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Director  
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THE  
PHRENOLOGICAL JOURNAL,

AND

MAGAZINE OF MORAL SCIENCE,

FOR THE YEAR 1842.

VOL. XV.

OR

**VOL. V. OF THE NEW SERIES.**

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

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

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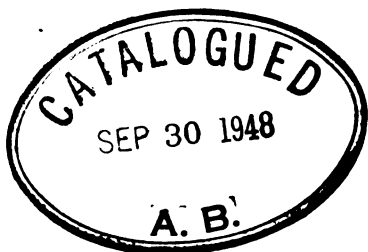
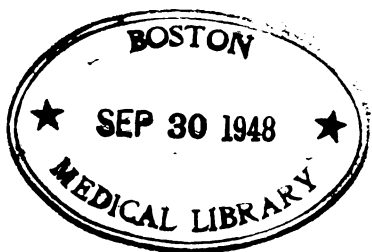
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THE  
PHRENOLOGICAL JOURNAL.

No. LXX.

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NEW SERIES.—No. XVII.

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**L. MISCELLANEOUS PAPERS.**

- I. *The Legal Protection of the Sentiments and Affections: A Lecture delivered before the Mechanics' Institute of New York.* By E. P. HURLBUT, Esq.

MAN is endowed with certain propensities which impel him to a prompt and vigorous defence of his person and his rights ; and in the absence of a superior protection, he has always the right to defend himself. Laws for the protection of humanity emanate from man's superior nature, and therefore, whenever it is possible, they ought to furnish a full measure of protection, rather than leave any man to passionate and vindictive self-defence. The most perfect of human laws, and their most rigorous administration, will, however, always leave man exposed in society to aggression, which he may properly resist by force. The law cannot always shield his person from the ruffian's attack, although it might punish the aggressor after his mischiefs are perpetrated. It cannot secure his property from theft or embezzlement, although it may inflict penalties upon the offender. So that in the best ordered society man will have occasion to draw upon his combativeness and destructiveness, when these can avail him, to *prevent* injuries to his rights. One of the legitimate offices of these instincts, is the opposing of force as the means of preventing injury. If they go farther, either in or out of society, they offend the superior sentiments. Acting under the control of the moral powers, they work for *defence*, and not for *vengeance*. Taking into view the harmonious action of man's moral and intellectual, as well as his passionate nature, and giving the control to the former, man never could have had the *right of vindictive self-redress*.

Conscientiousness was ordained, under the enlightenment

of the intellectual faculties, to determine between the accuser and the accused—between him who demanded and him who withheld right. From his very constitution, as we have seen, man must exist in society—where he can always have an appeal for justice to his impartial fellow-men. They immediately sympathize with the injured, and are impelled by their moral feelings to redress his wrongs. If in a moment of excitement he exceed the limit of defence, and take vengeance, he offends against the moral feelings of his brethren, and wounds his own superior sentiments, so that he feels the agony of remorse, after they regain the just supremacy of his mind. Self-redress, then, by way of taking vengeance upon the aggressor, is not a natural right—but a natural *wrong*; and man in society does but obey the true law of his nature when he looks to the social body for the redress of injuries. In the *prevention* of wrongs, then, the animal powers of the individual may be properly exerted, while in the *redress* of them the moral powers of the social body must have exclusive sway.

But benevolence, not less than justice, is all-pervading in human society, and dictates the benign sentiment of mercy and good will to all the sensitive creation. It disposes man to desire the prevention of offences, as it shrinks from their punishment, and looks in mercy even upon the vilest offender. It infuses a spirit of philanthropy in the legal code, tempers justice with mercy, and sheds a tear for the victim of the offended laws. It would not, nevertheless, defeat justice, but would prevent the occasion for its exercise; and, under its blessed influences, the social body is stimulated to make provision for the prevention of wrong, and to inflict punishment only as one *means of prevention*.

But such is the nature of man, that an offence to any of his rights so disturbs the serenity of his mind, and its harmonious action, and produces such a mingled excitement of both his sentiments and his passions, that unless the laws afford him redress, he will take it upon himself to obtain it, and he will oftentimes execute *vengeance* upon the offender, which is the product of Conscientiousness, Combativeness, and Destructiveness, acting in combination. For in the act of self-redress, justice often arrays herself in a ruffian garb, and uses the assassin's weapons. Vengeance comes of enraged justice; and greater wrong may be done in the passionate redress of injuries, than in the perpetration by the first offender. But this wrong proceeds from the disturbed and inharmonious activity of man's innate faculties; and laws emanating from, and adapted to, the harmony of his mental forces, must provide for the exclusion of so great an evil in human society. How shall



this be done ? By a legal recognition of every human right, and guaranteeing to each, as far as possible, a full and complete measure of protection. Humanity will for ever cry aloud for the protection of her rights, and for the redress of injuries. And when human law fails to mete out *justice* to man, be not astonished if he take *vengeance* instead. Society claims the right to punish, in order to deter from crime ; when it fails to punish, the aggrieved party will be inclined to supply the omission ; but if while smarting under a sense of injury he act out this inclination, he will do that for which he himself will be punishable, and thus he will conceive himself to be the victim of *three wrongs*. The first comes from society, a wrong of omission in not protecting his infringed rights ; the second, an actual wrong from the individual aggressor ; and the third, the outrage of society, in punishing him for obtaining that redress for himself, which it had failed to afford him. He will conceive himself to be the victim of society, and not unlikely will be a perverse citizen ever after.

Let me illustrate this with a few examples. The law leaves the citizen perfectly unprotected from the rudest insult by simple speech. His truth, integrity, honour or courage, may be called to naught ; the honour of his wife or daughter may be openly impeached by the rudest assailant ; and thus his Self-esteem, Approbativeness, and feelings of domestic attachment may be wounded in the highest degree ; yet the law leaves him to take care of himself. Combativeness and Destructiveness, however, do not desert him, but rush to the aid of these wounded feelings, and inflict instantaneous personal chastisement upon the offender. An assault and battery is committed, and Justice now removes the bandage from her eyes, and beholds this as the first wrong !

She declares that no *mere words* can justify a battery, and that the man beaten has an action for his damages against him who smote him—and moreover, that so much does the law abhor bodily strife, and desire peace among men, that the battery is subject to further punishment as a misdemeanour, and that he who smote the rude and insolent accuser, must pay a fine to the state for the offence, and be imprisoned in a common jail for a period fixed by the same just law. How feels the prisoner now ? He very naturally wants to inflict chastisement upon the blind goddess herself, conceiving that *she* has done him far the greatest injury in the case.

But let us suppose a far more serious case of wrong ; that of a husband injured in the most sacred of the marital rights. He detects the destroyer of his peace, and kills him on the spot. This killing is pronounced manslaughter ; for which the

injured husband is condemned to the state-prison at hard labour for a term of years. But suppose that he refrains from killing at the instant, and challenges the author of his ruin to mortal combat. The coward and villain takes the challenge to the police, and the injured husband is arrested for merely sending the challenge, and condemned to prison as a felon. But suppose the wrong-doer to accept the challenge; they go to the field, and the husband speeds the bullet to his heart—he dies, and, in the eye of the law, he is a murdered man, and the broken-hearted husband is pronounced a wilful murderer, and expiates his offence upon the gallows! What ought he to have done? What only the law allowed him to do. He should have left his house with great equanimity of mind, as soon as he discovered the damning deed which stung him with the deepest agony; he should have abstained even from giving vent to his feelings by words, lest he should have used profane oaths—which the laws punish by a fine. He should have gone to a gentleman of the bar, coolly stated his case, and received for answer, that as there was no witness to prove the wrong, the law could afford no redress—but in case of a witness, then he could have his action and recover a COMPENSATION IN MONEY for this wrong! “Money—a world’s wealth!” nay—“an universe of worlds!” would he not exclaim—“I’ll have none of it—I’ll murder him and die, for life has ceased to be a blessing now!” And yet by our law, money atones for this deepest and darkest of domestic wrongs; and when the offender shall have paid the sum ordained, he may go about at noonday, serene and calm, as a gentleman and good citizen! Why mock the injured in such a case by treating this wrong as one that can be atoned for by money? Retain this sort of redress, if you please, for that order of men who will stoop to receive it; but do not allow a wrong which destroys the happiness of a fellow-being for life, to pass with lighter condemnation than the least offence to the right of property. Our laws punish certain injuries to the latter right as felonies. The stealing of property to the value of twenty-five dollars is an infamous crime, and punishable by imprisonment in a state-prison for a term of years; and yet how slightly is man’s happiness affected by the injury thus redressed?

We have statutes for the protection of animals from cruel and inhuman treatment, making it a misdemeanor, punishable by fine and imprisonment; while human affections are left exposed to the deepest wounds, and the wrong-doer may walk abroad the companion and equal of judges and legislators, nay, may sit upon the bench himself, and be clothed with the holy

ermine of justice, instead of being condemned to the cells of a prison, to wear a felon's garb.

The peace of families is also left entirely exposed to other acts of profligacy. The parent may find the honour of a daughter lost; and the law which took its origin in a barbarous age, and which recognised in this no other injury to the parent than the loss of the daughter's services, affords him a compensation in money for that loss; to which may now be added something more, if the jury please, for the wounded feelings of the parent. Against the *form* of the remedy the injured party first revolts, and next against the idea of a compensation in damages. Those wanting all proper appreciation of the wrong, may perhaps be content with damages; but those whose sense of the injury is the keenest, scorn your legal remedy, and go unredressed by the law. In either event the wrong-doer escapes all degradation; and, after having done a felon's wrong, walks forth a gentleman. If his deed were made a felony, he would not fall below his victim.

Mr Chitty, in his learned and admirable work upon Medical Jurisprudence, notices a case of this character, where the defendant insultingly sent the L.1000 damages awarded by the jury to the injured father, by a livery servant, with his compliments, and that he would with pleasure pay him another L.1000, if he would send him his second daughter. If this wretch had been condemned as a felon, what servant would have worn his livery, or delivered his bitter taunts? And yet society consents to harbour such a man in her bosom, while she condemns the petty swindler to the dungeons of a prison! Nay, more—if the injured father should take such vengeance upon him as his feelings should prompt, he would become a criminal himself, and forfeit his liberty or his life, for yielding to the impulses of his nature in vindicating his honour and his happiness, where the law had failed to protect them.

If the social body leave any man unprotected in any of his rights, as to those rights and their vindication he must be left to his natural remedies. I do not contend that a man unprotected has the right to execute vengeance upon the wrong-doer: but I insist that it is a known fact that a large portion of mankind will be prompted by their natural impulses to do so; and it becomes a grave question whether men in society, having neglected a due measure of protection, have acquired the right to punish the individual who resorts to self-redress. It seems to me the social body can only punish him who redresses a wrong by an act of vengeance, when they can point to the law, and say to the offender, "Here was your redress; had you appealed to our laws, your rights would have been

fully vindicated—but having chosen vengeance when justice was within your reach, we condemn you.” The taking of vengeance is a moral offence, in the absence of any human law for the protection of rights; but I apprehend it is not an offence of which the social body can take any cognizance, but it must be left to the Creator’s laws.

It would follow, then, that society, in order to acquire the right to punish an act of self-redress, must first have afforded a due measure of legal protection to the right whose infringement occasioned the act of vengeance.

“As the state,” says Vattel, “does not permit an individual to pursue, with arms in his hands, the usurper of his fortune, only because he may obtain justice from the magistrate; so, if the sovereign will not allow him to draw his sword against him from whom he received an insult, he ought necessarily to take such measures, that the patience and obedience of the citizen insulted shall be no prejudice to him. The society cannot deprive a man of his natural right of making war against an aggressor, without furnishing him with other means of securing himself from the evil his enemy would do him; for in all those occasions in which the public authority cannot lend us its assistance, we resume our primary right of natural self-defence.” \* \* \*

Wherever the social body neglects to protect the human sentiments and affections, it must leave the lacerated victim of another’s wrongs to wreak his own vengeance upon the offender; and if assaults, duels, and assassinations ensue, no statute can properly denounce its penalties upon the vindicator of his rights, and all that the courts can inquire into is, whether there was such a provocation as ordinarily produces the consequences which happened; if so, and such provocation was not punishable by law, then the law shall take no notice of the consequences! This would produce a dreadful state of society, but not a state much more to be dreaded, than one which allows the holiest sentiments and affections of man’s nature to be wounded with impunity, the most flagrant wrongs to be unprevented and unpunished, and yet denounces the severest punishments upon the man, who, smarting under a sense of the deepest injury, takes vengeance upon the wrong-doer.

I pray you not to misconstrue my meaning. I am not the advocate of either of these conditions in society, but most heartily condemn both as an entire departure from the true rule of social organization.

My appeal is for humanity. I demand for it full and perfect protection by the laws of society; and I demand that the

human sentiments and affections shall have a measure of protection commensurate with their dignity and importance to man's happiness; and I have only designed to point out the injustice of society, in neglecting a just and general protection to all the rights of man.

"Although it will be admitted," says Mr Chitty, "that the true object of the law ought to be security to individuals of the full enjoyment of those endowments with which the Almighty has blessed mankind; yet the English law is singularly defective in the protection of the natural passions and feelings from injuries. It in general interferes only where there has been a VISIBLE bodily injury, inflicted by FORCE or POISON; while it leaves almost entirely unprotected the whole class of the most malignant *mental injuries and sufferings*, unless in a few cases, where, by descending to fiction, it sordidly supposes some pecuniary loss, and sometimes, under that mask, indirectly, and contrary to its own legal principle, affords compensation for wounded feelings.

"Thus a parent cannot *in that character* sue for an injury inflicted on his child, and on his own domestic happiness; nor can he punish the silent seducer of his daughter, occasioning his most agonizing mental sufferings, and her ruin, unless the facts will sustain the allegation that the daughter was a *servant* of the father, and that by reason of the seduction he lost the benefit of her services. Nor is there punishment for many *verbal slanders*, undermining the character of the person calumniated, and occasioning the most dangerous illness, or even death."

Mr Chitty further notices that the killing of a person by fright or alarm is not a felonious murder, but at most a misdemeanour; and that in point of law it is not murder to work on the imagination so that death ensue, or to call the feelings into so strong an exercise as to produce a fatal malady; and he concludes that the British law is entirely defective in not punishing, corporally, those who wilfully occasion injuries to the *passions, emotions, affections, or feelings* of another.

Many of you, doubtless, remember a most distressing case of suicide, by a young gentleman of this city, some two years ago; who rushed to the top of his house, which was three stories high, and precipitated himself thence upon the pavement below, thus occasioning his awful and instantaneous death. A few weeks before this most melancholy event, he was in perfect health, mingling with his fellow-citizens, having their highest respect, and the attachment of many warm and devoted friends. His domestic character was a model of the most affectionate

kindness and perfect devotion to the happiness of a mother (his only surviving parent), and his brothers and sisters. His charities were liberal; no worthy applicant for aid ever went away empty from his door. He was generous even to a fault. His integrity was of the highest order, and he preserved the most unsullied honour; it was his soul—his life. In fine, he was one of the noblest young men I have ever known, and one whose memory I shall always cherish to the latest hour of my life. I would that it were divested of the story of his unhappy fate!

A few days before his melancholy death he called upon me under great anxiety of mind, and stated to me, more as a friend than as his professional adviser, the details of a conspiracy formed to extort money from him, by several abandoned people in this city, one of whom had sought his acquaintance to ask charity, and who had received pecuniary relief at his hands.

The conspirators had a scurrilous paper in their interest, and a threat of a libellous publication had been made in its columns. This was his concern at the time of his visit to me. I inquired into the whole matter with great interest and anxiety. I know the truth of his case, and I know to a moral certainty that there was not a shadow of just foundation for the least censure upon his fair fame. I advised him to treat the conspirators with utter contempt, and to pay them not the least attention. He soon after received from some lawyer, who read the laws but to violate their spirit, and whose moral nature was attuned to the work of mischief, further intimation that the conspiracy was to be consummated by a suit at law. He brooded over this matter till sleep and rest forsook him. The scurrilous print came out with its brutal libel, and its victim fell beneath its stroke. When he next called upon me, which was the day after the publication, I think his whole appearance was that of a maniac, and his wild exclamations, his intense mental suffering, amounting to the most dreadful agony, baffled description. Alas! I could not soothe his wounded spirit—he was taken to his home, and when I inquired after him at the next opportunity, I learned his awful death. This man was murdered, and his murderers live unmolested by the law.

“If,” says Mr Chitty, “legislators had sufficiently considered the connection of mind with external objects, and that the miseries and sufferings of the mind may be infinitely greater than those of the body, adequate punishments would have been provided for many mental injuries, which at present can only

be visited by the censure of mankind, or, at the most, by inadequate discretionary punishment, limited to fine and imprisonment.”\*

The reflections of this profound jurist upon the British law are equally applicable to our own. The same defects exist in our legal code; the most sacred rights of humanity cry out in vain for protection to either British or American laws. Nay, more, the legislators of both countries have hitherto treated with derision and contempt the petitions which have been presented to them upon the subject of laws for the protection of human sentiments and affections. There were presented to the legislature of this state, at the last session, sundry petitions from ladies in one or more of the counties, praying that the grossest violation of the marital rights, and the vilest infringement of the domestic peace, might be punished as crimes. These grave legislators ill concealed their mirth at this outbreak of humanity. It was a capital joke, and made them merry for a season. If these ladies had presented a petition, praying for further protection of their wardrobes from theft, a bill for that purpose would have been passed by this gallant legislature. But as they sought for protection for domestic love and peace, for noble pride and kind affections, for honour and happiness, these Solons derided the application. They could appreciate silks and laces, and yet deride the holiest sentiments of the being they adorned—“they could pity the plumage—and forget the dying bird.”

Let us now examine more minutely some of the rights of man arising from the sentiments and affections of his nature, with a view to the ascertainment of what is a proper measure of legal defence and vindication. And, first, the marital rights. The sexes are born nearly equal in point of numbers, and this alone creates a natural necessity for their uniting in pairs. But it would go no farther; it would not determine the permanency of that union, but leave it to be dissolved at the mere option of either of the parties, upon the slightest occasion. The law of nature, however, has not only ordained the pairing of the sexes, but the permanency and sacred inviolability of the union. It is true that the instincts which lie at the foundation of it, are shared by man in common with all the animal creation; but in man these instincts are strengthened and consecrated by high and noble sentiments, which are wanting in animals; and we have seen that the most sacred rights emanate from these sentiments, and among the chief of these are the marital rights. Offspring result from the marriage union. Mankind

\* See 1 Chitt. Med. Jur. 320-327.



have a natural love of offspring—heightened by holy hope, and just pride, and benevolent affections. The parents have to deal also with sensitive, rational, and moral beings in their children, whose fate is so connected with their own, as that they are bound to preserve inviolate that union which has called them into being, and whose continuance alone can promote their happiness. Man is denied his animal freedom in this regard ; it is subject to his moral and superior nature, and it is well that it is so. Moreover, such is the nature of human affection, that a judicious attachment is strengthened by indulgence and time, so that a separation by death, even, is among the severest trials of the afflicted. If so great distress come from the act of Providence, to which man is disposed, by his reverence and awe, to submit with meek and pious endurance, what must he suffer, whose domestic affections are wounded by that worse deprivation, the moral death of the being whom only he loved ? No sentiment of veneration and submission to the Creator's laws now soothes his wounded spirit ; but his pride, his honour, and his sense of justice, are rudely lacerated, and his entire moral nature revolts at the wrong. Marriage is an institution of nature. The sacred exclusiveness of domestic love is demanded by the laws of the human mind, and hence the right to its inviolability. The human legislator cannot plead that he instituted the married state, and may therefore notice, or disregard, its claims, as he shall choose. He is bound to regard it as the institution of nature, and to vindicate its rights by appropriate laws.

Consider next the wounds inflicted upon parental feelings. Philoprogenitiveness and Adhesiveness cling to the child. Benevolence showers blessings around it, and Hope and Pride look forward with exultation to its advancement and success in life. The object of so much attachment, and who promises so much, attains to womanhood—sweet, confiding, innocent, and beautiful ; but falls the victim of such vile art and falsehood, as was so foreign from her nature, that she was not prepared for its encounter. The parent is stung with the deepest agony. Every sentiment and affection which before derived pleasure from her existence, is now a source of torment to him. He was before happy, he is now miserable ; his rights therefore have been invaded, and he justly demands protection from the law.

We have seen that a sense of Pride and Love of Approbation are innate in man ; these may be wounded by malicious detraction and insult, and this will disturb the peace of the injured individual. He therefore demands, very properly, legal protection for these sentiments.

I cite these instances for the purpose of leading the way to

a discussion of the species of redress which the law ought to afford for injuries to the sentiments and affections. The right of property is fully acknowledged by our laws, and in general is well protected. A man injured in this right has secured to him a civil action for redress, in which he recovers a compensation in money for the wrong done him ; and in cases of injury by theft, embezzlement, and, in some cases, of fraud, and imposture, the law has made the offence criminal, and punished it as a felony. One would suppose that a right so sacredly guarded by the law must have a higher and holier origin than others, and that its protection was of higher importance to man's happiness than those rights which were entirely neglected. Whence then the origin of this right ? It emanates from the instinct to acquire. Man has a natural desire to acquire and keep property. This instinct is possessed in a slight degree by some of the animal tribes, and it does not aspire to the dignity of a sentiment. It, however, calls the sentiment of Self-esteem to its aid, and then says, " This is *mine* ; and because it is *mine*, it is better than if it were *thine* ; and *I* am better than thou art, because I have it and thou hast it not." Now, if you deprive this man of this thing, you become a felon ; but if you only take away his wife, or degrade his daughter, or destroy his character, you are still a gentleman in the eye of the law !

The person also is greatly favoured in our jurisprudence. Not only its utility but its symmetrical beauty has met with a most favourable consideration. If you cut off a man's ear, or slit his nose, or otherwise maim him, you are regarded as a felon ; but you may so lacerate his feelings as to destroy his reason, and escape without legal notice. An ear or nose is more valuable, says the law, than the reasonable faculties. Nay, so jealous is the law of injury to the corporeal man, that you may not shake your feet at him within striking distance, though you touch him not, but forthwith you will be arrested and carried before a magistrate for the offence ; and if he himself does not call you a coward, vagabond, and knave, he will be regarded as uncommonly civil and reserved upon the occasion !

Now, all human rights emanate from the natural sentiments and desires of the mind ; they have, therefore, the same source, but it does not necessarily follow that they enjoy the same rank and dignity ; some are more sacred and important than others to human happiness.

Every member of man's physical frame is of some degree of importance in the exercise of its corporeal functions ; but he can bear the loss of one with less sacrifice than another, because it

is not of equal importance to his bodily strength or activity. The loss of his finger is not equal to the deprivation of his hand, nor the loss of his arm to that of his leg. It becomes us, then, to fix the grade of man's intellectual powers, and to determine the relative rank and dignity of the various faculties, dispositions, and sentiments of the human mind. The supremacy will be conceded to man's moral nature; his intellectual faculties are next in rank, but wholly subsequent to it,—as are also the animal feelings.

Man's highest enjoyments consist in the gratification of his sentiments. His secondary pleasures arise from the indulgence of his animal feelings, under the restraint of the sentiments and the intellect. The source of his highest enjoyments, when disturbed or wounded, becomes the source of his most poignant suffering. He can bear pecuniary easier than domestic deprivation, an injury to his person with less sacrifice than an injury to his character. Fraud and deception offend him more than theft, and obtaining by false pretences more than robbery. He can endure hunger and want easier than the loss of his good name, and will sacrifice the peace of his body for his peace of mind. He will lay down life itself for freedom, truth, or justice, and enlist all the powers of his nature in the service of its benevolence. He will spend his fortune to satisfy his love of praise, and devote his life to gratify his pride and ambition. Nay, he will deny himself the entire gratification of the lower propensities, unless their indulgence can proceed under the sanction of his moral sentiments. If this be so, ought not the law to recognise these gradations of nature, and to award its protection according to their demands?

Injuries to the sentiments and affections, then, ought to be regarded as criminal offences, and be punishable according to their degree of moral turpitude; and the conviction of the offender in any of these cases should be a moral stigma upon his character. In the most enormous of these offences, such as those most deeply affecting the marital rights, and domestic love and peace, the law ought to pronounce them felonies, and punish them as such; as also those lacerations of the sentiments which result in the wreck of human reason. And it seems to me that all idea of pecuniary compensation for this class of injuries ought to be banished from the mind. Slander and libel which wound the sentiments only, and do not directly injure a man's pecuniary interest, ought also to be treated as criminal offences, and the civil action for pecuniary compensation ought to be abolished altogether. The rule which I contend for is this—when the injury is an offence to the moral feelings or affections, it should be treated as a crime and as such only.

The idea of bartering a man's moral nature for money, of enduring so much mental agony for so many dollars, is utterly degrading to humanity. Money is not the standard by which to estimate moral worth or human happiness. But where the offence is against the right of property, the extent of the injury can be measured by this standard, and a compensation be made in money. Such injury may also be a moral offence; and, when so, should be treated as a crime.

This would abolish the civil action of adultery, the action for debauching a daughter, and the action for slander and libel, except where the words published occasioned a direct and immediate pecuniary injury. It would abolish the action of assault and battery except where the bodily injury was such as to occasion a pecuniary loss, and it would substitute criminal punishment as the sole measure of protection and redress. All fraud and false pretences which injured another's right would be regarded as criminal; and if they produce pecuniary loss, the civil action would also be retained for redress in damages. The rule, in fine, would be, to treat all offences against the sentiments and affections of man's nature as moral wrongs, and to lay all atonement by money for injuries to human rights entirely out of view, except where the injury affected the right of property directly.

This would prevent and redress moral wrongs by moral means, and award for pecuniary wrongs their only appropriate remedy. What! shall a man's whole moral nature be grossly outraged and lacerated by the vilest wrong, and the law deal out a bait to a mere instinct by way of atonement and satisfaction? Suppose Self-esteem, Approbativeness, Adhesiveness, Benevolence, and Conscientiousness, to be raging under offence and injury, and you soothe them by gratifying Acquisitiveness! As well might you, when Acquisitiveness itself was outraged by an injury to property, attempt to redress the wrong by gratifying the love of music, and give solemn judgment in your courts that the defendant should play for the plaintiff some of his favourite tunes.

It may be objected that there is a vast disparity in the extent and seriousness of the various injuries to the sentiments and affections, according to the malignity of the offender, the sentiment or affection which should be wounded, and the organization and external condition of the aggrieved person; and that therefore it would be difficult, if not impossible, to frame a code of laws which should afford the required recognition and protection of these rights, without endangering the rights and liberty of the accused. I answer, that the laws already recognize and afford protection to rights where the same dif-

faculty exists ; and what has been safely done in one case can be done in another of the same nature.

The right of life itself is protected by our statutes, which declare that the destruction of human life may be either murder, punishable by death ; or manslaughter, punishable by imprisonment in a state-prison for a long term of years ; or manslaughter, punishable by a shorter term of imprisonment ; or the same offence, punishable by imprisonment in a county-jail, or by a fine only. And cases are declared in which the taking of human life is either justifiable or excusable homicide, which of course are not punishable at all.

Now the punishment for the taking of human life is not regulated by the mere fact of the destruction of life ; for if it were, there would be but one offence, and one punishment : but the circumstances attending each case are considered, and the crime takes its character and meets its punishment from the degree of moral turpitude manifested in its perpetration. We have seen that every man has an innate love of life—in one, this intuitive attachment to life is much stronger than in another, and yet the law does not attempt to measure the offence of man-killing by the amount of the instinctive attachment which was violated by the act of killing. The law recognizes the instinct and the right, and protects it whether it be strong or weak. The killing of a human being who should be so disgusted with life, as that he would have committed suicide if he had not been murdered, is as much a crime in the eye of the law as if the deceased had the most ardent attachment to life. So also the life of the humble is as sacredly protected as that of the great.

The same holds true of the right of property. The law regards the right alike, and its violation as the same offence, whether the owner was a miser or philanthropist, whether he had much or little. The offender who steals from a man with large Acquisitiveness, commits no greater offence than when he steals from one with a small instinctive love of property. The offence is against the right, and the means of prevention and punishment are to be graduated according to the degree of moral turpitude manifested by the offender. Accordingly, he who steals a loaf of bread is not punished to the same extent as he who takes hundreds of dollars. So also the law has already distinguished between various degrees of forgery, and created several distinct grades of this crime, and awarded various degrees of punishment. The same may be said of the crime of arson. I am not required to shew that these gradations, or any of them, are correct ; but I cite these instances to shew—not only that by our law at present there are recog-

nised several distinct crimes, from those meeting with capital punishment to the lesser sort, punishable by slight imprisonment—but moreover, that offences against the same right are graduated, and meet with different degrees of punishment.

Suppose, then, the law should declare seduction to be a moral offence of which it would take cognizance; that if the victim of it was under a certain age, and it was effected by a pledge of marriage, it should be punishable by imprisonment for a certain term of years; if of mature years, and the circumstances were less aggravating—with a lesser term—leaving the jury to find the degree of the crime as it should be defined by law; and have the punishment for that degree fixed and certain. No greater difficulty could be encountered here than legislation has already overcome, in cases of homicide, arson, forgery, and theft.

So in cases of slander. Written slander, or libel, is now regarded, by law, as exhibiting greater moral turpitude, and as more to be dreaded, than verbal slander. The former is indictable as a misdemeanour now, while the latter is not, but is the subject only of a civil action for damages. Would there be any difficulty in pronouncing them both to be criminal offences, and graduating their punishment according to the degree of moral turpitude evinced in their perpetration?

This much the law could do at any rate; it could define what should be the first degree of any moral offence, and could fix its certain punishment; and it could declare that all other like offences should fall within either a second or third degree, in the discretion of a jury who should weigh the circumstances of each case; and the punishment for these degrees could also be graduated and fixed by law. This would take all arbitrary discretion from the courts, and leave the accused in the hands of a jury of the country, coming from the body of the people, and properly representing the just sentiment of an enlightened and virtuous community.

I perceive no insurmountable difficulty in the practical application of the principles of legislation, for which I have striven in this discourse. They at least invite candid investigation. Humanity pleads for their adoption; the noblest sentiments of our nature impel us to demand their consideration in the halls of legislation; and I have yet to be convinced, that He who ordained the pressing demands of the human sentiments and affections, and conferred upon man intellectual powers to subserve them, has been so sparing of the latter endowment, as that, how hard soever he shall strive, his reasoning powers will fail of securing an adequate measure of legal protection against the vilest wrongs which one human being can inflict upon another.

## II. *Thoughts on Temperament.* By CHARLES CALDWELL, M.D.\*

Although, in the following essay, the author very earnestly endeavoured to express himself with entire perspicuity and definiteness, he has reason to know that his views, as there expounded, have not been, by every one, correctly understood. On the contrary, so erroneous has been the construction which they have received from several individuals of high standing in science and letters (with some of whom he has conversed, and learnt the opinions of the others through authentic channels), that, in justice to his subject, as well as to his readers and himself, he deems it essential to prefix, to the present edition of his essay, a preliminary disquisition, to prevent it, if practicable, from being again misinterpreted.

Owing to some form of faultiness in his style, or of inattentiveness in readers, or perhaps to an unfortunate confederacy of both, the author has been supposed to rest his theory of temperament *exclusively* on the predominance in size and power (single or united) of those great ruling organs of the body—the brain, spinal marrow, and nerves—the viscera of the thorax—and the viscera of the abdomen. This, however, is a mistake, as will presently, he trusts, satisfactorily appear.

