally, has a good judgment of the relations of tones. In the same manner, whoever has the sense of numbers, has a good judgment of the relations of numbers; the sense of arts, a good judgment of works of art. When, however, the fundamental faculty fails, the judgment relative

to the objects of this fundamental faculty, must necessarily fail also.

I apply the term, imagination, to the action of whatever faculty it may be, that takes place independently of the external world; it is the creative power of each fundamental faculty. The imagination of the sense of locality creates landscapes; that of the sense of tones, music; that of the sense of numbers, problems; and that of the mechanician, machines. This explains why a man's judgment may be prompt and correct relative to certain objects, while he is almost imbecile in regard to others; why he may manifest the most rich and brilliant imagination relative to a certain class of subjects, while he is cold and barren upon every other. It is impossible for an animal to possess judgment and imagination respecting subjects for which nature has refused the fundamental faculty. What judgment of music or the relations of numbers, could be pronounced by the fox, which, nevertheless, is an admirable judge of the means of escaping from snares, and surprising his prey; or by the beaver, which judges of the rise and fall of the stream, and accommodates his structure to these circumstances? The dog, by virtue of his imagination, dreams that he is engaged in the chase, or that he has lost his way, and wanders through the whole city in search of his master's house. But will you believe that he dreams of mechanics, pictures, calculations, architecture, and combinations of philosophical ideas? Judgment and imagination, therefore, are not fundamental powers, but only attributes common to all the fundamental faculties. Is it a matter of astonishment, then, that they have sought in vain for their organs?

I cannot conceive how it ever entered the heads of certain philosophers to maintain, that attention is the source of all our faculties and propensities. I admit, for a moment, that attention is exerted in every thing done by man or brute; but it must proceed from a fundamental power,—it never can be the source of any fundamental power whatever. A partially imbecile person, may give the most untiring attention to every thing relative to mimicry, to order, and to the sexual functions; but none whatever to sentiments and thoughts of a different order. The educated and thinking man is very soon fatigued, when fixing his attention on subjects that are out of his sphere, while it is mere sport for him to give unwearied attention to subjects that belong to his province. He who is highly endowed with a sense of locality, devotes his attention, without an effort, to the relations of space; while, if his sense of tones be feeble, he will hardly be aware of the performance of the most enchanting music. Vaucanson, while a child, gave his attention to the wheels of a time-piece, on which a musician, or grey-haired poet, would have scorned to give a single look. The coquette, whose whole attention is engrossed by the milliner's shop, would pass by the most valuable collection of natural history, or the richest library with perfect indifference. Attention, therefore, is only an attribute of each fundamental faculty; and when this is wanting, attention to the objects of this faculty is impossible. Try to fix on numbers, colors, or a poem, the attention of a falcon, which keeps his eye on the lark; of the horse, whose ear is trained to obey the orders of his keeper; of my starling, which forgets to eat its favorite meal of worms, when I am whistling it a tune.

The reader, I think, from what has been said, must be convinced that the intellectual power, with all its subdivisions, such as perception, memory, judgment, and imagination, are not fundamental faculties, but only their general attributes. As the fundamental faculties are not known—as the organs of their attributes alone have been sought for—I have good reason for saying, that a false philosophy has impeded the progress of the discovery of the functions of the brain, and its integrant parts.

In recapitulation then, we observe, that wherever there exists a fundamental faculty, a particular and definite intellectual power, there also necessarily exists a power of perception relative to this faculty. Whenever this faculty is actively exercised upon its appropriate objects, there is attention. Whenever the ideas, or traces, which the impressions of these objects have left on the brain, are renewed, either in the presence or absence of these same objects, there is passive memory, reminiscence. If this same renewal of impressions is done by a deliberate, voluntary, act of the organs, there is active memory. Whenever an organ, or fundamental faculty, compasses and judges the relations of analogous and different things, there is judgment. A series of comparisons and judgments constitute reasoning. Whenever an organ, or fundamental power, creates, by its own inherent energy, without the concurrence of the external world, objects relative to its function; when the organ, by its own activity, discovers the laws of objects placed in relation with it in the external world, there is imagination, invention, genius. Admitting, for a moment, that perception, attention, memory, reminiscence, comparison, judgment, reasoning, imagination, invention, and genius, considered either as gradations of the different degrees of the same faculty, or as particular states of this same faculty, it still remains certain, that all the fundamental faculties that have been demonstrated as such in Vols. III. IV. and V., are, or may be, endowed with perception, attention, memory, judgment, imagination, and, consequently, must be recognised as intellectual and fundamental faculties; while the pretended mental faculties of my predecessors are only common attributes. Here, then, is an entirely new philosophy of the intellectual powers, founded on the natural history of the different modes of human intelligence. Let us apply the same operation to the appetites, faculties, or qualities.

(To be continued.)

ON THE ORIGIN OF TASTE IN CONFIGURATION.

By Mr. E. J. Hytche.

There has been a wearisome discussion respecting the origin of taste in form, and whether there is any definable standard of form. But like most metaphysical questions, the writers in producing their conceptions, have been more influenced by their own organization and habitudes, than by deduction from observed fact. Thus, there has been a lengthened dispute relative to the very *constituents* of beauty in form: but, facts—the only referees in a case like this—have been comparatively disregarded. For instance, Alison, in his "Essays on Taste," affirms, that "fitness is always a sign of beauty." Now, this is not a fact. The old-fashioned earthenware utensils were as useful as those most graceful articles manufactured by Wedgwood. Nevertheless, they are disused—and why? Not surely because the new patterns are more serviceable, and the old utensils unserviceable; but, simply because the old articles, however useful, were deficient in shape and beauty. Hogarth, however, with his large organ of form, seems to have observed before he described, and hence his opinion approaches truth. He considered the curved line, derived from the flexures of the human body, as the type of beauty. It is a type of form, but not the sole type. For angular lines, when combined as in crystals, are expressive of much beauty; and, any alteration in their configuration—were it possible, which from the laws of their arrangement, it is not—would destroy a characteristic beauty, which is as graceful in its place as is the curve in the human body.

In discussing this question, a phrenologist stands on a sure foundation, for he recognizes no theory, however beautiful, unless based on observation. Recognizing a power that appreciates outlines—those curves, angularities, and straight lines, which constitute shape; he has a surer foundation for speculation than the metaphysician, who denies any existence, of the organ of form, at least as a separate, fundamental faculty. Moreover, as the question in dispute materially concerns the organ of form; he is bound to appeal to fact when the former is content with suppositions, and with such assumed probabilities as are mostly improbable. Recognizing the existence of the organ of form, and perceiving that its development so varies that in the cast of Gall, it is deficient, and in that of Haydon largely developed; the phrenologist necessarily infers, that as there are individual, so there are national efficiencies or deficiencies, and that as the power has been cultivated, so is the degree of judgment in forms attained by a people. The conclusion thus becomes obvious, that the standard of configuration is variable, lessening or increasing according to its culture—gross when untrained, high-toned when educated and developed.

The gradual elevation of the standard of form is exemplified by no people so fully as by the Greeks, the teachers of art to every civilized nation. Looking at the master pieces which were chizzled in their studios, and which modern art sighs in vain to emulate; we might feel inclined to consider the power as idiosyncratic, innate, and incommunicable, like the gift of Mozart, who composed anthems when only seven years old. But even their power—national as it was, for if Phideas modelled, Greece criticised—was the result of gradual development; and, the first glimpses of art was as unlike its climax, as the morning twilight when compared with the meridian glory. Grand as are the features of Jupiter and Hercules, with every muscle chizzled, so that every section is distinct, they once worshipped idols, in which scarcely any likeness to humanity could be traced; for, according to Flaxman, at one period, "the statues had their eyes nearly closed, the arms were attached to the sides, and the legs close together." But, at length men began to observe nature critically; the perception of natural curves was increased; life was given to the dead marble; and those statues and groups were produced, which rivet the attention, and claim the admiration of all time.

So if we look at barbarous tribes, and compare them with men in various stages of progress, one feature is noticeable—namely, alteration in the standard of form. Go with Lander into the interior of Africa, and notice the habitations of the savage. We find unpeeled branches of trees supporting a framework of leaves; and, not only are there no ornamental decorations, but the hut scarcely protects him from the heat of the sun. He has also no personal ornaments; for, the necklaced teeth of the slain enemy are worn merely as a token of personal prowess: his perception of configuration, indeed, scarcely exceeds that of an idiot. We will, however, proceed a stage farther in civilization, and with Polack, visit the villages of the New Zealander. Here we find that the development of form indicated by their skulls, accords with their tendency to re-produce shapes. The door-posts of every house are carved with fanciful carved lines; the visages of the chiefs are tatooed so as to present a species of heraldic shield, denotive of aristocracy; the war implements are also beautifully carved—all evincing that form has begun to operate in one of its pleasantest modes, that of decorative art. Proceed a degree higher, and regard the castles of the robber-baron of the 12th century, and we find that their ideal of form, when compared with that of the benighted African, has approximated to our standard. For though strength is evidently the essential sought, yet, still there are diversities in configuration, and architectural decorations, which indicate that the taste was not satisfied with mere strength, but expected that beauty should be superadded to the structure. And, thus we might proceed from stage to stage, until we reached the highest degree of known civilization, the European, and we should find that the standard of form has changed in a fixed ratio; but, that such change has been consequent on an increased aim at the attainment of the perfectible in forms. Hence, even now that Europeans have begun to emulate the sculpture of the Greeks, and the exquisite, because natural, "Eve at the Fountain," of Baily, decorates the home of the artisan; we do not find that the standard of form is considered to be yet attained. Man, unsatisfied, is still panting and straining after an ideal beauty, which, even when reached, will yield no satisfaction. For the very aim at perfection includes this result—the attainment of an ideal has strengthened the mental power, so that the ideal of yesterday is assumed as being below the present perceptions, and another and better ideal is seen in the far distance. Thus must it ever be—for progress is indelibly engraved on the soul of man!

What, then, is the deduction derivable from these facts?—that there is no standard of form, no ultimate ideal in configuration? No: for variance in the conception and production of forms is no proof that there is no such ideal; no more, indeed, than the variance in opinion of the Spartans, who taught their

children to steal, whilst it is denounced as a crime by civilized nations, would prove that there are no ultimate tests in morals. But, the very fact that the standard of form has been increased by culture, and that, according as men have studied configuration, there has been an approximation in agreement respecting its elements, evinces that there is a standard, although unattained.

In all the illustrations cited to prove the gradual development of form, one feature has been so prominent, that the subject could not be investigated without noticing its operation. In tracing the continuous elevation of the standard of form, it has been seen that such elimination has been consequent on aiming at perfection in form: and that whensoever configuration has been disregarded, there has been also a manifest absence of the ideal perception. Inasmuch, then, as there has been an attempt at reaching perfection in shapes; we trace the influence of another organ—namely, that of ideality, from which the very idea of perfection is derived, whether as displayed in tangible or moral qualities. Form, it is true, cognizes outline, but, it is not limited to *beautiful* outline: on the contrary, all outlines—whether jagged or smooth, straight, angular or curved—come within its cognizance. To superinduce, then, the conception of beauty in form, and a fore-glance at its perfection, we need the operation and guidance of another power; this we trace in the organ of ideality, whose province is to indicate the perfectible. This hypothesis is supported by many facts. A low degree of ideality has always indicated a low degree of taste in configuration: and however well developed, Form might have been yet without the activity of ideality—there has been a manifest inferiority in the shapes selected. The skulls of the African aborigines are faulty both in the organs of form and ideality, more especially in the latter. So when the Greeks progressed in artistic taste, they equally improved in an appreciation of the ideal generally; the age of Grecian sculpture was also the era of Grecian poetry. Farther the English, until the last century, scarcely possessed a school of native art—we have now a Maclise, a Landseer, a Haydon, and a Martin; but, at the very same time that this development of form occurred, bull-baiting, pugilism, and those other brutal pastimes, for which England was notorious, ceased or abated; and, in poetry, the nonsense verses of Mason, Shenstone, and their compeers, were superseded by the deep-thoughtedness, and devotion to nature of Keats, Tennyson, and Wordsworth. Seeing, then, that the elimination of taste in configuration, has corresponded with the cultivation of ideality; we may expect illimitable progress in the appreciation of shapes, because it may be predicated of ideality, that the more it is cultured the stronger becomes its vision. Our efforts then must be directed to the joint cultivations of these organs; for neglect the culture of either, though we may have a sense of the perfectible, it cannot be indulged in an appreciation of forms, and, devoid of a sense of the beautiful, ideal forms can neither be conceived nor appreciated. But, let both organs be trained—take off restrictions on our galleries of art, which render them articles of luxury, instead of necessary portions of our mental food; and, then our conceptions must improve, by our standard of form being elevated, and our creative power will also be equally increased; until our artistic powers will as far exceed those of Greece, as our moral code is beyond their loftiest conceptions. To effect this aim, an elevation of our standard of form is necessary. Form and ideality are competent to fulfil it; for the capability of progress, innate in every organ, is illimitable. "Onwards" is the unsleeping war-cry of every faculty: for the infinite Creator, of whom they are born, has gifted them all with infinite aspirations!

Islington, October 1843.

MR. HUDSON LOWE ON THE INTELLECTUAL FACULTIES,*

TIME—DURATION—SUCCESSION—CHANGE.

(*Continued from page* 438.)

19.—Time is the condition under which we conceive all phenomena. The two modes in which we view time, are duration and succession. We may compare time, or duration, to an ocean; and the successive occurrences which mark it, to the waves. The waves ever rise, and ever disappear; but the ocean remains ever the same. Like the ocean, also, to the eye, so does duration to the eye of the mind—the power of internal representation—ever appear limited, but, wherever we move, the same circle stretches itself endlessly around us. This constant flux, and yet constant sameness, makes time the most unfathomable, and most awful, of all topics of meditation.

20.—If we consider, these, two forms of cognition, duration and succession, we shall find that both are ultimate, and do not admit of being resolved into, or explained one by the other. Duration, which we term the measure of time, alone admits of measure; but succession, which we may term the essence of time, being not only transient, but transcience itself, can, obviously, admit of no measure, however minute. This distinction may not be of value as giving us a clearer conception of time; because, neither space nor time, considered *in themselves*, can be comprehended†—for this reason, precisely, that they are the condition of our own faculty of conceiving and comprehending; it will, however, be useful towards a clearer conception of the phenomena of association.

21.—It is obvious that all our impressions take place in an order of succession. Our subject, that is our consciousness, is, to us, the true measure of time. We may learn that two events happened at the same time, but, unless we are conscious, or sensible of them at the same instant, they are not to us simultaneous. But if, as has already been laid down, the smallest measure we can conceive of duration, is, necessarily, inadequate to pourtray the fleeting nature of succession, how is it possible to conceive two events to coexist in our own apprehension. It is obvious that the most evanescent of impressions is inadequate to give us an idea of the swiftness of that,

* The first title has for various reasons mentioned in last communication ceased to be appropriate.

† Thus we conceive time and space as both infinitely divisible, and infinitely extended; but how can we comprehend an infinitely extended whole, made up of infinitely divisible parts? If we endeavour, in themselves, to comprehend space and time, we find them escape us, and are inclined, like Kant, and a much less celebrated Englishman, Soame Jenyns, to resolve them into nothing; but if we consider them with the first, not only as forms of our conceptions, which they unquestionably are, but *merely* as such forms, then we fall immediately into the absolute denial of all knowledge, not only of external, but even of inward phenomena.

which, by the very nature of our understanding, we conceive as infinitely transient. Of two simultaneous trains of impressions, we, obviously, cannot hold more than one impression, of each kind, at a time;—this is experimentally indicated, by the effect which any slight cause of bodily uneasiness, however trifling in itself, has in slackening and interrupting the course of our attention to a train of study; or, on the other hand, even by the opposite fact of persons, remarkable for their power and tendency to abstraction, being, when absorbed in a particular pursuit, incapable of attending to the most urgent and common matters. Were we capable of simultaneous impressions, severe pain should neither interrupt our attention to a course of study, nor pass unregarded when we were absorbed in it. Succession, then, is the order in which all our impressions are connected; and the term simultaneity, expresses a relation, not referring to individual impressions, but to the combinations we make of these impressions, and is applicable only, to periods of duration. It is a matter of inference,—for to say that we are conscious of simultaneity, is the same thing as to say, that time stands still.

22.—This successive nature of our impressions by no means entails as a consequence the absurd doctrine, that we cannot be conscious at once of the whole of a given object, but only of a certain part of it. The eye takes in at once and continuously, all the objects within the visible horizon; but these objects are not simultaneously but successively presented to the attention, and it would take us days, nay weeks of attention, to exhaust all that *might* be observed, and that is actually *presented to the sense of vision*, in a familiar prospect. But, it is clear that the conception of a whole is just as easy to us, inasmuch as that whole considered, its general figure is not more complex, perhaps less so, than the figure of a very minute part. The general outline of a mass of buildings, is not more complex, perhaps less so, than of one of the houses which compose it; nor is the figure of that house more but rather less complex than that of a pilaster in its front. We distinguish the tree before the directions of its branches—the rose before the number and figures of its petals. In fact, it is obvious that the intellect of man darts to generalities, and always takes in leading objects, long before it examines their details, rarely indeed pausing to examine them at all. Of the hundreds of thousands who recognize the west front of Westminster Abbey, how many know into what number of lights the mullioned window is divided, or can describe the various styles in the mouldings of the door way? We see the tendency of human intellect to leap to generalities interestingly manifested in the first imitative efforts of childen to delineate the human figure. The most general forms, the circle and the straight line, are certainly not very closely allied to the figure of the human head and limbs. But as *being* the most general, they are eagerly caught at, the head is delineated as a circle or round with dots for eyes and mouth, the body is an oblong, the legs and arms as straight lines, while similar straight lines are stuck on for the feet and fingers. This will give a practical exemplification further of the truth, how far the mind is generally in perception from being purely receptive. This is, indeed, is what the artist must learn to acquire: he must study merely *to see*, when he would naturally be inclined to generalize and infer.