Instead of being unnecessarily restricted in his exposition of the subject, the author, when his sentiments shall have been correctly apprehended, will be found to have constructed his theory of temperament out of materials derived from a twofold source—the size and power of the organs just specified—and the relative amount of certain proximate elements which enter as well into the composition of those organs as into that of every other part of the system. And though he attributes to the former of these sources the highest degree of influence in the formation of temperament, he regards the latter (and has so expressed himself) as no inconsiderable auxiliary in the work. By the brief analysis of the matter, on which he will enter without further preface, he hopes to render his views so clear and definite, as to prevent them from being again mistaken or held doubtful.

The human system is composed of a number of organic tissues, serving in the capacity of proximate elements of larger

\* It having been recently in contemplation to republish, in London, an Essay on Temperament published some years ago in the United States, the following paper was intended to be prefixed to it, as a preliminary disquisition. The design to republish, however, having been abandoned, the disquisition, in its original form, is submitted to the perusal of the public, and left to its fate, without further remark.



and more compound organs ; and these elementary parts differ from each other, not only in substance, structure, and function, but also in vitality, activity, and power. In the composition of the bodies of different individuals those tissues exist in different proportions. And according as one or more of them predominate in quantity, are the constitution and character of the person of whose body they make component parts. To illustrate this statement by a few specifications, containing, in a special manner, a succinct account of some of the elementary tissues, to which allusion has been made.

Of these the osseous, cartilaginous, and fibrous, are comparatively of an inferior order. Possessing as they do but a very limited degree of life, they contribute but little to either the production or the modification of character. They serve as mere machinery, to be operated on, and thrown into action, by other parts superior in material, organization, and endowment, and therefore correspondingly in power and standing.

Of the cellular, serous, and mucous tissues, the same is true, though in a more limited degree. So is it of every other structure whose life and functions are little else than vegetative. Though indispensable as elements in the composition of the body, and therefore essential to health and well-being, those tissues are feeble in their bearing on the formation of character.

The tissues which act the most important part in forming and modifying the constitution and character, are the muscular, the sanguiferous, and the nervous—the last including the brain and spinal marrow. The muscles most influential in their connexion with temperament, are the heart, and those which subserve immediately respiration and digestion. Of these, the chief respiratory muscles are the intercostals and the diaphragm ; and the digestive are those that enter into the structure of the alimentary canal. In the production and modification of temperament, the lungs are also, as will appear hereafter, though somewhat indirectly, yet very peculiarly important in their agency. They are deeply concerned in *making* the blood, and exclusively so in *endowing it with life*. And, in the course of its circulation, that fluid again, especially the arterial portion of it, imparts life, and vigour, and efficiency to every solid belonging to the body. Hence an organ, if deprived of it by ligatures on its arteries, or by their obstruction in any other way, immediately perishes ; and hence the sudden and inevitable fatality of a profuse loss of blood.

From these considerations it is obvious that the agency of the sanguiferous tissue in the original formation of tempera-

ment, and in the changes which it subsequently undergoes, is important and striking. I say, "the changes which it undergoes;" for in no individual, at any period of life, is temperament *positively stationary*. From infancy to old age, its changes, though usually gradual and slow, are notwithstanding incessant.

Of all the organic structures that enter into the composition of the body, the nervous is pre-eminently the master-tissue—of the highest order, I mean, in vitality, power, and function. In the entire range and bearing, therefore, of its influence on temperament, it is paramount to either of the others singly, if not to the whole of them united. Without it man, though in all other respects the same as at present, would be inferior in standing to the insect or the worm—so true is it that we are only what our *organization* makes us.

Next to the nervous, in its influence on temperament, is the sanguiferous tissue. Even the nervous itself is essentially dependent on it for all it possesses of power and efficiency, and even of life; for, as already intimated, without a sufficient supply of arterial blood, every organ of the body—the brain not excepted—would fail not only in action and vigour, but in *vital existence*.

Conformably to these views of the subject, which are believed to be themselves in strict conformity with truth and nature, it is easy to account for the formation and being of the nervous and sanguineous temperaments. They are simple in their composition, and therefore in their constitution and character easily understood. As their names import, they arise severally from the respective predominance of the nervous and the sanguiferous tissues, and possess, of course, endowments corresponding to the nature and attributes of those two elements of animal organism.

But there exist two other temperaments, accounted also original and simple, the constitution of which is but little understood—perhaps I should say, not understood at all. They are the *bilious* or *choleric*, and the *phlegmatic* or *pituitary*; the former distinguished by the attributes of active energy, vigour, and endurance under excitement, exertion, and toil, which it imparts to its possessors; the latter by a condition in no small degree the reverse of this—a condition unaccompanied by any elevated and efficient qualities, corporeal or mental.

Were the question proposed, "What are the natural elements or organic constituents of these two temperaments?" to render an answer intelligible and satisfactory would be a

difficult task. As far as my knowledge of the matter extends, such an answer is yet to be framed.

The human organism contains no tissues which, either singly or united, or mixed in any known or supposable proportions, are alone calculated to give rise to two such temperaments or states of constitution. A preponderance or deficiency of neither nerves nor blood-vessels, nor of both combined, can produce them. Nor can they be the product of a preponderant or deficient amount of muscle, bone, or tendon, nor of cellular, mucous, or serous membrane.

The question, then, respecting the composition of the choleric and the phlegmatic temperaments remains unanswered, and presents itself as a suitable subject for farther and stricter observation and enquiry. And every sound physiological fact and principle direct that the scrutiny be confined exclusively to the solids of the body; for, as already alleged, (the blood alone excepted) none of the fluids has any agency in the formation of temperament. Of what is called the nervous fluid we have no knowledge; and to contend that bile, or phlegm, or mucus, acts to such an effect, is to trifle with the subject, or to manifest in relation to it a degree of ignorance which had better be concealed. Those fluids are but the *functional products* of the solids, and can do no more toward the creation of temperament than the gastric or the pancreatic liquor, or than the tear that trickles from the eye, or the matter of perspiration which exhales from the skin.

To shed on the subject of the choleric and the phlegmatic temperaments the light that is essential to a competent knowledge of them, minute anatomy has not yet attained to the requisite perfection. It has not yet sufficiently developed every thing that is involved in what may be called *radical* or *molecular* organization; nor has it disclosed to us the differences that may and probably do exist in the compactness and solidity of the globules composing the primitive fibres of our bodies. Of course, the differences that prevail in the tension, firmness, strength, elasticity, and general condition of the fibres themselves, are equally unrevealed by it.

In the midst of this unfortunate want of facts, we must either resort for information to analogy, or confess our ignorance, and remain silent on the subject. Though the latter alternative is *certainly* the *least hazardous*, and perhaps, also, the most consistent with a spirit of wholesome and rigid philosophy, I shall notwithstanding, on the present occasion, make choice of the former. To the attention of the reader, therefore, the following analogical remarks are submitted.

The effects of dryness and tension on a drum-head, the

strings of a violin, the wires of a harp, and on other elastic and sonorous bodies, are known to every one. So are the effects of a condition in such bodies the contrary of this—I mean of a humid and lax condition. In the *former* case, the bodies are full of elasticity, activity, and of what may be figuratively called vigour; and are therefore prepared for the emission of sound, and the production, under suitable regulations, of “spirit-stirring” music. But not so in the *latter*; they are there inactive and unsonorous, lifeless and uninteresting—they possess no sort of efficiency beyond that of common dead matter. Such is the doctrine; and its analogical applicability to the subject I am considering must now be attempted—with what degree of success or plausibility, it is the province of the reader to judge for himself.

That in persons possessing what is called the bilious temperament, the muscles, and such other solids as can be sufficiently examined, are remarkable for their solidity, firmness, and comparative lack of moisture, will not be denied; and such persons manifest in action unusual vigour and energy, and a corresponding degree of endurance under high excitement, hardship, and toil. To employ an expression rather common and homely than classical and elegant, but strong in its meaning and well understood, they are “tightly knit” in their entire organism—the bones themselves, perhaps, not excepted. All other things being alike, therefore, they are superiorly fitted to be pioneers and labourers, combatants and fatigued men. But the same solid, tense, and compact condition of fibre which gives them unusual muscular vigour, endurance, and efficiency, confers a like superiority on their nerves and brain. Hence, when the latter organ is large, and its developments favourable, and when, in addition to this, it is thoroughly improved by a suitable education—under these circumstances such persons cannot fail to be remarkable for their talents and mental achievements. They are men of severe and persevering study, and ample scientific attainment; or they are distinguished in the direction of practical affairs.

As relates to the phlegmatic temperament, it presents a condition of things in most respects the reverse of this. In those who possess it, the fibres of the body are evidently lax; the globules which form them are no doubt deficient in solidity and firmness; the skin, muscles, and other solids, are flaccid and soft to the touch; and the entire organism superabounds in fluids, especially in some sorts of secreted and aqueous fluids, but not in blood—certainly not in *arterial* blood. And this moist and enfeebling condition prevails in the brain and

nerves, no less than in the other organs of the body. Comparatively, the whole system is overwhelmed in a plethora of lifeless fluid. The issue is plain: a general unfitness for high and vigorous action exists in mind as well as in body. Be the cerebral development, therefore, and the education and training, what they may, the mental faculties are of an inferior caste, and all sorts of mental action exceedingly moderate, if not imbecile in character.

From the foregoing considerations it would seem, that what are called the bilious and the phlegmatic temperaments are the result of a condition of things of a nature altogether different from that which gives rise to the other temperaments. The bilious appears to be the product, not of a want of balance between any given parts of the system, whether solid or fluid, but of a state of unusually elevated tension and tone of all the solids. And the phlegmatic temperament arises from a contrary state of the same parts—a deficiency of tensity and tone in the whole of them. Although it has been said that, in the phlegmatic temperament, there exists a want of balance between the solids and the watery fluids, the latter being excessive in quantity, that is one of the *effects* of the temperament, not its *cause*.

But, as already intimated, my object in preparing this exposition is not so much to settle the philosophy of temperament, as to shew that I do not, as I have been alleged to do, derive its existence and character exclusively from the size and predominance of certain leading organs of the body. As heretofore stated, I derive temperament from a twofold source. I include in my views of it a predominance, and a governing power, of elementary tissues, as well as of the larger and more compound organs, which they contribute to form.

To an unbalanced condition of certain portions of the large anatomy of the system, I add a similar condition of particular kinds of small and elementary anatomy. And the influence of these latter portions in modifying the constitution by the formation of temperament, is the more forcibly exhibited by their being collected into large masses, in the form and character of abdominal viscera, thoracic viscera, and brain. When the digestive not only predominate in size, but also contain a predominant amount of blood-vessels or nerves, or of both united, they are the more powerful in their *functional action*—and the reverse. If their supply of blood-vessels or nerves, or of both, be small, that action is correspondingly feeble. Of the heart and the respiratory organs the same is true. And the brain, whether large or small, is augmented

in power by being abundantly supplied with well vitalized arterial blood, through the instrumentality of large arteries. To these several attributes add solidity and strength, high tension and tone of fibre, and the functional power may be accounted complete.

PARIS, July 5. 1841.

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### III. Norfolk Island—Reform in Convict Treatment.\*

The following letter describes, in simple but touching language, the partial results of a great moral experiment, and will be read, we think, with thrilling interest. It is something to have practical proof that, in the very outcasts of our species, there are elements of good on which improvement may be engrafted; and it is something to know, that the greater part of the suffering and wretchedness inflicted on criminals, under an idea that it is essential to the safety of society, may be dispensed with, not only without any loss, but with much positive advantage.

Norfolk Island is about 15 miles in circumference, and lies about 1000 miles east of New Holland, in latitude 28°. It was selected as a penal station for the very worst class of convicts, on account of its great distance from any inhabited land, and its steep and rugged shores, which render access and escape very difficult. The number of convicts seems to be about 600 at present; but we find that they were twice as numerous in 1837. They work in irons, and are employed in what is considered very hard labour in that climate, cultivating land with the hoe. It is described by the superintendent as "incessant and galling." If they perform their assigned tasks they receive a pound of bread and a pound of meat per day; if not, they are fed on bread and water, and disobedience of orders, turbulence, or other misconduct, is instantaneously punished by the lash. The Committee on Transportation which sat in 1838, of which Sir Robert Peel, Lord John Russell, and Sir William Molesworth were members, describe the colony in their report in terms which might be fitly applied to Pandemonium. "The condition of the convicts (they say) has been shewn to be one

\* This article is extracted from the *Scotsman* of 29th September 1841. We happen to know that the writer of the included letter from Norfolk Island enjoys ample means of information, and is worthy of perfect reliance. Captain Maconochie, who, it is well known, is an adherent of Phrenology, has derived much aid from its principles in treating the convicts under his charge. The results are extremely gratifying.—EDITOR.

of unmitigated wretchedness." According to Chief Justice Forbes, "the experience furnished by the penal settlement has proved that transportation is capable of being carried to an extent of suffering *such as to render death desirable, and to induce many prisoners to seek it under its most appalling aspects!* He had known many cases in which it appeared that convicts at Norfolk Island had committed crimes which subjected them to execution, for the mere purpose of being sent up to Sydney." "He believed *they deliberately preferred death*, because there was no chance of escape; and they stated that they were weary of life, and would rather go to Sydney and be hanged." Other witnesses give similar testimony.

Desperate attempts to escape have repeatedly been made. In 1827, the prisoners rose, murdered the guard, and made themselves masters of the island for a short time. In 1834, they very nearly succeeded, but were put down after nine were killed.

The law professes to inflict punishment only for three purposes—to repair the wrong, to amend the criminal, and for the sake of example. The horrible punishments in Norfolk Island fulfil none of these conditions. They make no reparation to the persons injured; none to the country, which, on the contrary, is subjected to a heavy expense by the maintenance of the penal colony. From the first shipment in 1786, to March 1837, a period of fifty years, 96,558 convicts were sent to one or other of these penal settlements, and the expense was at least eight millions sterling, or L.82 each. The punishments are utterly lost for the purpose of example; because what is transacted in a remote isle of the Pacific Ocean, without a newspaper, is never seen, and not even heard of, by one in a hundred of those upon whom the example ought to operate. They do not amend the criminal; but, on the contrary, harden, deprave, and brutify him. On this point all the witnesses are agreed. A well-disposed prisoner is insulted, despised, and ridiculed, till he is forced, in self-defence, to adopt the vices of his companions. One of them, when receiving sentence, said,—“Let a man be what he will, when he comes here he is soon as bad as the rest; a man’s heart is taken from him, and there is given to him the heart of a beast.” The remark drew tears from the eyes of Judge Burton, to whom it was addressed. These dreadful punishments, then, answer none of the ends which the law contemplates. They are merely so much torture inflicted without use or object, as if pain and suffering were in themselves a good. We believe they owe their continued existence to a principle which law ostensibly repudiates, but which still influences the minds of law-makers

—namely, that society is entitled to *revenge* the wrongs it suffers on the heads of those who commit them, though no benefit should result from the infliction, either to itself or to the guilty party.

Enlightened penal legislation rests on a single great principle, which is slowly but surely gaining ground—that *criminals should be treated as "moral patients."* By this it is meant, that they should be placed under restraint, and subjected to a system of discipline calculated to subdue their evil propensities, to call forth and exercise those good dispositions of which even the most wicked are not destitute, and to form such habits as may render them useful to society, and able to support themselves honestly when restored to liberty. The restraint should be continued till the "patient" is cured, and he who is found to be incurable treated like a confirmed madman—separated for ever from the society to which his vices would render him a scourge. The restraint and the discipline necessary to effect these objects will be sufficiently severe, and more efficacious in the way of example, than bloody, degrading, and cruel punishments, which harden and demoralize those who witness as well as those who endure them.

Captain Maconochie proposed a system of criminal treatment founded on these principles; and the experiment he is now making had the sanction of Government. The Committee had doubts as to one part of his plan, that of dividing the prisoners into small parties, responsible for each other's conduct, which we are inclined to think would operate beneficially.\* It must be kept in mind, that the individuals were to

\* The plan here referred to is more fully explained in the *South Australian Record* of 24th October 1840, from which the following particulars are derived. In Captain Maconochie's opinion, punishment and reform should be contemplated and pursued as separate objects. He proposes that the men, after being *punished* for the past, should come out on *probation* or training for the future, in parties of six, who should choose each other, and rise or fall together while undergoing the process. The objects contemplated in this arrangement are all of a social character. Even while the men are undergoing their direct punishment, it will give a value to the social virtues; because if a man does not recommend himself to his companions during this interval by good conduct, at least towards them, and by a reasonable promise of behaving well afterwards while on probation, he may not find five others willing to run their several chances with him. It will also prevent favour or prejudice on the part of an overseer from influencing a man's fate; because, when his period for punishment is expired, nothing short of a judicial extension will keep him in it, if other five men are willing to join with him; and, on the contrary, nothing but a very special and strongly-called-for exercise of supreme authority should release him without this being the case. It will thus sift the prisoners from the beginning; leaving the absolutely incorrigible behind, on the unexceptionable verdict of their own companions, interested in justly appreciating their character; and, at the same time, subduing the obstinacy of many who, in hitherto existing circumstances, have



select their own associates in these parties. The following extract from the Committee's report will explain the other parts of the plan :—

“ The great object of a good system for the government of convicts should be that of teaching them to look forward to the future and remote effects of their own conduct, and to be guided in their actions by their reason, instead of merely by their animal instincts and desires. With this view it is suggested that the performance of penal labour by convicts should be stimulated, not by the fear of the lash in case of idleness, or by any pecuniary allowance which may be expended in the purchase of tobacco or other luxuries, but by opening an account with each man, giving him credit for every day's labour, to be estimated by a greater or smaller number of marks, according as he had been more or less industrious, with an assurance that as soon as he should have earned a certain number of marks, he should be recommended for the remission of the remainder of his sentence. As marks would be obtained by industry and obedience, so they should be forfeited by idleness, insubordination, or any infringement of established rules.

been considered hardened, and giving an early tangible value to good conduct, and to the suppression, concealment, and mastery of evil dispositions and intentions, hitherto, on the contrary, too often rather a subject of private boast. The new system will, moreover, give them interests and feelings in common; and, each having a direct concern in the good conduct of his fellows, the Government will have the assistance of all in the maintenance of discipline. The next suggestion is, that the direct punishment for the past should be limited in time, but that the *probation* should terminate only on the literal fulfilment of all its conditions. Only sustained good conduct will thus release a criminal from the restrictions imposed on him. Endurance will not serve him, or screen him from detection; nor any thing short of positive merit, exemplified both in his own good conduct and in his success in bringing others through with him. The law will thus be exhibited in every case triumphant, and a true desire to pursue good will be infused into all, and a right *esprit de corps* be generated; and an absolute necessity for certain virtues being created, society will, as in every similar case, certainly produce them. Lastly, it is suggested that both the processes of punishment and training should be undertaken systematically by the Government itself, not confined to the chance hands of settler-masters; and that when the men have gone through them, and at length come into the general population, it should be on tickets of leave, with reasonable security for their observance. Captain Maconochie earnestly expresses his conviction “ that a separate, or any other unnatural state to which a criminal may be sentenced, cannot operate so advantageously on him as a well-contrived social or other natural state; and that the latter has the further advantage of operating on multitudes with the aid of multitudes, whereas the other operates merely on individuals, without assistance of any kind, and in opposition to all the natural impulses.”—How far the soundness of these suggestions has been confirmed by experience, is testified by the letter from Norfolk Island contained in the present article, and by other details published in the Number of the *South Australian Record* above referred to, and in the *Scotsman* of 21st Nov. 1840, and *Chambers's Edinburgh Journal*, 29th May 1841.—ED. P. J.

Instead of the summary infliction of the lash, or the loss of indulgences in food or otherwise, convicts should incur by offences of this description the forfeiture of a number of marks, proportioned to the gravity of the case, according to a scale to be framed for the purpose; nor should corporal punishment be resorted to, except for the purpose of repressing open resistance to authority. The whole number of marks each convict should be required to earn in order to obtain his pardon, should be so fixed, with reference to the number to be allowed for a good day's labour, as to enable him, by industry and good conduct, to obtain his pardon at the expiration of about half the period for which he had been sentenced.

“By adopting the plan which has just been described, that which has hitherto been uncertain and arbitrary will be rendered systematic and definite, and a powerful means of influencing the mind of the convict will be brought to bear upon his daily conduct. The adoption of this mode of governing convicts seems, therefore, to be well calculated to promote their moral improvement, and it is also likely to diminish considerably the burden of their maintenance, by rendering their labour far more productive than it has hitherto been.”

“Twelve months have now passed, and still all is uncertainty as to the permanency of the present arrangements; and the experiment has thus been made as difficult as it was possible to make it. Twelve thousand of the old hands are here, and yet nothing can go on better. Before Captain M.'s arrival, they were sent here to be *punished* as it suited the mercy or the cruelty of the commandant! You can imagine nothing half so bad. The men were made desperate; they *murdered to be hanged*; killed each other from *charity*, and lived only in the excitement of violence and despair. This may seem exaggeration; but hundreds here can tell the tale, and the public records confirm it. Men were drawn up on the burning sand, with heads exposed to the sun, and there made to stand in different positions, without moving hand or foot; if they moved so much as to drive a fly away, twenty-five and fifty lashes were given on the spot. The men's minds were so excited, that bodily suffering had no effect on them. They were flogged until *pieces of flesh* flew off at every lash; after which, without care or covering, they were left to starve on bread and water in stone cells, while their poor lacerated bodies were left to time and nature to heal. Such like sickening details are too disgusting to dwell upon. There are hundreds here gradually sinking into an untimely grave, victims of these barbarities. On his arrival, Captain M. resolved at

once to lay aside the chains and the lash, and to try the influence of a more humane and rational system, founded on the principle of cheering and encouraging to good, rather than of terrifying from evil. With this view, his first object was to make the convicts understand that their future treatment would depend on their own conduct ; and that his aim was to encourage and reward honesty, regularity, industry, and intelligence—first, by kind general treatment and confidence ; and, secondly, by giving them *marks* for superior industry and good conduct ; which marks should both have a money value, and also go towards obtaining present comforts and ultimate freedom for their possessors.

“Against this system all the old authorities protested to a man ; but, nothing daunted, Captain M. fought step by step for his own views, and, in the face of every difficulty, persevered in his attempt. The results fully warranted his confidence in his own plan ; for never did such a change take place among such a set of men in so short a time. The convicts are now no longer in daily dread for their lives. I am told the sensation caused among them on Captain Maconochie’s first address was touching to the last degree. They met with hardened indifference. He began ; their attention was arrested ; he went on ; their features began to work ; they struggled hard, but nature prevailed. The flood-gates were opened by the first touch of human sympathy, and tears streamed down faces whose eyes for years had not been moistened. Humanity stood confessed : they were not all *brutes* ; and though the children of impulse, on whom much could not be reckoned at first, yet with time and patience much might be done. There are many *very bad* ; but the body have got the name which only the comparative few deserve. You would be astonished at the number of fine heads among them. There are numbers of that powerful class which one is apt to describe as great for good or evil, according to circumstances. These have hitherto been against them ; but the fine traits already shewn by so many, and the almost romantic anecdotes of attachment and disinterestedness which I could relate, make Captain M.’s task a most interesting one.

“Numbers are sent down here for endeavouring to escape from the colonies, and thus, with no additional *moral* offence, are subjected to the treatment here ; and these are generally the best men. Justice is so loosely administered, that since we have been here five men have been sent for, whose innocence was proved by accident, and who had friends to interest themselves about them. And we have reason to believe there are many more, while the real villains are at large. And I

believe you at home can form no idea of the mere trifles for which men have been doomed to the fearful horrors of transportation. Judges have been too anxious to clear the country at the expense of justice. The daily improvement of these men is sufficient reward for all Captain M. has suffered. They have formed a society among themselves for putting down bad language. All is order and regularity, the men going cheerfully to their work, and grudging no labour, however hard, if it is *the Captain's wish*—THAT is their law; it is like witchcraft the power he has gained over them—at least so it would appear to those who give these men no credit for human feelings at all. But his power arises from far higher sources. He has convinced them with the power of truth, that his sole object is their ultimate good; and to this all his regulations tend. He listens to all their grievances—endeavours to enlist their better feelings for the putting down vice in all shapes. Many cases he tries in the Barrack-yard among themselves. At first there was an endeavour to conceal crime—now, all are eager to discover it; and the change is such that few would believe it without seeing it. Those men who in the old times had been considered incorrigible, are now among the best men. We go among them and shew them every confidence.

“ Soon after arriving, Captain M. and myself walked down to a quarry—there were three men working in chains. They looked as if they wished to speak to us. We went forward. They entreated Captain M. to relieve them of their chains, which he said he would do, *provided they would answer for each other*. One of them—Docherty—a fine young man of eight-and-twenty, hesitated, saying he had a very passionate temper, and when the overseers were saucy and overbearing he could not answer for himself knocking them down, and he would bear any punishment himself, but could not think of bringing his companions into any risk. Captain M. pointed out to him this would be a strong motive for commanding his temper. ‘ Oh, Sir, when my blood gets up it is just *impossible*, and it is *such a comfort to get it out*.’ There was a struggle of generosity among them; at last he was prevailed upon to try. This man had originally been in the Guards, sent out to Sydney for some insubordination towards his sergeant, and sent here for endeavouring to escape; a man, Burns, had been with him in all his troubles here, and their attachment was quite extraordinary. These men had each, in eighteen months, 2200 lashes, twelve months in prison, on bread and water alternate months, and chained in a damp cell. Poor Docherty, after five months’ steady good behaviour, attempted to hang himself; he was fortunately cut down and recovered, but,

though very weak, would not stay in the hospital, for fear they should say he was malingering. He continued very weak; he should work though not very able for it. The medical man told me his digestive organs were quite deranged, and it would require care and time to recover him. I sent for him, and told him that we wished to get his health re-instated, and that I would have him to work in my garden, to do as much or as little as he liked, and that the food proper for him should be sent from the house to him. He appeared most grateful, but moped for want of Burns, and he used to carry some of his good things to his friend. We brought Burns to work with him. We often talked to him, while the tears would rush to his eyes, and he became gentle even to timidity. But he gradually sunk into low spirits, and one morning flew to the guards, begging they would kill him. For some days he continued very vehement; the paroxysm subsided, and he returned to his garden, with Burns to take charge of him. But he gradually got worse, and at last was forced to be confined, first in the hospital and then in the prison, Burns tending on him night and day. Captain M. went often to see him; and one day, when sensible, he said:—'Oh! sir, when I used to be in trouble, and did not care what I did, I was quite well; but now that I see my bad ways, and wish to turn to my Maker, and you are all kind to me, I can't bear my own thoughts, and this heavy trouble comes over me.' His fear and anxiety was, that he should do any harm in the attacks; urging upon Burns to kill him rather than run any risk. These men were considered *mild beasts*, and, on our arrival, we heard one *officer* boast of his courage in having gone *near where they were standing!* Kindness had come too late, yet it did what no harshness could have done. Poor Docherty literally sunk under the weight of it. One time, on Docherty's recovering a little, he wanted to walk in the bush; the authorities would not hear of it, saying he wanted to be after mischief. Burns came to Captain M. and offered to be *chained to the leg with him*, to satisfy those who were afraid; but this Captain M. would not allow, and, as he had no fear, ordered them to be permitted. There are few friends would have asked for such a thing, merely to gratify the craving of an insane man. The insanity became confirmed, and he is now gone to the Sydney asylum. Burns is now free. I could write pages, but must satisfy myself with one more instance which has just happened.

"A man, named Stacey, has hitherto borne, and deservedly so, the very worst character on the island. His public character is fearful, and his companions are all afraid of him. He has a head like a giant's. It seems last week he had been

gambling, and lost two shirts which did not belong to him, and, feeling ashamed to face his companions, made off for the bush. He was two days missing, and no robbery having been committed, it was generally believed some accident had happened to him. On the second morning, after heavy rain all night, he was found sitting quite exhausted, and not able to move without help. They asked him how this was? He answered, that, under any other commandant, he would have committed half-a-dozen robberies; but he had done enough ill in return for Captain Maconochie's kindness to him; and that he would rather starve than vex him. He was then asked why he had not gone to Grey? (a friend of his, whom Captain M. sent out of his way to one of the sheep-stations). 'No,' he said, 'he had not gone, for fear of getting Grey into trouble.' Thus did this reckless man shew, in the midst of the strongest temptation, a self-denial which few of us, I fear, could have exhibited. Surrounded as he was by poultry-yards, pig-yards, and sheep-stations, yet he must have died had he not been found when he was. Who will dare to say such men cannot be recovered? But we have much need of good religious catechists among us, who will come with a missionary spirit, to devote their thoughts and time to the great work.

"The chief of our servants are from among the old hands—and most devoted ones they are. But S., with her brother and his wife, who came out with us, enter warmly into all our views for their good, with a kindness and intelligence that might shame their betters. J. S. is one of our free overseers, and is much respected.

"Twelve months have now passed, and we are still uncertain what is to be done; but it seems probable that all future arrangements will depend on the result of the present experiment. Among the new prisoners there is really neither trouble nor anxiety. With most inefficient apparatus, Captain M. has proved his judgment to be correct. Six hundred of these men have now, for twelve months, lived two miles from the settlement, in *wooden barracks*, not a soldier near them, and with only two free overseers; there has not been the slightest attempt at insubordination. Let Sir W. Molesworth come himself and see and be convinced. No one would believe that all this is produced without some peculiar management. It requires temper, judgment, patience, and a RIGHT estimate of human nature. Any ignorant soldier placed as commandant, as he happens to be the highest in rank, would again soon have this peaceful orderly community worse, perhaps, than they ever have been—and that would be scarcely possible.

“ I should mention that the men are paid in ‘marks’ for their labour ; so many count towards their freedom, and all extra have a certain money-value, for which they get their food and clothing, as they like best themselves. If they don’t work they get no marks, consequently no food but bread and water. There are no idlers ; many will work all night for extra marks. They have got an evening school, where 180 have learned to read ; each man subscribing so many marks a-month, which pay their teachers—the better educated among themselves. Captain M. encourages every good thing they propose, but likes it first to emanate from among them. They comparatively feel themselves to be free men, acting for their own and each other’s good. They have formed a Friendly Society, for the benefit of the sick or accidents, for, as in real life, no wages are given during confinement—and from mark-subscriptions yearly, a few are allowed from the fund weekly to the sick. Young men, and boys from eleven to twenty (we have some younger), come forward begging to be taught trades. Many a fine lad here, and men too, who have families at home, have expressed gratitude that they have been sent here. Music is encouraged among them, and you would be astonished at our band. Dr Reid, the medical man for the new hands, has been brought up in Germany, and is a thorough musician, literally able to play on every instrument. He has taught, with other assistance, thirteen who, six months ago, did not know a note. They now astonish all who hear them. I have heard no such band in the Colonies. There are flutes, clarionets, French-horns, bassoons, trombones, &c. &c., and they are now manufacturing a drum. They play every Thursday in the Settlement. They are capital glee-singers—and our church-music is quite beautiful. The men in their leisure hours meet for improvement ; and so eager are numbers of them, that they beg for task-work at so many marks, getting up at four in the morning, and having it done by ten or eleven—so that the rest of the day is their own, to read or sing, play, or work at some ingenious fancy of their own. We have a few books for them ; but, like all other instruction, it is yet limited, from Sir George’s natural unwillingness to enter into expense during our uncertainty. Pages of letters, syllables, and easy lessons, have been printed from some types, given as play-things to one of my boys. We had no other means of teaching them to read. It is the want of means for carrying out Captain M.’s views which vexes and annoys him ; also the long-continued uncertainty of the value of the men’s marks for their freedom. For though he was sent here with full authority to do what he chose, yet none of his acts have yet been confirmed, and

thus the men are still in a state of suspense. He is very desirous that the second convictions from these Colonies should also be placed under his authority. It is strange that the Sydney Government should have power to punish these men as they choose, when the Home Government pays for the establishment. It is now eleven months since any more prisoners have arrived. This we think is ominous of some change. In the mean time we are all very glad at having seen Norfolk Island; we shall never see its like again. Our house and garden are most beautiful; yet we are ready to live in a bush-hut to-morrow in King's Island to promote 'the great object.' I never saw Captain M. look better; he is in perfect health and spirits. His *intentions* are appreciated; he is eager, however, for strangers to come and judge for themselves. For his success here can only emanate from himself, and will in many quarters be looked upon with suspicion."

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IV. *Observations on the Effects of different Medicines, and different Kinds of Food, &c. on the Mental Faculties.* Read before the Phrenological Association, at London, on 8th June 1841, by C. OTTO, M.D., Professor of Forensic Medicine in the University of Copenhagen.

Manifold as are the uses of Phrenology, firmly as we believe in its importance in so many and various concerns of life, the deeper must be our regret that it is not yet so generally adopted and employed, as is desirable for the general and individual welfare of mankind. In regretting this with respect to all our fellow-creatures, I do so still more in reference to *medical men*; for, independently of the use which everybody can draw from Phrenology, the station and calling of medical men enable them, by the light and aid of this science of mind, to be, in an especial manner, useful to their fellow-men. They may learn from it how to treat insanity, and particularly monomania, in the most rational and most successful manner; and be enabled to vote justly on the responsibility of criminals. But besides this, they would be led to pay attention to facts and events in their calling—in medicine—that might be of great value as to health in general, and in the treatment of particular diseases, and which hitherto have escaped attention entirely. I shall here mention only one point—in my opinion a very important one—which, ever since I became a phrenologist, has attracted my attention. It concerns the *action*



of different medicines on the mind. I am convinced, from facts in my own practice and in that of others, that different medicines, independently of their general action, and their action on other particular organs of *the rest of the body*, have likewise a *particular action on a particular faculty, or particular class of faculties, of the mind*. It will certainly be long before we arrive at incontrovertible and pure conclusions as to this point; for as, in a general point of view, the effects of medicines yet require much study and research, so, specially, their effects on the particular faculties of the mind must be inquired into and observed by many before we can draw any certain conclusions. During upwards of ten years I have collected many materials relating to this point, and have noted down the observations of others, made without any idea of their importance; and I think myself entitled to assert, that *every medicine acts differently on the brain—acts on one particular faculty, or one particular group of faculties, of the mind*. But not having my collection of materials at hand, and being but an individual who may err, I can here give you only some hints, satisfied with having drawn your attention to the subject, and leaving it to others to correct my notions. I confess beforehand that I am sure you will not applaud *all* my propositions. I frankly admit that much of what you are to hear is only hypothesis, perhaps fancy; but I still hope you will think me right in the *principle*.

The arguments supporting my assertion are partly *a priori*, partly *a posteriori*.

As to the arguments of the former class, I may observe, that all the different states of our *body* act in a different manner on the brain, and that every peculiar state has a particular effect upon a particular faculty, or on a certain group of faculties, of the mind. It seems to me, that every external agent or stimulus in the world acts differently on the brain, one agent more on one, another agent more on another faculty; and I think that a wise Providence has ordered it so, that just *those* faculties are acted upon which are required to act on this or on that particular occasion in order to provide for our welfare, in order to answer this or that purpose. Will any body deny the influence of different states of the body on particular faculties of the mind, who has observed in himself and others how different his mind is—how certain faculties are active and others passive—in different seasons of the year, at different times of the day? I dare not here go into details, but merely refer to everybody's own experience, whether he is not another mental being in winter and in summer, in the morning and

at night, in fine and in foul weather? \* The difference certainly depends upon mere circumstances, such, for example, as the action of different *food*; but *time*, having a marked effect on the mind, is likewise, I think, influential as such. To come to particulars—Are not the *intellectual* faculties active in the *morning*; and are not the *social feelings* then more dormant, as likewise particularly the *animal propensities*? Does not this intellectual activity continue during the day? and ought it not to be so, as at that period we are called to exert ourselves in our different callings and businesses? But towards evening, and particularly *in the night itself*, the *animal faculties* begin to awake, and at last attain their zenith of excitement. It is *at* and *in* the night that riots and quarrels particularly take place; it is *at* and *in* the night that most crimes and misdeeds are committed. As to the feelings, we

\* Many readers will answer these questions in the affirmative; but others, who have less susceptible nervous systems, will reply that they are unconscionable of any difference in their mental condition. Milton composed the *Paradise Lost* during only six months in the year; and, in answer to a question of his nephew Phillips, said that "his vein never happily flowed but from the autumnal equinox to the vernal; and that whatever he attempted at other times was never to his satisfaction, though he courted his fancy never so much." Dr Johnson, in his *Life of Milton*, treats the idea with ridicule: "This dependence," says he, "of the soul upon the seasons, those temporary and periodical ebbs and flows of intellect, may, I suppose, justly be derided as the fumes of a vain imagination. *Sapienter dominabitur astris*. The author that thinks himself weather-bound will find, with a little help from hellebore, that he is only idle or exhausted. But while this notion has possession of the head, it produces the inability which it supposes. Our powers owe much of their energy to our hopes; *possunt quia posse videntur*. When success seems attainable, diligence is enforced; but when it is admitted that the faculties are suppressed by a cross wind, or a cloudy sky, the day is given up without resistance; for who can contend with the course of nature?" Johnson has devoted the 11th No. of the *Idler* to the enforcement of the same view. "Surely," he there says, "nothing is more reproachful to a being endowed with reason than to resign its powers to the influence of the air, and live in dependence on the weather and the wind for the only blessings which nature has put into our power, tranquillity and benevolence. To look up to the sky for the nutriment of our bodies, is the condition of nature; to call upon the sun for peace and gaiety, to deprecate the clouds lest sorrow should overwhelm us, is the cowardice of idleness, and idolatry of folly. . . . He that shall resolutely excite his faculties, or exert his virtues, will soon make himself superior to the seasons; and may set at defiance the morning mist and the evening damp, the blasts of the east, and the clouds of the south." That there is much truth in this concluding remark is unquestionable; but Johnson assuredly carries his notion too far. His own temperament had too much of the lymphatic in it to confer on him the quick sensibility which characterizes many: its sluggishness is illustrated by the fact of his ever requiring the strong stimulus of necessity before he could apply laboriously to composition. "No man," said he to Boswell, "loves labour for itself." On the subject now under discussion, Boswell, with a livelier temperament, had juster views than those of his Idol. "Alas!" he exclaims, "it is too certain that where the frame has delicate fibres, and there is a fine sensibility, such influences of the air are irresistible." It is

perceive Ideality and Hope active in the morning, Wonder and Cautiousness in the night. This ought to be so; for must not Cautiousness be in the night particularly on its guard in order to stimulate us to finding means for protecting ourselves and our families in the dark, and against the active animal propensities of others abroad?

Now, as this state of our body at different times is modified by different causes, so likewise the activity of the faculties of the mind is modified accordingly. I will only further advert to that modified state of the body which is called *disease*. I think it evident that certain particular diseases have a particular action on particular faculties of the mind; that perhaps every single disease stands in a particular relation to one particular faculty, or at least one particular class of faculties. Thus, all the *acute* diseases put Cautiousness into the greatest activity; we feel low-spirited and anxious immediately at their commencement: and well it is that such is the case; for in this way are we immediately led to provide against the threatening enemy by calling in a physician, and being cautious as to food, drink, &c. *Chronic* diseases have a different action according to the bodily organ that is affected; they act now upon this, now upon that class of the mental faculties. When, for instance, the liver or spleen is affected, we see all things

proper to add, that, in a conversation subsequently recorded in Boswell's work, Dr Johnson speaks less confidently than in his published writings, of such cases as that of Milton. "I never," said he, "felt any difference upon myself from eating one thing rather than another, nor from one kind of weather rather than another. *There are people, I believe, who feel a difference; but I am not one of them.*"

Dr Henry More, in his Discourse of Enthusiasm, sect. vii., says—"Our imagination alters as our blood and spirits are altered, and indeed very small things will alter them even when we are awake; the mere change of weather and various tempers of the air, a little reek or suffumigation," &c. And Sir William Temple, in his Essay on Poetry, observes—"Our country must be confessed to be what a great physician called it, 'a region of spleen;' which may arise a good deal from the great uncertainty and many sudden changes of our weather in all seasons of the year. And how much these affect the heads and hearts, especially of the finest temper[ament]s, is hard to be believed by men whose thoughts are not turned to such speculations. This makes us unequal in our humours, inconstant in our passions, uncertain in our ends, and even in our desires."

The effects of the weather on the temper have already been noticed in this Journal, vol. ix. p. 420; and vol. xiii. pp. 391, 392.

Cowper tells in his Letters, that he habitually "rose cheerless and distressed in the morning, and brightened a little as the day went on." "Sleep," says he, "that refreshes my body, seems to cripple me in every other respect. As the evening approaches, I grow more alert, and when I am retiring to bed am more fit for mental occupation than at any other time. So it fares with us whom they call nervous." (*Works, Grimshawe's edit.* ii. 228; v. 98.)

Regular and imperative occupation we believe to be the best remedy for such inequalities of spirits and intellectual power.—EDITOR.

and events in a gloomy aspect ; that is, Cautiousness and Conscientiousness are morbidly acted upon :—when the heart or lungs, on the contrary, suffer, Hope is ever active, and along with it Ideality and all the intellectual faculties. *Blind* persons are friendly and kind, *deaf* ones bad-tempered and saucy. *Tabes dorsalis* is always accompanied by the greatest melancholy. I should almost think, that, were we to pay attention to the subject, we should observe that every particular disease has a particular effect on the mind—that now this now that cerebral organ is acted upon.

If, then, it be conceded, that every modification of our natural state of body reacts on different mental faculties, I have only to ask, Are not the effects produced by medicines likewise a modified state ? and as every remedy produces particular effects, is it not a natural conclusion, *a priori*, that different medicines must act in a different way on the faculties of the mind ?

But likewise *a posteriori*, by actual experience, can this be proved. Every physician is taught this by facts occurring in his practice ; and if we have not many records upon this point, the deficiency arises simply from ignorance of phrenology on the part of most physicians, and from want of attention to the subject. I beg leave to make a few observations in support of the principle, that, whether the effect of different medicines on the mental faculties is mediate or immediate, certain it is, that in its character it is extremely different.

The effect of different medicines on the brain may be *general*—depending on the circumstance whether the action of the remedies causes an increased or a diminished flow of the blood to and in the brain ; but it is undoubtedly likewise *local* on particular faculties or classes of them. *Aperient medicines*, for instance, produce both kinds of effects : in deriving the blood from the brain they *diminish* the activity of the mental faculties ; but, according to circumstances, if the brain has been overfilled with blood, and thereby prevented from acting, the relief so produced by the aperients must again awake its activity *in general*, and the *local* effects are then usually excitement of Hope, Veneration, Benevolence, and Ideality. We enjoy ourselves ; we see every thing and event in a brighter light ; we feel grateful to God, and kind to our fellow-men. Petition influential men about any thing in the morning, and you will observe the different result of your request—the different manner in which it is received—according to their bowels having been opened or not ! All those medicines which *increase the circulation* of the blood, augment more or less the quantity flowing through the brain ; and in this manner, if the

excitement does not exceed the natural limits, *all* the organs of the brain are excited. But the *local* effect is very different, partly according to the predominance of certain single faculties, but partly likewise because the different remedies of that class have a different specific action on certain particular faculties. For instance, ammonia and its preparations, morphia, castoreum, wine, ether, and the ethereal oils, produce a greater activity of Ideality, Hope, and the reflective intellectual faculties; but the empyreumatic oils occasion a greater activity of Cautiousness, Wonder, and the perceptive faculties—for they induce melancholy feelings, and mostly visions, particularly of the gloomy kind. Phosphorus has a particular action on Amativeness; it produces an increase of physical love, and is in consequence found of use against impotence. Iodine, likewise, acts on Amativeness and Cautiousness. All the odoriferous gum-resins, balsams, and aromatics, act on the same propensity, and on Ideality; and hence their good effects in hysterical affections, which are mostly combined with morbid Amativeness and Ideality. Cantharides, likewise, act on Amativeness. Camphor has a contrary effect; it depresses Amativeness, as all physicians know. Bitter and astringent remedies act more on Cautiousness; bark, long used, produces gloominess of mind. The farinaceous and mucilaginous are commonly called *the indifferent remedies*; and so they really are. Their *local* action is lubricating, emollient, &c.; their *general* is nourishing; but as their whole action is *bland*, so also is their nourishing one; that is, they deposit their nutritious matter without any excitement. Hence they must be considered as no excitants of the brain either; they excite no mental faculties at all. Of the *metals*, arsenic acts more on Cautiousness, producing a gloomy state of mind; gold on Hope, having been used by the ancients as an exhilarant; mercury, a morbid sensibility, gloominess, and indisposition to occupations usually agreeable. Of the different gases, I will here advert only to the nitrous, which acts so differently from the others, producing mirthfulness, love of life, bright prospects (excited Wit, Ideality, and Love of Life). But it is most interesting to observe the different local action of *narcotics* on the faculties of the mind. Independently of the excitement of the *whole* brain on account of the increased flow of the blood to that part, a particular *local* excitement is observed after each different narcotic. Thus, *opium* acts on Amativeness, and likewise on the intellectual faculties and Ideality. That it acts particularly on Amativeness, is proved by the fact, that those who use this drug immoderately, or in large doses, feel a great desire for gratification of the faculty, and even now and then get a true

priapism. That it acts on the intellectual faculties and Ideality, is evident from the activity of the intellect after a moderate dose, 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. Every body who observes such a patient, will perceive how objects continue to represent themselves to his mind, and how, as Dr William Gregory says, "the mind is awake, while the body sleeps." Of the intellectual faculties, that of Language in particular seems to be active; hence the loquacity of the sleeper. This excited state of the organ of Language is, according to Dr Gregory, particularly produced by a certain preparation of opium, the *muriate of morphia*. Dr Gregory says—"I have always 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; and I have repeated this experiment, which is attended with no inconvenience, so often, that I am quite confident of the result." (Phren. Journ. vol. viii. p. 163.) Having on other occasions taken a considerable quantity of the medicine, he found it to produce a marked derangement of the faculty of Language, amounting to a dissociation of words from the things signified, and, in the most severe instance, accompanied by violent headach in the situation of the organ. "An overdose may probably entirely derange the faculty." On account of the calm collectedness of mind which the muriate of morphia produces, and of the stimulus which it affords to the organ of Language, Dr Montgomery Robertson and Dr Gregory are disposed to recommend this medicine to nervous people who have to make an appearance in public. Now, if we compare the effects of opium with those of *belladonna*, *hyoscyamus*, or other narcotics, we shall find them quite different. None of them acts, like opium, on the intellectual faculties. On the contrary, *belladonna* 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 *Diction. de. Med.* t. vi; art. *Jusquiamé*). *Crocus* acts on Amativeness; *cannabis* on Mirthfulness and Hope—all observers combining in asserting, that the inebriated state which follows spirituous drinks, prepared with this drug, is characterized 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.

For proof of my assertion that all the different medicines have a different and particular action on particular mental faculties, I shall finally only remark, that the ancients speak of the power of many herbs in disturbing the balance of the mind, in brutalizing the passions, in producing physical love, in putting the mind in a brilliantly dreaming state, &c. &c.

And if it may be assumed that particular medicines act on particular parts of the brain, there can be no doubt that likewise *particular sorts of food and drink* act on particular mental faculties, or on particular classes of them, leaving some others quite unaffected.

As the state of the body, acting differently on the mind, is modified by our food and drinks, we must likewise already *a priori* be entitled to draw this inference (*vide supra*); but we can also do it *a posteriori*.

Every body's experience must have taught him, that he is not in the same state of mind after every sort of food and drink: now he is gay and merry, now gloomy and low-spirited; now he is talkative and witty, now silent and stupid; now he is inclined to anger and passion, now extremely tractable; he will now feel this group of faculties excited, now that; now the intellectual, now the lower ones.

Eggs are admitted by all to have a marked action on Amativeness; and why should eggs only, of all our food, enjoy the privilege of acting upon a particular part of the brain? I think every sort of food does it. All sorts of *meat*, for instance, act particularly on the lower propensities, which is abundantly proved by the ferocity, cruelty, and wild passions of all the carnivorous animals, and by the fierce and animal passions of those nations and individuals who feed almost exclusively on *meat*. But, at the same time, the intellectual faculties also are more acted upon; and hence the really greater intellect of the carnivorous animals. All *vegetable* food, on the contrary, leaves both the animal and the intellectual faculties at rest, and stimulates rather the moral feelings: this is evident from the benevolence, blandness, and mildness of all the herbivorous animals, and the peaceable and quiet temper of those nations and individuals who feed mostly upon vegetables: hence, however, likewise their weak intellect. But besides this *general* action

of all meats and all vegetables, I am inclined to think that each sort of meat, and each sort of vegetables, has a different action on particular mental faculties from other sorts: pork excites the animal propensities more than either veal or mutton; peas are famous for acting on Cautiousness and Wonder, &c. I allow that there are many circumstances which may influence our state of mind after a meal; but I am sure that a particular sort of food is one of the most essential ones.

This, I think, is still more evidently the case with different *beverages*. I will here mention only water, wine, spirits, beer, coffee, and tea.

*Water* is certainly the most natural and most wholesome beverage; and as it is healthy to the whole body, so of course is it also to the brain; and the same remarks I have made respecting farinaceous and mucilaginous medicines, which are mere aliments, hold good here as to water. No faculty of the mind is excited; which is, of course, the healthiest mental state.\*

Independently of the mild excitement of the whole brain produced by wine, through an increased flow of the blood to the head—and independently of the fact that the excitement occurs particularly in those faculties whose development is large—I suppose that *wine* has a more special effect on the moral feelings and on those faculties which are on the boundaries of the feelings, and the intellectual faculties—on Benevolence, Veneration, Hope, Mirthfulness, Ideality. Of the lower propensities, it acts principally on Adhesiveness. We have a proof of the truth of these opinions in the mutual benevolent feelings that commonly arise in a company where wine is moderately taken; in the merry and bright ideas that are engendered; in the hope that springs up; in the wit which sparkles; in the willingness with which you shew and express your regard for greatness and worth; in the cordiality and warmth with which you speak to your fellows, and which you really at that moment have; in the many friendships and connexions that are formed at the wine-table; in the fact, that many old quarrels are there made up, and that many, whom misunderstanding and old disagreements have separated from each other, meeting over the wine-cups, again shake hands and renew their former tie. At the same time that these feelings and sentiments are excited, the intellectual faculties likewise, as

\* "Water," says Dr Rush, "is the universal sedative of turbulent passions—it not only promotes a general equanimity of temper, but it composes anger. I have heard several well-attested cases, of a draught of cold water having suddenly composed this violent passion, after the usual remedies of reason had been applied to no purpose."—(*Inquiry into the Influence of Physical Causes upon the Moral Faculty*.)—EDITOR.



is proved by the easier flow of ideas, are stimulated, but in less degree. The organ of Language is among those particularly acted upon : you speak better, you have a better command of words, you become even eloquent, with the wine at your side. Except Adhesiveness, and perhaps also Amative-ness, all the lower propensities are, on the contrary, put in the background. But the whole state of mind takes another turn when *too much* wine is taken ; then particularly one of the component parts of the wine—the alcohol—acts ; and then immediately the animal faculties begin to get active, and that faculty manifests itself particularly, the organ of which predominates in the lower and back part of the brain.

And here we see how the third beverage, *ardent spirits*, acts on the faculties of the mind. Spirits of wine have in that respect a widely different action from wine. Do not object to me, that wine and ardent spirits must have the same effect, since they contain the same active ingredient, the alcohol. This is not the case ; spirits contain pure alcohol, only mixed with some water ; wine contains many other elements besides—acids, salts, &c. I do assert, that ardent spirits have a specific effect on the lower propensities, the worse part of our character. This is already put beyond dispute by the fact, conceded by all, that they brutalize the mind ; in other words, excite the animal faculties. Look at the gin-houses ; look into all the public places where the lower classes indulge in ardent spirits. What disputing ! what broils ! what quarrels ! Can any body doubt the degrading effects of ardent spirits on the intellectual faculties and the moral feelings ? Has not the habitual drunkard lost all the ennobling qualities of man ? We may likewise deduce from this evident specific action of ardent spirits on the lower propensities, the importance of encouraging temperance societies,—the importance of diminishing, as much as possible, the use of spirits.

As to *beer* : it likewise contains alcohol, but mixed with other principles, particularly extractive ones, which modify its effects. It has no beneficial action in common with wine ; it has more in common with spirits. It does not excite the intellectual faculties ; and if it appears to do so when taken in a very small quantity, this is only on account of the small resemblance to wine. When taken in a greater degree, it depresses the intellectual faculties ; in particular, the organ of Language, instead of being excited, is on the contrary depressed. You will observe this in the southern German universities : the students, although else very talkative and communicative, are, when they sip their beer, sitting quite silent and gloomy-looking in spite of the Language-exciting *tobacco*

which they smoke. Beer, moreover, stimulates the animal propensities less than ardent spirits; and, of the feelings, I should think it particularly acts upon Cautiousness—for beer-drinkers are rather morose and low-spirited.\*

*Coffee and tea* have, I am inclined to believe, a peculiar action on the intellectual faculties; coffee still more than tea. They are both on that account the favourite beverages of intellectual people and students. I appeal to everybody's experience, whether he does not feel more disposed to think, to write, to read, after a cup of coffee or tea; and whether either of them has any action whatever on the lower propensities. If a person feel indisposed to literary labour, a good cup of coffee will instantly make him disposed to it. Here in England tea is preferred to coffee in the morning, and the latter is taken only after dinner, when it cannot have the effect above mentioned, on account of digestion going on. Whoever will try the effects of coffee and tea in the morning as a means of exciting the intellectual faculties, will immediately give the palm to coffee. Add to this a cigar (which acts upon the organ of Language), and you have all the excitants for composing and writing well!

If what I have stated on the specific action of different medicines, and different kinds of food and drink, on particular mental faculties or groups of faculties, is true, it will certainly lead to very important results as soon as sufficient experience has been acquired. How important will it not be in the choice of remedies, food, and drink, in certain diseases, and with certain individuals, according to their mental state, and according to the prevalence of certain faculties, or a class of faculties, in their brain! How important will it not be in the treatment of mental diseases and madness, when this or that faculty particularly is affected! How important in certain countries, where some mental diseases are endemic, or a certain mental state prevails, as, for example, hypochondriasis in the western islands of Scotland! How important, when you intend something particularly—when, for instance, you are to write an essay or make a speech, or when you are going to a party, and wish to be agreeable and social! How important, even in education, when certain faculties predomi-

\* "Fermented liquors of a good quality and taken in a moderate quantity, are favourable to the virtues of candour, benevolence, and generosity; but when they are taken in excess, or when they are of a bad quality, and drunk even in a moderate quantity, they seldom fail of rousing every latent spark of vice into action. The last of these facts is so notorious, that when a man is observed to be ill-natured or quarrelsome in Portugal after drinking, it is common in that country to say that 'he has drunk bad wine.'" (Rush, *loc. cit.*).—EDITOR.

nate and others are slumbering, to be able likewise to excite the last, and depress the first, by these material means ! How important in penitentiaries, where the lower propensities are to be depressed, and the higher faculties excited, to be able to attain this even by medicines and certain foods and drinks ! &c. &c.

I conclude with repeating, that I myself consider several of my propositions only as conjectures, and that my only object was to turn your attention to the principle as an important one in its application. This will be my sole merit.

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*Note by the Editor.*—We have inserted the preceding paper for the purpose of calling attention to a subject which we concur with Dr Otto in regarding as one of great importance. But in doing so, we think it right to express our opinion that it contains many statements and views which require to be greatly modified before being received, and all of which, indeed, the author himself does not undertake to maintain against an assailant. Writing in haste and at a distance from his records, as Dr Otto did, he has, for example, in various instances, omitted all reference to the influence of cerebral development, and other circumstances, in modifying the action of external agents upon particular faculties of the mind, and has left the reader to suppose that he ascribes the whole results to these agents alone—thus occasionally seeming even to set aside phrenology altogether. But these are inadvertencies which do not affect the *principle* of the essay, and which Dr Otto himself would have corrected had leisure permitted. We trust, therefore, that our readers, fixing their chief attention upon the principle for which Dr Otto contends, will not regard the almost unavoidable imperfections of the mere details with a very critical eye ; and that Dr Otto himself will, in due time, put us in possession of the more carefully digested observations with which his experience has furnished him. We may add, that the subject is one which did not escape the penetrating sagacity of Spurzheim, and is referred to in his Treatise on Education. In conversation, we frequently heard him express his opinion of the necessity of investigating more accurately and extensively the special influence of different kinds of food and drink upon the activity of the various mental faculties, and of the valuable results which might thus be obtained ; and we shall rejoice to see the subject effectually taken up by our able and excellent coadjutor at Copenhagen.

*V. The late William Scott, Esq.*

We announced in our last Number the death of this eminent Phrenologist, and promised to put subsequently upon our record, as due to him, an ampler sketch of his character than that brief notice could contain. Mr Scott, for some time one of the proprietors of this Journal, was one of the most distinguished of phrenologists; and, in connection with both the science and its literature, was well known to the phrenological world. An accidental meeting with Mr Combe, twenty years ago, converted Mr Scott from one of the unthinking, who were content to take their impressions of Phrenology from the Edinburgh Review and Blackwood's Magazine, and make merry with it, to a serious student of the new science; and we well remember the grasp which his powerful mind almost instantaneously took of the subject when fully and candidly directed to it; nor can we forget the delighted enthusiasm with which, as a hitherto baffled, at least unsatisfied, student of metaphysics, he gloried in finding a path for his feet, and a light to guide him in it, in the realities of the physiology of the brain. Regardless of the self-complacent contempt with which the then uninformed public, blindly led by a hostile and not better informed press, treated the subject and its adherents, he declared himself a phrenologist, joined in 1822 the Phrenological Society, and, with several other individuals who at the same time rallied round Mr Combe, then well nigh standing alone, contributed to give to the cause the most striking impulse which, perhaps, it has at any time or in any place received. Mr Scott was in considerable practice in the law, and was an able and judicious man of business. He was remarkable for tact, sagacity, and knowledge of the world; while his powers of conversation, fund of anecdote, happy power of illustration and allusion, and quiet enjoyment and production of the ludicrous, rendered his society as amusing as it was improving. For some years he devoted much, if not the whole, of the time which he could spare from the duties of his profession, to the study and the advancement of Phrenology; and, when this Journal was established, eighteen years ago, took a share in its proprietary, and contributed largely to its pages. His papers display a combination of scientific knowledge, poetic fancy, and fervid eloquence, with a very happy power of illustration, which would have attracted general notice in any journal less an object of public prejudice than our own was at that time.

In the grasp, as we have said, which his mind took of the subject of Phrenology, he could not fail to be struck with the

symmetry of the science as a whole, and the harmonious manner in which it afforded "*a systematic view of human nature.*" An eloquent treatise, bearing that title, which he published separately,\* was the result. In this, with much effect, he dwelt upon the division of the faculties into groups, with organs clustered in the same locality, when of analogous character and sympathetic action. Mr Hewett Watson points out (vol. x. p. 504) an anatomical error which Mr Scott commits when speaking of the organs which meet in the middle line of the brain; this, however, does not affect the general reasoning of his treatise.

Mr Scott was the first to employ Phrenology as an instrument of literary criticism, and a test of the truth to nature of the characters in celebrated fictitious compositions. Shakspeare was his first and principal field; and some of the leading characters of the Shakspearean drama are dissected by the powerful instrument he wielded with microscopic power, and with great literary skill and eloquence. His reviews of some of Sir Walter Scott's novels are also of a high character, and try those wonderful "imaginings" by a standard much more philosophical, searching, and powerful, than the effusions of laudatory fine writing of the common reviews. Mr Scott's miscellaneous contributions to this Journal, such as his essay on the Female Character, on the Refinement of the faculty of Amativeness, and others, are all beautiful conceptions, and admirably executed. But Mr Scott's direct aid to Phrenology had a higher range yet. He entered, in a zealous spirit, the metaphysical field of the science, and threw much light upon the everyday uses and combinations of several of the faculties. In illustrating the modes of action and reciprocal influence of such of them as employed his pen, Mr Scott was peculiarly happy; but the value of his papers is somewhat diminished, by the tendency of his mind to speculation rather than to systematic observation of facts. Aware, himself, of this tendency, and of its origin in the predominance of the reflecting over the knowing organs, Mr Scott rarely felt confident of the accuracy of his data and inferences, till after having submitted them to the judgment of friends better trained than himself to the strict precision of scientific observation. Owing to this peculiarity of mind, he was better qualified to excel as a cultivator of literature, than in purely scientific researches; and his forte certainly lay in happy and beautiful illustrations, warmed by the glow of the affections, and elevated and refined by the inspirations of Ideality, Wonder, and Veneration.

\* Observations on Phrenology, as affording a Systematic View of Human Nature. Edinburgh: Waugh and Innes, 1822. 8vo, pp. 57.

Of Mr Scott's last work, "The Harmony of Phrenology with Scripture, shewn in a Refutation of the Philosophical Errors contained in Mr Combe's 'Constitution of Man,'"—of the causes which led to its publication,—and of the secession of its author from any active share in the diffusion of Phrenology, and in the management of this Journal—although, in addition to the very brief notices in our tenth volume (pages 235, 372, and 374), we feel called upon to say something—yet that shall be little. When, in January 1827, Mr Combe submitted to the Phrenological Society a paper "On the Relations between the Physical and Mental Constitution of Man and External Objects," his views were strenuously opposed by Mr Scott, and several other members, not so much on the ground of their being philosophically false, as because they were conceived to affect, in some essential points, the doctrines of orthodox Christianity—a phrase used synonymously with the doctrines of the Scottish Confession of Faith. The debates ceased to be philosophical, and necessarily became theological; and on a resolution being carried, by a large majority, that theological objections to philosophical propositions were out of place in a philosophical society,\* Mr Scott and his adherents thenceforward discontinued their attendance, though not their membership. A printed but unpublished controversy between Mr Scott and Mr Combe ensued; and finally, in 1828 and 1836 respectively, the "Constitution" and "Harmony" were laid before the public. From the first we lamented, what appeared to us to be, the partial zeal with which Mr Scott not only contested Mr Combe's views, but arrayed the prejudices and the religious feelings of the public against them; and we regretted that a mind, so capable of advancing the cause of true philosophy, should have been led, by a concurrence of external circumstances with excited feelings scarcely compatible with philosophical calmness, to exert its utmost energies to obstruct the diffusion and reception of truths of vital importance to mankind. Feeling assured, at the time of the appearance of Mr Scott's work, that our readers required no aid to enable them to judge of it correctly, we considered it unnecessary to enter seriously upon its refutation; and the experience of the five years which have since elapsed, has confirmed us in the conviction that the course we adopted was right. If it was so in his lifetime, we are bound, by every feeling of justice and generosity, to adhere to it, now that he is no more. We shall, then, only repeat our deep regret that Mr Scott's career of active usefulness, in a pursuit which delighted all the higher faculties of his fine and vigorous mind, should have been stopped short by the occurrence of differences,

\* See vol. vii. of this Journal, p. 94.

which to us—free as we were from all personal feeling in the matter—have ever appeared, in their origin at least, the result of unhappy accident, rather than deliberate design; and which, therefore, when rightly considered, were calculated to create sympathy and regret rather than any feeling of hostility towards Mr Scott personally. So strongly do we feel this conviction, that we have always entertained the belief that Mr Scott himself would, under more favourable circumstances, have been among the foremost to embrace and defend the essential principles expounded in the “Constitution of Man.” It is true that his strong Adhesiveness and Veneration predisposed him to look upon established opinions and authorities with a degree of submission which, in him, as in many others, may be called constitutional, and to shrink instinctively from any views which he thought threatened their stability;—yet his reception of Phrenology itself, in spite of the hostility to it of the learned and the great, is a proof that, when he applied himself earnestly and candidly to the examination of an important question, he was quite capable of advancing against the current of his former opinions. It was only when old opinions, of greater strength than those of a metaphysical character, biassed his judgment, that he clung to the former with the tenacity of feeling, and repelled whatever seemed to him opposed to their dictates.