23.—To revert again to the question of succession, it will be obvious that the order of succession as being that in which our ideas occur, is to be distinguished from the relation of simultaneity, which is matter of inference, and that on the other hand priority, is to be distinguished from sequence with relation to the reproduction of conceptions and impressions; the tendency which a prior impression has to reproduce that which succeeds it, being merely the recurrence of impressions in their natural order, whereas this order would be reversed in the contrary supposition. There does not appear to be in fact, any reason for supposing that a given impression has any tendency to recal those which *preceded* it, apart from other relations existing between them, and we may, accordingly, distinguish the association of succession as one *sui generis* and being as more especially the principle of the connexion of our impressions in time. It is indeed, somewhat singular, that we should find the principle generally laid down of 'Vicinity in Time," in the language of Stewart, or of "Connection in Time," whether simultaneous, preceding or successive, in that of Coleridge, and the superior importance of succession overlooked. How completely is a child puzzled, when asked to begin at the middle of any thing it has learnt, and if asked a question referring to the end of the multiplication table for instance, it will often have to go back to the beginning. Most persons would find it a troublesome task to say the alphabet backwards, from Z to A.

To be continued

ERRATA IN No. 34

Section 9, line 8.—For *proportions* read *propositions.*

Id. Note, lines 5 and 6.—Between *intuitively* and *only* the word *or* is omitted.

ERRATA IN No. 37.

Section 12, line 8.—For *sense* read *scene*

Section 16, line 6.—After *principle* the inverted commas are omitted. Same line, for *often* read only.

Section 17, note, line 1.—For *probably* read *probable.*

Id. Note 2, line 7.—Inverted commas omitted after *indication*, and carried on by mistake to the end of the sentence.

ON THE LAWS OF THE VEGETATIVE FUNCTIONS.

It is reasonable, when we desire the improvement of any living being, to employ all the means which may contribute towards its perfection. We have seen in the preceding chapter, that man is born sickly or healthy, deformed or well shaped, an idiot or genius,—in short, that the human being enters life with the greatest modifications of bodily and mental endowments. The innate constitution, then, which depends on both parents, and the state of the mother during pregnancy, is the basis of all future development.

Being placed in the world, man is subjected in every respect to the laws of organization. Organization is influenced by light, air, climate, nourishment, bodily exercise, rest, sleep, cleanliness, and excretions. The body of man, like other organised beings, undergoes various changes: it begins, increases, arrives at its full growth, decreases, and dies. There is a certain regularity in the succession of these natural changes;

and, accordingly, the duration of life is divided into different periods, commonly called ages.

These changes cannot be entirely prevented, but they may be accelerated or retarded by external influences. The regulation of all the conditions which contribute to the development of the body, and of its parts, and to the duration of life, constitutes what is termed Physical Education.

I shall not endeavour to explain life. I am satisfied to say, that it embraces all the vital functions from conception to death. It certainly depends on various conditions, several of which are not yet sufficiently understood. The chemical explanation is not more satisfactory than that founded on mere mechanical laws. Life is more than the effect of a machine, more than a crystallization. The life of man is also more than the organization of a plant, and even more than that of an animal. Some fluids belong to its necessary conditions, such as caloric, and the electric fluid; but it remains undecided how far some ancient and modern physiologists are right or wrong in speaking of a peculiar vital principle, which, in ancient times, often was called the soul of the world; and which sometimes has been confounded with the immortal soul of man.

The modern physiologists consider rather the functions of man, than the principles of which he is composed. They place together the functions without consciousness, and call them automatic life; while the functions with consciousness, are known under the name of animal, or phrenic life.

It is not yet generally admitted, that the phrenic, as well as automatic functions, depend on the organization. Physical education, however, evidently rises in importance, if the manifestations of the mind are modified in energy and quality by the influence of the body.

In this respect, various opinions have prevailed, and still prevail. There is an ancient belief in oriental countries, that the body prevents the soul from communicating with superior beings, and from exercising freely its powers. Pythagoras, Plato, and almost all metaphysicians, fancied that, in this life, thoughts might be manifested without the medium of organization. The body was considered as a prison of the soul. Hence the great tendency to deliver the immortal soul from the mortal body; hence the spontaneous vexations and torments of the body; and hence many nonsensical ideas of castigation.

This opinion, however ancient it may be, is yet erroneous. Experience, which must constantly guide our reasoning, proves the dependence of the mental operations on the body during this life.

The duration of life is commonly divided into infancy, adolescence, adult, and old age. With respect to physical education, the time from birth to that of full growth, is the most important. It is preparatory for the rest of our days, and has also a great influence on our offspring. It may be subdivided into several periods, the first of which, is that from birth to two years, or to that of the first dentition,—I call it infancy: The second, from two to seven years, or to the second dentition,—viz., childhood: The third, from seven years to puberty,—viz., adolescence: The fourth, from puberty to full growth, or to the period of marriage. Before I enter into details on these periods, I shall notice some general considerations, and begin with longevity.

It is not probable that the life of man has diminished with the duration of the world; it is more reasonable to suppose, that the years mentioned in the Old Testament were shorter than ours. It is a common observation, that the same term has quite different meanings among different nations, and even in the same nation at different periods of its history. The English and Germans, for instance, measure the distances of localities by miles; but it is known, that about six English miles make only one mile in Germany. In the same way, it may be that the expression *year*, did not always denote the same lapse of time. It is also possible, that the duration of a family, that is, of all male descendants, was considered as the continuation of the same life, as it is still a common saying, that parents continue to live in their children. Men, like quadrupeds, commonly live in the state of nature five or six times longer than they grow; and many individuals of the human race, arrive still at an age corresponding to these proportions. But there is no reason to suppose, that the Jews made an exception from the physical laws in general, whilst, on the other hand, it is more probable that life, generally speaking, is shortened by artificial means, rather than by the lapse of time since the creation.

Among the causes which contribute to longevity, the most important is, the innate bodily constitution. In this respect, savages have an advantage over civilised nations. The health of the former is more durable, and they do not experience a number of bodily and mental disorders with which the latter are molested.

A moderate temperature is more conducive to old age, than great heat. The latter accelerates the natural changes of organized beings, and brings them sooner to death. Pure, dry, and cold air, moderate exercise of all the bodily and mental faculties, a good physical education in general, and quietude of the mind, are all very favourable to longevity.

On the contrary, hereditary dispositions to diseases, a weakly constitution, great and sudden changes of temperature, intemperance, want of bodily exercise, noxious occupations, too great application of the mental powers, misery, unwholesome food, a want of sufficient rest, every kind of debilitating influences, disagreeable affections of the mind, such as jealousy, envy, fear, grief, &c., are hurtful to health.

The influence of nature in preserving the species, and also the individuals, is great, and has been spoken of at all times, under the name of *vis plastica*, or *vis medicatrix naturæ*. It is visible in the healthy and diseased state. Yet, however effectual nature, and however favourable all circumstances may be, the succession of the

different ages cannot be prevented, and death is at last unavoidable. Physical education can produce only modifications, but can never annihilate the immutable laws of the Creator.

The modifications produced in the body by external circumstances, deserve next to be considered. Plants and animals which can live in various climates, are extremely modified by the influence of outward conditions. Fruit-trees which have been transplanted from the south to the north, bring forth the same kind of fruit, but of modified qualities. The grapes of France excel those of England.

Leibnitz has already remarked, that plants and animals show the same type of configuration, are long and slender, or short and stout, in different countries. We may add, that it is the same with man. In Angora, the beard of the men is modified like the hair of animals. In countries where the grass of the meadows is long, the cattle are tall, and animals in general have long extremities. Mankind shows a similar make.

The influence of physical education may be examined with respect to the body as a whole, or to the individual systems, such as the muscles, blood-vessels, bones, nerves, digestive organs, &c. It is certain, and generally known, that climate, and manner of living, modify the whole organization of man. Climate, in its general acceptation, designates not only temperature, but all external influences, particularly air, light, dryness and moisture, and food. A particular effect produced by a high temperature on living beings is, that they undergo their natural changes with greater celerity than in colder regions. Annual plants of the south, the aloes for instance, when carried into northern countries, last many years.

It is quite superfluous to insist on the modifications produced in organized beings by food, and other external circumstances. Who does not know, that the constituent parts of milk, such as butter, cheese, and whey, of the same cow, vary according to the food with which she is nourished; that the flesh of roes, hares, rabbits, fowls, &c., though each sort preserves its specific taste, is greatly modified by the food on which the animal lives?

This principle, however, is not sufficiently attended to in the physical educatian of children; they are commonly treated according to a general plan, while external circumstances ought to be regulated according to the individual temperament.

In this respect, a very important question may be examined; viz., How far may external circumstances contribute to the development of individual parts of the body? It is known that different systems of the body, such as the muscles, the nerves, the digestive organs, &c., do not possess precisely equal activity in the same individual. It would be extremely interesting to ascertain, that such or such a climate, such or such food, &c., is more or less favourable to the improvement of particular systems of the body.

The same degree of excitement, whether of temperature or of food, may stimulate one system, and weaken another. Great heat accelerates the circulation of the blood, and debilitates the digestive organs. As the manifestations of the mind depend on organization, it is conceivable why even talents and moral feelings depend on the influence of climate and nourishment. All observations of this kind, have been made merely with respect to health, and the intellect in general. But as medical men admit that some drugs act more on the nerves, others on the blood-vessels, others on the skin, others on the abdominal, or urinary secretions, why should aliments, and other external influences, not be more or less favourable to individual parts of the body? In this way, nutrition, and the regulation of external circumstances, will increase in importance, as they are discovered to contribute not only to the development and organic constitution of the body in general, but also to the improvement of single parts.

In this respect, our knowledge is by no means satisfactory; yet every one will feel the importance of these considerations, and wish for positive observations. This interesting subject, indeed, deserves the attention, not only of medical men, but of all those who have the charge of education.

I shall now add some ideas concerning the regulation of the vegetative functions, during the time from birth, to the period of full growth, or marriage.

PERIOD I.

From birth, to the age of two years, or infancy.

In this age, the mortality of children is the greatest; and hence the care bestowed on their treatment must be proportionate to the dangers to which they are exposed. Let us, then, see what is to be done, with a view to regulating external influences upon them. I have already stated, that the most important requisite to health and prosperity, is a good innate constitution. Among the external circumstances after birth, the most essential are temperature and food.

(*To be Continued.*)

CORRESPONDENCE.

To the Editor of the People's Phrenological Journal.

Birmingham, Oct. 5, 1843.

Dear Sir,—At page 394 you enquire whether the manifestations of the love of home was produced by exciting the portion of brain immediately resting on PHILOGENITIVENESS—the spot which the Americans consider the organ of INHABITIVENESS, etc. I have great pleasure in informing you that such was the fact, and that the organ of CONCENTRATIVENESS lies a little *above* it, and not below, according to Dr. Vimont, and others. I had stated this as a fact in the fifth number of the Phreno Magnet, wishing to call the attention of phrenologists to this long disputed point. Mr. Spencer Hall, happening to be in

Birmingham, I called on him, and questioned him on the subject—he very kindly magnetized his young men to prove that I was right, repeating the manifestations several times. The only difference is, Mr. Hall operates on his patients standing; and, when exciting INHABITIVENESS, they sit down, but the exclamations are similar to those I have described. When CONCENTRATIVENESS is excited, the patient stands up in a position somewhat like FIRMNESS, immoveable, with the eyes open. My daughter was as firmly fixed in her chair, but the eyes were closed. Mr. Rumball is quite correct in his views on this subject; but, as he is daily more convinced of the delusions of mesmerism, so am I daily more convinced of its great and important truths, In conclusion, I will just remark, that I have witnessed all the beautiful experiments produced by Mr. Hall, in private, but I have seen nothing at all confirming the views of Mr. Atkinson.

I am, Sir,

With respect,

CHARLES PEMBROOK.

[We are much obliged by the above communication; as far as it goes, it is in confirmation of the views of those phrenologists, who locate the organ of inhabitiveness lower down than that of concentrativeness. We have produced different results—this only shews the necessity of further observations—great precision is necessary, in exciting the organ, the slightest motion of head, is sufficient to bring another portion of the brain than that intended to be excited, under the point of contact. The latter part of Mr. P.'s letter seems opposed to the notion that we can obtain certain knowledge of the localities of the organs, by mesmeric experiments. Mr. Atkinson tells us he has succeeded in producing manifestions of his new organ in the cerebellum in many cases. Dr. Elliotson bears witess to this. Mr. Atkinson felt convinced of the existence of the organs. Mr. P. says he has tried the effect of exciting the parts indicated by Mr. Atkinson, as the seat of these organs, on his own patients, and the very sensitive ones of Mr. Spencer Hall; and nothing confirmative of Mr. A.'s views has resulted. On the other hand, Mr. P. was prepared for the manifestations of inhabitiveness from touching a particular part, and the effect follows. These experiments ought not to satisfy us, unless performed under circumstances in which the operator and the patient are both ignorant of the portion of brain being pointed at. This only will satisfy the scientific enquirer, that the result is from the excitement of the organ, uninfluenced by the will of the operator, or fancy of the patient.]—ED.

TO CORRESPONDENTS.

H. D. Rickards.—We are sure Mr. R. will excuse our publishing his letter, as it contains nothing new in respect to science in general, or the question which has been discussed with Mr. Burke. Mr. B. was entitled to the last letter; and we have, as far as possible, shielded Mr. R. from any further attack. We think, and we hope Mr. R. will agree with us, that it would be unwise to renew the personal discussion; and the explanation cannot be required,—all who have taken an interest in the discussion, must know the facts alluded to.

A Subscriber, Cheltenham.—There has been no irregularity in the publication of Gall's works in London,—the delay must have arisen with the country agent. The "Phrenological Library" will be regularly continued, till the most popular works are completed. It is impossible to state what will be the cost of the whole, as the number and extent of the works are not yet determined. Gall will be completed in about four volumes.

A. H.—We shall be glad to receive accounts of lectures delivered; but, of course, cannot pledge ourselves to publish them. Any particulars as to terms, and the address of popular lecturers, we would publish.

W. M.—We cannot insert personalities, however wittily expressed. Mr. Rumball very likely thinks he is doing good by opposing mesmerism,—and his opposition would only be fed by abuse. Such organizations require facts, and to be left alone,—when they will either be convinced of the truth, or withdraw from the contest.

Clara should try mesmerism,—we have known several cases of fits, if not cured, alleviated.

A. S., Newcastle.—Gall certainly is the best book, to begin with, if the science is really to be studied. The elementary works may supply some instruction; but they serve more to amuse the curious than for any other purpose.

A Mother must let us see the child;—we cannot offer any advice from a mere description of the case.

F. S.—Consult a medical man, who is a phrenologist:—moral and medical treatment must be combined.

A Student.—Mr. Burke will very likely explain his theory of races in the Journal.

A Sheffield Subscriber.—We consider jealousy a compound feeling. Some mesmerists may have fancied an organ for jealousy, but its existence certainly is not proved.

We have received several papers with accounts of mesmeric lectures. The experiments are so similar, and the same description of phenomena have been reported so often, that, as far as they go, we have no need of reiteration; but we watch carefully for fresh facts, to confirm, correct, and refute the different theories which have been propounded.

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A COMPLETE SYSTEM OF PHRENOLOGY.

(*Continued.*)

Mr. HUME, it is well known, wished to prove, "that utility is the constituent or measure of virtue." Dr. SMITH remarks upon this notion that it was plainly saying, we have no *other* reason for praising a man than we have for praising a chest of drawers.*

A system has been propounded making the *utility* by which we measure virtue proportionate to the individual advantage we gain from the act, thus making virtue merely the search of pleasure, or personal gratification. If it gives up one pleasure, it is only for a greater. If present enjoyment is sacrificed, it is only to obtain some gratification reckoned fairly worth the barter, and while apparently striving for the good of others; personal gratification and enjoyment are the only motives to the act. †

Dr. HUTCHESON maintains, very strenuously, that there exists a moral sense on which our perceptions of virtue are founded, independent of all other considerations.

PALEY, whose works upon Ethics, were for a time text books, which were quoted and referred to as unerring authorities upon this subject, was an advocate for the selfish system. Under a rather modified form, "virtue consists," he says, "in doing good to mankind, in obedience to the will of God, and *for the sake of everlasting happiness*," thus making private happiness and enjoyment the motive.

It will not be necessary to allude to the various doctrines of sympathy, innate and factitious goodness which have been maintained by Smith, Reid, Stewart, Lord Kames, Sir James Mackintosh, and others. Enough has been said to show, that with the uncertainty which existed upon this point, it was utterly impossible that laws could be framed, or social institutions established in accordance with the nature of man, and therefore however benevolent might be the intentions of legislators and governors, their ignorance prevented them carrying into effect their own wishes. We find that laws have been made one year, and found in some instances to increase rather than diminish the evil they were levelled against; and in scarce one instance can it be stated, that the passing of an act of parliament has been productive of the benefit calculated upon by the framers, nor could it possibly be so. They were ignorant of the nature of what constituted the Being for whom they were presuming to make laws, instead of studying to qualify themselves for the task. What has been deemed at one time, a serious crime, deserving the punishment of death at another, is considered as a trifling offence, for which a few months' imprisonment is sufficient penalty. Can such things, involving the dearest interest of the whole family of mankind, have been left by nature or a beneficent and intelligent Creator to chance or the caprices of men to decide on these important points—men selected often without any merit of their own, but merely on account of the riches possessed by some relative or friend. Must there not be fixed in nature's code of laws, a standard by which should be judged the actions of men? and phrenology alone will enable us to discover it—by it alone can be proved to demonstration the positive existence of right and wrong—of virtue and vice. Man's brain shows an organ, and in connection there must be a faculty of the sense of justice: let it be cultivated, and those acts which are in accordance with the sentiment in connection with otherwise a highly developed and cultivated organization, must be admitted as just and right, exactly as in other cases those who have been most highly endowed in any particular point, and in addition have had a general good organization, and opportunities for the cultivation of such powers, are admitted as arbiters of what agrees with the laws of nature in regard to the particular object they decide on. Individual taste, or idiosyncrasy, is not allowed to interfere with or regulate in matters of less moment, why, then, on a point involving the well-being of all, should individual notions be taken as a basis to erect a structure adapted to the wants of all.