We shall only add, that among persons hostile to Phrenology, Mr Scott’s work was very generally spoken of as a *refutation of the science itself*, and a repudiation of his former belief in its truth. This, we need hardly say, was an entire mistake. He repeatedly and anxiously distinguishes his reserved convictions of the truth of Phrenology, from his condemnation of what he considers Mr Combe’s perverse applications of it to human affairs; nay, more, to the last, he was engaged in thinking and writing on the subject of Phrenology, with no abatement of his belief in its character as the true science of mind.

Besides the two separate works already mentioned, Mr Scott was the author of the following papers in the Transactions of the Phrenological Society, and the Phrenological Journal. With respect to the authorship of several of those here enumerated, we are unable to speak with perfect certainty, and a mark of interrogation is therefore affixed to their titles:—

1. On the Functions of Combativeness, Destructiveness, and Secretiveness; with illustrations of the effects of different degrees of their endowment.—*Transactions*, art. iii.

2. Remarks on the Cerebral Development of King Robert Bruce, compared with his character as appearing from history.—*Transactions*, art. vi.

3. The Enemies of Phrenology.—*Journal*, i. 80.
4. Letter from Miss Cordelia Heartless.—*Journal*, i. 86.
5. Application of Phrenology to Criticism—Character of Macbeth.—*Journal*, i. 92.
6. Louis XI. and Charles the Bold, as delineated in Quentin Durward.—*Journal*, i. 176.
7. Burke, Fox, and Pitt.—*Journal*, i. 238.
8. On the Combinations in Phrenology ; with specimens of the Combinations of Self-Esteem.—*Journal*, i. 378.
9. Ambrosian Manuscript.—*Journal*, i. 571.
10. Phrenology illustrated by quotations from the Poets (?)—*Journal*, i. 636.
11. Review of *The Inheritance*, a Novel.—*Journal*, ii. 55.
12. Music—Catalani, De Begnis, and Kalkbrenner.—*Journal*, ii. 120.
13. Letter to the Editor on Marriage (?)—*Journal*, ii. 178.
14. On the Female Character.—*Journal*, ii. 275.
15. On the Genius and Cerebral Development of Raffael.—*Journal*, ii. 327.
16. On the Influence of Amativeness on the Higher Sentiments and Intellect.—*Journal*, ii. 391.
17. On the Propensity of Philoprogenitiveness.—*Journal*, ii. 493.
18. On the Development and Character of the North American Indians (?)—*Journal*, ii. 533.
19. On Music, and the different Faculties which concur in producing it.—*Journal*, ii. 556.
20. Joseph Burke, the juvenile actor.—*Journal*, ii. 597.
21. Phrenological Analysis of the Character of Macbeth, concluded.—*Journal*, ii. 626.
22. On Adhesiveness.—*Journal*, iii. 76.
23. The Cerebral Development of R. B. Sheridan compared with his mental manifestations.—*Journal*, iii. 127.
24. A Phrenological Essay on Grief.—*Journal*, iii. 523.
25. Lord Kames and Phrenology (?)—*Journal*, iii. 536.
26. Speeches at a Dinner of the Phrenological Society.—*Journal*, iv. 133, 141, 150, 152.
27. Of Wit, and the Feeling of the Ludicrous.—*Journal*, iv. 195.
28. Audubon, Weiss, and Weber.—*Journal*, iv. 295.
29. On the Faculty of Comparison.—*Journal*, iv. 319.
30. Speech at a Dinner of the Phrenological Society.—*Journal*, v. 131.
31. On Individuality.—*Journal*, v. 226.
32. Case of — Macdonald, the associate of Mary Mackinnon.—*Journal*, v. 435.

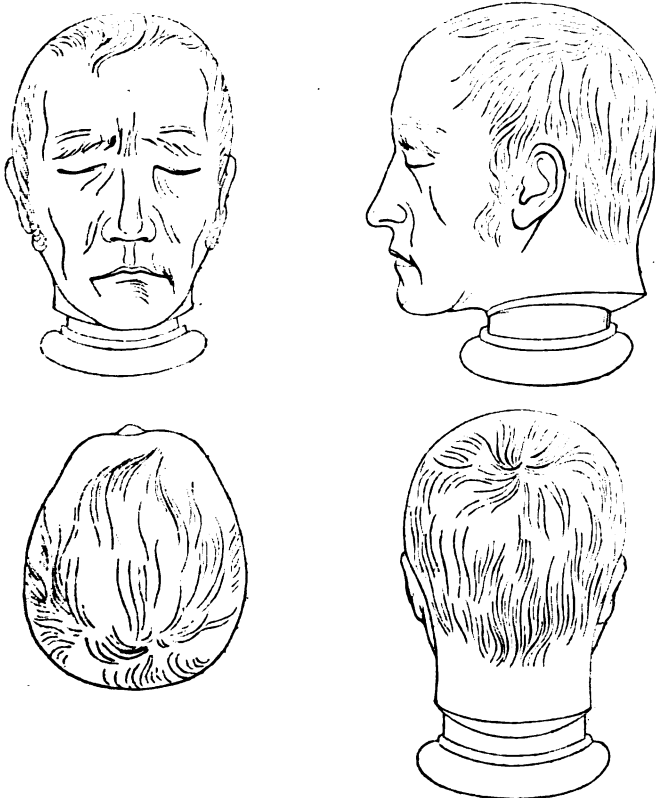


33. On Tragedy ; with some Remarks on the Character of Hamlet.—*Journal*, v. 516.

In vol. vi. p. 258, it is announced that, “ after the publication of No. XXI. of the Phrenological Journal, Mr William Scott ceased to be a proprietor of the work, and to have a share in conducting of it.”

During the years 1824 and 1825, Mr Scott acted as Secretary of the Phrenological Society ; and in 1826 and 1827 he filled the office of President. He subsequently continued to be a member of the Society, and was present at one of its extraordinary meetings a few months before his death.

On 3d February 1825, at the Society’s request, he presented to it a cast of his own head, of which four views are subjoined. When it was taken the hair was very short, except over the organs of Destructiveness and Secretiveness, where half an inch seems to have been added by it to the breadth of the cast.



The following were the dimensions of Mr Scott's head at the time of his admission as a member of the Phrenological Society :—

	Inches.
From Philoprogenitiveness to Individuality, . . . . .	7½
Do. to Comparison, . . . . .	8
Concentrativeness to Individuality, . . . . .	8
Do. to Comparison, . . . . .	7½
Ear to lowest part of Philoprogenitiveness, . . . . .	4½
Ear to Individuality, . . . . .	5½
Ear to Firmness, . . . . .	6½
Cautiousness to Cautiousness, . . . . .	6½
Ideality to Ideality, . . . . .	5½

Of the *cast*, the dimensions are these :—

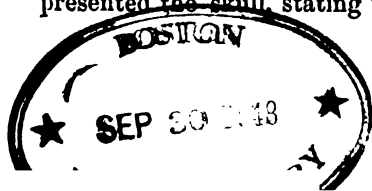
	Inches.
Greatest circumference, . . . . .	24
From Occipital Spine to Individuality, over the top of the head, . . . . .	15½
Ear to Ear vertically over the top of the head, . . . . .	15
Philoprogenitiveness to Individuality, . . . . .	8½
Concentrativeness to Comparison, . . . . .	7½
Ear to Philoprogenitiveness, . . . . .	4½
... Individuality, . . . . .	5½
... Benevolence, . . . . .	6½
... Firmness, . . . . .	6½
Destructiveness to Destructiveness, . . . . .	6½
Secretiveness to Secretiveness, . . . . .	6½
Cautiousness to Cautiousness, . . . . .	6½
Ideality to Ideality, . . . . .	5½
Constructiveness to Constructiveness, . . . . .	5½
Mastoid process to Mastoid process, . . . . .	5½

We hoped to be enabled to publish some biographical particulars respecting Mr Scott, but have not been so fortunate as to obtain the requisite materials.

## II. CASES AND FACTS.

I. *Case of a Criminal at Portsmouth.* Extracted from the Hampshire Independent of 23d October 1841.

Mr Barber delivered his third lecture on Phrenology at the Athenæum, Portsea, on Monday evening, to a larger audience than on either of the preceding evenings. Considerable curiosity had been excited in Portsea by the announcement that Mr Barber would give, in writing, his opinion of a skull which had been put into his hands by a gentleman at the last lecture, who had also promised to send to the chairman the character of the individual drawn by a gentleman who knew him when living. At the close of the lecture, Mr Orange rose and presented the skull, stating that Mr Barber had only seen it



in his presence, and could know nothing of the individual, —that Mr B. had only asked two questions respecting it; first, Whether the man had any disease of the brain? and second, Whether he had received any education? To both of these he had answered, No. Mr B. was then requested to read his remarks, which were as follows:—

“ In this skull the animal region greatly preponderates, and takes the lead in the character of the individual—Combative-ness, Destructiveness, Secretiveness, and Acquisitiveness, are the largest organs of the head. Next in size are Amativeness, Constructiveness, and Self-esteem; then Alimentiveness, Philoprogenitiveness, Inhabitiveness, Adhesiveness, and Firmness, all of which are large organs. Love of Approbation next in order of size; then follow Love of Life\*, Veneration, Imitation, and Mirthfulness, which are moderate organs. Among the small organs, Causality is the largest; then follow the other intellectual faculties. The moral faculties are the smallest of all: by these I mean Benevolence, Conscientiousness, Hope, Marvellousness, and Ideality. I know nothing of the man, independently of the shape of the skull, but that he lived to be old, and that he was uneducated. I will not venture to indicate actions; but I hesitate not to say that he was capable of crime of almost any kind which might be prompted by situation or circumstances. His intellect was undoubtedly small, but he may have gained credit for more than he possessed by the tact arising from his large Secretiveness, which would give him cunning and insight into the character of those around him. He had, by virtue of his large Constructiveness, some mechanical talent, which, aided by his Imitation, Secretiveness, and Acquisitiveness, may have made counterfeiting possible to him, and certainly gave him aptitude for housebreaking, swindling, and all kinds of dishonest practices. His large Self-esteem, Destructiveness, and Combativeness, would make him fond of power, overbearing, violent, cruel, and vindictive: not restrained by Conscientiousness or Benevolence, he would hesitate at no means necessary to make him the leader of a party. He had just Causality enough to render him specious. This, with his assumption, tact, courage, and perseverance, would lead inferior minds, and sometimes those really superior to him in intellect, to yield submission to his authority. If opposed, he is capable of any act of violence. I should not think he would have any irresistible tendency to a roving or seafaring life; but

\* We are ignorant by what appearances in the skull the size of the organ of the Love of Life (if such an organ be ascertained), is indicated. Mr Barber is therefore invited to publish the result of his observations on that point.—EDITOR.

if circumstances made him a seaman, he was a daring one. He might shine in a privateer, or even as a pirate. He may have been attached to his party comrades, or to individuals, but he was incapable of entering into any scheme of general benevolence; hospitals, houses of refuge, missions, or charitable institutions in general, never called forth his sympathies. Did a tale of distress easily excite his pity or induce him to part with his money? I should say no. No phrenologist would waste much time or breath in trying to persuade him to do any charitable action. He would be prone to licentiousness and intemperance. With regard to his moral and religious character, having small Ideality, he would have little perception of the abstract beautiful, pure, or perfect. Having little Hope, Marvellousness, and Love of Life, he would feel no fear of annihilation, or desire of a future and better life. His small Conscientiousness and Benevolence would incline him to scoff at morality, and even to doubt its existence. He would be inclined to laugh at religion as priestcraft and delusion. His small Conscientiousness and Caution would make him little susceptible to remorse, and he probably died in old age as he lived,—hardened and impenitent. He was indebted to favourable circumstances if he did not terminate his days a convict. But such was his general aptitude for evil, that a phrenologist would hesitate to say to what crime he was most addicted. The circumstances in which he has been placed, have determined his course—always a criminal one.”

Mr Orange then rose and said, that he had not mentioned one fact connected with this skull, but that he would now inform the company that it had been sent to Mr Deville, requesting his opinion of the man, and that he held in his hand a copy of his answer. The announcement was loudly cheered, and Mr O. was requested to read it before the chairman produced the attested character of the man. Mr Deville writes—

“ This is an individual that would have some difficulty to keep within the pale of the law—a knowing character, sarcastic, and with some disposition to imitate the actions of others. He would be influenced by the lower feelings, his character partaking more of the animal than the amiable, and shewing but little feeling for religion or morality. Obstinate, self-willed, revengeful, with strong passions, and desperate if opposed. Not over-scrupulous in appropriating to his own use the property of others. If he has children he would not be a very kind parent—if they were not obedient he would be likely to act cruelly towards them. He is an individual that would become the leader of his party, such as a delegate in a mutiny, or a captain of smugglers, being fond of com-

mand. He would be more likely to spend his time in public-houses and with low society, being a great talker, and a presuming, knowing, and cunning character. He would shew some ingenuity, but more of cunning. To sum up, this is an individual who would have difficulty to keep out of trouble or a prison; and perceiving by the jaws that it is the skull of an aged person, I consider him as an old sinner and a criminal, and likely to lead others into trouble in company with him."

The striking coincidence between these two delineations produced great excitement and applause. The chairman then rose and presented the following character, written by one who had ample opportunities of knowing the man.

"Sir,—A. B., late a convict, aged seventy-eight years, was one of the most eccentric characters I have ever seen. He had been convicted several times, transported four times, three for seven years, and last for life. He was deaf, horribly passionate, violent and revengeful, not to be controlled, not even by officers, nor with threats of punishment. He was a great liar and a great thief. He would steal and conceal all he could lay his hand on, and swear and stoutly deny he had ever seen the article. He was very dirty in his person and habits. He had keen eyesight, though advanced in years, and was fond of using and learning loose and improper language, and rehearsing his scenes of riot and dissipation and his thieving exploits. We are not aware that he had any regular trade. He could neither read nor write, and was never content with his clothing or his mess, but would always snatch the one he thought the largest; he would carry his revenge for supposed injuries to a great extent, always threatening the lives of his fellow-prisoners. I have myself been often threatened by him, and violently attacked, and have been many times compelled to interfere when he has attacked others. He died of age and debility on the 13th of February 1827. He did not seem to have any idea of a future state, and when reproved by me for swearing and using obscene language, he would fly into a most violent passion."

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II. *Pathological Fact confirmatory of Phrenology.* Reported by W. W. REID, Rochester, New York.

About the first of March 1835, I was called to see a lad, H. M'A., aged eight years. He had been sick some twelve or fourteen days. His disease had approached very gradually, and had been neglected, owing to the sickness of his father, who had lain at the point of death for some time, and finally

died but three days previous to my visit to the boy. I was informed by his mother, that he had for several days simply complained that he was unwell—next that his head ached—then that he could not sleep at night, he heard so many strange noises. In short, he had inflammation of the brain ; and, when I first saw him, had fever of a low grade ; was pale, restless, wakeful, delirious ; and was screaming, “ Oh, dear ! Oh, dear ! My head ! My head ! ” while his countenance was expressive of the utmost anguish. He would often seize upon a word that he heard, as when offered water he would repeat the word “ water ! water ! ” from five to twenty times in the same sharp key or tone, which was exceedingly painful to the attendants who were compelled to hear it. In order to obtain some relief to my own ear, I would frequently pronounce some other word, that he might catch it, and thus change somewhat the sound, which had from its monotony become so painful. Before he became so much reduced as he necessarily did from the disease and treatment, when asked where his pain was, he would uniformly place his hands upon the sides of his head, over and in front of the ears and say, “ My head ! my head ! ”

Notwithstanding he was treated very vigorously in the outset, yet no amendment of symptoms took place till his head was shaved, and two large blisters were applied, one on each side of the head. These were kept open and discharging for two weeks. From their first application he gradually grew better, and finally recovered.

As soon as he was sufficiently restored to be about his usual business, a remarkable change was observed in his character. Before his sickness, he was quite noted in his neighbourhood for his manliness, kindness, integrity, and obedience. The father being a very intemperate man, the mother chiefly supported the family with her needle. This boy was consequently employed to do a great many errands and other little domestic business usually done by older persons, such as making purchases at the market and groceries, procuring fuel, &c., all of which he did with correctness and fidelity. But after his sickness, when set about the same kind of business as formerly, he would keep part of the money given him from time to time to make purchases, and squander it for candy and trinkets. He would, moreover, borrow money in his mother's name, of the neighbours and grocery men, where he had been accustomed to trade, on pretence that his mother wanted it to pay rent, &c. In this way, too, he would obtain money and clandestinely go to the circus, contrary to express command ; and thus was continually cheating and deceiving his mother : yet when accused of the falsehood or theft, he would never deny

but readily acknowledge it, seem to be sorry and promise amendment, but would straightway go and do the same things, till he became quite as notorious for his deception and dishonesty, as he had formerly been for his candour and integrity. The mother, grieved and wearied out with his delinquencies, determined to send him into the country in order to remove him from temptation and reclaim him if possible. He remained some time, and returned somewhat improved, but it was six months, as she informs me, before he was fully restored; since which time, to the present, he continues to be, as before his sickness, a good and honest boy. He is now fourteen years of age. The mother and boy are both still residents of this city, besides several other living witnesses, who can and will testify to the same facts.

To the phrenologist, who has turned his attention to the subject, and acquainted himself with the numberless facts of a similar kind that abound in every community, this case is neither new, nor remarkable, nor inexplicable; but to those who reject Phrenology and adhere to the old systems of Locke, Reid, Stewart, Brown, &c., it will prove a sort of Gordian knot, that must be cut, not untied.

The above communication is at your service, to be used for the benefit of the science and the public.

I have several other cases of a different character, bearing upon other points of Phrenology, which I may present at another time.—(*American Phren. Jour.*, April 1841.)

### III. Case of Headach caused by over-excitement of certain Mental Faculties.

The following is an extract from a letter directed to Mr. L. N. Fowler, while recently lecturing on Phrenology in one of the New England states. The letter was written by a very intelligent lady, the wife of a clergyman; and we are assured that the facts here stated may be relied upon as strictly correct. Such facts, we presume, are by no means of unfrequent occurrence: were the attention of persons properly directed to the subject, almost any number might be collected. Mrs R— writes thus: "For some months past I have experienced a very great degree of pain in my head, which I have endeavoured to account for phrenologically, for this reason, viz. that it was always attendant upon unusual excitement of *mind*. This pain has been so severe at times, that I have feared it might terminate in dropsy of the brain. Still I cannot be satisfied with this conclusion, because the pain, though severe, frequently *shifts its position*, which I think would not be the case in dropsy. Since your lecture last evening, I have

examined the subject more fully, and called to mind more distinctly the *particular location* of the distress, which I was better able to do from the extreme acuteness of suffering that I have lately experienced. Allow me first to ask one question, viz. If pain be produced in the region of *one* organ which is *over-excited*, is it reasonable to suppose that, where there is great nervous excitability of temperament, several organs may be excited and cause pain *at the same time*, or successively? Now this is the fact respecting myself—when I suffer pain in any part of my head, there is perfect correspondence on *both sides* of it. I have felt it distinctly at these various points. In the region of *Constructiveness*, this has frequently been the case, after I have been cutting out a large quantity of work, and racking my invention to do it in the best and most economical manner; and also whenever I have been contriving plans or inventing games of amusement, or any thing of the kind, for my children's profit or pleasure. Again: such are my circumstances, that great care devolves upon me—the education of my children, the management of my domestic concerns, the control and disposal, to a great extent, of our finances; add to this, the absolute necessity of keeping up my spirits whether sick or well, in sunshine or in storm, in prosperity or in adversity. At such times the pain has been directly through the head, as it seemed to me, where the organs of *Combative-ness* and *Destructiveness* are located; and I have felt like this: 'Die I may, but go forward I must.' When attending closely to any discourse, or reading on argumentative subjects that require deep thought, my forehead is subject to distress and sometimes severe pain. I frequently suffer pain in the region of *Causality* and *Ideality*; and could enumerate many instances of this kind. One more fact only will I now mention. I am troubled often with pain over the eyes, and have noticed that whenever my children have disarranged every thing about the house, I am exceedingly annoyed, and after going about and replacing every thing in order, *my head* is very sensibly relieved."—(*American Phren. Jour.*, April 1841.)\*

\* Circumstances have hitherto prevented us from fulfilling our intention to notice the more recent Numbers of the *American Phrenological Journal*; in the mean time, the above and other two cases are extracted in our present Number as specimens of their contents. At the conclusion of vol. iii. (Sept. 1841), we observe the announcement that Dr N. Allen's connexion with it as editor was then to cease; and that, notwithstanding the loss of several thousand dollars which it has occasioned to the proprietors Messrs O. S. and L. N. Fowler, it will continue through a fourth volume by the former gentleman, as proprietor and editor,—another opportunity being thus afforded to the American public, to give a satisfactory solution of the problem, "Will they sustain a Phrenological Journal?"—EDITOR.







IV. *Case of Bad Health from over-activity of Cautiousness.*

Read before the Phrenological Association at London, on 4th June 1841, by RICHARD BEAMISH, Esq.\*

I beg to call the attention of the Association to an interesting and instructive case (which came under my own immediate observation), as affording another example of the benefits conferred on society by the great discovery of Gall.

R. P. B, the individual of whose head this is a cast, is a boy, eight years of age, of a nervous-sanguine temperament, the nervous greatly predominating, hazel eyes, and brown hair.

For a long period he had been under medical treatment for the most obstinate stomach and bowel derangements, with the usual reaction on the cerebral functions. Frequent changes of residence had been resorted to, and medical advice had been sought at every change; every thing that tended to induce excitement was studiously avoided; his studies were abandoned, and his food was administered with the most watchful care: in a word, all that regimen, medicine, and the most anxious parental solicitude were supposed capable of effecting, were tried in vain. Troubled sleep, nightly perspirations, loss of flesh, deranged digestion, irritability of nerves, all conspired to excite so much fear in his parents, that as a last resource they resolved, at much inconvenience, to undertake a long sea-voyage.

One evening in the month of March last, while the subject of the proposed voyage was under consideration, and about an hour after the child had been put to bed, his step was heard in the room adjoining that in which he slept, where a fire was always retained; his father quickly ran to ascertain the cause of the child having left his bed; but to the parent's surprise he was found lying quietly in his bed, without any appearance of having recently moved. He was asked whether he had been up. "No" was the answer; and, though pressed to acknowledge that he had left his room, he steadily, and without hesitation, denied it.

I should state that the child slept in the room with his parents; that *he* went to bed at half-past seven or eight o'clock, and they at about ten or eleven, or about three hours after him, when he was usually found quite awake, or in a troubled sleep. To continue.

The father, unwilling to excite an already overwrought frame, left him, simply telling him to try to compose himself to sleep. Not long after, however, the little step was again

\* We are indebted to Mr Beamish for the accompanying lithographed views of the cast mentioned in this article.—*EDITOR.*

heard in the adjoining room, and again the anxious parent hastened to his child. The room was deserted, the child was in his bed, and apparently unconscious of there being any reason for his father's visit. Again he was taxed with having left his bed, and again he denied the charge, with the most perfect command of countenance. The father now, in a state of the most painful perplexity, scarcely knew what course to adopt, when suddenly the truth flashed across his mind.

The fire was observed to have burnt low, and to afford but little light to the one room, and none at all to the other; hence it was argued, on phrenological grounds, that a large *Cautiousness*, being painfully excited, had induced the child to seek the companionship which the cheering light of a fire offers; that an equally large *Love of Approbation* prevented his acknowledging his fears—the more, as he had been most injudiciously branded as a coward; and that *Imitation*, *Secretiveness*, and *Firmness*—all large—had enabled him to adhere with such apparent sincerity to his first denial.

When, therefore, on the following morning the sources from whence his feelings and actions had arisen were pointed out, and which he had no difficulty in comprehending, he burst into tears, and freely acknowledged that all was true. He was consoled, however, by the assurance, that though he stood condemned for almost the only untruth he had ever uttered, he should never again be left alone, but that some one should be appointed to remain in the contiguous apartment with a light, until his parents should retire to their bed. The result was, an immediate change in all the vital functions, particularly those of the stomach; the balance of the system was restored; the aspect of the little sufferer rapidly improved; and from that time up to the present he has enjoyed a state of health and of happiness to which he had been long a stranger, and for which, I have no hesitation in saying, he will, in after years, if life be spared him, be indebted to the power of that science which we are here met to honour, to cherish, and to propagate.

I shall only add to this simple statement, that the medical profession will soon discover, as many *individuals* of that profession have already discovered, that a knowledge of the cerebral functions, with the circumstances connected with their influence and development, is as essential to the formation of a correct judgment, as the characters, properties, and qualities of the mineral and vegetable kingdoms have hitherto been.

P. S.—29th October 1841. In addition to the foregoing statement, I may now mention, that the treatment which was adopted continues to be successful, and that the boy's health is as good, if not better, than that of most children.

V. *Cases in Bethlem Hospital, illustrative of the Pathology of Insanity.*

A late Report by Sir Alexander Morrison furnishes an account of the post-mortem appearances presented by the patients who died in Bethlem Hospital during the last five years. The number of deaths amongst the females was nineteen; amongst the males, twelve. The following cases are copied into the *Medico-Chirurgical Review* for October 1841, p. 561, whence we transfer them to our pages:—

*Morbid Appearances in Females.*

*Case 1.*—No deviation from the normal condition of the brain and membranes observed except congestion of the blood-vessels, both external and internal; the cerebral substance, the ventricles, and the arachnoid, were perfectly healthy. The left lung was hepatized, and marks of disease were observed in the chest and abdomen.

*Case 7.*—The blood-vessels of the brain and membranes turgid; the cellular texture of the pia mater on the convexities of the cerebral hemispheres largely infiltrated; the fluid in the lateral ventricles increased in quantity; there was much fluid in the cranium after the brain had been removed.

*Case 8.*—The convolutions of the cerebral hemispheres were partially flattened; the blood-vessels of the brain and membranes were loaded; when the dura mater was divided and detached, the subjacent membranes exhibited three or four small patches of a bright yellow discoloration, but no fluid could be squeezed out of them; the cut surfaces of the cerebral substance everywhere exhibited numerous bloody points; the lateral ventricles were distended with about two ounces of turbid fluid in each; there was thick yellow pus, about one or two tea-spoonfuls, in the bottom of the reflected horns of each ventricle; the lining membrane of the ventricles exhibited vascular ramifications and minute ecchymoses, and the arachnoid coat covering the pons varolii and neighbouring parts of the brain was thickened and opaque, and of a light yellow colour from purulent infiltration; the substance of the brain was soft, particularly around the ventricles and at the basis. The cause of these appearances is conceived by Mr Lawrence, to whom I am indebted for the description of the morbid appearances, to have been acute inflammation of the lining membrane of the ventricles and of the arachnoid coat.

*Case 15.*—Much blood escaped on dividing the integuments and sawing the skull, and the vessels of the brain and membranes were enlarged. Five or six quarts of fluid of a reddish colour were contained in the chest.

*Case 17.*—The blood-vessels of the brain and membranes were turgid; in other respects the contents of the cranium appeared healthy; marks of inflammation were visible in the pleura, in the cavity of which bloody fluid was contained.

*Case 18.*—A large quantity of blood escaped from the vessels of the head in cutting the skin and sawing through the skull; the vessels of the brain were moderately injected, and there was slight serous infiltration of the pia mater; in other respects the contents of the cranium were perfectly healthy, as also those of the thorax and abdomen.

*Case 19.*—In this case there was general fulness of the blood-vessels; sections of the cerebral substance everywhere exhibiting numerous divided orifices; there was serous infiltration of the pia mater; at some points of the cerebral hemispheres the convolutions were shrunk so as to leave conspicuous intervals, which were occupied by the infiltrated pia mater; the substance of the brain appeared to be healthy and firm; the trachea and larynx, the contents of the chest, and of the abdomen, were all perfectly healthy, exhibiting no appearance to throw any light on the very sudden death of this patient, which it was imagined might have proceeded from an affection of the heart or some large blood-vessel.

#### *Morbid Appearances in Males.*

*Case 3.*—Remarkable turgidity of the blood-vessels, in the substance of the brain especially; the superior longitudinal sinus filled with a coagulum firmly adhering to its sides like a recent clot, at two or three points gradually changed into a dull reddish brown fluid, of the consistence of pus; a large vein about the middle of each hemisphere greatly distended, and filled with a fine coagulum, presenting at some points a similar fluid; this vein terminated at each side in the cavernous sinus; other veins were filled with firm coagula; a considerable ecchymoses of the pia mater, and slight infiltration of that coat. The lungs were in parts hepatized, and contained an abscess.

*Case 5.*—Blood-vessels of the brain and membranes turgid; numerous bloody points in the cerebral substance, and the medullary matter presenting here and there a faint violet tint; slight serous infiltration of the pia mater in the cerebral hemispheres; about an ounce of clear fluid in each lateral ventricle. The lungs were diseased.

*Case 6.*—The blood-vessels of the brain and membranes extremely turgid; the cellular texture of the pia mater in a state of serous infiltration over the entire upper and lateral surfaces of the cerebral hemispheres; the lateral ventricles contained rather more than the usual quantity of fluid, and there was

much fluid in the basis of the skull. Extensive hepatization, with a large abscess in the lungs.

*Case 7.*—The arachnoid coat somewhat thickened and opaque, and the pia mater considerably infiltrated over the cerebral hemispheres; the lateral ventricles enlarged, and filled with transparent fluid; a considerable quantity of fluid in the basis of the skull; no deviation from the healthy state observed in the substance of the brain.

*Case 8.*—The blood-vessels of the brain and membranes turgid; numerous bloody points appeared in every situation; the arachnoid coat thickened and partially opaque, especially along the edges of the fissure between the cerebral hemispheres; the cellular substance of the pia mater in the hemispheres considerably infiltrated. The structure of the brain appeared natural.

The mucous membrane of the trachea and bronchii of a bright red, and covered with a thick yellow secretion; the lungs adhered to the sides in several places; contained an abscess and an enlarged bronchial gland containing a substance like putty.

*Case 10.*—The blood-vessels of the brain and membranes were turgid; the arachnoid coat on the cerebral hemispheres was considerably thickened and opaque; there was great infiltration of the pia mater, and an increased quantity of fluid in the ventricles.

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*VI. Case of Change of Character, accompanying Disease of the Brain.* By H. A. BUTTOLPH, M.D., Sharon, Connecticut.

Mrs P. of —, in Connecticut, aged eighty-four, of nervous bilious temperament, had been deranged about eleven years at the time of her decease, which occurred early in February last. Prior to the date of her derangement she had suffered much from functional disease of the stomach. She naturally possessed decided practical business talents as a landlady, and was fond of the pecuniary avails of her efforts. She was affectionate in her family, kind and hospitable to strangers, uniformly consistent in her moral and religious character, and, although reserved in her manners, yet generally cheerful. The first indications of derangement which her daughters (with whom she lived) observed, was a fear that she was losing her property, and that they (her daughters) were secretly appropriating it to their own use.

This suspicion was at first cautiously expressed, but she grew more and more bold in her accusations that they were taking her property unjustly, until at length she became entirely alienated in her feelings towards them—would say she meant to kill them, and would frequently, by open and by secret means, attempt to injure them. For a length of time, however, she would converse rationally with her neighbours when they called in to see her, and would manifest her usual degree of interest in their welfare. During the latter part of her derangement she became exceedingly violent in her temper, making unceasing efforts to injure and destroy every thing in her way. Her language was rarely profane, though often extremely vulgar. Near the close of her life the powers of her mind were greatly enfeebled, and finally she died in a state of almost complete fatuity.

Her brain was about the medium size, with no greatly disproportionate development in any particular part except that of Cautiousness, which was decidedly large in proportion to either the coronal or the superior frontal regions. The posterior and lateral regions, embracing the phrenological organs of Philoprogenitiveness, Adhesiveness, Combativeness, Destructiveness, and Acquisitiveness, were full, and there was a preponderance somewhat of the perceptive over the reflective organs in the anterior region.

*Anatomical Appearances.*—On piercing the dura mater there was an escape of a watery fluid to the amount of from three to four ounces; the vessels of the pia mater were highly and universally engorged with blood. The general consistence of the brain was much increased. Effusion of from two to four drachms was found in the lateral ventricles; and softening, with change of colour to a greenish-yellow, of the posterior portion of the middle lobe of the left hemisphere. The softened portion embraced the organs of Philoprogenitiveness, Adhesiveness, Combativeness, and a part of Destructiveness.

It may also be remarked, that the internal carotid arteries were pretty firmly ossified for three-fourths of an inch after leaving the carotid canal, through which they pass to the brain.—(*American Phren. Jour.* March 1841.)



## III. NOTICES OF BOOKS.

- I. *Criminal Jurisprudence considered in Relation to Mental Organization.* By M. B. SAMPSON. London: Heighley. Edinburgh: Maclachlan, Stewart and Co. Dublin: Currie and Co. 1841.

“ Kindness to criminals ! Really those phrenologists ! Their original, or *organical* madness, is sanity to their applications, their ‘*practical philosophy* !’ Prove to me that oil is the best extinguisher of fire, and I will admit that the best cure, nay the best *example*, for they go that length, for the ‘double-distilled villain,’—the truculent, ruthless, bloody, midnight ruffian, who defrauds, despoils, maims, tortures, mutilates, and murders his helpless victims ; who stabs in the dark, cuts the throat of the sleeper, throws vitriol in the face, or beats a woman to death with an iron crow-bar, is to lodge him comfortably, work him pleasantly, feed him substantially, speak to him gently and encouragingly, give him all your heart and *try* to get his, and administer to him a liberal, gentlemanlike education ! Away with such drivelling ! Tie me the miscreant up, flay him with the cat-o’-nine-tails, and then hang him like a dog, as he is, for a terrible example to all similarly disposed wretches !”

Thus speak, on the punishments, the very same propensities, the excessive activity of which leads to the crimes ; and thus, in the nature of things, have these propensities, when acting blindly, defeated their own end since the beginning of the world to the present day, proving that “ the wrath of man worketh not the *righteousness* of God.”

There is no contrast in human affairs more violent, more jarring to old habits of thinking, than that which the proposed new treatment of criminals has presented to the present age, compared with the old ; and we cannot wonder that when the “ wild theory” is propounded to them, the shocked feelings of the vengeance-upholders should find vent in something like the climax of indignant points of admiration with which we have commenced this article. Phrenology has been ignorantly said to be inconsistent with, and hostile to, Christianity ; and yet it oddly happens that its doctrines not only come to conclusions in perfect harmony with Christianity, but furnish fresh light, and give new practical value, to much in the teachings of that code, which it has been hitherto the custom to rote over without testing it by the understanding, or applying it to the heart. Of this we could give many examples were this the place. One

we cannot withhold as particularly applicable to this discussion. Benevolence is moral power, say the phrenologists, while violence and selfishness are moral weakness. Benevolence is the blessed engine wherewith, as the ultimate end of human improvement, peace on earth, good will, and brotherly love, the Allwise has most obviously intended that man shall move man. What says the Sermon on the Mount? "THE MEEK SHALL INHERIT THE EARTH." Of the millions to whom this has been weekly preached, what proportion have understood it in its vast, its glorious, its eternally true meaning? Our unhappy criminal brethren are not to be denied the powerful dispensation of Christian meekness. The self-proclaimed scourge-wielders and hangmen are not the meek. *They* will not inherit the earth; they will be defeated by their own hands; they prefer to take the sword, and will "perish by the sword." There are journalists advocating severity, who emblazon the Bible on their sheet. We would beseech them to open the sacred volume, and actually read it. We would direct their eye to two passages in Matthew's Gospel, ix. 13, and xviii. 21, 22: "I will have mercy and not sacrifice;" and, "Lord, how often shall my brother sin against me, and I forgive him? Till seven times? Jesus saith unto him, I say not unto thee until seven times, but until seventy times seven." Are these to be held by Christians meaningless words? Shall phrenologists be denounced as dreamers, who hold them to be full of meaning, who advocate a treatment of those who sin against them of the same character with, but short in benevolence of, that which the Saviour enjoins? If it be asked, Why was resentment—Destructiveness—given to man, if it is not to be used? We answer, that Destructiveness has many other uses better than resentment. This last, reason, benevolence, and justice, all combine to tell us, is a self-protecting power, to be kept in reserve for the absolute necessity of self-preservation. It might be called for against wild beasts, or wild men in the woods, or wherever there is no legal protection. We answer farther, that Christianity was given to restrain resentment, and that it is not only unnecessary, but monstrous, to infuse it into that engine, strong without it, called the Law, which can do infinitely more by Christian benevolence than by heathen cruelty; and, while it can afford to forgive seventy times seven the sin, benevolently restrains the sinner from farther injuring either his fellow-creatures or himself, and puts him in the way of that reformation which was never yet realized, and never will be, but by that same kind treatment and intercourse which our opponents call sentimental twaddle, the encouragement, and not the suppression of crime. The phrenological, like the Chris-

tian, doctrine is this, that all beyond necessary restraint and kind treatment is VENGEANCE, and vengeance is not the province of man.

The Marquis Beccaria of Milan, a master-mind far in advance of the age in which he appeared, created much alarm in Europe, early in the last century, by denouncing cruelty to criminals, and boldly protesting against capital punishment itself. His views were violently resisted, his personal safety even was threatened; yet his philosophical and philanthropic pages undoubtedly began a gradual improvement in criminal jurisprudence, and brought forth, slowly even in England, a more humane legislation, of which Howard was the pioneer, and Bentham and his pupil Romilly were the prime movers. Beccaria died before Phrenology was discovered, and neither Bentham nor Romilly, although they lived to see its arrival in England, took any aid from it, or knew, it may be, that it had any aid to give. Yet it is more than an application of Phrenology, it is Phrenology itself, to observe the working of the crime-producing propensities when acting without control; while the questions of responsibility, guilt, restraint, punishment, prevention, and protection, all force themselves on the notice of the philosophical student of the science. Gall and Spurzheim were early led to deal with the principles of criminal jurisprudence. In the first volume of his work on the Functions of the Brain, Dr Gall devotes a chapter to "the application of his principles to man, considered as an object of correction and punishment." Although there is much in that chapter characterized by the soundest views of criminal treatment, there is an admixture of doctrines, which the American translator, Dr Winslow Lewis, has wondered at as the dictates of Destructiveness. Dr Gall advocates capital punishment as a means of intimidating malefactors; and, in atrocious cases, thinks it ought to be slowly and painfully inflicted. Later phrenologists have, we think, improved upon the suggestions by Dr Gall on this subject. Dr Caldwell published the first phrenological work in a separate form on the subject; entitled, "New Views of Penitentiary Discipline, and Moral Education and Reformation of Criminals." It appeared in America ten years ago, and was reprinted in the seventh volume of this Journal, pages 385 and 493. Mr Combe had previously written on the principles of criminal legislation in vol. iv. p. 559; and the subject was resumed by him in vol. viii. p. 109. In the same volume (p. 481), Mr Simpson contributed a paper On the practical Application of the Principles of Phrenology to the Penitentiary System; and he offered the new views to

the *non-phrenological* public, in two treatises—the first entitled, “Hints on the necessity of a change of principles in our Legislation for the efficient protection of Society from Crime, and Treatment of Criminals;” and the second, “Observations on the degree of knowledge yet applied to the plea of Insanity in trials for crimes, chiefly of Violence and Homicide.”\* These papers appeared in the *Edinburgh Law Journal*, Nos. VIII. and VI., 1834, 1833. Separate copies were circulated among statesmen, judges, and medical men of eminence, and, as we have reason to know, made a considerable impression, which has since had good consequences. These treatises are also appended to the first edition of Mr Simpson’s volume on National Education. Mr Combe has pursued the subject in the second edition of his “*Constitution of Man*,” published in 1835, and recently in his “*Moral Philosophy*.”† Much has been done in the Legislature to mitigate the, till lately, disgracefully sanguinary, vindictive, and most unchristian and self-defeating criminal code of England; in which labours of humanity, the names of Lennard, Campbell, Kelly, and Ewart are honourably prominent;—the last distinguished by the noble, though yet unsuccessful, attempt to blot out utterly the punishment of death from our statute-book. It is instructive, however, to observe, that none of these advocates of a milder system, not excepting Mr Ewart, who is in advance of the rest, were prepared to seize the strong ground of the new philosophy, and that they were, in consequence, baffled by old prejudices existing all around them, and even lingering in their own minds.‡

The Letters of Mr Sampson now before us, have the merit, not of originating the phrenological views on their subject, but of expounding them with great force and beauty, and setting some of them in lights so new and striking as almost to claim the character of originality. We therefore welcome Mr Sampson as a most valuable accession to the band of phrenological advocates of sound criminal jurisprudence.

We are not surprised that the periodicals which have noticed these Letters speak of them in high terms of commendation, and recommend them earnestly to the attention of the public. They first appeared *seriatim* in the *Spectator*, and are now collected and published at a low price, under the auspices, and

\* Dr Andrew Combe had previously, in his work on Mental Derangement, treated of this last subject.

† There is an excellent and enlightened article in the *Foreign Quarterly Review* (vol. xii. p. 49), on the Humane System in Penitentiaries.

‡ Mr Simpson has, since these recent discussions, contributed to the *London Monthly Chronicle*, a paper against capital punishments.

at the cost, of the Henderson fund in Edinburgh for the promotion of phrenology and its applications. They are six in number—and we cannot do better than enumerate, in the form of *theses*, the several points of doctrine which they contain.

1. Crimes proceed from the action either of diseased organs of the brain, or of unbalanced organs, those of the propensities being too large and powerful for the control of the moral and intellectual faculties.\*

2. Disease of brain, and irregularity or want of balance, are both insanity, in the widest sense of the word.

3. Both defects are transmitted to offspring, and may be aggravated by circumstances.

4. Both defects are misfortunes which bring the unhappy individuals within the category of patients; and it is as cruel and absurd to punish, by superadded infliction, these sufferers in the brain, as it would be to punish them for labouring under disease of any other part of their bodies.

5. The plea of insanity, when a crime is committed, ought not to take away responsibility; so that, when a criminal is tried, there need be no inquiry into sanity and insanity, and their delicate and almost unascertainable boundaries.

6. But this responsibility, in which there is no exception whatever, is not to be followed by the infliction of *vindictive punishment* in any case (this it is neither just nor expedient for man to inflict); but to be followed by restraint, and, if possible, cure and reformation.

7. As this restraint, which will be society's protection from its dangerous members, and the curative and reformatory process, are necessarily tedious and painful, though, like medical cures and surgical operations, benevolent, they will operate in the way of example, upon all whom example ever sways, as much as pain positively inflicted in the way of vindictive punishment.

8. Capital punishment is not curative, but purely vindictive.

9. Death is rarely dreaded, often courted, and oftener still anticipated by suicide, at the time when the destructive organ is overpowering all the restraining organs, and is wrought up to the homicidal point; so that homicide, suicide, and fire-raising, are often simultaneously the acts of one state of mind. Capital punishment, therefore, even if retained for every

\* "The form of head in all dangerous criminals is peculiar. There is an enormous mass of brain behind the ear, a comparatively small portion in the frontal and coronal regions. Such a conformation always characterizes the worst class of malefactors; and wherever it exists, we find an excessive tendency to crime."—*Macnish*.

other crime, ought especially to be abolished in those where our legislators would yet retain it—murder and fire-raising.

10. The spectacle of capital punishments excites the homicidal tendency in the predisposed spectators, and is the cause of new murders. This, with the publicity given to the details of murders, renders the tendency often epidemical.

11. Homicide may be prevented in an individual by subjecting him early to suitable education, and, on conviction of his first violence, to reformatory restraint and treatment.

12. When the destructive tendency has reached actual homicide, the unhappy individual should be put under restraint for life, and ought never to be intrusted with liberty to repeat the act.

The author devotes his six Letters to the illustration and proof of these various predicates.

1. To a phrenologist the first is a truism. The author says,—"When a man commits a crime, it is the custom to exclaim that 'he *ought* to have known better.' Now, if he was, from natural deficiency of the reasoning or moral powers, unable to perceive that he was doing wrong, it cannot be disputed that he was of unsound or partially idiotic mind. If, on the other hand, he did possess the power to perceive the right course, and yet was unable to act up to his conviction, it is evident that he possessed a brain of such an irregular formation, that the higher mental powers bore no sufficient relation to the lower propensities which it is their duty to control; and that the latter, when roused by the presentment of their own stimuli, possessed a strength so disproportionate as completely to overpower the former. If, while in this state, he commits a crime, he will exclaim that 'he could not help it,' or that the devil (*i. e.* the cerebral organ of the offending propensity) was too strong for him. His judgment, in fact, was strong enough, under ordinary circumstances, to teach him the erroneous tendency of his passions; but it was not strong enough to prevent his falling, when those passions, always disposed to disproportionate action, became suddenly excited by some external cause. In such cases, the mental balance is completely lost, and he is reduced to a state of relative insanity. Under these circumstances, the 'responsibility' which attaches to the result of his conduct should be (and under the operation of the Divine laws certainly is) shared by those who, being too ignorant to estimate the nature of his infirmity, suffered the exciting causes to be placed in his way, instead of endeavouring to repress the activity of the overruling propensity by withholding the objects of temptation, and by appealing to his higher but hitherto neglected powers."—"In the writings of

Jeremy Taylor, of whom it has been truly remarked, that his influence and authority in the Church, whether for power and splendour of mind, orthodoxy of belief, or sanctity of deportment, have never been surpassed, I find the following passage: — ‘If a man be exalted by reason of any excellence in his soul, he may please to remember that *all souls are equal*; and their different operations are because their *instrument* is in better tune, and their body is more healthful or better tempered; which is no more praise to him than it is that he was born in Italy. On the other hand, if his course entitles him to no reward in this world beyond the natural one of the inevitable happiness of mind which Heaven has decreed to be the consequence of its physical health, so it is but fair to allow that the opposite course can merit no punishment beyond the inevitable pain which Heaven has decreed to be the consequence of its physical derangement. If the argument is good for any thing, it must tell both ways with equal force.’”

2. Although we *may* take insanity in the wide sense of the second point of doctrine, as it is defined by the author, yet, as all writers on the subject limit the term to *disease* of brain, either organic or functional, there is some danger of confusion of thinking and expression, in the author’s unlimited sense of the word; and although it makes no difference as to the necessity of restraint and treatment, whether the brain be diseased or irregular, it does make a great difference as to what that treatment shall be. There may be a wide difference as to reformability between the diseased and the ill-balanced but still healthy brain; and as the author does not propose that the penitentiary shall be merged in the lunatic asylum, this difference would be the very ground of decision, to which of these the individual should be sent. It was not required, we think, for the author’s general argument to extend the meaning of the term insanity. Responsibility is as applicable to the two conditions of brain separate as conjoined; and when we come in practice to the question of the kind of treatment, we must distinguish them. Jurisprudentially, the difference would occasion no difficulty. The jury’s first and main inquiry would be, Has the accused committed the crime? If he has, restraint must be his sentence. It might appear in the evidence, or be subject of future inquiry, whether he is lunatic in the restricted and ordinary sense, namely, from disease of brain, or criminal from the action of irregular though healthy brain. Mistakes might take place, but the evil, being limited to a mere misplacement of the convict, would not be great, and would be capable of rectification. Even as things now are, a

lunatic convict would be removed from the hulks to an asylum. There would, however, be an end of rectification, if a mistake as to the character of the convict's impulses should result in his being hanged. The principle that a criminal can never be *vindictively punished* as the consequence of any error which it is possible to commit, is a beautiful result of these views, and a most consolatory reflection to the just and benevolent mind.

In his appendix, the author quotes from Mr Combe's "Moral Philosophy," to which he acknowledges his obligations, the following passage:—

"If the principles which I advocate shall ever be adopted, the sentence of the criminal judge, on conviction of a crime, would simply be one finding that the individual had committed a certain offence, and was not fit to live at large in society; and therefore granting warrant for his transmission to a penitentiary, to be there confined, instructed, and employed, until liberated in due course of law. The process of liberation would then become the one of the greatest importance. There should be official inspectors of penitentiaries, invested with some of the powers of a court, sitting at regular intervals, and proceeding according to fixed rules. They should be authorized to receive applications for liberation at all their sessions, and to grant the prayer of them, on being satisfied that such a thorough change had been effected in the mental condition of the prisoner, that he might safely be permitted to resume his place in society. Until this conviction was produced, upon examination of his dispositions, of his attainments in knowledge, of his acquired skill in some useful employment, of his habits of industry, and, in short, of his general qualifications to provide for his own support, to restrain his animal propensities from committing abuses, and to act the part of a useful citizen, he should be retained as an inmate of a prison. Perhaps some individuals, whose dispositions appeared favourable to reformation, might be liberated at an earlier period, on sufficient security, under bond, given by responsible relatives or friends, for the discharge of the same duties towards them in private which the officers of the penitentiary would discharge in public. For example, if a youth were to commit such an offence as would subject him, according to the present system of criminal legislation, to two or three months' confinement in Bridewell, he might be handed over to individuals of undoubtedly good character and substance, under a bond that they should be answerable for his proper education, employment, and reformation; and fulfilment of this obligation should



be very rigidly enforced. The principle of revenge being disavowed and abandoned, there could be no harm in following any mode of treatment, whether private or public, that should be adequate to the accomplishment of the other two objects of criminal legislation—the protection of society and the reformation of the offender. To prevent abuses of this practice, the public authorities should carefully ascertain that the natural qualities of the offender admitted of adequate improvement by private treatment; and, secondly, that private discipline was actually administered. If any offender liberated on bond should ever reappear as a criminal, the penalty should be inexorably enforced, and the culprit should never again be liberated, except upon a verdict finding that his reformation had been completed by a proper system of training in a penitentiary.”

5. and 6. To the extension of responsibility, and its benevolent end and object, as laid down in the author's fifth and sixth positions, we not only have no objection, but esteem it the chief merit of his treatise to have placed these important points in so clear and satisfactory a light. He claims to have suggested “a new view of the nature of responsibility, of a wider character than that which at present obtains, in the hope that a system of criminal treatment may be based upon it, which, while it is unchangeable in its principles, and certain in its effects, will also harmonize more fully with an advanced knowledge of man's physical organization, and with the clear and benignant doctrines of Christianity.” We can scarcely concede to the author the merit of a view absolutely novel; for it is the very basis of the phrenological doctrine of crime, that its perpetrators are patients, for whom, without exception, it claims curative and reformatory treatment: but we do admit that the doctrine was never put into so practically convenient a form.

When an individual perpetrates an act which comes within the definition of a crime (assuming in the argument that definition correct), he manifests in that act either an *unbalanced* or a *diseased* cerebral organization. According to Mr Sampson, it matters not which; for in both cases the individual is to be held *responsible* to society. What a vast proportion of those to whom this sweeping predicate should be stated, would, from their habits of thinking, jump to the conclusion that Mr Sampson actually means that, whether committed by the sane or the insane, a crime is a crime, and should be followed by “the *vengeance* of the law,” called punishment. Mr Sampson

means to utter no such absurdity. His sweeping predicate is intended to relieve criminal jurisprudence from its most difficult and dangerous task, namely, to fix that unascertainable point, that ideal line, where responsibility ends and irresponsibility begins, and the condition of the offender's brain at the time of the act; and at once to attach responsibility to the act when simply proved to have been committed. But mark the difference between Mr Sampson and the said vast proportion; the responsibility which he concedes, is the same which the patient in typhus fever incurs, namely, to be put under treatment, separated, and confined, for the sake of his own cure, and society's protection from him as a dangerous member. The author's own words are:—"The doctrine of responsibility which appears to me to be alone consistent with reason, religion, and morality, is simply this,—that, so far from the Creator having sent into the world some beings who are responsible, and others who are exempt from responsibility, *there is in fact no exception whatever*; and that every human being is alike responsible;—responsible (according to the degree of his departure, either in mind or body, from the degree of sanity necessary to the proper discharge of his social duties,) to undergo the painful but benevolent treatment which is requisite for his cure."

The author is most successful in answering the objections which might be expected to arise in the minds of those whose inveterate association of crime with penal, that is, vindictive consequences, must subject them to a violent shock when such a novelty is propounded to them as the thesis, "that the infliction of punishment for disorders of the brain is no more reconcilable to our ideas of justice, than would be the infliction of punishment for disorders of any other organ of our physical frame." These objections are,—

1. That this doctrine would destroy all ideas of responsibility. The author, on the contrary, demonstrates that it would put responsibility on its right footing.

2. That it would leave all men to follow their inclinations with impunity. On the contrary, it is proposed instantly, on the commission of crime, to deprive the individual of that very license. And,

3. That, as it would enforce no punishment on offenders, it would present nothing that would deter others from following their examples. On the contrary, the restraint, long confinement, and painful course of cure (the last violently contrasting with all the individual's criminal indulgences), applied, although they be, like a surgical operation in benevolence and

not in revenge, would operate as powerfully in the way of example, upon all whom example ever sways, as the severest punishment positively inflicted. An amputated limb, we take to be a more serious warning than the severest flogging. We cannot withhold the following extract, which concludes the third Letter :—

“ Let any man contemplate for a moment the possibility of his being placed in a situation where all the long-cherished and strongest tendencies of his mind are opposed, and where the only feelings that he is permitted to gratify, are those, the exercise of which has, up to the present moment, been most distasteful to him. He may then form some idea of the painful nature of those moral remedies which have cure, and cure only, for their object. Let the religious man contemplate what his sensations would be were he forcibly held in a situation where only the grossest impiety and blasphemy were breathed around him, and amid which he should be compelled to exist without the power of expostulation or resistance. Let the benevolent man imagine himself compelled to watch day by day in some inquisitorial cell the infliction of torture upon helpless and unoffending fellow-beings. Let the mother who has found all her delight in the presence of her children, contemplate what her feelings would be if they were withdrawn for ever from her sight and knowledge. The pain which would be felt in these instances would, nevertheless, not exceed that which must be felt by those who are suddenly forced to abandon the gratification of long-loved vices, which arose from the predominance of the lower feelings, and to submit to a discipline, of which cleanliness, industry, justice, subordination, and a consideration for the feelings of others, are the prominent features. Yet, in the latter case, the pain inflicted would only be subservient to kindness—it would be that which had been decreed by Heaven, and not revengefully administered by man. Between man and man, however different their relative situations may be, nothing but love should ever subsist. He who lives in the practice of religion and virtue, should not look even upon one who is staggering in the wild intoxication of crime with any other feelings than the love and pity which the sad fate of a brother should awaken—love for him as a fellow-man possessing the same capabilities of an eternal destiny, liable to the same sufferings, and sharing, all misused, neglected, conflicting though they be, the same inherent feelings. If we could cure the evil dispositions of men without the infliction of any pain whatever, it would be our duty to hail the opportunity of doing so, instead of looking out eagerly,

as we now do, for the means of inflicting punishment long before we have satisfied ourselves that the punishment will produce improvement. As the Creator has established a system whereby pain must be suffered as the consequence of disobedience of his laws, he has not left this penalty to be inflicted by the ignorant hand of man, but has provided that, in the natural order of things, it shall inevitably follow, and in fact arise out of the offence itself. Man, therefore, has nothing to do with punishment—this has been provided for by his Creator; but, although it cannot be averted after an act of disobedience, we may lessen the future weight of human misery by arresting the offender in his wrongful career, and preventing him from adding, by the commission of new offences, to the amount of pain which he is already destined to endure. To diffuse, then, by general instruction and example, a knowledge of the Divine laws, the relation subsisting between the constitution of man and his Maker, and the inevitable consequences of disobedience, is our first great duty. The next is, to remove from temptation all those who are so constituted as to be peculiarly liable to its effects, to prohibit the use of the faculties which they may have abused, and to force into activity those from the non-exercise of which they have fallen into crime.”

The author refers to the Eastern State Penitentiary of Pennsylvania, as affording a test of the soundness of his views, in so far as these are there practically applied; for they are not even there acted upon to the full extent. He quotes a Report from that establishment, after nine years' trial. This admirable document disclaims all infliction of pain, misery, and terror, on the convicts, as a power not entrusted to erring mortals, but reserved by that Being who has emphatically prohibited retaliation by the declaration,—“Vengeance is mine—I will repay.” We refer to the Letter for a brief and clear outline of the plan of that excellent institution.

Mr Sampson's observations on the wretched state of instruction in England, and the injustice of revengefully punishing its natural result, crime, are very forcible. After these he proceeds, as gracefully as logically, to the conclusion, that the punishment of death is as absurd as it is unjust. It is punishment merely, without any of the curative or reformatory character of Nature's punishments advocated by our author, and is most of all ineffectual and mischievous, and therefore inapplicable to murder, inasmuch as in the insane condition of Destructiveness which must be arrived at when murder is committed, not only is death disregarded, but it is often courted, and

self-destruction perpetrated.\* In this argument the author has the merit of novelty, at least of placing it in a new light; and we look upon this as a valuable addition to the array we already possess against the cruel and self-defeating practice.

The fifth Letter offers, in support of the above argument, a table of homicides committed in Great Britain for five years, from 1830 to 1835, shewing the coincidence of the suicidal with the homicidal propensity, and the tendency of capital punishment to act as a stimulant to the perpetration of murder. In his last Letter the author offers farther illustrations of the inexpediency of capital punishment, answers the objections on the part of Government to its abolition, shews where Government neglects its own duties, and concludes with a summary of the principles upon which criminal laws should be founded. The illustrations in this Letter are drawn from instances of the mischief done by the exhibition of capital punishments, in exciting the homicidal tendency in the spectators. The author shews that the homicidal, the suicidal, and the incendiary forms of diseased Destructiveness may be, and often are, excited by sympathy and example, and seem, from the rapid succession of cases which often occurs, to be epidemic. The author concurs with the phrenological writers, especially Mr Simpson, in urging the importance of putting the violent, on conviction of overt acts short of murder, under reformatory treatment, to prevent the growth of homicides. When, however, homicide is actually committed, it is a proof that the destructive tendency is capable of that extreme act, and as it may be so again, the unhappy perpetrator should never again be trusted with freedom.

We must refer to the Letters themselves for a concentration of light, on the subject of capital punishment, more than sufficient to convince any one, who is not blinded by prejudices on the subject, which we still continue to hear solemnly urged as arguments by statesmen and legislators, that the infliction of capital punishment is itself unjustifiable homicide.

An act of Parliament has lately been passed to establish at Perth a great Penitentiary, as an experiment on the practicability of getting rid of the hulks, transportation, and other secondary punishments, while society shall be protected; and to try, by a judicious system of separation, labour, instruction, and moral and religious exercise and intercourse, to solve the

\* Murder is sometimes committed under other and more *sane* impulses, than highly excited or diseased Destructiveness; for example, when it is perpetrated to conceal a robbery, or remove a witness. The author's present argument does not apply to such cases. But as they are still referable to brain diseased, or unbalanced, although in a different way, they come under the general principle contended for.

yet unsolved problem of the reformability of criminals.\* We would earnestly recommend to those who are to work this new machine, whom we personally know to be highly enlightened, judicious, and benevolent men, to read and reflect on Mr Sampson's treatise, and the others of the same school. If once their minds become imbued with these simple and most practical views, however they may be controlled in externals by prejudices yet lingering in higher places, they must at least retain the power to be mild and humane even to the hardened criminal—hardened often by a long course of injudicious and unjust treatment under the existing laws and customs of society—to turn away his wrath by, to him, unwonted soft answers, to gain his confidence, and encourage his efforts towards amendment. The moment the veriest ruffian is brought to say, or to think, with Orlando,

“ Speak you so kindly ! pardon me, I pray you ;  
I thought all things were rude and savage here,  
And therefore put I on the countenance  
Of stern defiance ;”

the victory is gained.

We have the happiness to know an excellent lady, wife of one of the government inspectors of prisons, who works zealously with her enlightened husband in encouraging both prisoners and prison-keepers to self-improvement ; and who, on speaking kindly to a poor girl under sentence of transportation for theft, was answered by a flood of tears, and this memorable, this bitter reproach on vindictive and unjust society : “ Madam, had I ever in my life been spoken to as you now speak to me, I should not have been here.” What a satire, too, upon the senseless punishment of transportation ! Was that poor girl a subject for it !

The Penitentiary at Perth—we wish it may be called the *Reformatory*, as better suiting its character of a moral hospital—is expected to adopt the best of the American system. We trust it will improve even on that, and be yet a model to the world.

\* We must not forget Captain Macenochie's experiments on kindness to the doubly-convicted felons of Norfolk Island, which have justly excited so much interest. See his work on *Convict Management*. Captain M. has for many years entertained, and acted upon, phrenological opinions.

Since this note itself was in types, evidence has arrived of his success beyond even his own expectation, after a year's trial. See Article III. of our present Number, p. 22. The “ *Quarterly Review*” (June 1841), true to the cause of indiscriminate *Conservatism*, sneers at the Norfolk Island experiment, and no doubt would be much comforted by its failure ; or, which is the same thing, by the appointment of a new *Conservative* military officer as governor, to end the “ foolery” at once, and restore the fetters and the cat-o'-nine-tails.

2. *The Phrenological Almanac ; or Annual Journal of Mental and Moral Science.* No. I. Edited by D. G. GORDER. Glasgow : S. & A. GORDER. 1842. 8vo.