Phrenology enables us to account for these peculiar and varying notions of virtue and justice, by a reference to the predominating organs in the heads of the individuals entertaining them. A predominating benevolence, with large intellect and a moderate development of the organ of conscientiousness, would lead to the utilitarian doctrines: the propounders felt but little innate love of justice, but saw intellectually the advantages resulting from right conduct and desiring from their benevolence the good of

* Lib. cit. p. 32. †Lib. cit. p. 64.

all, of course what was believed likely to conduce to this end, was advocated upon what appeared to them the strongest principle of right. The selfish philosophy is based upon a predominance of the posterior and lateral region with good intellect. In Paley, we have it modified by his veneration, which introduces obedience to God as our rule—but leave the selfish feelings in full sway. We shall now proceed to give the phrenological views of the organ of conscientiousness.

SITUATION.—In the posterior and lateral portions of the coronal region of the brain upwards from cautiousness and backwards from hope, extending on each side of firmness the whole extent of that organ. When well developed, this part of the head rises high above cautiousness, and the shape of the back of the head over the top is that of a blunt arch; when small, it presents a sloping off appearance similar to a pent-house. If firmness is likewise small, this part of the head is flattened in appearance.

PRIMITIVE FUNCTION.—The sentiment of what is right, the desire to render unto every one what is his due. It is not merely limited in its sphere of activity to doing that which the law does not disaprove or take cognizance of, but extends to every action, word, and even thought, in matters often considered in themselves as trifling, but the performance of which marks the innate sense of justice in an individual.

AUXILIARY FACULTIES.—Among the most prominent, may be ranked self-esteem and love of approbation. When these powers are combined, the highest results may be expected; if accompanied by a general good development of the moral and intellectual faculties, we are prompted to just acts to secure our own self-respect and the esteem of others, and conscientiousness is gratified by having done a good act. Cautiousness and secretiveness also aid this power by restraining the manifestations of the propensities which would lead to violating its dictates; and further, by restraining its own manifestations until reason points out the right way of gratifying it; all the moral and elevating faculties assist this power.

ANTAGONIST FACULTIES—The whole of the faculties, the organs of which are placed in the lateral and occipital regions of the brain, when acting generally, oppose the dominion of conscientiousness. Most especially, are the irrascible and selfish propensities—the decided of enemies of the faculty under consideration—the desire to accumulate, to conceal, to destroy, or oppose, all have a tendency to violate and encroach upon the rights of others,

MANIFESTATIONS.—This faculty is manifested in the acts and in the judgments we pass upon men and events in general, and the correctness of either bears no invariable relation to the general intellectual powers of men. In all ages it has been observed, that among the most illiterate, there are some with the nicest perceptions of justice. This fact has given rise to the proverb, that the "voice of the people is the voice of God." St. Paul mentions a class of men who are a law unto themselves. This power has generally been considered as an immaterial quality of the soul, as something altogether superior to and independent of man's organization. Who, then, would think that this innate disposition to do good, to act justly, should be proved by modern science to be dependent upon a portion of the brain; but impious as the idea may seem to many it is a truth, and should be openly proclaimed, however it may incur the opprobrium of the ignorant and prejudiced.

In the different relations of life this feeling gives rise to the sense of duty, and the reciprocal sentiment of right. Gratitude for favors springs from it combined with benevolence. Equity in deciding upon disputed questions, regarding either principles or property, as well as the desire to reward good, and to punish bad actions, spring from the activity of this organ. When, but which is rarely the case, predominantly active, the judgment will be severe—strict justice, rather than mercy, will be considered. When deficient, the individual will attribute his own predominating motives to act, and is incapable of understanding how any one can act from a principle of justice and right, independent of individual benefit. This faculty being proved, in connection with a material instrument, we are enabled to understand how individuals, with a strong sense of conscientiousness, may be highly moral, but, from deficiency in other portions of the organization, may not be at all religious; and, likewise, how individuals, who scrupulously attend to all the forms of religious worship, may be lax in their morality, without a necessity of their being hypocrites in their devotional feelings. This power may be described as the rudder of the other feelings,—and more, it not only guides them in the right course, but, often, even supplies the deficiencies arising from their want of power. The sense of duty may induce to the care of offspring, patient industry, resistance to oppression, when the primitive feelings, from which these acts spring, are not strong enough to lead to these results, for their own gratification. The sense of duty, likewise, serves to restrain the undue gratification of any of our desires, or neglecting the performance of what to us may be irksome, but still is required to be done. It leads to punctuality in keeping promises and appointments, but restrains the tendency to make them, till assured of the probability of being able to keep them. When deficient, all the other powers will rule, according as they are more or less powerful, or excited;—by turns, the individuals will be kind and loving, or harsh and vindictive, frugal and penurious, or reckless and extravagant. The important functions of this faculty must be apparent to all,—and, yet, to no other is there so little excitement offered, in the present system of training and educating children. The consequence is that, although in infants the organ is generally of an average size, in adults. it is a rare occurrence to meet with a large development of conscientiousness.

(*To be Continued.*)

MR. HUDSON LOWE ON THE INTELLECTUAL FACULTIES.

TIME—DURATION—SUCCESSION—CHANGE.

(*Continued from page* 451.)

24. Succession, however, is not only the order of our thoughts, but also the necessary condition of our observation of motion and change, into which it enters as a necessary element. "The horse gallops." In this sentence, we express that which, in so far as it is visible to us, is the same animal, first seen in one position, then in another, and in various directions relatively to ourselves. But this is not all that the sentence means, it includes also the conception of the succession of these various positions, existing as a series of steps in time. Further, that we may apprehend at all the same animal as existing in various positions, the conception of succession must have existed beforehand. These data of an object—position, succession—are clearly all that *experience* informs us in regard to action or motion, and hence I have for some time inferred, that the relation of succession was the *sole* object of the faculty manifested by that portion of brain now termed the organ of eventuality. In this conviction I am not absolutely fixed: because, although these data are undoubtedly all that is given by *experience*, the idea of *change*, which, indeed, could not arise without experience, yet does not seem entirely given by it. This idea of change is not much brought out in the phrase I have given; but in this, "the wax melts," it is. We cannot, I think, absolutely resolve this phenomenon into the mere data of experience given above. It seems, therefore, not *improbable* to me, that there are *two organs* in this region, of which the external is that of succession, and that in the medium line manifests the idea of change. In any case it is obvious, that a special faculty for events, must be a special faculty, or faculties, for recognising succession and change. The only question is, is this faculty single or two-fold? for it is perfectly clear, that change and succession only are special to our conception of an event, and that the external aspects which indicate change, are recognised by the same perceptive, faculties of figure, position, extension, etc. which take notice of objects when stationary. What is special, belongs clearly to the element of time, and the domain of ideas.

25. This analysis would, of course, not be interfered with by facts, in support of the organ of eventuality; because, whether we speak of events generally, or only of what is special to an event, those facts which support the connection of a particular portion of brain, with an aptitude for observing and remembering events, are equally to the purpose. But the distinction in question is of much importance in organology notwithstanding: it leaves the facts already received precisely as they were, but it further points out many new consequences, and much enlarges the sphere of our observation. For, if succession be manifested by this portion of brain, then not only should there be an aptitude for knowledge of events, but also for continuity of exposition, and for the reproduction of long connected chains of thought. The correctness of my analysis of action, as conceived by us, is not dependent on a question of organology; but the connection of change and succession with the special organ in the brain, which has been termed that of eventuality, is supported on those very facts which have been, or might be adduced, in support of the received functions of this organ.

26. It had not been my intention to have brought forward any facts in organology, save with relation to my special views on the organ of contrast. In proceeding to cite examples in support of the connection of the ability and tendency to study action, with the development of the portion of brain above the organs of individuality and locality, and corresponding to the centre of the forehead, it is not the establishment of the justness of my own views, with regard to an organ of succession which I have in contemplation. This would require a class of facts in some measure different, and a full development of them; that is, a specific reference to the mental manifestations of each of the individuals cited. I am doing further injustice to the force of the cases, even with reference to the received view, by merely enumerating them. Again, the examples I cite, have some of them been previously given by other authors, and I have not made any effort to accumulate cases, but have taken such as readily occurred to me, or as I had immediately at hand. Neither shall I cite any case of my own personal experience of individuals. On this very account then, the strength of these instances will be greater, because they are casual, and brought together on the spur of the moment, and are all such as admit of being readily tested in the justness of their applications, the instances being those of authors and artists whose works are familiar to the public. My object in addressing them will be, to show how deeply the foundations of phrenology are laid in fact, and to secure the readers of this journal in their general adherence to its truths. Nothing can be more absurd than the constant and stale repetition of allusions to Galileo, Harvey, and the fate of all new sciences, in relation to phrenology, since it is now no new science in reference to the life of man, the only consideration in this case, and since almost every other has been revolutionized since its appearance. Zoology, by the labours of Cuvier; Chemistry, by those of Davy and Œrsted; Optics, by those of Young and Fresnel. It is not its novelty which is the obstacle to phrenology, and allusions of the kind I have now mentioned in place, when Gall and Spurzheim published their "Anatomy and Physiology of the Nervous System," in 1815, or George Combe, the first edition of his system in 1824, are now utterly inappropriate. By their use the names of great men are prostituted for the purpose of vapid and unmeaning clap-trap. But I am equally convinced of the excessive injustice of declaring the slow reception of phrenology among many classes to be owing to the inaccuracy of its facts. The causes which have retarded its reception are very numerous and complex, they may be some of them general, but many more are special to the subject, or the time and manner of its introduction, and many again depend on the actual character and abilities of some of its advocates on those purely individual agencies, which in all historical philosophy it is as unwise to attempt swallowing up in general causes, as it is in turn absurd to deny the existence of these latter. To develope these causes would be a very useful task, and it is one to which I have turned some attention, and even for this reason I will not do myself the injustice of attempting it here. I will but advert to three of these causes, barely to relieve the reader from the unsatisfactory state of being left to interpret generalities; firstly, the systematic not only neglect, but contumely, with which phrenologists generally following the bad example of Gall, have treated the labours of previous investigators into the mental phenomena; secondly, the excess

of mere mechanical and outward views as to the operations of mind, all attention to its actual *inward* workings, the phenomena of consciousness, being either overlooked or denounced; and, thirdly, the habitual and most unphilosophical practice of confounding faculty and organ, mental manifestation, and cerebral function. In the few contributions to phrenological science which I have attempted, I have not studied to dwell upon these errors; but I have done somewhat to point out the courses both to remedy them, and also to consolidate and enlarge he foundation and extend the applications of the science.*

That last-mentioned, and all the endless confusion of which it is productive, has been most completely exposed in an article, entitled, "Phrenological Ethics," which appeared in the *Edinburgh Review* for January 1842, and which leaves the organology of the science entirely unassailed.

27.—I must repeat, however, that the organology of the science rests on the surest foundation, is chargeable with fewer defects than the superstructure raised on it. Errors enough indeed we have in the applications of organology by individuals, but these do not result from the principles of the science itself; and I speak not of it in an ideal sense, but as it actually exists in the works of its chief exponents. These kind of errors may be easily illustrated. Phrenology teaches that the anterior lobe is the seat of intellect—this is the *scientific fact.* Individual examiners snatch at the *partial* empirical indication of the size of forehead, and then although it is clear that this is, and can be, *no indication* of the depth of the anterior lobe, and further, as an examination of skulls taken in vertical section will teach, a most imperfect sign even of its vertical dimensions—*phrenology is in error* if a man be found with a large forehead and no uncommon degree of sense. Dr. Gall discovered an organ connected with the tendency to destroy life. The proofs he gave were instances of persons who committed homicide under strong internal impulses, and with obvious gratification and enjoyment, without generally any other motive. Inquirers into phrenology therefore infer, that all persons who commit murder, no matter from what obvious motive, must have a decided bump of destructiveness, and if not then—*phrenology must be in fault,* although from the fact of hundreds of thousands of men being always ready in every country to take arms and destroy life in the execution of their duty, and in the defence of the community to which they belong, it is obvious, that if mere physical repugnance to shed blood were the only security against homicide, we should never sleep safely in our beds. Add to this again, the error of appreciation, which, while as respects the anterior lobe, it attends only to superficial dimension in the lateral regions overlooks this altogether, and looks merely to breadth from side to side, and how can we wonder if when we find a false conception with regard to a faculty coupled with inadequate and mistaken means of ascertaining the dimensions of its organ, errors of all kinds should swarm around us, all of which are of course liberally laid at the door of phrenology. In fact, they are utterly at variance with that science, and would all be avoided were the parties willing or able to make themselves masters of its principles, or to acquire the means of applying them in the estimation of development.

(*To be continued.*)

* In No. XIV. of "The Phrenological Journal" for April, 1841, I have animadverted on the neglect of analysis, have dwelt on its utility and have given an example of it in reference to the phenomena of imitation, In No. XVI, for October of the same year, I have insisted on the importance of the study of consciousness, and I have practically exemplified by my use of the writings of Adam Smith, Hazlitt, and others, my contempt of the opinion that no man can know what passes in his own breast, save through the medium of organology, In No. XXIII. of the same periodical, for July 1843, I have in my critical remarks on the very estimable Dr. Combe's section on sympathy, in Geo. Combe's System of Phrenology, supported the claim of a superior writer on an important feature in the mental constitution to the respect even of phrenologists. In my lecture to the Phrenological Society in April, 1843, reported in the October number of the ZOIST, I have maintained the importance of not confounding the estimation of development with the analysis of faculties, not with a view to divorce these studies, but to carry each branch to its highest degree of perfection.

ON THE FACULTY AND ORGAN OF CONSCIENTIOUSNESS.

The manifestations of a feeling of justice and conscientiousness are eminently deserving of attention in the study of mankind. Many jurisconsults, and other persons connected with the law, think that positive legislation is the source of justice, whilst the sentiment of justice, in reality, precedes legislation and is its cause. Those are also wrong who maintain that revealed religion has produced the feeling of justice or righteousness. But, before proceeding farther, let us distinguish two significations of the word justice. It means the innate faculty which views all actions in the point of right or wrong, and it indicates determinate actions as being just or unjust. Revealed religion and civil legislation determine that which is positively just or unjust; but it must be ascertained whether there is a fundamental sentiment which disposes mankind to look and to wish for justice.

In speaking of benevolence, I have shewn that Dr. Gall confounds this primitive sentiment with that of justice. We however differ only in our explanations of the phenomena of morality, he ascribing them all to a single faculty, and I admitting two different sentiments, one of benevolence and another of conscientiousness. In the same manner he considers the notions of man on the existence of God and of religion as the result of one faculty, whilst I think that several feelings, each dependent on a special organ, are concerned in producing his religious ideas.

It is certain that the feeling of duty or conscientiousness is not equally strong in all men. Children, before they have received any education, are very different in this respect. Some pay no attention to representations on the point of justice, others listen to them with pleasure. Among adults some have an internal monitor which constantly advises them of their duties, and without having the law they do that which the law prescribes. Those, however, who think

that this internal monitor or primitive feeling is the best guide of innocence, and the sure punisher of those who act in opposition to its dictates, are greatly mistaken; for it is quite obvious that the natural feeling of conscientiousness is very weak in many individuals, and that the law or the regulations of a watchful police are indispensably necessary to keep them in order. It is, indeed, generally known that he who is dragged into criminal acts by very strong internal propensities, unbalanced by the feeling of justice, rarely feels compunction for his misdeeds, or repents sincerely. The brute inclinations constitute, if I may so express myself, his principal character, and all the actions which result from them are in harmony with his inclinations.

This fatal truth, though it may displease those who dream of nothing but the dignity of human nature, is nevertheless proved by observation, and is conformable to Christianity. "A good tree," said Jesus Christ,* "cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."—"The natural man," says the Apostle Paul,† "receives not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned.—Cardinal Polignac speaks‡ of men who are born wicked, and to whom crime is delightful.—"Why should a criminal," he asks, "who does not consider himself wicked, repent?" Indeed, the greatest criminals do not commonly think themselves guilty, and therefore cannot repent. Some of them with incredible stubbornness deny the most satisfactory proofs of their guilt, and audaciously insult those who bear witness against them; others, with impudent sincerity, relate a series of horrible trespasses, and find a subject of merriment in such crimes as make humanity shudder. Mr. Bruggmanns, at Leyden, showed us the skull of a robber chief who had precipated different persons into the canals, only to have the pleasure of seeing them struggling in the agonies of death. On his trial this wretch said:—"What will you do with me—am I not an honest man?"—We saw a girl at Munster who had assisted her mother to kill her father, and who did not manifest the slightest repentance. If her crime was spoken of she only shrugged her shoulders. In short, the reports of the trials of almost all inveterate criminals justify the observation that there are certain guilty persons who are never guided by conscience, and who never feel either remorse or repentance. Such beings are even proud of their power of doing evil, and relate with pleasure the most remarkable stratagems and actions of their criminal lives. Hence, as it is certain that many criminals are not prevented from doing evil by conscience, and are rarely visited by repentance, it is necessary to establish some positive conscience, and to regulate actions by rewards and punishments.

My only intention is to prove that there is a fundamental power which seeks for justice, which is more or less active in different individuals, being so weak in some as to be by no means sufficient to restrain or to direct the inferior propensities. Weakness of the feeling of justice is a lamentable cause of disorder in the world, and is the true source of almost all moral and political vices. This deficiency makes men break engagements of all kinds; it makes it necessary to declare royalty inviolable, and to make the ministers of kings answerable; it is this deficiency also that renders positive laws indispensable to keep the individual propensities in order. The feeling of justice is the attribute of a noble mind, and is an essential condition of union and general happiness.