This annual publication is in the shape of a pamphlet of seventy-two pages. It "proposes to supply some general information upon the science, and in the *cheapest possible form* (one shilling.) Like other scientific 'Almanacs' it devotes its pages almost exclusively to the consideration of its particular topic, declining all irrelevancies, and initiating the tyro in his studies in a popular and interesting manner." The first article is a spirited, but rather too declamatory, introductory lecture on Phrenology, delivered at Newcastle by Mr Alex. Falkner, illustrated by a lithographic plate applying Camper's facial angle, and Blumenbach's vertical rule, to a variety of heads of men and animals. There follow seven other articles, viz. Classification of the mental powers and their cerebral organs, with two views of an illustrative bust—Case of Inability to perceive Colours—Inference of Character from development—Professional Study of Phrenology one of the means of elevating the Educator to his proper position in Society—on Measuring and Recording the Phrenological Development of the Head, read by Mr John Isaac Hawkins to the Phrenological Association, met in London 3d June 1841—Hawkins's Craniometer; with an engraving of the Instrument—Measurement and Development of the cast from the head of Mrs Jeffray, executed at Glasgow, 21st May 1838, for murder by poison. These articles, although, with the exception of those by Mr Hawkins, presenting nothing new, are not without interest, and may have the effect of inducing those, to whom the entire subject is a novelty, to prosecute the study of it. We would, in an especial manner, strongly recommend the fifth article, on the elevation of the educator. It is written in a concise, spirited, and convincing manner, and will well repay the time of perusal. Its severe but just censure of the interference of ignorant committees with the teacher is excellent.

Of Mr Hawkins's Craniometer, which he offers as preferable to the common callipers, except in measuring the distance of any two *accessible* points, the following description, extracted from the *Lancet*, is given:—

"At a Meeting of the Phrenological Association, June 3d, 1841, John Isaac Hawkins, Esq., read a paper 'On Measuring and Recording the Phrenological Development of the Head.' He stated that on reading Forster's work on Phrenology twenty-six years ago, he determined to test the science by accurate measurements of the head; and he has diligently sought, ever

since that time, for the best methods of measuring and laying down on paper the various dimensions and curvatures over each organ of the brain. He exhibited to the meeting several instruments which he had progressively contrived and employed, and he pointed out the defects of many of them, in order to prevent others wasting time and money in going over the same costly ground that he had found unfruitful. He exemplified the deficiency of the common calliper, and shewed that it was not practicable by its means to obtain the distance of any medial organ from a line passing through the orifices of the ears, and consequently it was not sufficiently exact for ascertaining the proportionate development of the superior, anterior, and posterior portions of the head, without a knowledge of which proportions no sound phrenological judgment could be formed. Mr Hawkins exhibited as his last and best production, being both effective and cheap, a craniometer consisting of a metal tube about six inches long, and a quarter of an inch inner diameter, to be laid horizontally across the top of the head; into each end of which horizontal tube, a tube three inches long slides, and against the end of each of the sliding tubes is firmly fixed a vertical tube two inches long, open at both ends, and about an eighth of an inch internal diameter. Through the vertical tubes two wires slide, each seven inches long, having about an inch of the lower end bent at right angles to the remaining six inches of its length, the shorter of the two arms of the wire being terminated by an ivory ball a quarter of an inch in diameter. In order to keep the two balls in a line pointing towards each other, a groove is cut along the back of each sliding wire, and an elastic tongue is formed in the vertical tube to press into the groove, and serve the double purpose of a guide to prevent the wire turning around, and of a spring to allow of easy sliding motion without liability of slipping with its own weight. In using this instrument for taking the altitude of the head above the line passing through the orifices of the ears, the ivory balls are placed in the ears, and the horizontal tubes slid down upon the vertical wires until the middle part touches the top of the head. The balls are then taken out of the ears, which the sliding of the horizontal tubes allows of being easily done, the instrument is laid down on a table, and the distance from the horizontal tube to the centres of the balls measured with a rule, or the wires may be graduated to shew the measurement on inspection. By a similar application to the front or back of the head, the respective distances from the line may be obtained. Mr Hawkins did not recommend this craniometer as a substitute for the common calliper for taking the distances



of any two accessible points, for which purpose the common calliper is rather more convenient.

“ For taking curvatures he shewed a wire of pure grain tin, which is so pliable that it takes the form of any curve over which it is pressed, and by reason of its freedom from elasticity retains the figure with sufficient firmness to be taken off the head and laid down on paper, where it may be held by laying a stick across the two ends, while a pencil is passed around inside the wire to delineate the curvature of the part measured.

“ He also exhibited a very simple instrument, by means of which curves may be taken upon paper immediately from a skull or cast held down upon the paper. This instrument consists of a circular piece or disc of wood about three inches diameter, and an inch thick in the middle, but thinned off to half an inch at the circumference, one side being flat. Near the circumference a metal tube, one inch long, and one-sixth of an inch diameter, is fixed perpendicular to and even with the flat side of the disc, but projecting from the uneven side. Through this tube a short bit of pencil slides freely, and is pressed with force enough to mark on paper by a spiral spring placed tightly on the tube and bearing on the end of the pencil. From the middle of the uneven side of the disc arises, perpendicular to the flat side, a cylindrical stem five inches long and five-eighths of an inch diameter, having a groove along its whole length on the side towards the pencil; upon this stem a spring-socket slides, carrying an arm projecting at right angles from the stem, the extremity of which arm is formed into a knife-edge figure; this edge is always in a line with the axis of the pencil, being guided by a tongue sliding in the longitudinal groove of the stem. It is obvious that the knife-edge end of the arm being passed around any part of a skull or cast held down upon paper, while the flat face of the disc is passed over the surface of the paper, the pencil will mark the outline passed over by the tracing arm.

“ Mr Hawkins exhibited diagrams of two heads of active-minded persons which he had measured at different periods, from which it was seen that one head had grown three-eighths of an inch in height in 24 years, between the ages of 30 and 54, and the same head had acquired an eighth of an inch of additional height in 15 years from the ages of 54 to 69. The other head had gained near a quarter of an inch in height in 12 years, from the ages of 55 to 67. Mr Hawkins concluded with offering to communicate gratuitously, the results of his experience, to any young man who would undertake the manufacture of these instruments for sale.

"Mr Deville recommended a flat tin strap about three-eighths of an inch wide, and the twentieth of an inch thick, as preferable to the wire."

There is a diagram of the craniometer in the Almanac, to which we refer. We were present when Mr Hawkins, who is an old and zealous phrenologist, exhibited this instrument to the Association, when it was much approved of. The craniometer invented about eighteen years ago by Mr Robert Ellis of Edinburgh, and which is figured in the early editions of Mr Combe's Elements of Phrenology, seems to us a more simple instrument for obtaining the same results. In practice, however, it has not been found of much utility.

Brief biographical memoirs follow, with engravings of portraits of Dr Gall, Dr Spurzheim, Burritt the learned blacksmith, and Mr Harrison the late American President.

The publication also chronicles phrenological lectures, societies, and museums; and appends a regular yearly almanac, differing, as far as we can see, from other almanacs, only in this, that it places the births and deaths of Gall and Spurzheim, with a few celebrated scientific and literary men, such as Bacon, Byron, Canning, &c., along with those of the royal family and the saints, opposite to their dates.

The following case, as it is short, we quote entire: it is headed, "*Death from Excessive Exercise of Imitation*," and is extracted from a private letter, dated London, 27th October 1841, from Mr C. Donovan to the Editor.—"I lately took an interesting cast of Mr Nightingale, a very remarkable imitator, who exhibited his imitations of well-known actors during the two last seasons, at the Adelphi Theatre, Strand. He called on me about a month ago to have his cast taken, but as he did not appear to be in a fit state of health, I begged him to wait a few days. I took his cast, or rather got my man to take it, I assisting him, on Friday evening last, *in his coffin*. He died of brain fever. With him imitation was a passion. He was always at it. He would go with a party to sup after theatre hours, and keep on imitating till quite exhausted. When he rose in the morning he began imitating. This work, with its collaterals, killed him. He was a miniature painter also, and had been bred an engraver. His head is a fine one. Imitation **VERY LARGE**. His age was thirty. As a son and brother he was most amiable and affectionate."

Now we would humbly suggest to the Editor that the insertion of such cases as this, *without comment*, as if they required none, and were intended to be believed as they stand, will seriously injure the credit of the "Almanac," and tend to revive the trade of the antiphrenological scoffer on a fresh

capital. We are, it would seem from the title prefixed (possibly by the editor, and not by Mr Donovan) to this case, expected to believe that Mr Nightingale's death was occasioned by his having overworked the organ of Imitation; but nothing is said to establish the connexion between the two events, or to shew whether the supposed disease was confined to that organ, or extended to the brain generally. No *post mortem* examination of the brain is mentioned, shewing the state of the organ of Imitation. All that is said on that head is, that Mr N. was perpetually imitating, just as a musician might be perpetually singing or playing. No well informed and sensible phrenologist would, while he stated that Mr N. died of *brain fever*, conclude, totally in the dark, that imitation was its sole cause. It is loosely said, "This work, *with its collaterals*, killed him." There is much in the collaterals; and their bearing on the case ought to have been stated. When Mr N. came to have his cast taken, "he did not appear to be in a fit state of health" for that operation. At this we do not wonder; if he was much in the practice of going "with a party to sup after theatre hours, and keeping on imitating till quite exhausted,"—with such habits, eating and drinking at and till late hours, as it is likely he did, overstraining the whole nervous system with stimulants physical and moral, which preclude sleep or render it unrestorative, there was enough to produce *general cerebral disease* and to kill him, without regard to the excessive exercise of the particular faculty with which he entertained the company. We are not aware that we have met with any thing in print more phrenologically loose, more philosophically unsatisfactory, than this case.

The "Almanac" contains an amount of matter which, when compared with its low price, must render a wide circulation indispensable to save the publishers from loss. Such a circulation we trust it will have. It is very well got up, if we except the cuts, some of which are so hideous, that, for the credit of the work, we wish they had been omitted: *vide* the portrait of President Harrison! But experience will help the editor to avoid, in future publications, the faults which can hardly be kept clear of in a first attempt like the present.

III. *The Education of the Lower Classes.* A Sermon. By HENRY PARR HAMILTON, M.A., F.R.S., Rector of Wath, and late Fellow of Trinity College, Cambridge. Second Edition. London: Rivingtons, 1841.

There is neither novelty nor originality in the views here developed; but it is exceedingly gratifying to find a clergyman of the Church of England so earnest in advocating the establishment of a rational and comprehensive system of intellectual, moral, and religious education.

“It is with sorrow and shame,” he remarks, “we are constrained to say, that, even in our own days, the friends of education had, for many years, an arduous conflict to maintain with a numerous and powerful body, who held the monstrous doctrine, that, by educating the lower orders, we should render them discontented with their station, and unfit them for the discharge of the duties which belong to their humble sphere. Experience has proved the utter groundlessness of an opinion which seems to have originated in the prevalent error of mistaking mere instruction for education. I confidently appeal to yourselves, my brethren, which of the two is the more likely to be dissatisfied with his lot in life—the uneducated man, who feels, without comprehending, his inferiority in the social scale; or the educated man, whose cultivated mind enables him to understand the necessary subordination of ranks in society, and the wants and sympathies which link all its parts closely together? Again, I ask you, which of these men may be expected to execute with the greater fidelity the duties of his station—he who is utterly unacquainted with the religious and moral grounds of duty, or he who has been diligently trained in them, and who has been taught, from his youth up, that one of the fundamental precepts of Christianity is, to do our duty in that state of life to which it hath pleased God to call us?”

Ignorance, he maintains, creates an incapacity for receiving religious truth, and a capacity for imbibing religious error. To nations, no less than to individuals, it has ever been the fruitful parent of vice and misery. “In truth, nothing can be more dangerous to a state than that the mass of the population should be ignorant; while, on the contrary, an educated and a virtuous people is the firmest support of a good government.” Holland is referred to as an example. “All persons who have recently visited that country, concur in representing the population as eminently distinguished for their order, sobriety, industry, loyalty, morality, and religious feeling; effects which the people themselves attribute, with grateful una-

nimity, to the admirable education which the State has provided for them."

After noticing the degraded and alarming condition of a large portion of the labouring class in England, Mr Hamilton observes, that the wisest and most liberal policy will contribute but little towards their permanent well-being, so long as their education, in the largest sense of the term, is not made the first of national questions. "And if we blindly and obstinately put off from year to year this most essential reform, the reform of the mind and heart of the nation, the disastrous consequences which will inevitably ensue cannot but be regarded as a righteous judgment of Heaven upon us for our unpardonable apathy in a matter of such vital moment."

The necessity of training, instructing, and sufficiently remunerating teachers, is dwelt upon with due earnestness. As to the mode of carrying on the business of schools, Mr Hamilton is of opinion that the employment of monitors, though well calculated to facilitate the repetition of lessons, and to excite a spirit of alacrity and emulation—thus enabling one master to control and instruct a large number of boys without the aid of salaried assistants—fails in promoting the great end of education, the discipline of the moral and religious feelings, and the development of the intellectual powers. With respect to *what* should be taught, he argues for something beyond mere reading and writing: "We must endeavour to furnish the pupils with sufficient knowledge to understand and to value what they read; and thus, by multiplying their mental resources, and by inspiring them with a taste for more elevated pursuits, to check and eradicate their propensity to the grosser pleasures of sense." It must, he adds, be a still more important aim to inculcate those religious and moral principles which ought to regulate their conduct. Vocal music he justly considers to be highly useful as a means of moral improvement; and he would rejoice to see also natural theology introduced into every system of primary education. No department of knowledge, says he, is more useful and interesting than this, or better fitted to serve as a link connecting secular with religious instruction. "The fundamental principles of natural history, and the leading facts of natural philosophy, are admirably calculated to be made the vehicles of religious sentiment, and of religious instruction. In unfolding to a child the structure of a plant or of an animal, or in explaining to him the ordinary phenomena of nature, how happy an opportunity presents itself of impressing his mind with the wisdom, the goodness, and the power of his Creator!"

Assuming that all classes of the people, whatever be their

religious opinions, are entitled to share in the benefits of any system of education which is supported by the national funds, Mr Hamilton, in reference to the question, How is religion to be taught consistently with full security to the right of conscience? suggests, that, as the generality of children under fourteen years of age have little capacity for comprehending abstract truths, the principal care ought to be, not to impart distinctive dogmas, but to imbue the pupils with a deep religious *feeling*, and with *habits* of moral conduct. Doctrines may be taught at a later period; and besides, "it is the duty of the minister, in every parish, to teach and explain the Catechism to the children of those who belong to the Established Church."

The establishment of infant schools is regarded by Mr Hamilton as one of the most signal improvements ever made in education. "In these schools, due provision being made for health and recreation, the religious and moral training of the feelings and habits is the great object to be aimed at. Mental cultivation and the acquisition of knowledge are of secondary importance, and should never be pursued beyond what may be termed *instructive amusement*. These belong to a more advanced period; it is the senses, rather than the intellect, of infants, that ought to be exercised. In infant schools there should be a regular classification, according to age and capacity. Calmness, order, and cheerfulness, ought to reign throughout: there should be no display, no excitement: above all, there should be no precocious forcing of the faculties; for it is a well-ascertained fact, that overtasking the infant brain is attended with injurious, and often fatal effects. The diminution of juvenile delinquency is not the least important benefit which we may reasonably expect from the general establishment of infant schools. The object of every humane and enlightened government ought to be the prevention rather than the punishment of crime." Mr Hamilton answers the objection to infant schools, that they tend to weaken filial attachment. He concludes by assigning to the late Government the honour of having been the first British ministry to make the education of the people a national question; and by expressing the hope that the wise and moderate of all parties, by a little mutual concession, will find it possible to agree upon some reasonably satisfactory arrangement.

Our readers, we trust, will be not less pleased than ourselves to observe such liberal views emanating from a pulpit of the Establishment.

## IV. INTELLIGENCE, &amp;c.

*Edinburgh.*—On 13th December, the following gentlemen were elected office-bearers of the Phrenological Society for the ensuing year:—Sir George Stuart Mackenzie, Bart., President; James Simpson, Andrew Combe, M.D., Peter Couper, and James Tod, Vice-Presidents; Patrick Neill, LL.D., Francis Farquharson, M.D., Charles Maclaren, Andrew Dun, George Monro, and George Cox, Councillors; Robert Cox, Secretary and Curator of Museum.

*Aberdeen.*—The progress of Phrenology here is steady and satisfactory. At the ordinary meetings of the Society, essays on the following subjects have been read since the date of last report:—Effects of Compression of the Cranium, as practised by Savage Tribes, by Professor Gregory, M.D., of King's College.—Objections to Phrenology considered; first paper, Human Responsibility; second paper, Materialism; third paper, Objections professing to be founded on Anatomical Considerations; by Professor Gregory.—Education of the Juvenile Criminals and Paupers of this City, by Mr James Straton.—The Social System of Mr Owen, by Mr Esdaile.—The Effects of Education on the Condition of the Working Classes, by Mr Straton.—Connexion between Science and Theology, by Mr Esdaile.—Use of Knowledge, in so far as it invests Man with Foreknowledge and Control over the Laws of Nature, by Mr Straton.—Religious Toleration, by Mr Clerihew.

A class in charge of the Secretary meets every Monday evening for instruction in the elementary principles of Phrenology. Since the 1st of October, twenty new members have been admitted; and several valuable additions have been made to the library and museum.

At the Annual General Meeting on the 7th inst., the funds were found to be in a flourishing state; and the following gentlemen were elected to conduct the affairs of the Society during the ensuing year:—George Combe, Esq., Honorary President; Professor Gregory, George Maitland, Presidents; James Straton, Secretary; Alexander Keith jun., Treasurer; Thomas Kirby, Librarian; John Stirling, James Robson, George Petrie, James Johnston, John Finlason, Members of Committee.—Dec. 1841.

*Warrington.*—The Annual Meeting of the Warrington Phrenological Society was held on November 5. 1841, when the report of the last session was read, and the following gentlemen were elected to serve as officers for the ensuing year:—President, Mr W. Robson; Vice-President, Mr Peter Rylands; Treasurer, Mr J. G. MacMinnies; Corresponding Secretary, Mr Grierson, surgeon; Honorary Secretary and Curator, Mr T. G. Rylands; other Members of the Council, Mr John Rylands jun., Rev. J. Molyneux, and Mr Hunt, surgeon. The museum has been increased during the past year, and the additions to the library consist of works by Professor Caldwell, Gall, Solby, Goyder, Combe, Scott, &c. Donations of books have been received from Robert Cox, Esq., Corr. Mem., and from the Rev. D. G. Goyder of Glasgow.

*Dumfries.*—*To the Editor.*—Sir,—I have much pleasure in calling your attention to the following fact, which, if it does not prove that Phrenology, as a science, is decidedly progressing, at least shews that there is an interest abroad respecting it. At our late Exhibition, got up by the Mechanics' Institute of the burgh, we had a room fitted up exclusively for phrenological busts, casts, and preparations illustrative of the science. It

was, at first, thought that the crania, &c., would not present a very attractive appearance, and would be viewed by many persons, especially females, with dislike. Accordingly, the room devoted to that purpose was situated at the extremity of a long gallery, and in a situation which it was not necessary to pass in order to get at the other rooms. But, contrary to the opinion of many, this room attracted a great majority of visitors, who appeared deeply interested with different appearances of development, as exhibited in the casts. On one or two occasions, on which I pointed out to them the leading principles of the science, I was listened to with the greatest attention. The remarks made by many of the visitors, shewed an acquaintance with the subject which could scarcely have been looked for. I am certain that not less than 5000 persons visited this department of the Exhibition.—I am, &c., W. C. ΑΙΤΚΕΝ, Acting Secretary to the Exhibition. Dumfries, Dec. 4. 1841.

*London.*—"The first meeting of the Phrenological Society for the session was held yesterday evening, in the rooms of the Society at Exeter Hall, Dr Elliotson, F.R.S., President, in the chair. Judging from the attendance, which did not exceed ten persons, and the matters discussed, this science now attracts very little attention or interest in this country. The President gave an account of some interesting phrenological collections in Paris, and also at Milan and Pavia, where, as in other parts of Italy, the society is making great progress."—*Morning Post*, 2d Nov. 1841.

We are informed by Mr Richard Redburn, Honorary Secretary of the Social Institution in John Street, Tottenham Court Road, that the members of it have for some time been much engaged in the study of Phrenology. He says—"Many of the admirers of Mr Owen agree with him as far as he has gone; but there are some who, like myself, do not think he has gone quite far enough, in not laying more stress upon the necessity of understanding the nature and functions of the human brain, which, we must all agree, is acted on by education and external circumstances. Such being the case, a class for the study of the science of Mind as discovered by Dr Gall, has been instituted in the Social Hall, John Street, and has now (October 1841) existed for twelve months." At the outset, the novelty of the subject, and the supposed ease with which it could be mastered, made the class extremely attractive: during the first quarter, it contained sixty members, each contributing 1s. 6d. for the purchase of books and casts. The lowness of the quarterly subscription, rendered necessary by the circumstances of the members (who are mostly mechanics), has prevented the purchase of a sufficient supply of books. At each weekly meeting an essay is read; in the discussion which generally follows, the members communicate whatever information they happen to possess on the subject under consideration; and if any thing appears unintelligible or irreconcilable to nature, recourse is had to observation and books for a solution of the difficulty. In the second quarter the class consisted of forty members, who, in consequence of the diminution of the number, had now more frequent access to the books. The meetings were discontinued during the three fine months of summer, but between thirty and forty members continued their subscriptions, and made good use of the books during that space. An addition to the library was meantime procured; and many were prepared to read essays when the meetings were resumed in September. The Secretary's opening Address was listened to by above one hundred persons; and when he wrote us, the members of the class amounted to sixty-two, a considerable number of books had been collected, and there were some funds on hand. "It has been my endeavour," he judiciously adds, "to impress upon the members the necessity of getting



a good theoretical knowledge of the science first; for I think we ought to have considerable information upon the subject before we give a decided opinion upon character, or go about feeling heads; and that we should follow as nearly as possible Mr Combe's advice, given in his Address to the Phrenological Association last year." Many of the members, conceiving that they have now acquired sufficient theoretical knowledge to enable them to receive practical instruction with advantage, are desirous to engage a teacher; but the difficulty in the way of realizing this wish had not been overcome at the date of our correspondent's letter. More books, also, are felt to be desirable. "There is," continues our correspondent, "an under-current working, which no one but those who watch the proceedings of the people can have any idea of, and even they not to the full extent; for in all probability you were not aware that such a class was in existence in such an Institution. I can add, that it is not only in this Institution, but in some others of the same society, that the study of Phrenology is pursued; and although we have been joked at, and called fortune-tellers, &c., the scorners find it very difficult to cope with us in fair argument, and many are now beginning to think more seriously of that which so intimately concerns them."—We are gratified by this illustration of how much may be done upon small means by the working classes, in acquiring useful information. The Socialists are loudly accused of holding doctrines at variance with sound views of human nature. What amount of truth there is in the charge, we have not qualified ourselves by inquiry to judge; but if there is a good foundation for it, we know of no better means of dispelling their delusions than to encourage among them the study of Phrenology. The great arrangements of society rest on the permanent basis of the human faculties; and no reasonable person acquainted with the innate and radically unalterable feelings and tendencies of man, will think it wisdom to oppose institutions which necessarily result from their action.

*Wolverhampton.*—At a meeting of the Literary and Philosophical Society on 12th October, Dr Bell read a paper in support of the doctrine of materialism. His arguments are reported in the *Wolverhampton Chronicle*, but we have not room for their insertion here. The facts adduced as evidence, seem to have been of a kind familiar to phrenological immaterialists, who, therefore, would think them of no force if presented. At the immediately following meeting, Mr W. R. Lowe read a paper on Education, in which he made good use of the principles of Phrenology.

*Paris.*—"An interesting discussion took place in the sitting of the Paris Academy of Medicine on the 26th Oct., on the report of a commission relative to some experiments in Phrenology made by Dr Felix Voisin, one of the royal physicians, and who is known to the English public by his lectures in London about three years ago. Dr Voisin is now the greatest authority on Phrenology in France, or perhaps in Europe. He was President of the Phrenological Society of Paris after Broussais, and has published some valuable works on the subject. This gentleman had visited the juvenile Penitentiary of Paris, and examined the heads of 400 prisoners. As he examined them, he put those whom he called *bien ou mal nés* to the right or the left, according to his view of their mental organization; and divided them into four categories, viz. two extremes for the best and worst, and two for what he calls *les conditions moyennes*; and the director of the prison, being subsequently called upon to verify or controvert his results from his knowledge of the individuals, confirmed the correctness of Dr Voisin's classification. Dr Voisin concluded from this examination, and from the results of all his preceding experiments—first, that the greatest criminals are found in the lower classes of society; second, that two-thirds of the

criminals brought to justice have a defective organization. The commission, in their report to the Academy, expressed their conviction of the truth of Dr Voisin's conclusions, and proposed that his name should be placed upon the list of candidates for the first vacant chair of the Academy. Some of the members having asked if the faces of the persons examined had been seen by Dr Voisin, and it being admitted that they had, an objection was taken that his conclusions as regarded Phrenology amounted to nothing, and there arose a sharp discussion as to whether Gall and Spurzheim had or had not asserted the existence of Phrenology as a science without reference to physiognomy. Some of the distinguished men present declared unhesitatingly that Phrenology, as regards the location of organs, is a humbug; other equally distinguished men sided in opinion with Dr Voisin, that the science is a true one. The discussion was adjourned till the next sitting."—*Newspaper paragraph, Nov. 1841.*

We observe, that at the late trial of Quenisset for conspiring against the life of the Duke of Orleans, he got into a passion, and began to rail violently against his accomplices. "The President," says the report of the trial, "here told Quenisset not to abuse his co-accused; but Quenisset continued: the peers before him, he said, were many of them phrenologists, and must be able to see that those about him had visages like Marat and Robespierre."

*Dr Robertson's Legacy.*—We formerly announced that the late Dr James Robertson (a native of Hamilton, but who for upwards of twenty five years resided in Paris) had bequeathed the residue of his property to the Phrenological Society of Edinburgh. The amount of that residue, the Society have reason to think, is about L.15,000. Dr R. was a zealous adherent of Phrenology, and we have seen two letters which he wrote to Sir George Mackenzie about his intention to leave his property for its promotion and diffusion. In the first of these, dated 2d March 1840, he says—"I have been saving or sparing money for years, with a view to do some good to society with it at my death; but every way I have turned my attention I have thought I saw reasons to apprehend misapplication, embezzlement, or jobs. Lately, I had decided to leave my property to the London University College, to found a prize on the psychological physiology of the brain. I sent to England to get their laws, instead of which I got a table of the classes, &c.; and when I came to Philosophy of Mind and Logic, with Dr Hoppus declaring one great object is to train the student to reflect with ease on the phenomena of his own consciousness, I plainly saw that cock could never fight: to put money into such hands would not only be useless; it would be furnishing the enemy with the sinews of war. I have been thinking I would offer the University College a thousand pounds or more if it would establish a chair and appoint a professor of Phrenology. If a chair were established, it might lead me to put into their hands some 12 or 14,000 pounds more to found prizes or encourage physiological labour." In his second letter, which is dated 9th March 1840, he suggests that if any communication should be made to the council of the London University on the subject, the word Phrenology would perhaps be so unpalatable that a less offensive term might be used—"say, for example, Chair of Psychophysiology or Psychological Physiology, or investigation of the relations between the mind and the brain and its instruments; but still it must be effectively phrenological." Ultimately, he resolved to leave his property, under the deduction of a few legacies of no great amount, to the disposal of the Phrenological Society. His will to that effect was duly and formally executed on 24th August 1840, the month before his death. Dr Robert Verity, the executor, for reasons best known to himself, and about which

we shall say nothing at the present stage of the proceedings, refused to pay the legacy, on the groundless plea that the Society had ceased to exist; so that they have been obliged to resort to legal measures in order to enforce the execution of the will. A suit was commenced in the Second Chamber of the Tribunal at Paris; but the competence of the French Courts to try the cause was denied by the executor, who, on 20th November, succeeded in obtaining a judgment that "the Court declares itself incompetent, sends the cause and the parties before the Judges whose duty it is to take cognizance thereof, and condemns the plaintiffs in expenses." The grounds accompanying this decision are—"That every succession opens in the place of the domicile of the deceased—That Dr Robertson was by origin a foreigner—That he never applied for authority to establish his domicile in France—That there is no indication of his having left his country without the intention to return; on the contrary, affection for his native country and the disposition to return are evident in the very terms of his will—That he thus preserved his character as a foreigner and his original domicile, and ought to be considered as having had in France only a simple residence, which cannot be confounded with the domicile which regulates the chance of the opening of successions—That to suppose the domicile in France, the competence would be fundamental (*fondative*), the dispute being between two foreigners—That in this case it would still be necessary to send the fundamental questions before the foreign court, as being better qualified to decide them, and, in particular, to pronounce upon the existence or non-existence of the Society instituted the universal legatee; which the French courts could not do except on the faith of testimony more or less contestable." And even the Society's application for an order on the executor to consign the money was refused, on the ground that this provisional measure was inseparably connected with the fundamental questions. Such is the manner in which Dr Robertson's intentions have as yet been fulfilled. At present we merely add, that the Society are determined to leave untried no available means to vindicate their rights, the validity of which, it ought to be mentioned, is supported by the decided opinions of John Hope, Esq., lately Dean of the Faculty of Advocates, and now, as Lord Justice Clerk, President of the Second Division of the Supreme Civil Court in Scotland,—and Alexander Wood, Esq., the present Dean of Faculty. The opinions of these eminent lawyers are founded on a full exposition of every pertinent circumstance of the Society's affairs; so that confident expectations are entertained that the attempt to enforce the execution of Dr Robertson's philanthropic intentions will ultimately be successful.

*Death of Mr Henry Clarke.*—Died on Friday the 10th December 1841, having just completed his 40th year, Henry Clarke, Member of the Royal College of Surgeons of London, a zealous and well-informed phrenologist.

He entered the medical profession at Bicester in Oxfordshire, and, after completing his studies at the then united hospitals of St Thomas and Guy, settled as a general practitioner in Lamb's Conduit Street, London, in August 1827.

Early impressed with the truth of the science, and conscious of its vast importance to the medical profession and to society, he avowed his unqualified conviction on all fitting occasions; and, from his engaging manners and extensive information, greatly assisted in diffusing a knowledge of the real nature of the system of Gall and Spurzheim among influential and scientific men in the metropolis.

He was one of the original and most active members of a small society, now extinct (formed, with one exception, by medical men), who for seven-

ral years met once a-week, at their private residences, to study phrenology, and, more particularly, to investigate the structure of the brain, and to ascertain the shape and disposition of the convolutions which compose each of the organs admitted by Spurzheim. During this period, he discovered and made known a method of drying and preserving the human brain entire; one which he possessed had been so preserved more than eight years. On the first meeting of the Phrenological Association in London, he became a member, although he had been obliged to relinquish his practice in London, and was then settled with broken health at Walton-on-Thames. Without being engaged in lecturing, writing, or manipulating *pro mercede*, he zealously cultivated the discovery of Gall, and powerfully contributed, by means of judicious conversational demonstrations, and the aid of a well-chosen private collection of casts and brains, to remove those prepossessions against Phrenology which pass current in society, and which are owing partly to misapprehension, but chiefly to the trading spirit and incompetency of some of its self-styled professors.—*Correspondent*.