Dr. Guillie, of Paris, in his work on the instruction of the blind, maintains that these unfortunates are naturally deprived of sensibility, shame, and conscience. Mr. John Joach Roques has answered and refuted this extraordinary accusation in the fifth volume of the Revue Encyclopedique.† Conscience is certainly independent of sight. The blind, the deaf, and the dumb, follow their natural inclinations before they have received a moral education. The lower feelings are predominant in the greater number of them, as well as of other persons, and their actions, therefore, mostly resemble those of animals. Yet the want of sight or of hearing does not exclude either justice or benevolence. These faculties exist, and may act independently of each other. Convinced then that there is in mankind a sentiment which seeks for justice, and that its energy is very different in different individuals, and even in nations, I shall now consider its origin.

I have already explained and proved that the sentiment of benevolence is not the same as that of conscientiousness. Benevolence may be even contrary to justice. I may find it in my interest to be very benevolent to certain persons. This behaviour, however, cannot easily be called just. Moreover the morality of our actions cannot be founded on religious faith and hope; such virtue would depend on selfishness, and would degrade those who practised it.

There are others still who derive conscientiousness from reason; but the desire to be just in one's actions is no science to be taught, and the sentiment of justice is by no means in proportion to the intellectual faculties. Criminals, too, have suffered the most severe punishments rather than betray their accomplices; yet who will conclude that such men acted from motives of justice?

It is said that Socrates invented morality at Athens; but Aristides was just before Socrates lived, and Leonidas had died for his country before Socrates taught that to love our native land was a duty. I therefore admit a fundamental sentiment of justice, which, in my opinion, also produces repentance, and constitutes the essential part of moral conscience. This feeling, however, does not determine what is just or unjust, right or wrong, true or false. These particular determinations depend on the other faculties with

* Matt. vii. 18 † 1 Cor. ii. 14. ‡ Antiluerece, t. i. p. 164.

† Page 610.

which the sentiment is combined; thus a person endowed with conscientiousness, and some of the lower propensities, will call that just which another who possesses conscientiousness combined with benevolence or veneration will call unjust.* A criminal in stealing from the rich and in giving to the poor may sometimes consider his actions as just. The combination of conscientiousness with other faculties also explains why various legislators have taken such different moral principles as the basis of their regulations.

These latter considerations teach us that we cannot trust to the natural conscience of man to perform that which is right and advantageous for all; first, because few examine their actions according to justice; and, secondly, because those who do so are easily misled, and, influenced by their individual faculties, often arrive at erroneous conclusions; hence follows the necessity of establishing a determinate justice, or the law.

Now a question of much importance arises: Is the law or positive justice arbitrary? or is there a natural law which ought to be universally acknowledged and admitted as obligatory in all countries? Hitherto masters have commanded, and the law has made sin; but is there then no morality that is universal? Chemistry never varies, geometry and arithmetic ever remain the same; may it not be so with morality likewise? These considerations are philosophical and practical; they, therefore, belong to the philosophical part of phrenology, where they are examined in detail. Here I confine my enquiries to the fundamental powers of the mind and their respective organs.

Let us now endeavour to find the situation of the organ of the sentiment in question. My observations induce me to admit it laterally on either side of that of firmness, occupying the space between this and the organ of circumspection. The cerebral part in this place is very little developed in all the criminals I have had an opportunity of examining. Those again who have the greatest confidence in the internal monitor, or conscience, and who examine all their actions in a moral point of view, have the brain in the situation indicated very large.—*Spurzheim.*

(*To be Continued.*)

ON THE MORAL QUALITIES, THE APPETITIVE FACULTY, THE APPETITES, ETC.

DR. GALL.

The appetitive faculty, and its subdivisions, have been considered as proper faculties, in the same manner as the intellectual faculty and its subdivisions, and their organs have also been sought for. But, as they have never succeeded in finding them, they have concluded, from all these fruitless researches, that the operations of the mind are much too secret, for it to be possible to follow their traces. The discovery of these organs was in fact impossible; for desires, propensities, passions, are, in fact, only different degrees of the activity of some fundamental power, whether intellectual or appetitive. A desire, propensity, or passion, supposes, therefore, a fundamental quality or faculty, and we can have no desire, propensity, or passion, but in regard to objects, for which we are endowed with a primitive or fundamental power. Let me explain. When a person is endowed with a sense of poetry, of construction of locality, in a feeble degree only, there will not be a well-marked fondness for these objects. When, on the contrary, the organs of these fundamental powers act with more energy, the person finds a pleasure in the exercise of the functions that relate to it; he has a propensity for these objects. When the action of these organs is still more energetic, the person feels a necessity for occupying his mind with these objects,—he has a *desire* for such occupation. Finally, if the action of these organs preponderates over the rest, he is drawn towards these objects; he feels his happiness in them; he feels opposed and unhappy, when he cannot follow the bent of his propensity; he has a *passion* for these objects. In the same manner, certain persons have a passion for music, poetry, architecture, travelling, etc.

As the fundamental powers are developed in different proportions in each individual, a person may have a violent passion for certain things, music, for instance, and be very indifferent to others, mathematics for example. If there were an organ of the passions, those endowed with it, should have an equal passion for every object. The same must be the case with the desires and propensities, if they are proper faculties or appetites, and also with the most exalted intellectual faculties. They, whose organ of comparative sagacity is very active, have a taste, a passion for comparisons and apologues. A great activity of the organ of metaphysics, immerses the thinker in the world of ideas. He sees no truth, and feels no pleasure, but in things that do not come under the cognizance of the senses—in speculation and abstraction. By the force of thought alone, he would divine, or rather construct the laws of the universe. Who, too, at some time or other, has not been the victim of some epigrammatic friend? Who knows how much it costs a Boileau, or a Piron, to restrain the expression of his caustic humour? Prevent a Bacon, or a Leibnitz, from reflecting on the connexion of cause and effect, of drawing conclusions, and establishing principles, and you oppose their inclination—you do violence to their passion.

The gradation that takes place in the intellectual talents and faculties, is still more sensible in reference to those fundamental powers, that are only sentiments and appetites. While the cerebral organ of love remains undeveloped, there is no difference between the sexes, to the child. But, according as this organ is developed, the boy and girl begin to fix their attention on what-

* "All the ways of a man are clean in his own eyes, but the Lord weigheth the spirits."—Prov. xvi. 2. "Every way of a man is right in his own eyes, but the Lord pondereth the hearts."—Prov. xxi. 2.

ever relates to the sexual functions, whether in themselves or others; and, in the same proportion, there arises a sentiment, a propensity, which at last is raised to a passion. The same is true of the love of offspring, of self-defence, of the carnivorous instinct, of the sentiment of property, of pride, vanity, circumspection, etc. There are women passionately fond of children; there are persons, passionately benevolent, devout, or ambitious.

Let us now descend to beings, that want one or another of the fundamental powers, and we shall see, that it is impossible they should have a desire, a propensity, or passion for things, with the fundamental power of which, they are not endowed. But give to brutes the fundamental powers, and you have the dog passionately engaging in the chase; the weasel strangling the hens; the nightingale singing by the side of his female with such warmth of passion, as sometimes to sink under his long continued efforts; and the monkey affectionately loving his female and young; but in none of these creatures, can you give rise to the desire, propensity, or passion for devotion, mathematics, or metaphysical speculations. It is clear, therefore, that the desires, propensities, and passions, are not proper fundamental powers, but the result of the different degrees of the activity of the organs, or primitive qualities and faculties.

I have shewn then, even in respect to the fundamental faculties, such as the sense of tones, of numbers, etc., which belong to the intellectual faculties, there is a desire, propensity, or passion, according to the degree of their activity. Not only so, but it must be admitted that perception, memory, imagination, are also the attributes of the fundamental powers, that constitute the sentiment. The instincts of propagation, of love of offspring, of pride, and of vanity, possess indisputably their own perception, memory, imagination, and judgment. In this respect, the sensations and sentiments are affected, like the thoughts produced by the intellectual faculties. The history of insanity and idiotism proves to us, that when one of the fundamental qualities has been lost or enfeebled, its perception, memory, judgment, imagination, attention, all its attributes in short, are equally lost or enfeebled.

I have mentioned cases, where, in consequence of some accidental lesion of the cerebellum, the sexual parts were completely atrophied, and the generative faculty entirely lost. Now, in these cases, the memory of past enjoyment is as feeble as the desire. These individuals talk on the subject with indifference, and it is more from what they have said, than from any impressions they retain, that they know they were once like other men, and, it is to be presumed, that if the cerebellum had entirely lost his action, the memory of the sensations formerly experienced, would be completely gone. I have also related cases, where total loss of an external sense, and of its internal nervous apparatus, has not only prevented new impressions from taking place, but has effaced the old ones relative to this sense; and why should not the same thing happen, where there is a total loss of the activity of an organ of a moral quality, or intellectual faculty? However this may be, it remains certain, that desire, propensity, and passion are only degrees of the action of fundamental powers, and that it is wrong to consider these degrees, as so many real powers. Consequently, I have substantiated my charge against the philosophy of my predecessors. May the refutation of these errors, consecrated by time, show how useless is all reasoning, unsupported by facts.

(*To be continued*)

THE COMBINATIONS REQUISITE FOR PARTICULAR OCCUPATIONS.

(*From the American Phrenological Journal, Vol. V. No. 5.*)

The prospectus of this work promised a chapter on the developments requisite for particular occupations and professions. Space is left to give a *few only*, as *samples* of others.

A TEACHER, requires an active temperament, to impart life, vivacity. and quickness of mind, so that he can *excite* and *draw out* the minds of his pupils; large perceptive organs, especially the middle, or literary range, p. 66, to give abundance of *facts*, to enable him to pour a continual stream of information into the minds of children; large language to enable him to speak freely and well; large philoprogenitiveness, to make him fond of children, and enable him to ingratiate himself into their affections; large benevolence, to impart real goodness, to make him seek their happiness; large firmness and full, but not large self-esteem, to enable him to act a dignified part, and prevent his being a boy among boys; only average or full combativeness, lest he try to *flog* learning or goodness into them: large conscientiousness to enable him to deal *justly* himself, and cultivate the sentiment of *right* and *truth* in them; smaller concentrativeness, so that he can go from one scholar and thing to another in quick succession; large friendship, to enable him to keep on good terms with the parents; good lungs, and a well-proportioned head; and especially, large comparison and human nature, the first to enable him to *explain* and expound every thing, and set it *clearly* before them by copiously illustrating every thing, and the latter to enable him to adapt himself to the ever-varying characters and peculiarities of his pupils, &c.

A LAWYER, requires the nervous or nervous vital temperament to give him intensity of feeling and clearness of intellect; large eventuality to enable him to recal law cases and decisions, and to recollect all the *particulars* and *items* of the case; large comparison to enable him to *put together* different parts of the law and evidence, to criticise, cross-question, illustrate, and adduce similar decisions and cases; large mirthfulness, to enable him to ridicule and employ the *reductio ad absurdum* in argument; very large combativeness, to make him *love* litigation and foment strife, instead of reconciling the parties; large hope, to make him expect success and promise it as *cer-*

tain to his client; small veneration and Marvellousness, and large self-esteem to make him wellnigh impudent, and enable him to brow-beat and deny: large combativeness, destructiveness, and mirthfulness to make him sarcastic, cutting, and biting in his repartees; large acquisitiveness and self-esteem, to make him think *his* services are very valuable, and demand large fees; large secretiveness and small conscientiousness to enable him to take up on the wrong side without scruple, and wrong his opponent out of his just dues by some quirk of the law, if he possibly can, and to gloss over a bad case, tell a smooth white or black lie with a face unchanged; large language, to give him a limber tongue; large ideality, to enable him to supply the place of facts by ingenious suppositions and a decidedly bad, selfish head, adapted to his calling.

A CLERGYMAN, (as he *should* be, not as most clergymen usually *are*,) should have a mental, or *motive mental* temperament to give him a decided predominance of *mind* over his physical tendencies, and impart the *thorough* and *substantial* to all he says and does; a large frontal and coronal region, the former to give him intellectual capacity, and the latter, to impart moral worth, high moral aims and feelings; elevation of character and blamelessness of conduct; very large benevelence and conscientiousness to render him truly philanthropic and disinterested; and willing to sacrifice personal interests upon the altar of human happiness, and to excite a strong desire to make men *happier* by making them *better*; large veneration, to make him truly godly and prayerful, so that he may excite these feelings in those around him; small secretiveness, so that he may declare the *whole* council of God, without daubing with untempered morter, or hide the truth in round-about expressions; small acquisitiveness, so that he may care little for money, and be unable to drive a close bargain, (yet he should have a frugal wife and a generous people, so that he may not be embarrassed by pecuniary affairs;) large adhesiveness, so that he may make all who know him *love* him, and *win* them over to the paths of truth and righteousness; average combativeness, so that he may be mild, yet not tame nor severe, yet not a coward morally; large philoprogenitiveness to render him interested in the moral improvement of children; full or large ideality, so that he may not offend by his coarseness, but please with his elegance of style, and grace and ease of manners and delivery; large comparison, to render him clear and pointed and to enable him to expound and explain, illustrate and clear up notty points; make himself fully understood and carry conviction to the understandings of all; full hope to render him cheerful; large language, to enable him to speak with ease and perspicuity; full concentrativeness, so that he may impart oneness to his discourses, yet, not too large, lest he become prosy and prolix; and a uniform, well-balanced head to render him consistent in conduct, and correct in judgment, and excite the better feelings in those that come within the sphere of his influence.

A MEDICAL MAN requires a strong, robust temperament, so that he can endure hardship, fatigue, and want of sleep and food, and stand all weathers and immense labor; large perceptive organs, so that he may study and apply anatomy, physiology, chemistry, and botany with skill and success; large benevolence, so that he may really desire to alleviate suffering; full or large destructiveness, lest he shrink from inflicting the pain requisite to cure, amputate, or cut into the live flesh; large constructiveness, to give him skill in the *surgical* part of his business; large amativeness to render him a favorite among the women, (and physicians are generally well supplied with this commodity;) large philoprogenitiveness, so that he may humor children; large combativeness, to render him resolute and prompt; large cautiousness to render him judicious and safe; and a large head to give him *power* of mind.

A MERCHANT, requires a light, sprightly, active body, so that he may move easily and rapidly, and be anything but indolent; large acquisitiveness, to render him fond of making money, bargaining, buying, selling, and handling money; large hope, to make him sanguine of success and dispose him to speculate, and buy largely, but not too large hope, lest he buy more than he can pay for, and so break; large cautiousness, to render him careful and provident; large or very large perceptive organs, to enable him to judge correctly of the qualities of goods, and large ideality added, to enable him to judge correctly in matters of *taste*; large approbativeness and less self-esteem, to render him polite, affable, courteous, and familiar; small concentrativeness, to enable him to attend correctly to a great multiplicity of business in a short time, without being confused; large adhesiveness, so that he may make *friends* of his customers, and thus *keep* them; full constructiveness so that he can use his hands tolerably well in packing, unpacking, wrapping up, *fixing up* things about the store, &c.; full or large secretiveness so that he may throw out some false colors, put the best side of his goods out, and keep many things in his business to himself; conscientiousness variable; large in some merchants, so that they may deal fairly, charge only moderate profits, and have but one price; and small in others, so that they may set high prices, and fall, describe poor articles as good, and fair as superfine, and make money fast for a little while, only to drive away all custom and break.

MECHANICS, require large constructiveness and imitation, to enable them to use their hands and tools with dexterity, and take pattern, or make like something else; and other organs *varying*, according to the kind of mechanical business in which they engage. Thus: a builder, whether of ships, boats, houses, waggons, sleighs, &c., &c., requires the motive vital temperament, which gives both strength and endurance, and a love of physical labor, to enable him to impart strength to his works; large perceptive organs to enable him to judge accurately of the form, size, proportion, perpendicularity, position, &c.,

of parts; large order to arrange everything properly, and keep tools and everything *in place;* large calculation, to help him compute figures with ease and correctness; large causality, to enable him to plan, adapt means to ends, create resources, contrive, make his head save his heels, invent, enable him to take *advantage* of his work, and begin at the right end, and show him how to do things, and what will do what, with a good share of firmness to impart perseverence, and full combativeness and destructiveness to impart the requisite force and energy of character.

A FARMER, requires the motive, or the motive-vital, or vital-motive temperament, to make him fond of work, and enable him to endure it; large constructiveness, to enable him to use his farming utensils; large inhabitiveness, to make him *love his* farm, and be contented at home, with some approbativeness to make him take some pride in improving and adorning it; large philoprogenitiveness, to make him fond of children and of feeding and rearing animals,* and improving their breed; large adhesiveness and friendship to render him neighbourly and obliging; a good intellect to give him the *mind* requisite to *manage* and *arrange* matters, and dispose him to improve rainy days and odd spells in study; large acquisitiveness to make him frugal, industrious, and thrifty; large order to keep all his things in their places;† and, a good development of the perceptive faculties, so that he can judge accurately of land, crops, and the value and uses of things. The developments requisite for a good farmer, do not differ essentially from those requisite for the mechanic of the heavier kinds of business.

The lighter kinds of mechanical business, such as a goldsmith, tailor, engraver, artist, &c., require the *nervous* temperament, to give lightness and ease of action, and much the same developments as the mechanic and farmer require, excepting that ideality should be large to give *taste*, and impart a polish to his productions. The vital-motive temperament renders persons averse to confinement, and gives great action, but the nervous indures it better.

Painters require large color to enable them to judge of, mix, and apply colors, with more or less ideality in their application. House painters, should have much of the motive, or vital temperaments and large weight, to enable them to keep the centre of gravity. Portrait painters require the nervous, or nervous-motive temperament, to impart delicacy and refinement of feeling, (I find few artists without a highly wrought temperament) large form, size, imitation and constructiveness, to enable them to copy draw, and pattern, and to transfer the likeness to canvass; large color and ideality, to give finish, taste, and exquisiteness to the coloring; large language, mirthfulness, and eventuality, to amuse their customers, and give them a pleasant countenance for them to imitate; large cautiousness, so that they may make no false touches; large approbativeness to give him ambition, &c.

AN ENGINEER requires organs similar to a builder, with decidedly large form, size, and calculation, with the motive-mental temperament.

AN EDITOR requires a very active, excitable temperament, so that he can *excite* and *interest* his readers, and color well; large individuality and eventuality, to enable him to collect and whole-sale FACTS, news, incidents, phenomena, &c., &c.; large form to enable him to spell correctly, and detect errors in the proof-sheets; very large comparison, to enable him to illustrate and explain everything; to criticise, pick flaws, show up opponents; large mirthfulness, to enable him to *make fun* for his readers, ridicule what the people dislike, &c.; large ideality, to impart good taste; large language, to make him fluent, and less causality, so that he will have more words and facts than ideas; (for the mass do not love to read *ideas;*) large combativeness, to render him spirited and fond of conflict, and to impart *force* and *energy* to what he says, &c.

A STATESMAN, should have the motive-mental temperament, to give *mind* as such; a strong *intellect*, to enable him to see through great public measures, and choose the best course; a high, narrow head, so as to be *disinterested* and seek the *people's* good, not his own, &c.

ON THE LAWS OF THE VEGETATIVE FUNCTIONS.

(*Continued from page* 453.)

Temperature.

It is known that, without a sufficient degree of caloric, no act of vegetation or animalization can take place; and that before birth, the child is constantly exposed to the temperature of a lukewarm bath; was it then reasonable to think, that immediately after birth, a low temperature should be most suited to its health? In new-born children, it frequently happens that circulation in the external vessels of the skin, is impeded by the influence of cold air, and that from this circumstance a kind of jaundice arises. In more advanced years, great changes of temperature are hurtful to health. In hot climates, tetanus is often the result of sudden refrigeration. We also see the natural instinct of birds leads them to cover their young with their wings. How, then, was it possible to fancy with J. J. Rousseau, that new-born babes may receive benefit when exposed to cold, or when bathed in ice-cold water, or in snow? Such a treatment, it is true, has been defended by an appeal to the example of northern nations. But it has been overlooked, that in those cold countries, the whole animal economy of the parents is different, and that the children participate in their bodily constitutions. The mothers in northern regions, digest things which the delicate women of the

* The lower portion of philoprogenitiveness gives fondness for *pet animals*, the upper, for one's own children.

† Mark it when and where you will, the farmer who has no place for things, and nothing in its place, so that he can never find them, will soon fail, because he will loose so much time in finding things, that he will fall behind hand in his work, and go to ruin.

south could not take without injury. It would, however, be as reasonable to feed a southern mother on fish oil, as to bathe her tender offspring in ice-cold water. The bad effect of cold-bathing upon new-born children, is now ascertained, and this nonsense has been given up. It is not, however, my opinion, that young children ought to be brought up as in a hot-house. I grant that they are often kept too warm, and too much wrapped up. Man being obliged to bear various temperatures, children should be accustomed to them by degrees. But the weaker and the more delicate children are, the more care is requisite.

Food.

It is scarcely imaginable how the simple proceedings of nature should be neglected, and fantastical dreams substituted in their place. How any one, for instance, could doubt, whether, during the first days, the milk of the mother were wholesome to the suckling, whilst calves, puppies, and the young of all quadrupeds, suck immediately after birth. Why will man alone disdain the laws of nature, who takes so much care for the preservation of the species? How was it possible to think, that honey, syrup of rhubarb, or even wine, was more wholesome to young babes than their mother's milk, which at the beginning is thin, watery, and fit to evacuate the meconium collected in the child's intestines, and which, after a few days, becomes thicker and more nutritious? Nothing but ignorance would endeavour to govern nature. Thus, the mother, after having taken rest from her labours, and some restoring nourishment, should, as soon as she has got milk, give suck to her child. In cases only where she has got no milk, light artificial nourishment ought to be given, till nature supplies a better food.

Much has been said upon the question, whether the child is better nourished by its mother's milk, or by that of another nurse, or by heterogeneous substances. I think nature must decide. Experience shows, that, *cæteris paribus*, a plant succeeds better if it be not transplanted from one spot to another; and that young trees transplanted from a fertile soil into a barren one, languish or perish; while, on the other hand, if left as they were, they grow luxuriantly. Young birds may be nourished with eggs; viz., with substances on which they lived in the embryo state. Young mamalia, also, may be well fed upon milk and eggs; and why should it not be the same with young children?

If the mother be healthy, and her milk nourishing, it will agree the best with the digestive powers of the child; and by giving suck, the mother will be free from various complaints, noticed by many medical writers as the result of neglecting the first duty of a mother. In many cases, however, it will be better for the mother, for the child, or for both, to feed the child on the milk of a nurse; or, if this be impossible, by other alimentary substances. Many mothers of a delicate constitution, are weakened, and fall into consumption, in consequence of giving suck. Many children also perish in such cases, from want of sufficient nourishment. A mother is certainly blameable if, from a love of dissipation and perpetual amusement, she persuades herself that she is sent into the world merely to pass through it in the most easy manner. But in the above-mentioned examples, it is most advisable to have recourse to the milk of a healthy nurse, who, as far as possible, should resemble the mother in age, temperament, and in the period of her delivery. If new-born children are given to nurses who have been delivered some time before, artificial means, such as syrup of rhubarb, or chiccory, generally become necessary, to evacuate the meconium; or we may act on the babe by the medium of the nurse, in giving her alimentary substances that make her milk thin and clear, or even that are slightly purgative.

The milk of a wet-nurse varies according to her age, her bodily constitution, to the food she takes, and according to her manner of living in general. She must avoid every thing which disturbs digestion, particularly strong spices, spirituous liquors, and disagreeable affections of the mind. The suckling participates in her bodily disorders. It is liable through her to vomiting, to hiccough, to pain of the belly, diarrhœa, uneasiness, to convulsive motions, and various other complaints.

Bad digestion, and all symptoms which result from it, are frequently caused by feeding the infant immediately after birth with artificial aliments, such as panada, pap, &c. It will be found, that new-born children succeed best, if they live for the first three months only on the milk of the mother, or of a sound nurse. By degrees they may be accustomed to some other food, according to their temperament and digestive powers, beginning with liquids, such as milk and sugar, broth, boiled biscuit, rice-cream, &c., and so go on to solids. The younger the child is, the less nourishment should be given at once, and the oftener repeated; older children may take more food, and at greater intervals.

The nurse's milk certainly has great influence on the development of the suckling. Those, however, who think that it imbibes the moral character of its nurse with her milk, are mistaken. If it were true, that a child brought up upon goat's milk was fond of jumping, that another fed with swine's milk was dirty, it would follow, that adult people ought also to adopt the character of the animals on whose flesh they live. Men and women who live in the same manner, would be endowed with the same affective and intellectual faculties. Nor could it happen, that different children, nourished by the same mother, should show quite different characters, even before they had taken any heterogeneous food. Thus, the nurse's milk will contribute to the nourishment and development of the instruments of the mind, but it will not give rise to determinate qualities. Her moral character may change her milk with respect to its healthy condition, but it cannot produce talents or feelings. Finally, the mental powers of children, are more or less exercised and directed by

the nurse's temper and mental capacity; but they are innate.

Air.

Atmospheric air is another indispensable condition of human life; and its physical properties and constituent parts, have an influence on all the vital functions. Its transparency is necessary to vision, or to the passage of light: its fluidity permits the free motion of the body in it. —*Spurzheim.* *To be Continued.*

PHRENOLOGICAL DEVELOPMENT.

	Inches.
From ear to ear, over the crown,	14 1-4th.
— — to Individuality . . .	5 1-4th.
— — to Comparison . . .	5 1-2
— — to Benevolence . . .	5 3-4ths
— — to Veneration	5 3-4ths
— — to Firmness	5 7-8ths
— — to Self-esteem	6 1-8th
— — to Philoprogenitiveness .	5 6-8ths
— Combativeness to Combativeness	6
— Destructiveness to Destructiveness	6 6-8ths
— Secretiveness to Secretiveness	6 5-8ths
— Acquisitiveness to Acquisitiveness	6 1-4th
— Cautiousness to Cautiousness	6
— Ideality to Ideality , . . .	4 5-8ths

The relative sizes of the organs may be stated as follows:—

Predominant. Amativeness, Combativeness, Destructiveness, Acquisitiveness, Secretiveness, Self-Esteem, Firmness, Individuality, Locality.

Above medium. Philoprogenitiveness, Constructiveness, Veneration, Cautiousness, Size, Order.

Medium.—Concentrativeness and Inhabitiveness. Adhesiveness. Form, Weight, Colouring, Number.

Below medium. Benevolence, Comparison.

Small. Love of Approbation, Conscientiousness, Hope, Wonder, Ideality, Imitation, Eventuality, Time, Tune, Causality.

CORRESPONDENCE.

To the Editor of the People's Phrenological Journal.

MR. EDITOR, SIR,—I think it will be generally acknowledged, that the methods in present use of taking measurements phrenologically, are very defective; and that, therefore, some more correct and definite system of measurement, would be a great desideratum in this invaluable science. With these remarks, I hope I may be allowed, through the medium of your widely circulated journal, to point out some very glaring defects, in a method which is frequently used to ascertain the size of the head, and which is also recommended in "Combe's System of Phrenology." That the errors contingent on this method have escaped general detection, I am fully convinced. The first measurement generally taken, is the circumference of the head by the tape. To which, no particular objection can be taken, as far as it goes. But to the next measurement, the one from individuality, along the mesial line, to the occipital spine, the strongest objections are to be made, on account of the very erroneous conclusions to which it will undoubtedly lead, as I will show. The other measurement which is liable to the same error, is that from meatus to meatus, over the vertex. These three measurements are generally considered to give a close approximation to the entire volume of brain, which, on examination, will be found to be very incorrect: for it is a fact, that two heads may agree in these measurements, especially in the two last; and, at the same time, contain very different quantities in the volume of brain. This will be seen, by taking the dimensions of two in the direction of these measurements. Where cautiousness is large, it will measure just the same, whatever size secretiveness and destructiveness may be. And if this be proved to be the case, it is obvious to what erroneous conclusions we may come to respecting two very differently constituted heads, whose measurement may agree. So, also, in the other measurement; from individuality, along the mesial line, to the occipital spine, the error of which may be considered of still greater consequence to the science. This will also be best proved by experiments. In placing one end of a tape on the occipital spine, and passing it over the top of the head to individuality, it will be found, that the distance indicated is the same, whether the perceptive faculties are large or small. Let a case be tried, where the perceptive faculties are small, and the tape be taken half-an-inch or more away from the organs, without varying the distance; thus allowing for an increase in the perceptive faculties of half-an-inch projection, without any variation in the measurement.

I would remark in conclusion, that the only method of obviating most of the difficulties connected with these measurements, will be always to give the length of the two lines running along the base of the brain from individuality to the occiput in one case, and from destructiveness to destructiveness in the other; and even then, without a diagram placed before the eye, the mind can form but a very imperfect notion of the relative dimensions of different heads.

If you think the above remarks worthy of a place in your, or, may I not appropriately say, the "People's Journal," you will oblige,

Your's very respectfully,

Liverpool, Sept., 27, 1843. R. I.

To the Editor of the People's Phrenological Journal.

SIR, *Liverpool, Oct.* 9, 1843.

I have ventured to address you, in hopes that you will render your aid in removing every obstacle in the way of the spread of so valuable an agent as mesmerism. The particular obstacle of which I complain, is one I have frequently met with, and one which is unfortunately thrown in its way by (no doubt) the sincere but mistaken advocates of the science. I mean the altogether unnecessary precaution so earnestly given to the public, that it is highly important in mesmeric treatment, for therapeutical purposes, that they should invariably secure the services of a sound and healthy operator, lest, as they observe, the disease affecting the operator, should be transferred or communicated to the patient; and, this view, inconsistent as I conceive it to be, with regard to both the science and its professors, is advocated by no less an authority than that of Mr. Spencer T. Hall. The inconsistency I persuade myself will be made apparent, when it is only recollected

that these same parties recommend mesmerism as a therapeutical agent, and at one and the same time believe in the possibility of diseases being transmitted from one to the other during the mesmeric treatment. To establish my charge of inconsistency, I need only remind my readers of the well-known fact, that the operator is liable to be operated on, and instead of being the operator, may very possibly become the patient. This will not be denied by any who are fairly entitled to pass judgment on the matter. Now, if this be a fact, is it not as requisite to warn mesmerisers from operating on diseased or unhealthy patients, seeing that they are constantly liable to become the patient instead of operator; and, consequently, of contracting the disease of him, whom he intended should become his patient. And, if all this be possible or probable, it is but just to both parties that each should be equally cautioned against the danger to which they expose themselves. And then what becomes of mesmerism as a therapeutical agent? My readers must see by this, how very inconsistent are the advocates of these views with themselves. And, you cannot but be rendering incalculable service to science, and to the public generally, by affording your help in removing every let or barrier, to the wide spread of a great and useful truth; and in deprecating such an opinion until its advocates can furnish the world with a sufficient number of facts in support of such views. And, if they should ultimately succeed, their troubles will only thicken upon them, as the science of mesmerism will then be beset with increased and increasing difficulties, from the fact of its being so dangerous a process to operate on any one afflicted with a malady. In fact, there would be then somewhat of an air of martyrdom in the bare attempt. Now, my own opinion is, that diseases are not communicable from one to the other—I speak mesmerically. That the mesmeric agent is a pure elementary principle, free from all heterogenous substances, and consequently, cannot be the vehicle of transferring diseases; that it (like all other elementary principles) acts according to its own definite and district properties. And that if diseases be communicated by contact, or during mesmeric treatment, it must be by the operator inhaling, or in some other way imbibing, (not the pure magnetic fluid) but some gas or fluid strongly impregnated with the disease under which the patient may be labouring at the time. Whether I am quite correct in this opinion or not, I could, nevertheless, adduce many facts in support of my views. And, the least that is due from the advocates of the opposite opinion to the public, is, that they should show their authority in the number of their facts, before, they so hastily injure what probably they wish or intend to benefit. I would, in conclusion, remark that while I am a sincere advocate for every necessary and requisite precaution to inexperienced experimentalists, both with regard to themselves, and to those on whom they operate, it is a paramount duty incumbent on every one to do all in their power towards removing every obstacle to the progress of a great and invaluable truth. Hoping these remarks may meet with your approval, and have a place allotted to them in your excellent Journal, and that they may lead to a more minute and careful examination of this important and philosophical subject, generally, but especially with reference to its curative application in particular,

I remain, Sir,

Yours very respectfully,

ROBERT JONES.

TO CORRESPONDENTS.

C. W. T. will see that we had not forgotten our promise. No. 41 of the Journal will be enlarged, without increase of price,—which will admit of more prompt attention to many matters of interest.

F. K., Exeter.—Will our correspondent favor us with his name, and that of his subjects. *J., H., Q.*, and *W.*, with initials signed, looks much like a joke; at any rate, we presume that any interested in the subject will not decline favoring us with names, if they may not wish them published.

Scrutator is a wag,—but he ought to know that, even, to ridicule a subject, he should know something about it. He means to be funny, but the publication of his letter would make him ridiculous. We return it as requested, and advise him to reflect upon its contents, and keep it by him, as to restrain all further like ebullitions of ignorance.

W. S.—Unless at some of the medical libraries, we do not know where the plates of Vimont's works can be seen.

Clara.—Variety is necessary, but we cannot conceive that opposites are necessary to constitute happiness.

H. Wilson must not rely solely upon a favourable organization;—with far above average talent, a man may starve, if he have no interest. In all the arts and sciences talent is plentiful, as genius is rare. A good mechanic is better off than a middling artist.

W. James.—The existence of a large organ does not necessarily lead to the specific act. Perhaps it is not saying too much, in offering an opinion, that no action results from the activity of a single organ, unless positive disease exists.

B. A. certainly may derive advantages from the study. We shall not be at all surprised to hear of teachers advertising to instruct their pupils upon phrenological principles. The first that does, will do much to elevate the profession of teacher,—it will shew they know how to do what they undertake.

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THE

PEOPLE'S PHRENOLOGICAL JOURNAL,

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KNOW THYSELF.

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A COMPLETE SYSTEM OF PHRENOLOGY.

(*Continued.*)

The acquisitiveness, love of approbation, self-esteem, fear, wonder, alimentivenesss, &c., of children, are appealed to, and made motives to induce them to do certain things,—but who ever thought of making them do anything because it was *right*, without promising them some finery, or a cake, to do it.—Thus making the highest, the most godlike attribute of man's nature, succomb to the lowest appetites, and, afterwards, wondering that expediency should be the rule of their conduct through life. Who would think of bringing into activity the musical powers of a child by merely reading to it daily lessons upon harmony. In this case they are made to practice, and have the best examples set before them: how then can it be expected they should become highly moral by merely writing or reading lessons? To love justice, and to do good to others, when the feeling is so rarely exercised, and the examples most frequently shewn them is, that moral character is of no value unless supported by a due amount of wealth or rank, and if the latter are but in sufficient abundance. The moral may, in most cases, be dispensed with, and vice, through the veil of rank and fashion, is regarded as spirit or eccentricity. By analysing this faculty, we may refute the notion, that however just may be the actions of a man, he is still merely an egotist seeking his own gratification whether it be derived from good or evil. This faculty desires to act justly, primitively, and independent of any good that may result. That the activity of the highest portions of our nature conduces to the happiness of the individual himself, is a proof of the admirable tendency of the laws of nature, and shows the reciprocity of feeling and results which exist throughout the whole family of man, when nature is not perverted by ill arranged social institutions. The deficiency of this organ leads to acting in conformity with the old proverb, "that we measure other people's corn by our own bushel." Some philosophers have said, there are only two sorts of people in the world—those men of spirit who enrich themselves, and the fools, who are ruined, or never grow rich. This doctrine is based upon an imperfect obedience to the feeling of justice, and is only attributing to others the motives which would actuate its propounders. The same remark applies to the well-known apothegm, "that every man has his price." This is only applicable to those who act from interested motives. There are men in whom the feeling of conscientiousness reigns so paramount, that they are above all price, and would rather suffer death than sacrifice a principle.