*Lectures on Phrenology.*—On 9th December, Mr M. B. Sampson completed a course of five lectures on Phrenology, delivered in the town-hall of *Chesham*, in Buckinghamshire, at the request of the members of the Lyceum of that town. They were well attended, and a wish was expressed that the subject should be farther expounded in another course.

The following courses of lectures have been delivered by Mr D. G. Goyder of Glasgow:—In the month of October, seven lectures at the Phrenological Society's Hall, *Glasgow*, to 80 ladies and gentlemen.—October and November, at the Philosophical Society's Hall, *Huddersfield*, seven lectures to 470 ladies and gentlemen. At the Calton and Mile-End Mechanics' Institution, *Glasgow*, seven lectures during the months of November and December; numbers varying from 100 to 200.

Mr Donovan of London has favoured us with the following record of his recent lectures:—"At *Ipswich*, on 23d, 24th, 25th November; attendance, members included, over 500 each evening; many of 'The Society of Friends' present; the receipts from non-subscribers, at 1s. each, amounted to more than the *entire expenses* by *Bury*, 30th November, 1st and 2d December; attendance not very numerous, but highly respectable; Drs Probert and Cooke presided. The morning after the conclusion of this course, I was waited upon by two gentlemen, one of whom addressed me in the following strain:—"My name is Dalton, this is my brother; we are both surgeons and in good practice in this our native town; we attended your lectures fully impressed, at first, with the general notion that Phrenology was only an ingenious crotchet, totally unsupported by physiological evidence; but we had not given the subject anything like *attention*. We now come to pay our respects to you, to express our entire concurrence in the views so clearly explained by you, and to have our heads examined. For my part," said the speaker, Mr John Dalton, "I felt as if I had been asleep these forty years."—At *Woodbridge*, 6th, 7th, and 8th December; attendance (particularly at the last two lectures, the first night being very wet) numerous and highly respectable; two clergymen of the Established Church and many medical men. After the first lecture, I was visited by Dr Lynn, the senior M.D. of the town; the well-known and ardent phrenologist, Mr Jefferson, surgeon of Framlingham, was present each night, having to come and return 12 miles. On Thursday next I proceed to *Ipswich*, to commence a week's teaching to a class of the Institution, receiving L.10. One lecture for the benefit of a charity will precede this course of instructions in the art of manipulating, &c. This lecture will have for its subject the common pre-

judices against phrenology, with some notice of the opposition raised by the editor of an Ipswich paper. In January I am engaged by the societies at *Thetford* and *Norwich*. On Tuesday next I give an introductory lecture at *Tottenham*; in March a course of three at *Croydon*. Early in November, having first given an introductory lecture at the Western Literary and Scientific Institution, Leicester Square, I was, by the unanimous vote of the Committee, appointed Professor to the Institution, and commenced, on the following Monday, to instruct a class of 21. I omitted to state, that, in November, I delivered a course of three lectures at *Colchester*, by invitation of the gentry of that town; which was well attended. Wherever I have gone, I have found the medical men most anxious to forward the object in view, and proud to be ranked as phrenologists."

On 22d October, a lecture was delivered by Mr W. R. Lowe at the Mechanics' Institution, *Ironbridge*, in Shropshire. It is largely reported in the *Sarensbury News* of 30th October. The reporter has added the remark, that "if the head of the reader be like that of the writer of this report, and that of Socrates, which measured only twenty inches round—if Mr Lowe's system be true, he may be assured that he will never become a great man." How did this wiseacre ascertain the girth of the head of Socrates? and from what premises does it follow that a head twenty inches in circumference cannot be that of a great man? Does a band applied horizontally round the head indicate the size of all the regions of the brain from which "greatness" may spring?

Mr J. Q. Rumball has recently been lecturing in the south-west of England. In August he gave a course at the *Wadebridge* Institution, and during his visits to *Plymouth* has occasionally delivered lectures there. His last was given in the Mechanics' Institution on 19th October. We learn from the *Devonport Independent*, that immediately after the lecture, a handsome silver snuff-box was presented to Mr Rumball, by Master Bennetts, son of J. Bennetts, Esq. of Woodlands, Penryn, in the name of himself and fellow pupils in the establishment of Mr T. M. Burt, Windsor-Terrace, as a mark of their respect and regard for the kind manner in which he had addressed them, at their own request, in the school-room of the establishment, on the previous Friday, on Phrenology. The token was presented in a brief but neat and suitable address. Mr Rumball, it is added, "acknowledged the gift in a very animated and pleasing speech, explaining the circumstances which had led to the presentation of this gratifying but not altogether unexpected token of kindness. He stated that he had addressed the youths at their own desire, intending only a short explanation of the subject, but to his surprise they had listened to him with unflagging attention for two hours, and he understood that they had spontaneously raised a subscription among themselves for the purpose of presenting him this mark of their regard. He adverted to the necessity of the rising generation not being behind the rest of the world in information on a subject so generally engaging public attention. If they were deficient in it they would find that others would possess a knowledge of their minds, that they did not possess of theirs."

The only other recent lectures which have come to our knowledge are, a course in *Belfast* by Mr Wilson, delivered in November; another by Mr Graham, member of the Phrenological Society of Glasgow, at *Kirkcowan* in Dumfriesshire; and a lecture by Mr S. Logan, on 20th October, before the Spicer-Street Mutual Instruction Society, London.

*M. De la Bourdonnais*, "the first chess-player in the world."—"M. de la Bourdonnais is of a noble family, being grandson to that governor of the Mauritius immortalized by St Pierre in 'Paul and Virginia.' De la B. is

now about forty-five years of age. He was educated in the College of Henri IV., but has never followed any profession except chess, which he took up as a passion about five-and-twenty years back. His frame is large and square, the head presenting a fine study for a phrenologist, bearing the organs of calculation enormously developed. Solid and massive, the head of La Bourdonnais is a true Napoleon front; carved out of marble, and placed upon shoulders of granite, like those of Ajax Telamon. That eye so piercing looks through and through the board, so as to convey the feeling that La Bourdonnais could really see well in the dark, which hypothesis accounts for his playing so beautifully blindfold. From the east and the west, from the north and the south, have players come to kneel at the footstool of the monarch. They present themselves under smiling pretences, but nerved, nevertheless, to have a pluck at his diadem. Hitherto all have tried in vain; none having encountered La Bourdonnais, for fifteen years, to whom he could not give the pawn, with the single exception of the late Alex. M'Donnell. No passing events can shake the attention of La Bourdonnais when at chess. He concocts jests and mates in the same crucible. *Une petite position* is what he aims at from the beginning. Let him once attain that and be sure he'll hold his own. The clearness with which he foresees consequences, through a long vista of checks and changes, is truly admirable." [This account of La Bourdonnais is abridged from an article in *Fraser's Magazine* for December 1840. The capacity for playing "blindfold," and foreseeing "consequences" such as those stated, doubtless depends on large knowing faculties, which retain or imagine images not placed before the eyes. The particular value of the organ of calculation (Number) in chess-playing, is not altogether apparent, though its being so prominent a characteristic in the heads of noted chess-players seems to imply some close relation betwixt the organ and the talent of a Deschappelles or Bourdonnais.—H. C. W.]

*The Quarterly Review* for September, in criticising Mr Combe's Notes on the United States, takes occasion to sneer at Phrenology; but none of its witticisms require particular notice. We merely give the following extract as a specimen of the reviewer's candour. "In the same Address," he observes, "Mr Combe says to the Americans:—'One great obstacle to your moral, religious, and intellectual progress, appears to me to be the influence which the *history*, institutions, manners, habits, and opinions of Europe are still exercising over the minds of your people.' (Vol. iii. p. 430.) This looks as if our professor had no great respect for *experience* as a teacher of wisdom—since, if the Americans can derive no good from the study of the 'history of Europe,' it is pretty clear that they can learn nothing from any civil or political history whatever, always excepting that of their own republic, now of about fifty years' standing. We are at a loss, however, to reconcile this contempt for the aggregate experience of mankind with the reverence which Mr Combe expresses for the experience of individual men." And again: "We do not understand how the American people, old or young, are to understand Smith, Ricardo, and M'Culloch, and 'decide on them' in such a manner as to avoid the risk of 'awful experiments'—unless they have studied the *history* as well as the *opinions* of Europe. It is from that history that all our political economists pretend at least to draw the facts on which they defend their several theories, and we are obliged to confess that we often do not understand the theories, even with the advantage of not condemning the history." These are good remarks, but with what justice directed against Mr Combe, will appear from the following sentence, which immediately follows the words extracted by the reviewer:—"STUDY THESE, in order to imbibe their wisdom and adopt their refinement; but avoid the errors

which they exhibit, and shun them as guides in your religious and political progress." The above is one of the coolest perversions that we remember to have seen. The critic has not a word of praise to bestow on any part of Mr Combe's work.

*Employment of Discharged Prisoners.*—The magistrates and clergy of Surrey have established an institution, to be supported by voluntary contributions, the object of which is to furnish the means of existence to those who, on their discharge from prison, are found to be without friends, and unable to procure employment—such persons being frequently led, almost by necessity, to seek their maintenance in their former criminal pursuits. They are maintained, employed, and educated, until, by a continued course of good conduct, the committee feel justified in recommending them to permanent situations in trade or service.—*Newspaper paragraph, Nov. 1841.*

*Deficiency of Arithmetical Power in the American Indians.*—"One of the most remarkable intellectual defects of the Indians is a great difficulty in comprehending anything that belongs to numerical relations. Humboldt states that he never saw a man who might not be made to say that he was eighteen or sixty years of age. Wafer made the same remark in reference to the Indians of Darien; and Mr Schoolcraft, the United States' Indian agent, assures me that this deficiency is a cause of most of the misunderstandings in respect to treaties entered into by our government and the native tribes. The latter sell their lands for a sum of money without having any conception of the amount; so that if it be a thousand dollars or a million, few of them comprehend the difference until the treaty is signed and the money comes to be divided. Each man is then, for the first time, made acquainted with his own interest in the transaction, and disappointment and murmurs invariably ensue."—*Morton's Crania Americana, p. 83.*

"The experience of most of our readers will enable them to remember many excellent persons of good average vigorous intellect and judgment in all other respects, and yet who are strangely deficient in this faculty of understanding or perceiving the relations of numbers, and who cannot, by any effort of their own, or any aid from others, be made to form distinct ideas of numerical magnitudes. Conversely, there are seen individuals who have remarkable calculating powers, yet whose judgment is not remarkable in any other respect, either in the way of comprehensiveness or energy."—*Edin. Med. and Surg. Jour. Oct. 1840, p. 456.*

*Natural Excellence of the Human Faculties.*—"The affections and passions," says Dr Samuel Clarke, "are not in themselves evil (as some of the ancient philosophers vainly imagined), but were implanted in us by the wise Author of all things for excellent ends and very useful purposes: that we, whose mixed nature of body and spirit would otherwise have made us too remiss in pursuing the ends to which bare abstract reason directed us, might, by the affections and passions, under the regulation of reason, and subservient to it, *i. e.* by reasonable fears and hopes, by love and hatred, by anger or complacency, be pushed on and excited to be more earnest and vigorous, more constant and diligent, in all those actions of life which reason directs, and the affections execute."—*Sermon preached before the Queen, 7th Jan. 1711; Works, ii. 430.*

*Effects of Tobacco.*—In many cases of religious melancholy, where long prayers are ineffectual, great relief may often be expected from a *short pipe*. The value of tobacco at lyk-wakes is well known in every part of the United Kingdom. It blunts the edge of grief, and, by inducing kindly feelings, causes the neighbours and friends of the deceased to forget his

faults and to enlarge upon his good qualities.—*Dr H. W. Cleland on the History and Properties of Tobacco.*

*Firmness a Characteristic of the Jews.*—It is worthy of remark, that this characteristic of perseverance that distinguished Moses is the characteristic which in all ages distinguished, and which still distinguishes, the Jews. The Greeks had far more grace, and a profounder and more refined sense of the beautiful. The Romans had more of that vehement courage, which is the most useful instrument of an inordinate ambition. But all nations, ancient or modern, yield to the Jews in the fixedness of an indomitable purpose. What other people but they could have retained their nationality, after a banishment of two thousand years from the land of their fathers? What people but they could have retained the same religious ideas, the same religious observances, the same religious expectations, in spite of change, and persecution, and social disorganisation, and the overthrow of empires?—*Rev. W. Maccall, in the Christian Pioneer.*

*A Calculating Boy.*—Among the many boys employed for the different purposes of calculation on the Ordnance Survey of Ireland, there is at present one named Alexander Gwin, only eight years old, and a native of Derry, whose abilities, at his early age, are truly surprising. He has got by rote the fractional logarithms from 1 to 1000, which he will repeat in regular rotation, or otherwise, as the interrogator may please to put the questions. It is certainly astonishing to think so tender a mind can retain, with such tenacity and correctness, seven figures of an answer (according to their different variations) for 1000 numbers. His rapidity and correctness in the various calculations of trigonometrical distances, triangles, &c., &c., are amazingly beyond anything we have ever witnessed. He can, in less than one minute, make a return in acres, roods, perches, &c., of any quantity of land, by giving him the surveyor's chained distances; while the greatest arithmetician, with all his knowledge, will take nearly an hour to do the same, and not be certain of truth in the end.—*Newspaper paragraph, Oct. 1841.*

*Influence of the Weather on Insanity.*—The following is given as a proof of the influence of the temperature of the air on mental alienation. On analysing 16,867 observations, furnished by the returns from the lunatic Asylums of Charenton, Bicêtre, the Salpêtrière, the hospital at Turin, and that at St Yon, the following are the results:—The admissions were last year— in January, 1164; February, 1200; March, 1320; April, 1453; May, 1579; June, 1701; July, 1689; August, 1472; September, 1365; October, 1373; November, 1264; December, 1273. Thus it appears that the *maximum* was in June, and the *minimum* in January; and on comparing the six hot with the six cold months, it will be found that the number of lunatics during the former was much the greatest.—*Paris Paper.*

*Phrenology as an instrument of Flattery.*—The following extract from the Third Series of "The Sayings and Doings of Sam Slick," contains a coarse but just satire upon the conduct of some precipitate phrenologists. "Soft sawder; that won't do.—Won't it tho', says I. I'll give you the same ingredients in a new shape, and you will swallow it without knowin' it, or else I am mistaken, that's all. So now, when I enter a location, arter a little talk about this, that, or the other, I looks at one of the young grow'd up galls airnest like, till she says, Mr Slick, what on airth are you lookin' at?—Nothin', says I, my dear, but a most remarkable development, says I; the most remarkable, too, I ever seed since I was raised.—Why, what in nater's that?



says she.—Excuse me, Miss, says I; and I gets up, and puts my finger on her crown. What benevolence, says I, and firmness of character! did you ever!—and then says I, a-passin' my finger over the eye-brow, you ought to sing well *positively*; it's your own fault if you don't, for you have uncommon petikilar powers that way. Your time is large, and tune great; yes, and composition is strong.—Well, how strange! says she; you *have* guessed right, I swear, for I do sing, and am allowed to have the best ear for music in all these clearin's. How on airth can you tell? If that don't pass!—Tell, says I, why, it's what they call phrenology, and a most beautiful study it is. I can read a head as plain as a book; and this I will say, a finer head than yourn I never *did see, positively*. What a splendid forehead you have, it's a sight to behold. If you was to take pains, you could do anything a'most. Would you like to have it read, Miss? Well, arter hearin' me pronounce aforehand at that rate, she is sure to want it read, and then I say, I won't read it aloud, Miss; I'll whisper it in your ear, and you shall say if I am right.—Do, says she; I should like to see what mistakes you'll make, for I can't believe it possible you can tell; it don't convene to reason, does it?—Nothin', Squire, never stops a woman when her curiosity is once up, especially if she be curious to know somethin' about herself. Only hold a secret out in your hand to her, and it's like a bunch o' canip to a cat; she'll jump, and frisk, and frolic round you like anything, and never give over purrins and coaxin' of you till she gets it. They'll do anything for you a'most for it. So I slides out my knee for a seat, and says, it's no harm, Miss, you know, for Ma is here, and I must look near to tell you; so I draw her on my knee without waiting for an answer. Then gradually one arm goes round the waist, and t'other hand goes to the head, bumpologizin', and I whispers—wit, paintin', judgment, fancy, order, music, and every good thing a'most. And she keeps a-sayin',—Well, he's a witch! well, how strange! lawful heart! well, I want to know! now I never! do tell!—as pleased all the time as anything. Lord, Squire, you never see anything like it: it's Jerusalem fine fun. Well, then, I wind up by touching the back of her head hard (you know, Squire, what they call the *amativie* bumps are located there), and then whisper a bit of a joke to her about her makin' a very very lovin' wife, and so on, and she jumps up a-colourin', and a-sayin' it's no sich a thing: you missed that guess, anyhow: take that for net guessin' better! and pretendin' to slap me and all that; but actilly ready to jump over the moon for delight. Don't my clocks get fust admired and then boughten, arter this readin' o' heads, that's all! Yes; that's the beauty of phrenology. You can put a clock into their heads when you are a-puttin' other fine things in too, as easy as kiss my hand. I have sold a tarnation lot of them by it.'

*An Incendiary Monomaniac.*—At the assizes of the Eure-et-Loire, on the 11th instant, a boy fourteen years of age was tried and convicted on not less than six charges of arson. He is the son of a tailor at Alluyes, and appears, from the report of the trial, to be very intelligent. There was no evidence to shew that the crime, which was committed in open day, and with lucifer matches, was the result of any hatred to those whose property he attempted to destroy; and it was stated that his propensity for burning was so great, that on one occasion he set fire to the clothes of some females who were asleep in a field, and who were only awakened by their agony. It is a curious fact that whenever he had set fire to any building, he was the first to call for assistance, and appeared to be deeply affected at the misfortune of the sufferers. He was condemned to 12 years' imprisonment.—*Newspaper paragraph, June 1841.*

*A Greek Phrenologist.*—The Rev. S. S. Wilson in his "Narrative of the Greek Mission," published at London in 1839, p. 515, mentions that at

the table of Baron Theotokys in Corfu, he met a very intelligent Greek, who startled him not a little by the following unreserved statement: "I studied," said he, "in Germany. I became enamoured with the craniological theory of Gall and Spurzheim. On my return to the Ionian Isles, my father and uncle were dead. I felt an unconquerable wish to test the craniological system. The dispositions of my father and uncle I well knew. Oh, had I but their heads! Well, sir, I actually disinterred both; and have their craniums by me at this day!" He added, continues Mr Wilson, that "the result of his investigation was an increased confidence in the German theory."

*Erratum.*—In the title of the first article in our last Number, for "The Guarantee Society, for providing security," &c., read "The British Surety Company, for guaranteeing the fidelity of persons employed by others."—The former company, which has existed for two years in London, does not take the aid of Phrenology; the latter proposes to do, but has not yet commenced its operations.

*Books received.*—The British and Foreign Medical Review, Oct. 1841.—The Medico-Chirurgical Review, Oct.—Silliman's American Journal of Science and Art, April, July, and October.—Magdalenism: An Inquiry into the Extent, Causes, and Consequences of Prostitution in Edinburgh. By William Tait, surgeon, Edinburgh: Rickard, 1840. 8vo. pp. 268.—An Essay on the Connection of Mental Philosophy with Medicine. By Natham Allen, A. M., M. D., Editor of the American Phrenological Journal: Philadelphia, 1841. 8vo. pp. 32.—The Philosophy of Necessity, or The Law of Consequences; as applicable to Mental, Moral, and Social Science. By Charles Bray. Vol. I. London: Longman & Co. 8vo. pp. 299.—On the Claims which Phrenology has to be considered a Science: Addressed to the British Association assembled at Plymouth, 1841. By J. Q. Rumball. Plymouth: Hearder. London: Churchill. Pp. 13.—An Examination of reviews contained in the British and Foreign Medical Review, &c. By Martyn Payne, M. D. New York, 1841. 8vo., pp. 96.—Ethnographic Map of Europe; or the Different Nations of Europe, traced according to Race, Language, Religion, and Form of Government. By Dr Gustaf Kombst. Edinburgh, 1841.—Report of the Superintendent of the Crichton Institution for the Insane, 1841.

*Newspapers received.*—The Newcastle Great Northern Advertiser, Sept. 23.—The Yorkshireman, Sept. 25.—New Moral World, Oct. 2. and 9.—Wolverhampton Chronicle, Oct. 20. and Nov. 3.—Shrewsbury News, Oct. 30.—Hampshire Independent, Oct. 23.—New York New World, Aug. 7.—Devonport Independent, Oct. 23.—West Briton, Sept. 3.—Ulster Times, Nov. 18.—London Phalanx, Dec. 4. and 11.

The communications of Mr Rumball, Mr Kiste, Dr Jamison, and W. M. A., have been received.

Communications for the Editor (prepaid) may be addressed to Mr Robert Cox, 25 Rutland Street, Edinburgh. Books or parcels, too heavy for the post, may be left (free of expense) with the London publishers, Messrs Simpkin, Marshall & Co., Stationers' Hall Court.—Articles intended for the next following Number must always be with the Editor six weeks before the day of publication. Communications for the section of "INTELLIGENCE," and also Advertisements, should be in hand at least a fortnight before the same day. Charges for advertising:—eight lines, 6s.; twelve lines, 7s. 6d.; every additional line, 6d.; half a page, 14s.; a whole page, 25s. Advertisements may be sent to the publishers in Edinburgh or London.

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NEW SERIES.—No. XVIII.

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**I. MISCELLANEOUS PAPERS.**

- I. *The Right and Moral Relations of Property.* A Lecture delivered before the Mechanics' Institute of New York. By E. P. HURLBUT, Esq.

IF a quantity of corn be thrown upon the ground within reach of a flock of fowls, each one will greedily devour all that it requires to satisfy its appetite—but will go away without caring as to what remains, and without gathering up or secreting anything for future use.

If there shall be exposed to the reach of many of the tribes of squirrels certain nuts which they take as food, you will observe that they will take not only for immediate consumption, but that they will carry to their nests a very considerable supply, and hoard it up.

In the former case the animal has not an instinct to hoard—while in the latter this instinct exists. It is an innate propensity—and has no dependence whatever upon the sagacity of the animal. That sagacity may aid the animal in carrying this native desire into execution—but it does not call the desire into being. The propensity results from the animal's organization. It exists also in man, as a native instinct—not dependent upon his intellectual perceptions for its origin, but only for its means of direction and gratification. "Man," says Lord Kames, "is a *hoarding animal*, having an *appetite* for storing up things of use."

The phrenologists regard this appetite as an innate propensity, having its seat in a particular and well-defined portion of the brain—whose exclusive function it is to manifest this desire—by them denominated Acquisitiveness. It is the desire of acquisition—the love of possession. It may exist

without the powers of reason—nay, it may defy those powers. It may exist without the human sentiments—nay, it may rage in opposition to them. It is, in the abstract, a blind passion—without moral or intellectual aim—happy, in the possession, without knowing why—relishing gratification, and pained upon denial. Of itself, it has neither reason, conscience, nor pride. It asks not why or wherefore it should be gratified. It cares not who is pained, so that it be pleased. It is happy, but not proud of its possessions.

In the abstract, then, this instinct in man enjoys no greater dignity than in animals—and, regarded of itself alone, would claim no higher consideration. But the moment you consider man as endowed with reasoning faculties, to discover the end to which the fruits of his acquisition may be devoted, this blind instinct assumes a new importance and dignity. It is relieved in a great measure from its animal estate, and takes a more elevated position. It becomes an enlightened passion. Utility springs up where blind possession reigned—and order bears sway, where all before was confusion. The innate desire, is still as strong as ever, but it spends its force in a new direction. It ceases to control the will of the animal, and is tutored to obey the will of the man. Thus, under the guidance of human reason, this desire prompts man to guard against want, and becomes essential to his life and safety. It is a new desire, whose enlightened gratification is of primary necessity to his bodily welfare—and, therefore, lays the foundation of a right—but not a right of the most sacred character. It is a right pertaining to his animal existence as one means of its preservation. That existence itself is, as yet, of little value, and the means of its preservation cannot rank higher than the end which it subserves.

So far I have considered this instinct as associated only with the powers of reason. Let the sentiments proper to man now be added to the account, and the case is greatly magnified. The instinct to acquire remains—as also its enlightened gratification as a means of preserving life—and a new existence is to be ministered unto. Not an intelligent animal only, but a moral being, is now to be preserved and gratified; a man—endowed with conscious pride—with holy reverence—with gladdening hope—the love of the beautiful and perfect—and sweet benevolence—a sense of justice crowning all and sternly demanding the right. His existence is clothed with a new and awful dignity; and whatever tends to its preservation—whatever favours its gratification now—is far more sacred and important than before. Disturb him now in his acquisitions, and you wound not an animal instinct alone, but you deprive

him of that which ministers to his higher nature, and you wound him there. You wrest from him one of the supports of his independence, and his pride is mortified—you blast his hopes—take from his benevolence the means of accomplishing its blessed work—embarrass his aspirations to the beautiful and perfect—and outrage his quick sense of justice. You have now stung his moral nature with anguish, and outraged right—a right now consecrated by the most sacred emotions of his mind.

The humble instinct with which we started, now ministers, under the guidance of reason, to the moral wants of a noble being—a man, aspiring to the perfection of his exalted nature—a member of human society, filled with the love of his brethren—a parent training for happiness the offspring of his sacred love; and ends like these consecrate the means of their attainment. One of the greatest of these means is property—and hence the sacred inviolability of the right.

A being endowed with an instinct to acquire, and self-esteem alone—with no more intellect than would suffice to gratify this solitary propensity and sentiment, placed in man's circumstances—would have a species of right to exclusive property. The enjoyments which this being would derive from wealth, would be of a very narrow and selfish character. Such a being is not altogether fictitious—but Nature is too kind to allow many such to appear among us—and probably designed them as human contrasts—that we may the better appreciate the genuine, the sterling man.

After taking this view of the subject, we may be surprised to find that the origin of the right of property has been regarded as doubtful or obscure by the most intelligent writers upon natural law.

Sir William Blackstone speaks with little certainty upon this subject; saying, “that the original of private property is *probably* founded in nature”—“but *certainly* that the modifications under which we find it, the method of conserving it to the present owner, and of transferring it from man to man, are *entirely* derived from society, and are some of those *civil advantages*, in exchange for which every individual has resigned a part of his *natural liberty*.”\*

Some writers refer the right of property in land to *occupancy*—contending that this alone not only conferred the right to *use* the soil, but also the original right to the permanent property in the *substance* of the earth itself—and that this occupancy is founded upon the implied consent of all mankind, that the first occupant should become the owner; while others admit that occupancy confers this right, but lay out the im-

\* 1 Bl. Com. p. 139.

plied consent of mankind as unnecessary, alleging that the very act of occupancy alone, being a degree of bodily labour, is sufficient of itself to gain a title.\*

Mr Locke says, that "The labour of a man's body and the work of his hands, are properly his. Whatsoever, then, he removes out of the state that nature has provided and left it in, he hath mixed his labour with, and joined to it something that is his own, and thereby makes it his property."

Mr Christian denies the soundness of this proposition, and says, "that mixing labour with a thing can signify only to make an alteration in its shape and form—and if I had a right to the substance before that labour was performed upon it, that right still adheres to all that remains of the substance, whatever changes it may have undergone; if I had no right before, it is clear that I have none after, and we have not advanced a single step by this demonstration." He continues—"But how or when does property commence? I can conceive no better answer can be given than—by occupancy, or when any thing is separated for private use from the common stores of nature. This is agreeable to the reason and sentiments of mankind prior to all civil establishments. When an untutored Indian has set before him the fruit that has been plucked from the tree that protects him from the heat of the sun, and the shell of water raised from the fountain that springs at his feet, if he is driven by any daring intruder from his repast, so easy to be replaced, *he instantly feels and resents the violation of that law of property which nature herself has written upon the hearts of all mankind.*"

On the other hand, Mr Bentham says, "Property and law are born together, and die together. Before laws were made, there was no property; take away laws and property ceases."† He, however, admits that, in the natural state, man had an expectation of enjoying property, to a limited extent.

"It is not known," says Mr J. Fennimore Cooper, "that man exists any where without establishing rules for the protection of property. Even insects, reptiles, beasts, and birds have their possessions in their nests, dens, and supplies. So completely is animal existence in general, whether in man or beast, dependent on the enjoyment of this right, under limitations which mark their several conditions, that we may infer that the rights of property, to a certain extent, are founded in nature. The food obtained by his toil, cannot be taken from the mouth of man or beast, without doing violence to the first of our natural rights. We apply the term of robber or despoiler to the

\* See Bl., vol. 2. p. 8.

† 1 Bentham's Theory of Legislation, p. 139.

reptile or bird that preys on the aliment of another, as well as to the human thief.”\*

But Chancellor Kent regards the right of property as derived from the organization of the human mind, and treats of its relation to the human sentiments with far greater truth and clearness than any of the preceding writers. He says, “The *sense* of property is *inherent* in the human breast, and the gradual enlargement and cultivation of that sense from its feeble form in the savage state, to its full vigour and maturity among polished nations, forms a very instructive portion in the history of human society. Man was fitted and intended by the author of his being for society and government, and for the acquisition and enjoyment of property. It is, to speak correctly, *the law of his nature*—and by obedience to this law, he brings all his faculties into exercise, and is enabled to display the various and exalted powers of the human mind.” “The *natural and active sense of property* pervades the foundations of social improvement. It leads to the cultivation of the earth, the institution of government, the establishment of justice, the acquisition of the comforts of life, the growth of the useful arts, the spirit of commerce, the productions of taste, the erections of charity, and the display of the benevolent affections.”†

It is, however, obvious that no adequate conception can be formed of the right of property, the protection which it requires, and the manner of its enjoyment and transmission, without a true mental philosophy, which shall unfold the innate powers and dispositions of the human mind, and their relation and adaptation to external nature.

Let us, then, inquire more particularly into the relation which property bears to mankind, the diversity of their powers for its acquisition, and into human laws regarding its acquisition and protection; reserving for future examination some of the subjects of the right of property, and its transmission upon the death of the owner.

And first, we have seen that man’s simplest relation to property is that of an animal desiring its acquisition with an intelligent design. A few primary ends are answered by its possession, and these are the ends of mere animal desire. His love of food, of safety, and of life, must be gratified. His intellect guides the acquisitive instinct to the attainment of these simple ends—which done, his animal wants are satisfied. If man regarded property with no higher aim than this, his acquisitions, if limited by his rational faculties, would be extremely

\* 2 Kent’s Com. 318.

† American Democrat, p. 136.

small. As he perceived the limit of these simple wants, they would define the extent of his possessions. The animal would now be satisfied—but the *man* would not be content ; and why ? Because the same intellect which should perceive the true relation of property to his animal nature, would also as clearly perceive its relation to the human sentiments, and these demand more extended possessions for their indulgence and gratification. Accordingly, man is impelled by his moral emotions to increase his acquisitions of property. The pursuit of property has now a moral aim, and its character and dignity depend wholly upon the moral constitution of the person in quest of it. If self-esteem be the reigning sentiment of his mind, it will be sought as the means of gratifying his pride ; if love of approbation bear sway, he will pursue wealth to gratify his vanity ; if philoprogenitiveness lead his faculties, he will hoard for his children ; if reverence be greatly predominant, he will gather property to erect temples for Divine worship ; if the love of the beautiful predominate, he will seek wealth in order to expend it in cultivating the arts, improving his grounds, and surrounding himself with order and beauty ; and if benevolence be his controlling sentiment, he will regard wealth as the means of doing good to others, and expend it in acts of charity and general beneficence. If, however, the moral forces of his mind be properly balanced, he will not seek wealth for the indulgence of any single sentiment, but for the harmonious gratification of his entire moral nature. An enlightened sense of justice will dictate the means of acquiring wealth—and all the remaining moral wants of his nature will in their turn be subserved by its expenditure.