At the present day, the question of capital punishments occupies much attention. We find this feeling and that of benevolence opposing each other, because individuals are not sufficiently enlightened to understand that, that species of punishment which tends to reform the offender, is at the same time the only one that can really gratify a strict feeling of justice. To destroy or inflict torture or punishment, is the result of destructiveness, called up by an outraged sense of conscientiousness. In all religions, we find much that may be referred to positive existence in the material world. The ideas of hell and purgatory have no doubt sprung from the same sources as capital punishments and torture, and with the amelioration of the criminal codes of all countries, we may anticipate that the increased intelligence from which it will result, will lead to more enlightened views of the threatened punishments and torture in a life to come.

EXAMPLES.—Dr. Broussais, in quoting examples, shewing a fine development of this organ, refers to the casts of many of the celebrated characters of the day in politics, literature, and science, amongst which are those of Charpentier, Marmel, Foy, and Cassimer Perier. It is unfortunate that we cannot, in England, draw illustrations from similar sources: doubtless, the organs of conscientiousness would be found fully developed in many of the ministers of state in this country, but they are by no means willing to submit their heads publicly to the test of phrenological observation: the majority of facts therefore collected in connection with this organ have been of a negative character, shewing its lamentable deficiency in the heads of criminals—Bellingham, Haggart, Gordon, Courvoisier, and hundreds of others could be cited. In those cases, in which it has been even of an average size, great contrition has been expressed for the crimes committed. Little or no remorse, on the contrary, has been shewn

by those in whom it was very deficient; many have died glorying in their crimes, and even ascended the scaffold uttering falsehoods. The organ is enormously large in the cast of the head of Mrs. H., and disease was the result of its extreme activity; it is also large in the head of Dr. Hette, Rev. Mr. M., very deficient in those of King Robert Bruce, Gibson, and Mary Street, a girl remarkable for lying and deceit. In the head of Dr. Dodd, who was executed for forgery, there is an almost utter want of this organ, and his conduct shewed how little he was influenced by feelings of justice—he was led by his blind benevolence, and want of caution and conscientiousness, to the crime for which he suffered.

ANIMALS.—The question as to the existence of this faculty in animals, has not been much discussed. Few phrenologists allow them this organ; but more accurate observers have believed they had discovered in many of the acts of animals a sketch of this faculty, especially in the elephant, dog, and horse. When these animals are punished improperly, they comprehend the injustice, and will resist or murmur, when they quietly submit to merited chastisement. It is the same with children; however young, they distinguish whether they deserve punishment or not, which is perhaps an advance upon the perception or sense of right in animals, and which serves as a step in the ladder from automatic to the highest

NATURAL LANGUAGE.—The organ of conscientiousness does not give any particularly marked expression to the features. It gives an upright gait with much directness and determination, but combined with an easy frankness of manner. The look is pleasing, but somewhat grave, and the whole demeanour and manner of speech, is even measured and harmonious.

VENERATION.

Dr. Gall, in his works, states, that he was first led to notice the existence of this organ by the peculiar inclination of one of his brothers, who was educated in common with the rest of the family, which consisted of ten children. He never played with his brothers and sisters, but amused himself, making of wood and paper, various ecclesiastical ornaments, which were his constant playthings. He was often engaged in prayer, and when he could not go to church, would pass his time in ornamenting and gilding a crucifix of wood. His father wished him to be a merchant, but he disliked it, as he said the occupation exposed him to the necessity of lying. When he was twenty-five years of age, he abandoned his mercantile pursuits, and despairing of being able to gratify his wishes to enter the church, he abandoned his paternal roof, and became a hermit. His father afterwards consented to his pursuing his study; in five years he took orders, and passed his life in exercises of devotion and penance.

Dr. Gall remarked the diversity which existed among the children belonging to several schools which he visited with respect to their religious feelings. Some took no interest in religious instruction, while others received it with much quickness. He also noticed that the individuals who voluntarily devoted themselves to the church, were either naturally a very studious, pious, and virtuous young men. or of the very worst characters—indolent, vicious, and destitute of talent, having no other object but to live at the expense of their fellow-citizens, while the other class felt a lively interest in the vocation to which they aspired—a feeling which had arisen no one could tell how, and certainly could not be attributed to education or example, for many had taken the course in opposition to the wishes of their parents. These and similar facts convinced him the religious feeling was innate. At an after period of his life, he visited churches of various sects, and noticed particularly the heads of those individuals who prayed with the greatest fervour, and who appeared completely absorbed in their religious contemplations. The result of these observations was the conviction, that there existed a connection between the innate feeling observed and the portion of the brain, since proved by an accumulation of facts, to be the seat of the organ of veneration.

Catholic countries afford favourable illustrations of the strength of this feeling and corresponding activity of the organ. Dr. Bright, in his travels, says, "That the churches are almost constantly open, and enter them when you will, servants, who have been sent on errands, are seen kneeling before the altars or images, with their parcels or baskets by their sides. Thus prayer, by its frequency, becomes a habit and recreation, rather than the performance of a duty."

SITUATION.—This organ is situated at the summit of the head, where the frontal bone unites with the angles of the parietal bones. The fontanel of anatomists. When large, this portion of the head is considerably elevated, it appears to be ascending from the front. When very small, a depression may be felt in this region of the head, or a flatness is perceived on the top of the head.

PRIMITIVE FUNCTION.—A tendency to act with deference, submission or respect to our equals, persons in authority, or what seems to the other faculties to merit it. When highly excited, it becomes worship. The emotion accompanying the organ highly excited, is adoration.

AUXILIARIES.—The principal auxiliary, is marvellousness, which produces the love of the great, the grand, and supernatural, where objects enough may be imagined to excite this feeling.

Ideality aids this feeling by colouring men and things with an imaginary beauty and excellence. Benevolence, and all the gentle feelings, with conscientiousness, mingles with veneration, and constitutes the moral motives to action. Self esteem and destructiveness, although apparently opposed to this sentiment, coalese with it, and produces most marked characteristics.

(*To be Continued.*)

THE PEOPLE'S PHRENOLOGICAL JOURNAL.

To Our Readers,

After the present Number, this Journal will be enlarged to sixteen pages, royal 8vo, without any addition to the price. That this arrangement will be duly appreciated, we cannot doubt; and, that the objects contemplated by the publication of this work, will be more efficiently secured, is certain. The increase of space will allow of a more continuous production of important articles; the communications of correspondents will be more promptly attended to; and, in addition to the continuation of the system, by the present editor, there will be a regular series of articles tending to correct present errors in the science, and explaining principles, upon which Phrenology may be based with equal claim to being an exact science, as any other subject, which equally admits of demonstration. Upon this certainty alone, must rest the practical applications of Phrenology to the useful purposes of life. A variety of occupations have prevented the present editor supplying adequately this portion of the matter. Reviews of works, too, have been neglected; and occasional typical inaccuracies have appeared, betokening a want of care. In spite of these drawbacks, the Journal may now be said to have justified the attempt made by its publication; and, Phrenology now, in addition to quarterly publications, support a weekly periodical, solely devoted to it, and matters in immediate connexion with mental science. Of what other science can the like be said? Is not this abundant proof of the increasing interest taken in the subject? After having so long, and to this point of success, reared, however imperfectly, our work, it is not with feelings of a somewhat excited "love of pets,"—for to us this Journal *has*, *is*, and *will be* a "Pet."—That we announce the transference of the editorial duties to another—the conviction that they will be better and more carefully performed—is the only motive which could induce us so to act. The gentlemen who has undertaken the task, will devote his whole energies to perfecting the work. We need not say a word in commendation, when we mention Mr. L. Burke, as the future Editor of the Journal; his name will be a guarantee for the interesting subjects, which will form the matter of the leading articles; while, at the same time, the pages of this Journal, will be as heretofore, open equally to the promulgation of opposite opinions, as to the views of the Editor himself.

'The People's Phrenological Journal' will maintain its neutral independent position, never descending to become the organs of—must we say it?—sectarian views of phrenology? We shall leave to others the task of maintaining individual, and party views; our study will be to give a fair hearing to all views, and to endeavour to extract from all, whatever truth they may contain.

The advantages rssulting from a weekly publication of opinions, experiments, and phrenological intelligence generally, are so obvious that we need hardly allude to the subject. We shall merely observe, that we shall fully avail ourselves of the altered circumstances of the Journal, to render it in these respects as interesting and useful as possible. And, we shall be glad if such of our correspondents as may be engaged in delivering lectures, will furnish us with accounts of their proceedings. A portion of the time which has hitherto been devoted to editorial duties, will still be given to the preparation of original articles, as well as to the continuance of our "System of Phrenology," so that the change in the Journal will be altogether an accession of strength. And, now we must bid farewell to our friends and readers, in our editorial capacity. We do so with feelings of great pleasure at the contemplation of past favours and success, and with the liveliest anticipations of the increased usefulness of the Journal: but, at the same time, we do so with the regret which is inseparable from the parting with so many agreeable associations.

CASES AND FACTS.

Case of John Williams, executed at Shrewsbury, on Saturday, April 2, 1842, for the wilful murder of Emma Evans, at Chirk, near Oswestry, Salop. By Mr. W. R. Lowe, of Wolverhampton.

On a recent occasion, when at Ironbridge, Shropshire, a modeller from the Coalport China Works in that neighbourhood, informed me that he had attended the execution of the above named culprit, and, by permission of the sheriff, had taken a cast of the head after death, for the perfect accuracy of which, he could confidentially vouch. I obtained the cast, and perhaps the following observations respecting it, may not be deemed unsuitable to the pages of the "Phrenological Journal;" for, although a sufficient number of murderers' developments has been already published, to convince every one not wilfully blind, that their heads differ materially in shape from those of virtuous and superior persons,—yet the phrenologist cannot be provided with too ample an array of well authenticated facts, nor can he bestow too much attention on all strongly marked cases, where there is an opportunity of comparing

the indications of cerebral organization with actual manifestations.

In taking a first glance at the cast of Williams, the phrenologist cannot fail to observe, that it is one of that shape so common among atrocious criminals, as to have received the appellation of "the criminal type of head." The head was in itself very large, (the circumference of the cast over individuality, acquisitiveness, and philoprogenitiveness, being 24 1-8th inches,) consequently, great power must have been associated with it: but, of course, the nature of this power,—whether it related to the animal, moral, or intellectual features of the character,—would depend upon the relative development of the three regions of the brain in which these organs are situated. And, in noticing these regions of the head, the phrenologist finds, that that occupied by the intellectual, particularly the reflective organs, is very feebly developed, and the coronal, or moral region, miserably raised, while that of the animal propensities is absolutely enormous. In the writer's private collection of casts, there are about a dozen of murderers, but none of them shew so excessive an animal development as that of Williams. The cast of Hare very closely resembles it, not only in general configuration, but in the calliper measurements of many of the organs; that of Williams is, however the worse of the two, the animal region being in greater preponderance than even in the cast of Hare. From this general outline, the phrenologist would at once infer, that the tastes and character of the individual were of the lowest and most depraved description,—that he was the slave of his animal passions, and alike insensible to the pleasures of intelligence and morality. The largest organs exhibited by the cast, are combativeness, destructiveness, secretiveness, and acquisitiveness, (the last three of which are absolutely enormous,) with self-esteem and firmness also large; it would follow then, from this development, coupled with a deficient moral region, that his natural disposition would be quarrelsome, cruel, cunning, and prone to theft. Conscientiousness being small, there would not be that nice sense of right and wrong which would be requisite to keep his immense acquisitiveness within proper limits; benevolence being poorly developed, there would not be that repugnance to an act of violence which alone could controul so enormous a destructiveness; and firmness and secretiveness being also large, with cautiousness by no means wanting, there would be cautious cunning enough to plot a scheme which would pander to the cravings of acquisitiveness, with firmness enough to carry it out, and too little benevolence to cause the heart to fail, though bloodshed might be required.

There is no deficiency of veneration, but hope is small, and (as in most depraved criminals) ideality and wonder are both wanting; a large development of these organs giving a refinement and polish to the character, such as is inconsistent with systematic familarity with infamy and vice. Among the intellectual organs, none can be called large, except individuality and locality (*and perhaps order*); the rest are all moderate or small, and the reflective organs exceedingly deficient; from this, therefore, the phrenologist would say, that the head was that of a weak, or uncultivated man. Let us now apply these inferences to his real character, as unfolded by the circumstances of the crime for which his life was forfeited, and by the confession of the wretched criminal himself.

It appears, that Williams was a very ignorant man, following the business of a horse-breaker, and that his companions were uniformly of the lowest and most depraved character; that he was habitually drunken, and habitually violent, especially when under the influence of drink; that the crime for which he suffered death, was the last of a series of offences; and that, though only twenty-two years old, he had been at least twice previously in gaol; thus shewing, that the phrenological indications respecting his excessive animal endowment, and the deficiency of the moral and intellectual regions, are perfectly correct.

The murder for which he suffered, was cold-blooded, unprovoked, and premeditated; a desire (incited, in the first instance, by a companion as bad, or worse than himself, but too readily acquiesced in by Williams,) to possess the purse of a poor old woman keeping a village shop, being the only motive; they at the same time having fully determined not to stop short of murder, should that be deemed requisite for the accomplishment of their plan. On this subject, however, let the culprit speak for himself. In the confession made on the day prior to his execution, he says,—"Slawson, (his companion) had been at Bronygarth one day, after he heard this old woman lived by herself, on purpose to see what he could spy. He said,—'I saw the old woman's purse.' I made the agreement with him to go there. Slawson said,—'I thought to have taken another lad with me if I had not seen you.' I was asking him whether he thought one could get into the house, because Slawson said the other lad had some false keys. *We had agreed to take away her life, while we were together in the stable hay-loft at the Lodge.* I had, before this agreement was made, expressed a hope, that after waiting so long, we should not be deceived, and enquired whether he (Slawson) was sure the old woman had no one in the house with her. Slawson in reply observed, that she was quite alone, and that if I would be of the same mind with him, we should be certain of it (meaning her money). I did not wish to go towards the house until about the middle of the night, but Slawson said we had better go about dusk; as the place was not much frequented, the door would then be open or unlocked, and we should be sure of getting into the house. I was to lay hold of her while he (Slawson) was to go to the counter where he had seen her purse, and if he could not find it, he was to come and search her pockets while I held her; and if not found there, we were to settle (that is, murder) the old bitch, as he expressed it. The door was shut, but not bolted. I knocked at the door, and she came and opened it. I said, 'Have you got tobacco?' She said, 'Yes.' I said, 'Please to give me an ounce, or half-an-ounce,' I forget which. She then turned towards the kitchen. I went in after her; Slawson was close at my back. I put my hands upon her mouth; she began to shout as well as she could. Slawson began to rummage for her pocket. He could not find it. We threw her down between us. Slawson gave her the first kick on the head. I knocked her once or twice on the head afterwards, and cut her throat as she lay on her side, with her face from me. Slawson did not see me cut her throat. He, at the time I did this, went towards the door, thinking he heard some one coming. *We both made the bargain to murder her, if we could not rob her without.* Slawson, though he may not have seen me using the knife, knew very well what I was doing, as he was not three yards from me at the time. After

this I said, 'Come here, for I have settled (that is murdered) her.' 'Then,' said he, 'we will have a fair rummage.'"

This statement of the coolly-made arrangements, and brutal execution of their plan, is horrible indeed; but it agrees perfectly with Williams' immense development of destructiveness, secretiveness, acquisitiveness, and firmness. Another incident, taken also from his own confession, will shew still further to what an extent of crime he was impelled by the cravings of his acquisitiveness, which his small development of conscientiousness, coupled with the want of a religious education, was totally unable to control. "The Saturday after the honey-fair at Wrexham," (he goes on to say,) "two or three years ago, I and two or three companions were out together, and about the middle of the night we found Thomas Jones, an old man, lying on the steps of Highgate public-house, fast asleep; I went up to him, and picked his pocket of a purse containing thirty-six sovereigns and a-half, and made off as fast as we could. I did not take either his hat, or the silver he lost. We divided the money among us in equal shares. As to the case I was in Ruthin gaol for, as to robbing Henry Jones, I have no recollection about the particulars, I was so drunk. I remember having a row with some one."

According to phrenology, amativeness is also very large; and to the abuse of this propensity he attributes, in a great measure, the end to which he came. He says,—"I attribute my sad end to beginning with sabbath-breaking, and playing at pitch-and-toss on Sundays, and frequenting public-houses, which caused me to lose my work; and then I got bad companions, particularly bad women, and did anything I could to get money to go to the public-house."

Among the moral organs it has been seen, that hope, wonder, and ideality, are, besides conscientiousness, all small: respecting the last mentioned organ, nothing more need be said to shew the accordance between the development and the real character; and the truth of the phrenological indications relative to ideality and wonder, will be equally apparent from the general tenor of his life and pursuits. We know nothing respecting his hope until after his trial and sentence, then, however, unlike M'Innes and some other criminals, who have almost to the last moment indulged in expectations of a reprieve, Williams (notwithstanding the fact, that his companion in crime, and the original instigator to the deed, had met with a more lenient sentence, in consequence of the anomalies of our criminal law) appears immediately to have prepared himself for the worst, and become resigned to his fate, never expressing even a hope that he might escape that penalty which the law has attached to his offence. Veneration, however, is decidedly full; being better developed than any other organ in the moral region, except firmness, which has been already noticed. But though veneration is by no means deficient, yet, from the want of a religious education, and the immense preponderance of the animal region, it could not be expected to produce a great effect upon the character, particularly when under the influence of such unfavourable circumstances as those with which Williams was surrounded, from the very nature of his occupation, and the depraved companions with whom he generally associated. His veneration was, however, shewn by the strict observance of his religious duties, as well as his general demeanour since his trial and sentence, and is strikingly apparent in the last words which the wretched culprit uttered. They were as follows:—"When I was brought into this gaol, I knew not how to pray, nor did I understand anything about a Saviour; neither had I been in any place of worship for years before, except in the chapel at Ruthin gaol, where I also read the bible; but while I was in the chapel, and reading the bible, my thoughts were occupied about some roguishness or wickedness, so that I derived no benefit from either. But soon after I was brought here, I heard a sermon about the prodigal son: and what was then said, made a deep impression upon my mind, so that my heart melted within me, and I burst into tears. I thought the observations then made were so applicable to myself, that I trusted the door of mercy was opened, and that I might obtain an entrance thereto, through the merits of Jesus Christ. As soon as the service was over, I knelt down to pray and felt myself much relieved in my mind afterwards. From that time, I gave up my thoughts to reading my bible with care and attention, constantly meditating upon some part or other of it, as I was directed by the chaplain."

INSTINCT AND UNDERSTANDING.

Have they particular Organs?

DR. GALL.

The brute acts from instinct, man from understanding,—such is the language of philosophers. In the former, say they, instinct supplies the place of intelligence, which is peculiar to man. But do they act solely from instinct? are they destitute of intelligence? Is man exempt from all instinctive impulses, and beyond the influence of instinct?

We have only to obtain a precise idea of instinct, and of understanding or intellect, and the truth will spontaneously present itself to our minds. Instinct is a sentiment, an inward movement, independent of reflection and volition, an impulse that impels a living being to certain actions, without its having a distinct idea of the means or end. I now ask, if instinct is a universal power, that explains all the actions of brutes, or whether it varies as much as the fundamental qualities and faculties, and produces only the manifestation of these qualities and faculties? If instinct be a universal power that explains all the actions of brutes, how is it connected with organization? Has it a proper organ? If instinct were a universal power, every animal would do precisely like the rest, and no one would be unprovided with it; the species that makes a web, or constructs hexagonal cells for the reception of its honey, would also sing, or manifest attachment to its master. The spider by means of its web, preys upon flies; the working-bee constructs cells, but kills no flies for food; it tends the young, but has no connexion with the males. Many male animals perform their sexual duties, but take no care of the offspring. The male and female cuckoo, both, abandon the care of rearing their young to other birds, though impelled to intercourse by a very ardent instinct. The beaver constructs its cabin, but neither sings nor hunts; the dog hunts, but does not build; the speckled magpie sings, builds, and hunts; the quail prefers concu-

binage to marriage, but tends its young, and migrates; the partridge marries, and takes care of its young, but does not migrate; the wolf, fox, roe-buck, and rabbit, live in the marriage state, and both male and female concur in tending the young; the dog, stag, and hare, use the first female that comes along, and know nothing of their young. The ferocious wolf, and the cunning, timid hare, make no burrows, like the courageous rabbit and crafty fox. The rabbits live in a kind of republic, and place sentinels, but not so do the fox and hare. How can these instincts exist in one species of animals, and not in another? How can they be so differently combined?

If instinct were a single, general power, not only ought the instincts to be manifested all at once, but also in the same degree. The truth is, however, that while certain instincts act with great force in the young animal, they are completely inactive in others; certain instincts act at one season, others, at another season. There is one season for propagation, and another, for emigration; one, for living alone, and another, for assembling in flocks, or collecting provisions. And how are we, on the supposition of a general instinct, to explain why the different instincts, not only exist separately, in different species, but are, many of them, even contradictory? It is wrong to consider instinct a general power, and explain by it, all the actions of animals, however opposite they may be; and consequently, it is absolutely impossible to find a single, general organ of instinct, and accordingly the efforts made to find it, have been fruitless. Such expressions serve only to convey the appearance of knowledge, to get rid of all difficulties by means of an *occult faculty*, and to dispense with all laborious research.

Are there as many instincts as there are fundamental powers, and does the term *instinct* merely designate the activity of these same fundamendal powers? Propagation, love of offspring, friendship, and attachment, marriage or celibacy, the social or solitary state, self-defence or love of fighting, preference of animal or vegetable food, providence for the future, circumspection and the precaution of placing sentinels, the choice of a fixed place of abode, emigration, singing, construction, &c., are derived from as many fundamental qualities, or primitive dispositions, and all become instincts from the moment, when, in consequence of their activity, they produce in the animal a desire, a want, an internal impulse, under the influence of which, it is impelled to act. The term *instinct*, therefore, applies to all the fundamental powers, and the instinct must have as many organs as there are fundamental powers. This explains very naturally, how an animal may be endowed with one instinct, and be destitute of another. In this sense, it may be said, that all animals act from instinct, though their acts are very different, and even opposite.

Let us now examine whether, in the manifestation of their fundamental powers, animals always obey a blind impulse? whether they act exclusively from impulse, or, are conscious of their propensities and faculties? whether they modify their instinct by a clear idea of the means or end to be used? in other words, must they be considered to possess *intelligence, understanding?* If animals acted only from a blind instinct, their manner of acting would be always uniform. Experience and external influences would never be able to make them deviate, one hair's breadth, from their ordinary routine; their actions and the order of their occurrence, might be submitted to calculation, like the course of a machine, (which, in fact, is the common doctrine;) but experience teaches a very different lesson. At the very moment the wolf scents the flock enclosed in the fold, the thought of the shepherd and the dog comes to his recollection, and counterbalances the present impression which he receives from the sheep. He measures the height of the fold, compares it with his strength, judges of the difficulty of leaping over it with his prey, and concludes the attempt would be useless, or dangerous.

Yet, from the midst of the flock, when scattered over the field, he will seize a sheep, before the eyes of the shepherd, particularly if the nearness of the woods affords a chance of concealment. He undermines the park or sheep-fold, when he can find no other means of penetrating it. He needs but little experience to learn that man is his enemy, and that he must fear his snares. Thus, he is always on his guard. The older he is, and the more dangers he has encountered, the more distrustful he becomes. Wolves will hunt in packs, and the mutual aid they afford, renders the chase easier and surer. If a flock is to be attacked, a female goes and shows herself to the dog, which she leads away in pursuit of her, while the male leaps over the fold and carries off a sheep which the dog is unable to protect. In pursuing a deer, the duty is divided according to the strength. The male watches and attacks the animal, chases and puts it out of breath, when the female, which is placed somewhere ahead, renews the chase with fresh strength, and in a little time renders the contest very unequal. It is easy to entrap a young inexperienced fox, but if he has learned the ways of man, the same means will be useless. No bait can then induce reynard to brave the danger, which he discovers or suspects. He scents the iron in the trap, and and this sensation, already terrible to him, predominates over every other impression. If he perceives that snares are multiplying around him, he quits the country for a safer one. Sometimes even, emboldened by gradual and repeated approaches, and guided by his smell, he will find means, safely to himself, of stealing the bait from the trap. Man, with all his intelligence, needs a great deal of experience, not to be baffled by the prudence and cunning of the fox.

When the stag has been often disturbed in his retreat he conceals himself by an artifice, which can only be the fruit of nice view and deep reflection. He frequently will change his thicket so as to accommodate his location to the wind, in order that he may be aware of whatever may

menace him from without. Frequently, instead of confidently returning and going straight to his lair, he will do so only in appearance; and enters the wood, comes out, goes away, and returns upon his track, repeatedly. Without any cause of present disturbance, he uses the same artifices, that he would use to escape from the pursuit of dogs, if he perceived himself chased. I have elsewhere mentioned the means, made use of by stags and hares, to elude the pursuit of the hunters and dogs. Every hunter also knows how easy it is to surprise these creatures in countries where they are not ordinarily disturbed; but the moment they have learned from experience, the dangers that threaten them, the hunter finds it necessary to multiply and vary his means.

We have daily opportunities of seeing the difference between a trained and an untrained horse, and the changes which education effects in the manners of dogs. Whoever has, in the slightest degree, observed animals, must concede to them a certain degree of perfectibility, of which I have mentioned a great number of examples in this work. It cannot be denied, that they remember past facts, and that their conduct is regulated in reference to them; that they compare, reflect, and judge; and that in emergencies they take measures well adapted to the circumstances. All this cannot be the impulse of a blind instinct,—it must be admitted, that, to a certain extent, they are endowed with understanding. But as this understanding is only the faculty of modifying the manifestation of their natural instincts, according to accidental circumstances, it follows, that there is a portion of understanding peculiar to each species, and in virtue of this law, each species remains confined to the circle in which nature originally enclosed it. Still, it is established that animasl exercise their faculties with more or less intelligence, or understanding. Now let us inquire whether man also, acts from instinctive impulses, or exclusively obeys the dictates of reason? Is he the author of his propensities, or are they as involuntary in him, as in the brute?

I do not speak of those automatic movements that some authors confound with instinct, and which both man and brute do unconsciously, and without any possible premeditation. For instance, we recoil suddenly from the sight of a danger, and in falling, we stretch out our arms, either to come on our hands, or to preserve our equilibrium. I here speak of instinctive propensities,—true instincts.

CORRESPONDENCE.

To the Editor of the People's Phrenological Journal.

Sir,—Repeatedly has this process been used by ante-phrenologists, as an unsurmountable obstacle to a noble and truth-founded philosophy. It is evidently one of the few difficulties of the science, and, therefore, every fact ought to be carefully investigated and noted; so that, when a number sufficiently large to deserve attention have been collected, we might attempt to generalize, and draw inferences from them, which would greatly tend to the elucidation of the subject.

The skull consists of two plates of bone, separated by the cancelli, or hard sponge-like formation found in the middle of all bones; thus forming an external and internal surface—as the brain moulds the internal surface, the external plate is moulded accordingly. But the frontal sinus seems a conception, some being thinner, and others thicker; thus establishing a variation which we cannot, by looking at the external appearance of the head, decide upon. I have paid some attention to this subject of late, and the following are the conclusions drawn from the facts I have observed.

That in some adult skulls, the *frontal sinus* is not closed: this I have remarked to be the case to a greater extent in the cranium of females than in males. I have not been able to discover, in those cases I have observed, that it in the least degree affects the full manifestations of the intellectual faculties. This want of union is by no means a rare circumstance, and seem to bear a proportion of one to thirty. Dr. Leach, who examined the immense assemblage of craniums in the catacombs of Paris, calculated, that the proportion in that collection was as one to eleven: whether this want of union affects the functions of the cerebrum, is a subject worthy of careful consideration. In those cases where the sinus is not obliterated, I have observed the internal process to be smaller; the length, also, of the *frontal sinus*, varies in different skulls. In some, it only extends to individuality and eventuality; while, in others, it extends to comparison and benevolence. This, then, is the great anti-phrenological argument—which, in fact, is no argument at all! for no part or organ of the cerebrum resides under this process. The frontal sinus forms a boney projection for the attachment of the falx cerebri, which divides the cerebrum into two hemispheres; so that, properly speaking, no organ can be covered by this sinus. One fact which tends to substantiate this opinion is, that the organs of individuality, eventuality, comparison, benevolence, and all those in a line with this process of the dura mater, are excited to a greater extent by the aid of mesmerism, when the operator points or places his fingers on the *sides*, and not in the middle of the falx cerebri. The brain can be excited to a certain degree, by placing the finger in the centre of the anterior part of the skull, marked as the localities of individuality, eventuality, &c.; because those particular faculties are nearest to the mesmeric influence. But I have invariably remarked a finer manifestation, when the fingers have been placed on the sides.

By inserting these few remarks in your valuable journal, you would oblige, F. SUMNER.

To the Editor of the People's Phrenological Journal.

Birmingham, October 24, 1843.

SIR,—I perceive by your remarks on my let-

ter dated October 5, that you have misconstrued my meaning concerning Mr. Atkinson's discoveries. I am made to say, that I have tried the effect of exciting the parts indicated by Mr. Atkinson as the seat of these organs, that is *muscular action*, *sense*, *power*, &c., on my own patients, and the very sensitive ones of Mr. Spencer Hall, and nothing confirmative of Mr. Atkinson's views has resulted. Now I have never made any such assertion. I merely remarked, that I had witnessed all Mr. Hall's beautifnl experiments in private, but that I had seen nothing at all confirming the views of Mr. Atkinson. Mr. Atkinson believes, that many of the effects brought out by Mr. Hall in *locality*, and about the eyebrow, are merely muscular notions, and not manifestations of distinct organs, such as *aerostation*, *riding*, *climbing*, *velocity*, &c.; and that others are produced by combining several together. This I take to be Mr. Atkinson's view of the matter. Now, as Mr. Atkinson has never seen any of Mr. Hall's experiments, correct ideas of them must be very limited. I have produced some of them myself with the finger only; and when I have an opportunity of trying Mr. Hall's method, that is, with the finger-nail, or the point of a pencil-case, I am in hopes of making further progress. I believe Mr. Hall has not exaggerated anything. *In fact, he produces more than he has published*; and that he will ultimately prove the truth of what he started with, "That there is not a species of thought, feeling, or action, which is not the manifestation of a distinct organ." I have seen him vary shapes in the organ of *form*, colours with the organ of *colour*, and tones with the organ of *tune*; and these effects were produced by minute division. That Mr. Atkinson has discovered new functions in the lesser brain, through an extraordinary lucid somnambulist, it would be folly to deny, and I hope every friend to the science will assist him in proving so important a discovery. As the question has been frequently asked, "can a single instance be pointed out, of a scientific or physiological fact having been made known to the world, through the revelations of a somnambulist?" I cannot help feeling a little surprise at Mr. Atkinson's deficiency in the knowledge of the situation of many new organs so well known to other magnetisers, when, according to his paper, he has had such an opportunity as no other person ever had of investigating it. This patient excited the organs by touching himself, and Mr. Atkinson leading the thoughts "from love to hate, good to evil, joy to sorrow—from excited passion to quiet thoughts, &c.;" surely the chance was not lost of leading the thoughts, so as to have satisfied him that such organs do exist. I have no doubt Mr. Atkinson could satisfactorily explain these matters; and I hope, at some convenient opportunity, he will favour you with a line on the subject.

There is another point, Mr. Editor, I would call your attention to. You say I was prepared for the manifestations of inhabitiveness, from touching a particular part, and the effect follows. Now I was prepared for nothing of the kind. I am quite positive that I have never produced a manifestation, nor have I seen one produced by any other person, through the mind of the operator whilst exciting the brain. I am aware that there are well authenticated cases of persons having been able to tell the thoughts of others, but I have never seen or read of a case *where the manifestations have come out exactly according with the thoughts of the operator.* The effects have taken place by touching and pointing, and all the new organs I am acquainted with, with one exception, have been brought out by accident. For example,—*despair* on the outside of *hope*, *suspicion* near *benevolence*, *grief* above *individuality*, *fear* at the back of *caution*, *pity* below *benevolence*, equi-distant from *firmness* and *pity*, *adoration* near *humility*, *locomotion* in *locality*, *love of pets* under *philoprogenitiveness*, &c. And as Dr. Elliotson states in the last number of the *Zoist*, that he has never been able, to excite the brain by pointing with any thing else but living flesh, I would state, that I have produced the effect by pointing with a glass tube, six inches long, and half-an-inch diameter, at a *greater* distance than with the finger. I thought this might be the effect of temperature, but as Dr. Elliotson has made experiments proving the contrary, we must wait patiently for a correct explanation. I hope Mr. Jones, and others that are taking great interest in these matters, will favour you with an account of their experiments, tending to shew the proper situations of the organs of *inhabitiveness* and *concentrativeness*, as you seem to doubt what I have stated to be correct. I have given it you as I have observed it myself, and I think that before long you will be convinced, that the spot on your new chart marked X, is the true situation of *inhabitiveness*, and the one above *concentrativeness*.

I perceive there is a mistake in the word *mending* clothes in a former letter of mine; it should have been printed, *maiding* clothes. I meant, the female was in the act of beating clothes with the wooden instrument called a maid in the country.

I am, Sir,

Your's respectfully,

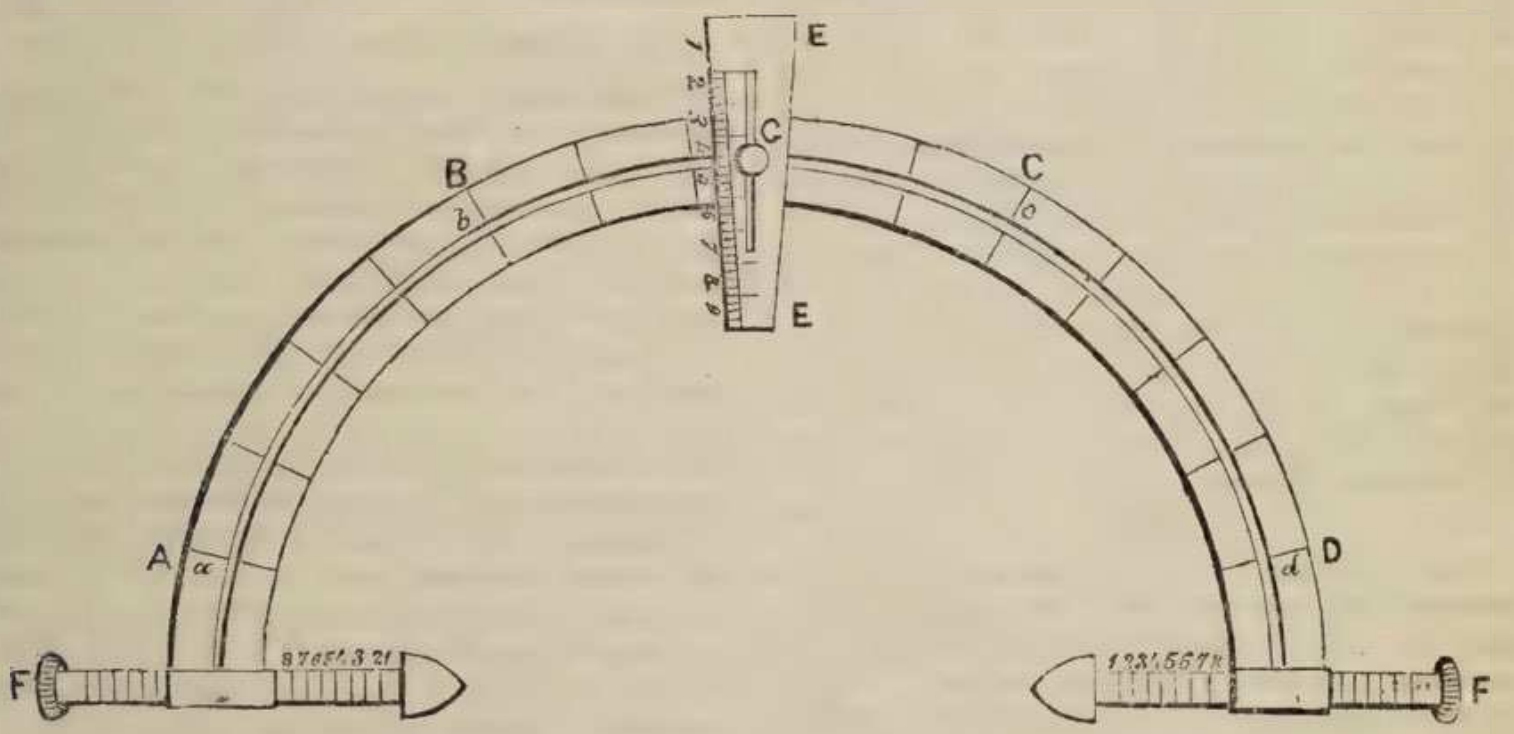
CHARLES PEMBROOK.

[Although we were wrong in supposing Mr. Pembrook had tried the experiments on his own patients, the facts remain the same. Mr. Hall, it appears certain, has been unable to produce what we may call Mr. Atkinson's manifestations; to what must be attributed, that certain portions of the brain, being mesmerically excited in different patients, different results follow. The feelings mentioned of humility, piety, &c., above, we have seen called into action, by exciting quite different parts of the head to those stated by Mr. Pembrook as being the seat of the organs. We hope soon to be able to decide upon the seat of the organ of inhabitiveness. Has Mr. Pembrook made any observation upon the region of the brain marked by the Americans as the organs of suavity and human nature, between comparison and benevolence. ?]—ED.

To the Editor of the People's Phrenological Journal.

Liverpool, July 12th, 1843.

Mr. Editor, Sir,—I have been induced to trouble you with the following communication in consequence of a letter from Mr. Prideux, which appeared in the last number of the "Zoist," on the subject of taking developments correctly,—a thing most desirable in itself, and much needed in phrenological science. Having strong doubts in my own mind as to the correctness of that method of taking developments, I have hitherto refrained from submitting to public notice the following invention, which is now of some three years' standing. But seeing that so talented a phrenologist, as Mr. Prideux, should approve of this particular method, and, as I cannot but flatter myself that that gentlemen, on mature consideration, will prefer the use of this instrument to either callipers, or any craniometer, hitherto offered to the public, for precision and despatch, I deem it quite unnecessary that I should dilate, to any extent, on its superior claims to public attention, believing, as I do, that after due attention, its advantages, over all other instruments, will be readily seen and appreciated by all who have devoted some attention to the subject. I shall, therefore, directly proceed to a description of the instrument itself, which will be further explained by the drawing. The instrument will chiefly consist of a semicircular piece of brass, of about sixteen inches in diameter. At the two ends of the semicircle, or in a line with the radii, will be two pivots, with enlarged rounded ends, to enter the meatus, or opening of the ear, which will, also, be graduated for the proper adjustment of the instrument over the centre of the head. On the circular portion of the instrument, (which will be about two inches broad,) there will be a flat slide, capable of a two-fold motion; one to correspond with the circular part of the instrument, the other, to and from the centre; so that by this two-fold motion, when the instrument is properly adjusted on the head, (which is done by inserting the two pivots at the radii, into the opening of the ears,—seeing, at the same time, that each of the pivots indicate the same number of degrees on each side,) the flat side can thus be brought over every spot on the surface of the brain, or rather cranium, and the degrees marked on the slide will show the distance from the centre, in inches and parts of an inch. To convey a more correct idea of the instrument itself, accompanying this I have sent you a drawing, with explanations, which will convey more information than the best typographical description could possibly do.



EXPLANATIONS.

A B C D,—The semicircular portion of the instrument.

E E,—The flat slide, with a two-fold motion, viz. to and from the centre, and along the grove, *a b c d.*

F F,—The two spindles, or pivots, to be fixed in the opening of the ear, with degrees for proper adjustment.

G,—A nut in the centre of the flat slide, by means of which the slide is attached to the semicircle.

a b c d.—A groove, or curved slit, along which the flat slide moves, so as to come over any part of the head.

N.B—The degrees, or lines, drawn towards the centre, on the semicircle, are merely guides to hold the slide directed towards the centre point.

A little reflection on the construction and capabilities of this instrument will, I humbly conceive, convince any one of its superior merits for taking sections of the head, in any direction, whether horizontal, vertical, or longitudinal.

N.B.—This instrument will require the addition of a graduated scale, and pair of compasses. The manner of using it will be first to adjust it properly on the head, with the two pivots F F; then bring the flat slide to touch the head, and that will give you the height of that part from the centre, in inches and parts of an inch; then move the semicircle backwards, or forwards, half an inch, or an inch, and, as before, bring the slide down, and observe the degree on the lower or inner edge of the instrument, and you have the height as before. This you repeat, until you have gone the whole length of the intended line. As these measurements are being made, you mark them on paper, according to a graduated scale, which may be made so many to the inch. Should you favor me by inserting this in your useful Journal, and further information be required, it will afford me the greatest pleasure in furnishing the solicited information.

Your's, very respectfully, R. J.

ON THE LAWS OF THE VEGETATIVE FUNCTIONS.

(*Continued from page* 465.)

In virtue of this quality, it admits also of being changed or renewed. Its elasticity in propogating its vibrations, assists the sense of hearing. Its weight compresses the fluid and solid parts of our organization. Moreover, as the temperature of the atmosphere is commonly below that of our body, the air receives the superfluity of caloric. Generally, however, we are obliged to guard against the disagreeable sensations of cold, caused by the too great privation of caloric.

The constituent parts of the atmosphere, are extremely important to the body. Its oxygen and caloric are essential to the sustenance of life. Its azote, hydrogen, carbonic acid gas, water, electric fluid, and the various exhalations of plants and animals, have a great influence on the functions of organized bodies. Certain conditions of the atmosphere, cause plants of different kinds to perish. Some winds and conditions of weather, produce epidemic diseases among animals and mankind. In some persons, the digestive powers are disturbed at the approach of a storm. Persons whose limbs have been injured by wounds, can foretell the changes of the weather by the pains they feel. Nervous and delicate constitutions perceive the slightest difference in the state of the atmosphere. Many of them know by their bodlly sensations, whether the wind blows from the north, east, or west.

New-born children, according to their innate temperaments, are more or less benefited or disturbed by the condition of the atmosphere. Some constitutions require a dry, and others a moist air. It is, however, a general rule, that it should be pure, and not impregnated with noxious exhalations.

Light.

The influence of light is also necessary to the development and health of organized bodies in general. It changes the colour of plants and animals, and the complexion of man. Plants kept in darkness, grow pale and yellow. Worms and insects confined to dark places, remain white. Those who spend their lives in their closets, have a pale and yellowish complexion. The whole organization, being deprived of light, grows weak and fat. It is affected with scurvy, or putrid complaints, and the liver enlarges. Hence dark habitations, narrow streets, high houses, little windows, and whatever shuts out light from dwelling-places, is unwholesome.

Light awakes us from sleep; it excites all functions of the body, particularly those of the skin. Its sudden impression excites sternutation. Too much light produces head-ache, inflammation of the eyes, of the skin, of the throat, and of the brain; hence, its regulation is of great importance.

The eyes of new-born children should not be exposed to a strong light at once; and when they begin to see, they ought to be placed so that the light is before them, since they always direct their eyes towards it, and may acquire an irregular look, the eyeballs being turned too much upwards or sidewards.

Cleanliness.

The skin having a great influence on the preservation of health by its absorption and excretion, its pores must be kept open by washing the body, and by changing the swaddling-clothes and linen whenever they are unclean. According to the condition of the skin, it may be washed with lukewarm water only; or with watar and wine to strengthen it; or rubbed over with some oily substance if it be dry and rough.

Some parts, such as the folds of the neck, behind the ears, the interior of the legs, &c., which are liable to be inflamed, deserve particular attention. They may be washed with a solution of alum, or powdered with *pulvis lycopodii*, or besmeared with cacao-butter, oil, or any other pure greasy substance. I have already mentioned, that children should be accustomed by degrees to a lower temperature: hence, the water or the bath employed as the means of cleanliness, must gradually be used colder and colder. The body like the face, might be exposed by degrees to the atmosphere.

Sleep, Watching, Rest, and Bodily Exercise.

Before birth, children seem to sleep almost continually. After birth, the younger the infant, the more sleep it requires. Children then should never be awakened, and be allowed to sleep as long as they please. It is, however, wrong to employ soporiferous means to produce sleep. On the other hand, they may be soon accustomed to awake and to fall asleep at a certain hour, and this habit is useful in various respects.

The free exercise of their limbs is very advantageous to them. No part of the body ought to be pressed. It was an absurd custom to tie the tender creatures, and to impede all their motions. It is particularly necessary to attend to the head, and let it not fall backward, since the nerves of the spinal cord may suffer from pressure, on account of the cartilaginous state of the vertebral processes.

We ought not to be uneasy when children cry a little. By crying, the lungs are distended and strengthened, the eyes and nostrils are cleaned, and the circulation of the blood is promoted, It is imprudent to lift up children by one part only, such as by one hand or by one arm, luxations being easily the result of this practice. It is also wrong to place delicate and fat children too early on their legs, since curvations of the spine and hip bones may be thereby produced. Moreover, the thorax and shoulders are often injured by leading-strings, which, in consequence, ought to be abolished. It is true, that many children are strong enough to resist, but delicate ones must frequently suffer by them. Too violent shaking may injure the stomach and brain, and produce vomiting, principally at the moment when the stomach is full. Bodily exercise is of great influence, but it is to be directed with caution.

PERIOD II.

From the age of two years to that of seven, or childhood.

Before I consider the particularities of this period, it will be interesting to advert to a few circumstances with respect to dentition. At first, the natural food of children is liquid; but about the seventh month, instruments which are fit to assist the digestion of solid aliments, viz. the teeth, appear. The development of these organs is often the cause of various complaints. The saliva is generally secreted copiously, frequent sneezing occurs, the gums grow red and hot, sometimes they are swollen, one or both cheeks are red; the child carries his hands, and every thing he holds, into his mouth, and presses the gums against it. At the end, white spots are seen where the teeth appear. Commonly the two middle incisors of the lower jaw first cut through the substance of the gums. A little while after, the corresponding incisory teeth of the upper jaw show themselves, then the lateral incisors, the eye-teeth, and the lateral grinders. When the small molar teeth have come through at the age of about two years, the first dentition is complete, and the life of the child, which before was precarious, is then more secure; for it is ascertained that a third part of children dies before the age of twenty-four months

The growth of teeth, though a natural operation, causes various disorders in the vital functions of children. Diarrhœas and convulsions are the most fatal accidents attending difficult dentition. The state of the jaws alone, or, by sympathy of several other parts, sometimes of the whole body, is inflammatory. Hence the treatment of such children must be conformable. As their constitutions, however, are extremely modified, a physician ought to be intrusted with the particular care of them. The general rule is, that every kind of stimulus ought to be avoided. Tepid bathing is an excellent antiphlogistic.

It may be observed in general, that in infancy the vital motions tend particularly toward the head, and that, therefore, this part is the principal seat of the afflictions peculiar to this age.

In order to favour the cutting through of the teeth, the gums may be rubbed with sugar or bits of althea-root, moistened with honey or syrup and kept between the jaws. The nurse may also introduce her little finger, moistened with honey, between the gums of the child, to soften them, and to relieve the pains of the young creature. Sometimes little incisions are made into the gums with evident advantage. The excretions of the skin and bowels must be kept free.

To the twenty teeth of the first dentition two new grinders in each jaw are added at about the end of the fourth year. They differ from those that preceeded them in this, that they are destined to remain throughout life, whilst the primitive or milk-teeth are lost at seven years of age, in the same order in which they appeared, and are replaced by new teeth, better formed, and provided with longer and more perfect roots. Towards the ninth year two new large grinders come forth beyond the others. There are then twenty-eight teeth. Between eighteen and thirty, or sometimes still later, the *dentes sapientiæ*, two in each jaw, complete the second dentition.

Dentition, like all other acts of the living economy, is subject to endless variations. There are instances of children that have come into the world with one or two incisors, and there are often supernumerary teeth. It is difficult to say why the primitive teeth are detached and replaced by others, which have remained so long buried within the alveolar processes. Teeth of a third set have been known to be cut in very old people.

Generally speaking, teeth are not taken all the care of which their importance demands. They ought at least to be kept clean. Those who neglect this duty, offend against the first requisition of nature; and if they are punished by tooth-ache, they receive only their desert. The condition of the teeth certainly depends on the whole constitution of the body; and in many cases, the advice of a good dentist, who understands not only the operative part of his art, but also the animal economy, is to be recommended.

The teeth are in close relation with nourishment, and this deserves particular attention. The necessity of taking nutritive substances is generally known and indicated by hunger and thirst.

Nature, which has assigned to different animals their different aliments, has, in this respect, allowed to man the greatest variety. He is almost omnivorous, and he alone understands the art of cookery, by which he facilitates digestion. Yet nourishment must be modified in quantity and quality according to age, to the bodily constitution, to climate, to season, and to the manner of living.

The influence of different kinds of food on the whole constitution is evident, from the modified flesh of animals of the same species, fed on various aliments.

In children, the functions of nutrition are quicker; they die sooner of inanition than adult persons; they require more frequent feeding, and a larger quantity of food, as they not only change the matter of their body, but increase also.

As children grow stronger, they will digest substances of a heterogenous and more solid nature. In general, the more simple and plain, the better the aliments; and every food which digests is wholesome. It is, however, known, that lymphatic constitutions require nutritive and stimulating substances; that nervous temperaments suffer from stimuli, and stand in need of light and simple aliments; and that weak bowels do not bear vegetables, fruit, and paste, these aliments giving rise to worms and scrofulous diseases, Such bowels then must be strengthened by animal food, steel-water, some wine and bitters.

In cold climates animal food is necessary to man; he grows pale and languishing on vegetables. In hot countries, on the contrary, fruit and vegetables nourish sufficiently, their nature

being quite different from that of plants in northern regions. This is evident, since the spices we take to assist digestion, belong to the vegetables which grow in southern climates. A cold dry air excites the appetite, while a hot and moist atmosphere weakens the digestive organs.

The alvine and cutaneous excretions are in intimate connection with nutrition. Noxous particles, when they remain in the intestines, are absorbed and brought into the circulation. The bowels being constipated, the blood vessels are compressed, the circulation is impeded, and piles are produced. The blood is carried to the brain, and causes head-ache. Thus, the excretions must be taken into consideration and regulated. They vary in quantity and quality according to age temperament, nutrition, weather and season, Perspiration is more considerable in youth than in old age, more in hot than in cold weather, more in irritable than in inert temperaments. Children suffer from being kept too warm. Yet too sudden and too great changes of temperature produce in them, as well as in adult persons, catarrhal affections, coughing, inflamation, diarrhœas, &c.

The skin ought to be kept clean, exposed to the air, and thus rendered less sensible to external impressions. With respect to clothing, the general rule is, that no part of the body ought to be pressed. Weak organs may be supported, and the whole body defended against cold, but all the movements of the body ought to be free and easy. It is a false taste to hurt the health with a view to increase beauty.

A sedentary life is adverse to health in general, particularly to that of children. They require more bodily exercise, and more sleep than adults.

During childhood, as well as in infancy, the regulation of the vegetative functions is the most important point of education. A good and healthy organization, is the basis of all employment, and of all enjoyment. Many parents, however, aro anxious to cultivate the mind at the expense of the body.—*Spurzheim.*

TO CORRESPONDENTS.

Robert Jones' account of experiments, in his favor of the 12th inst., are most interesting,—but they vary so little, except in the words used by the patient, from so many that have already been published, that our space will not permit the inserting of details. The various manifestations of the organ of size and colour are particularly worthy of notice;—the precision required in exciting mesmerically the upper or the under part of the organ of size, for instance, must be very great; and, if the varying from large to small, be produced in different patients, by the excitement of any other than exactly the same spot, the proof of the locality of such portion of an organ is rendered very imperfect, as mentioned with regard to several other organs in our note to Mr. Pembroke's letter, in the present number of the Journal. Will Mr. R. Jones make some particular experiments upon the organ of concentrativeness and inhabitiveness, and that portion of the brain between benevolence and imitation, and comparison and causality.

A Subscriber may get the address of Dr. Engledue, at Ballieres', Regent Street, or Watson's, Paul's Alley. One edition is published at 1s; the other at 4d.

W. S. must not be surprised if he does not succeed the first, or the tenth time,—the subject may not be susceptible to his influence.

F. A.—Certainly not;—a medical man is no better qualified to judge of mesmeric phenomena, than any other man with as much general sense. The peculiar education of the one may appear advantageous, but it is more than compensated by the prejudices, he cannot be expected to be free from.

A. Frederics.—A good phrenologist, other things being equal, would be the better actor. If generally studied, it would give a higher character to theatrical pieces,—but we doubt if anything can make high-price theatres popular again—they have lost their charm, which much depended on the ignorance of the people. It is the same with the pulpit,—the printing press has ruined both.

Clara must he content; if she has but little talent for music, she may be able to excel in something else. That she has a deficient organization in this particular, proves that it was not intended that she should be great in that science.

Willis.—The best course to pursue will be, by diet and exercise, to reduce the animal energy,—at the same time directing the studies, so as to interest as well as excite the sentiments.

A Teacher.—Children under ten years should not study more than four hours a day,—and that at four different periods of the day.

Fanny.—Certainly, the sooner children are taught the connection between their desires and talents, and their organization, the better for them.

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