Thus do we ascertain not only the source of the simple right to exclusive property—but also of the higher and more sacred right to exclusive wealth. The former has an humble origin and a narrow limit : the latter a high moral use, and its limit cannot be defined. The one pertains to an intelligent animal, as a simple means of preservation—the other pertains to an intelligent moral being, as a means of perfecting his greatest happiness. I infer from these premises, that the Creator designed that man, as an intelligent moral being, should enjoy not only so much property as will satisfy his mere animal wants—but that he should strive for and attain something of wealth also, to minister to the high demands of his moral sentiments. Wealth, then, in this view of the subject, is *any excess* of property beyond what is required to satisfy the simple wants of man's animal nature—and his relation to wealth is that of an intelligent moral being, struggling for its acquisition and protection, as a means of satisfying the wants of his



moral sentiments. The pursuit of wealth, then, by mankind, is natural, meritorious, and rightful—its true enjoyment a moral happiness, and its exclusive possession a sacred natural right.

The abuse of wealth consists in allowing it to minister to the animal appetites chiefly, or in expending it to gratify some one or more of the sentiments to the exclusion of the others—and not appropriating it to the harmonious gratification of all the sentiments proper to humanity. The abuse first mentioned is a moral offence, and may so endanger society as to require legal prevention; while the latter abuse can scarcely be evidence of such moral turpitude, as the laws of man ought to recognise. The laws may prevent the ministration of wealth to low animal indulgence, but they may not restrain excessive benevolence, nor overweening pride, nor foolish vanity. A man may bestow his wealth in an unworthy charity, and we can only regard it as a weakness; or he may impoverish himself by dress and vain display, and we cannot complain of him to the police. He has a right to be a fool, if nature made him so; but we cannot safely allow him to be a knave, whether nature made him such or not.

Wealth, then, is to be regarded as a means, and not as an end; and unless it constantly subserve the sentiments, and is used to exalt the moral nature of man, it hath little utility or dignity, and is to be regarded as an useless heap, gathered together under the impulse of an animal instinct, and retained only to gratify a blind propensity. To pursue it from the mere love of possession, is to allow an animal feeling to control the man, and gives to a mere propensity the sovereignty of the mind. This subjugation of the intellectual powers of a noble being to the service of an animal instinct, sometimes occurs in society; and the miser's wealth is so blindly grasped, that it scarcely satisfies the pressing wants of his animal nature. His intellect merely guides him in the mode of its acquisition—it is not exercised to discover the utility of wealth. He has it, and yet *the man* possesseth it not—but only the animal. Wealth is *acquired* by means of the intellect acting under the impulse of an animal instinct: it is *enjoyed* only through its ministration to the wants of man's superior sentiments. An intelligent animal may acquire, but a moral being only can enjoy wealth.

I come next to inquire into the diversity of men's natural endowments with reference to the acquisition of property; for upon this depend, in a great degree, the inequalities of their estates.

If an animal having an instinct to hoard his proper food, be

placed among other animals which have not this instinct, the former will soon be found in possession of a considerable store of provisions—while the others will be destitute of any. This result would inevitably follow from their respective organizations. The instinct of the hoarding animal would prompt the employment of its faculties in obtaining this particular gratification; and it would succeed, because Nature, having given the desire, surrounds it with the means of gratification, according to her uniform law. Moreover, the hoarding animal would encounter no opposition from those that hoarded not—since their natures do not impel them to a competition in this respect. The former, then, would be gratified in proportion to its natural desire for acquisition, its faculties to attain its ends, and the amount of competition or other embarrassments in the way of its selfish gratification. In the circumstances supposed, if this animal desired to possess all, and had the faculties to compass all, it would necessarily take and retain all to the exclusion of others.

Let us now change the case, and suppose many animals placed together in circumstances favourable to the gratification of their natures, all having the innate desire to hoard up food; what now will be the result? Each animal will hoard, and the amount of its stores will be proportionate with its instinct to acquire—its faculties to attain its objects—and the number of its competitors. By the law of their natures, all these animals must have something—dependent as to quantity upon each animal's organization, and its external circumstances. Now, if all these animals should be endowed with equal love of acquisition, and equal faculties to gratify it, and should be placed in equal external circumstances, their possessions would be equal; as like causes must produce like effects. But if they should be endowed either with unequal desire of acquisition, or unequal faculties for its gratification, or should be placed in unequal external circumstances, their possessions would also be unequal.

We may conclude, in reference to these animals, that if Nature designs an equality in their possessions—they will be found to be endowed with equal instinctive and intellectual forces—and be placed in equal external circumstances; and the reverse must also be held. But Nature delights in diversity throughout all her works—she maketh not only the various tribes of animals to differ from each other, but causeth the several individuals of the same race to differ in the form and activity of the various instinctive and intelligent powers of their nature, and placeth them in circumstances also greatly differing—so that natural equality doth not exist among them.

The same natural diversity obtains among men, and like results follow.

One man is endowed by Nature with a strong instinct to acquire, with liberal faculties for the attainment of wealth, and is placed in circumstances favourable to the gratification of his wishes. He amasses large possessions by the concentration of his mental faculties upon this object alone. Another man, his nearest neighbour it may be, has an equal endowment of the acquisitive instinct, and enjoys the same external advantages, but has not an equal endowment of intellect to perceive the best method of attaining wealth, or he lacks firmness or perseverance of character, and so he obtains less.

Another, with equal instinctive impulse, and equal faculties to subserve it, may, in the course of his life, have attained as much property as the man first mentioned, but, having all along perceived its true use, may have expended it largely in the gratification of his taste, in acquiring knowledge, and in acts of benevolence, so that he cannot now exhibit so large a pecuniary estate ; but he is in a far better moral condition.

Another man may have the most favourable endowments for the acquisition of wealth, and may have excelled all before named in the amount of his accumulations ; but from too sanguine hope, or excessive credulity, or gross fraud, may lose in a day the fruits of many years of anxiety and toil.

Let those who modestly demand an equal distribution of property in the halls of human legislation first raise their cry in the temple of Nature, and if possible obtain a reversal of those stern decrees of Fate, which have ordained a great part of the inequality of which they complain. Let those who ask for a "division of property every Saturday night," be first certain that all men had an equal start on the previous Monday morning ; and if they find that Nature has been guilty of foul play in the premises, by favouring one man above another, let them take such course as their sages shall advise to remedy the mischiefs of Fate ! They will perhaps point out a mode by which the gradations of Nature may be abolished ; by which all creatures shall be made men ; and all men become equal and alike in form, countenance, and faculties, so as in no way to be distinguishable, the one from the other, either physically, intellectually, morally, or otherwise ; and thus would be produced glorious equality and exact uniformity, so that whosoever should see and know one of these newborn creatures, would know the form and faculties of every dweller upon the earth !

This might produce considerable monotony, some inconvenience, and a loss of many comforts derived from the animal

creation. We should, for instance, have to dispense with oysters altogether ; every one of these interesting creatures would become a man, and would be as likely to devour others as to be eaten itself !

But to be quite serious. The laws of man's mental organization indicate the acquisition and enjoyment of exclusive property ; and hence the right of property. But these laws certainly do not indicate any natural design that all men shall possess an equal amount of property ; but so far as we can interpret these laws the reverse is established. It follows, then, that the right of property in man must be recognised and sacredly protected by human laws ; but the amount of each individual's acquisition is to be left to the laws of his organization. Human laws must protect whatever he hath ; but he must have a higher dependence than these for the magnitude of his possessions.

Let us now see what human laws have to do with the modes of acquiring property ; and it seems to me that they have but one office to perform, and that is to prohibit its acquisition by any means which shall offend the enlightened moral sentiments of mankind. It is not the office of the laws to aid the faculty of Acquisitiveness—the best service they can do to man in this respect is to let him alone—neither to aid, obstruct, nor direct his faculties, but to leave him to his natural destiny.

This would dispense with many volumes of human legislation, every chapter of which tends to increase the difficulties of men's conditions, to create artificial agents and responsibilities among them ; to foster partiality and favouritism, and to produce such a general complaint against the unequal distribution of the blessings of wealth. We have seen that a natural disparity exists among men in regard to their powers of acquisition ; but that the general design appears to be, that all men shall have not only property sufficient to satisfy their animal wants, but an excess beyond that for the gratification of their moral natures. And as a general thing, in the absence of unwise and unjust human laws on the subject, the great mass of mankind would attain the means of such moral gratification. The laws of all countries interfere too much in regard to the means of acquiring property ; and the inequality and injustice of most of them are too flagrant to require pointing out. It is to the more subtle and less perceptible aggressions of our own laws that I wish to call your attention, and ask you to notice a few instances of their wide departure from the obvious precepts of the natural laws.

We have seen that man was ordained to live in the social state ; and we established this from his mental constitution, by which he seems destined to live and move among intelligent

moral beings, and among such only. Every agent which is brought in contact with him, must be so constituted as to have moral responsibility. He cannot, from the very laws of his organization, properly meet and deal, as a man, with any other. Now your laws create artificial persons by thousands, under the names of bodies corporate, and bid them compete with men in the acquisition of wealth. The Creator has mercifully omitted to place among intelligent moral beings these monsters—with instincts to grasp, and faculties to acquire, but without a moral or restraining nature. A man is single, and relies upon his individual resources ; a corporation, embracing the consolidated powers of many, overbears and defeats individual exertion. The creature whom God made, retreats before the offspring of man's own creation. A man is of slow growth, and passes through various stages of weakness to his final maturity ; while this artificial person springs from your statute-book full grown, mature and ripe for action. A natural person may be afflicted by disease, so that his success may be impeded ; while your legal creature suffers from nothing but legal difficulty. Man has a moral nature, which restrains him from meanness, fraud, and selfishness ; while this artificial person knows no restraint but that which proceeds from the laws, and these are too often of its own ordaining. The man has moral wants that require gratification as he journeys on through life ; but this artificial person has no want but money. Man has a conscience ; while this creature has only a sense of expediency. The former sacrifices pecuniary to moral interests ; while the latter doeth the reverse. Man stretches out his hand to relieve ; while a corporation reaches it out only to receive. Man has at stake upon his conduct in society, his honour, conscience, liberty, happiness, and life itself ; while this artificial being has nothing at stake but its charter. And lastly, man dies before his plans are executed ; but this being having perpetual succession, lives on—and when it ceases to exist, nobody dies, but a corporate body.

Now, who doth not perceive that the creation of such an artificial person, with a legal instinct to acquire, with legal powers to obtain wealth, but destitute of any but *legal emotions*, is but a contrivance to avoid the restraint and inconvenience of man's moral nature in the acquisition of wealth ? What better method for such evasion could be contrived ? Perhaps a true conception of the Evil One, is that of a being endowed with a mighty intellect, but utterly destitute of any moral emotion, save that of pride alone. The indefinite multiplication of such creatures upon this earth, to compete with moral beings, would soon discourage its present inhabitants, and a large human emigration hence would be the probable result !

Corporate bodies, as organized in the United States, are in general exempt from complete pecuniary responsibility. They respond to their debts only to the extent of their stock ; the holders of it are not in general personally responsible. Through the means of a corporation, a man may risk any sum he pleases upon an adventure for gain, by taking a particular amount of stock ; the adventure may prove disastrous through want of skill, integrity, or from any other cause, and the corporator loses only the sum which he paid for the stock—although the adventure may have sunk three times that amount ; while a natural person, who should embark in a similar adventure and fail to the same extent, would be required to respond to the whole amount of the loss, let the sum originally advanced in the enterprise be what it may. The corporation may wholly fail, and yet all the stockholders may remain rich. They have, therefore, all the chances and advantages of gain, which a natural person enjoys, and are exempted from the same extent of loss. Here is a privilege and an exemption indeed ! How much more considerate is the law of its own creatures, than of the creatures of God !

Here is an artificial person, dealing among men, without moral, and with a limited pecuniary, responsibility. But in regard to the former, it may be said, that a corporation has an aggregate moral existence—that, being composed of men, human sentiments enter into its constitution. If this could be proved by argument, it would be contradicted by experience. Is not the contrary demonstrated by its action ? Is it benevolent ? Let its records bear witness that it *feels* for men's pockets rather than for themselves. Is it religious ? Alas ! it "has no soul" to save ! It is just ? As the law compels it. Is it honourable ? None answer for it ; and it has no back to scourge, no body to pierce. Has it passion ? Ay ; one mean passion—avarice—whose bounden slaves are the agents of the corporation. This passion, and its demonstration through these agents, are all that is felt or known of this artificial person. It is an acquisitive monster, with human intelligence, but without moral emotion or aim—a Ralph Nickleby in character, but destitute of his amiable relatives.\*

But it is said, that if corporators were held in every way re-

\* There would be more difficulty in awakening the moral sense of a corporation, than Rowland Hill experienced on a particular occasion—when, his chapel having been infested by pickpockets, he took occasion to remind his congregation that there was an all-seeing Providence to whom all hearts were open, and from whom no secrets were hid : "But lest," he added, "there may be any present, who are insensible to such reflections, I beg leave to state that there are also two Bow-street officers on the look-out !" (London Qr. Rev. for Dec. 1840.) A corporation would be alike insensible to either of these admonitions.

sponsible, as natural persons—no body would take a charter. Then I answer, so much the better for the natural man—the world's business would be conducted by human agents, as seems to have been the natural design.

But then, is there no fear that a great many things could not be done by natural persons, which are now accomplished by corporations? I answer that a combination of wealth and effort can exist among men without corporations—and that it seems probable that Nature did not contemplate any action in this world except by natural persons—and if so—then what they cannot do, may be very properly left undone. The great design of Nature is the perfection of moral beings in excellence and happiness. Wealth ministers to the accomplishment of this design—but no more is necessary for this purpose than can be attained by individual exertion—or by simple association. The true “internal improvement” is that of the inner man. The best road man can travel is the *highway* to happiness—and the only “works” which benefit that, are those which improve his moral and intellectual powers.

Our generation has run wild after physical improvement. External nature has been fashioned anew. We have overcome time and space—outdone our ancestors, and overdone ourselves. It may be well to pause and consider whether ours has not been a mere physical movement—which has sent the *animal* ahead with railroad velocity—but left the moral nature of man to come on behind at the old ox-team pace. I incline to the opinion, that we had better stop our cars until our better-selves shall join us—so that when we start again, we shall at least have our old friend Common Honesty for a travelling companion! Our fathers were acquainted with several plain and homely virtues—that have been strangely forgotten by their children, since they have set up for such smart people! We boast of having “overcome distance;” let us try to overcome that fearful distance at which we stand removed from the integrity, purity, and patriotism of our noble ancestors. Let moral and intellectual improvement be the chief aim of our citizens; for the salvation of the Republic depends upon it.

Again, credit and confidence are already provided for by the natural laws—they are the offspring of the moral constitution of mankind; and human legislators have seldom attempted to meddle with them without injurious results.

The true “Credit System” is the creature of divine and not human laws. Man is endowed with the sentiments of faith, hope, and benevolence—with an intellect to enlighten and guide them. These respond to the demand of every individual who addresses them—and repose upon his intelligence,

truth, and justice. He speaks truly, and is believed—asks aid, and it is granted to him—seeks credit, and it is awarded to him as he may seem to deserve. Man was ordained by the laws of his being to have faith in man—an enlightened and sacred faith in an intelligent moral being. Now, if the sentiments which originate this faith shall be trained by wholesome exercise, and enlightened by the intellectual faculties, blind credulity will not be substituted for reasonable confidence, nor delusive hope for rational expectation—and the experience of mankind will enable them to determine with a great degree of safety in what cases and to what persons they may extend their confidence and trust. These would be given to good sense, integrity, skill, economy, and industry alone. A man possessing these, demands the confidence of his brethren—and they necessarily repose their faith in him.

It is neither correct in morals nor safe in business to trust to property alone. Credit must be given to *the man*, and not to his external circumstances. The man changes not—but his circumstances ever change. In the first case you risk only the life of your debtor—while in the latter case you risk a mistake in the genuineness of appearances—the errors of a weak understanding—the danger of fraud—the mistakes of ignorance—and losses arising from idleness and inattention to business. These, or any one of them, may, in a very short time, lose, squander, or conceal all the property which you trusted—and that gone, you have no reliance but the man himself—and him alone you had not trusted, and would not trust. But if you base your confidence upon the qualities of the man alone—you but follow the impulses of your enlightened moral sentiments—and your only hazard rests upon the life of the man. Upon this principle credit would be a matter of moral concern—and intellectual and moral wealth would be a sort of capital in trade. “Thrift would not follow” lying—and in general a man would have first to become bankrupt in his intellectual and moral estate, before he would be bankrupt in trade.

This is *Nature's Credit System*—and those who are not furnished with the capital which it demands, must even—“buy for cash.” But not content with this simple foundation of all credit and confidence, the social body set about making laws which throw new elements into the system of credit—and ordain for man an artificial Faith, grounded upon legal appearances.

The laws create corporate bodies—declare them worthy to be trusted, and demand public confidence in their behalf. But



does the law endow its creatures with sound judgment, high integrity, consummate skill, careful economy, and untiring industry, the necessary elements of credit and business worth? Surely not. For the particles of which the body of this artificial person is composed, may change every day—and, unlike the component parts of the natural body, may not be replaced in kind, but by inferior materials; and what the law at its creation pronounced to be very good, may in a short space of time become very bad—and yet the law still proclaims it good. Nay, the law may have mistaken its qualities at the beginning—and a mistake in the law is very easy—for it is not unjustly charged with “uncertainty.” Upon the natural laws, which have a divine origin and a certain operation, man may rely; but when he trusts to the artificial creation of human laws, he prefers the counterfeit to the genuine coin.

The most sagacious men in society may not place as much faith in a legal effigy as in a true man; but be it remembered that in the common mind there is a great reverence for what the laws ordain (and this is fortunate, when the laws are just); so that too many may be deceived by the implied public guarantee that all is right, and yield their confidence without exercising their judgment in the premises.

It would go hard with Mr Astor, before, as a *mere man*, he could get his plain notes to circulate as money, to the amount of one-twentieth of what he is actually worth; while a corporation, by dint of a public law and a good engraver, can get their pictorial promises, in the shape of notes of the “Patriotic Copperplate Bank,” to circulate to three times the amount of their actual capital, without much difficulty!

Why is this? Because we have been reared under a false and artificial system of credit—to the exclusion of the true one. The law has been busy, where it had no business—has declared that to be good, which was only *pretty*—and proclaimed a promise upon fine paper to be better than one written upon foolscap. To all which the people cried “Amen!” They took high houses—filled them with splendid furniture—set up their carriages—plunged into debt—bought every thing—sold anything—and paid for nothing. The plough stuck in the furrow—the shuttle ceased to move—the earth was partitioned “by the small”—twenty-five by one hundred feet was a divine space—water rose—land towered above it—everything went up in value—save money that was valueless. A small engraving was a large fortune—a “corner lot” was a “principality”—and wealth was “power.” Man was nothing—his estate was everything. “The poor we had not with us”—and that portion of the Scripture touching so disagree-

able a class of men, was voted to be apocryphal. All—all—were rich—very rich—on paper. Men were at large, stuck over with lithographed maps, that ought to have been in prison—and others transferred stocks, who ought to have been transferred *to them*; the inventor of paper was deified—and the engraver was added to the calendar of saints.

The bubble burst—the false credit system of human invention exploded—burying beneath its mighty ruins the good and the bad—the prudent and the headlong—the rich and the poor. The destiny of the one had become so interwoven with that of the other, that honesty and knavery, economy and prodigality, sense and folly, were entombed together! So will it ever be, when we infringe the laws of our organization, and pay greater respect to the legislation of weak and erring man, than to the wise and immutable laws of the Creator.

At a period of great mercantile distress in this city, not long ago, a very distinguished president of a very distinguished bank, came on here to afford the wished-for relief. He moved through Wall Street like a prince—and crowds followed in his train. A gentleman, seized with a sudden admiration of his greatness, pointed him out to the admiring crowd and exclaimed—“I would rather be that man this day, than Autocrat of all the Russias.”

Alas! “How are the mighty fallen!”

When will legislators allow Nature to be heard in the councils of state—and, ceasing to obstruct legitimate human action, and to confer privileges, set about the mere protection of human rights? The law should be man’s protection, not his guide. It must be silent as to the acquisition of wealth, save only to forbid its accumulation by means offensive to natural morality—and when it speaks respecting it, it must speak for its protection only. Let human industry and skill seek their own legitimate course of action. Let them neither be fostered by bounties nor discouraged by frowns. Trust to man: his resources are of divine and not of legal origin. He will do better for himself than the laws can possibly do for him. What knoweth the law of business? The legislator may do “log-rolling”—but he doth not “clear land.” If he meddle with your furnaces—will he be sure to keep out of the fire? If he assume to be your patron—is it not the servant patronising the master? If he will meddle with the manufacturer of cloth, had he not better cut your coat also? If he will bind trade by law—ought he not himself to be “bound to a trade?” When he interferes with lawful business, it is our business to interfere with him—but if he will keep the peace toward us, we will toward him, and thus will we

endeavour to establish a treaty of friendship and alliance between human rights and human legislation.\*

(To be concluded in next Number.)

II. *Abstract of some portions of a Paper on the Sense of Resistance and Faculty of Force, read by Mr Simpson to the Phrenological Association, met in London, 4th June 1841.*

In a former Number (vol. xii. p. 212), the discussion of this subject in our pages was declared to be at an end, unless the evidence of fact could be brought to bear upon it. As Mr Simpson considers the fact that the nerve communicating with the muscle which moves the eye *ends in that muscle*, to be of the nature of new evidence, we willingly allow a place to his

\* The following remarks of a distinguished American Statesman upon a kindred subject are very much to my purpose: "The man of all others who has the deepest interest in a sound currency, and who suffers most by mischievous legislation in money matters, is the man who earns his daily bread by his daily toil. A depreciated currency, sudden changes in prices, paper-money falling between morning and noon, and falling still lower between noon and night—these things constitute the very harvest-time of speculators, and of the whole race of those who are at once idle and crafty; and of that other race, too, the Catilines of all times, marked so as to be known for ever by one stroke of the historian's pen, *men greedy of other men's property and prodigal of their own*. Capitalists, too, may outlive such times. They may either prey on the earnings of labour by their cent. per cent., or they may hoard. But the labouring man, what can he hoard? Preying on nobody, he becomes the prey of all. His property is in his hands. His reliance, his fund, his productive freehold, his all, is his labour. Whether he work on his small capital, or on others', his living is still earned by his industry; and when the money of the country becomes depreciated and debased, whether it be adulterated coin or paper without credit, that industry is robbed of its reward. He then labours for a country whose laws cheat him out of his bread.

"The herd of hungry wolves who live on other men's earnings will rejoice in such a state of things. A system which absorbs into their pockets the fruits of other men's industry is the very system for them. A government that produces or countenances uncertainty, fluctuations, violent risings and fallings in prices, and finally, paper-money, is a government exactly after their own hearts. Hence these men are always for change. They will never let well enough alone. A condition of public affairs in which property is safe, industry certain of its reward, and every man secure in his hard-earned gains, is no paradise for them. Give them just the reverse of this state of things; bring on change, and change after change; let it not be known to-day what will be the value of property to-morrow; let no man be able to say whether the money in his pockets at night will be money or worthless rags in the morning, and depress labour till double work shall earn but half a living—give them this state of things, and you give them the consummation of their earthly bliss."—*Webster's Speeches*, 311.

This class of men flourished in the city of New-York just after the failures of 1837. The Directory, moreover, exhibited the names of sundry men who described themselves as "*Speculators*;" this was their pursuit. Some of these were professedly *pious* men—but in reality belonged to that class of men whom some wit has detected in saying "Let us *prey*."

application of that fact to his theory. The report here given is abridged from the *Lancet* of 17th July 1841.

The object of his paper, he said, was to strengthen the evidence, which he had detailed in several papers in the *Phrenological Journal*, (see vols. ii. 412; iv. 266, 314; ix. 193\*) and read to the Phrenological Societies of London and Edinburgh, for the conclusion that mechanical resistance is the object of a special sense, which may be called the *muscular sense*; having the whole muscular frame as the external organ, from which the sensation is conveyed by the nervous system to the brain.

On reflection, Mr Simpson thinks that the sense of *Resistance*, as the thing felt, is a more philosophical term; it is more analagous to the other senses. For the sake of such of his hearers as had not read his previous papers, or had forgotten them, Mr S. stated that he had speculated on the subject for upwards of seventeen years, since he first read upon it to the Phrenological Society of Edinburgh, when his attention was addressed to the organ called *Weight*, which, he then thought, he saw reason for concluding to be the organ of that instinctive perception of equilibrium, which is essential to the exertion of animal power; of that instinct which enables animals to place their bodies in accordance with the laws of gravitation and mechanical resistance in general; in order to walk, stand, run, swim, and fly. A wide field of knowledge, including a great multitude of phenomena, was made clear by this truth. Mr S. brought many interesting illustrations from diseased manifestations of the power in question. Among the rest the case of Mr John Hunter the anatomist, who sometimes felt as if suspended in the air, whirling round, sinking down, as if perpendiculars were inclined, "he not receiving," as he expressed it, "from his own feelings, information respecting his centre of gravity." The sensation of falling millions of miles, described by the English Opium-eater, was also diseased sensation of resistance, which is another word for support. Mr S. adduced some other curious examples of morbid action.† Finding the organ of *Weight* large in engineers, mechanics, billiard-players, bowlers, archers, &c., Mr S. at first thought that nothing else was necessary than this organ, both for resistance and counter-resistance. It was not till Sir Charles Bell read to the Royal Society in London a

\* We here continue the reference formerly given in a foot-note in volume ix. page 193, of the papers on the subject contributed to this Journal:—vol. ix. 193, 349; x. 525, 635, 730; xi. 275; xii. 206; xiv. 109. Every writer on a subject like this, the evidence of which is progressive, should make reference to the writers who have preceded him. Recent converts are apt to take up phrenological points, on which much often has been written before, as if they were new in their own hands.

† The sufferer under the "Midnight Enemy," as he calls a horrible fit of nightmare, had the sensation of *falling*.—See *Chambers's Journal*, No. 508.

paper (Transactions, vol. cxvi. p. 163), describing his discovery of a double nervous apparatus, or circle of nerves connected with the muscles, the one nerve conveying to the brain information of the state of the muscle, and the other bringing back the adequate nervous influence to control, guide, and move it, that Mr S. began to think that two faculties are engaged in this operation: the one a *passive sense* for feeling mechanical resistance, the other an active faculty for *applying* counter-resistance; the *sensitive* nerve serving the one, the *motor* nerve obeying the other. Mr S. had been asked to define a *sense*, as distinguished from any other perception. He considered it enough to distinguish their instruments, not their characters. That perception is a sensation, which is occasioned by a material object acting upon an external bodily part, and thence affecting an organ in the brain, by a *nervous* communication. Such are the five senses. The resistance sense is of the same description. On the other hand, such perceptions as Form, Size, &c., have cerebral but no external organs, like the senses. Sir C. Bell had discovered that two nerves, having distinct origins or roots, passed into one sheath for the supply of the muscles; and disease had shewn that the sensitive power and the motor power might be respectively and separately suspended. He further shewed that the sensitive nerve passed forward to the skin, and *there* constituted the channel of the sensations of pain, and heat and cold, which are quite different from resistance to the muscles. There was considerable doubt as to whether these nerves supplying the skin were identical with, or distinct from, the nerves which informed the brain of the state of the muscle; but this doubt seems removed by the case of the muscle called the *motor oculi*, which is supplied with a nerve *purely muscular*, giving the sensation of the state of the muscle, but not proceeding to and spreading out in the skin.

Sir Charles Bell read a paper recently to the Royal Society of Edinburgh (Transactions, vol. xiv., Part I., p. 226), in which he says—"We come next to the *third nerve*. This nerve is distinguished from all others; its origin is peculiar, and *its distribution limited*. By universal consent, it has got the name of *motor oculi*, being distributed to the voluntary muscles of the eye, and to none others; so that it directs the axis of the eye in vision, both controlling the muscles, and having the farther property of conveying to the mind the impression of the condition of the muscles. I entertain this idea, because it is a double nerve.

"*Its Origin*.—Our best authors describe this nerve as arising from the *crus cerebri*, and so it does, above all the intricacies of the nervous system; it does not enter into the

mixture of originating filaments in the *pons* or *nodus* ; it does not communicate with the decussation in the *medulla oblongata* ; it is in direct communication with the brain.

“ As I have already shewn that the *crus cerebri* consists of two columns—one of motion, the other of sensation, and that the *corpus nigrum* divides these columns : if a section be made of the *crus* just anterior to the origin of the third nerve, we shall find that we cut through the *corpus nigrum*. And now if we take the curette and gently divide the two columns, and so separate them in the direction towards the root of the nerve, we shall divide or split it ; shewing that part of it arises from the anterior column, and part of it from the posterior column. If we carefully dissect and lay out the third nerve, we have a very interesting view as illustrative of its function, and of the nervous system. The roots as they arise, and for some way in their course, are in round distinct cords, running parallel to each other ; they then join together, and form a dense body, in which the filaments are separated, rejoin, and are matted together ; after which their progress is as a common nerve. Their distinct origin from the division of the *crus*—the two distinct fasciculi of parallel fibres—the course of these for some way without exchange of filaments, and then afterwards running into intimate union, are circumstances of much interest, as shewing the distinction of the *crus cerebri*, the distinct nature of the roots of the third nerve, and that it is a double nerve dedicated to the finer motions of the eye, peculiar in its structure, and yet in conformity with the system which I have followed.

“ A question is naturally suggested here. Is the third nerve a *sensitive* as well as a motor nerve ; and if so, how comes it that there is no regular ganglion on the root which it receives from the sensitive column ? This would incline me to believe, that the ganglionic root is an organization on the spinal nerves and fifth pair, suited to that sensibility which the body universally, and the *surface* especially, enjoys, which gives pain, and becomes a guard upon the frame.

“ At the same time, it will not be overlooked that the texture of the nerve at the union of the fasciculated roots very much resembles the texture of the spinal ganglion. The difference may be reasonably attributed to the distinction in office ; *i. e.*, that it has no reference to the sensibility of the surface, but only to the condition of the muscle.

“ The very peculiar and unique position of the roots of this third nerve, whilst it places the function of volition directly in communication with the sensorium, and unembarrassed by communication with other nerves, has also this superior advantage, that it is in direct relation to the sensitive column.

This connection, as I have just said, has no reference to common sensation; *for the nerve is strictly limited to the muscles, but only to that property of estimating the condition of muscular activity.*"

The extent of Sir C. Bell's discovery, in other words, that he has discovered a nerve, the servant of the muscular sense, distinct from the common sensitive nerve, has been disputed. Mr Simpson held, that the case of the nerve subserving the *motor oculi* is conclusive in his favour; that there is a muscular nerve, and a *sense* of the state of the muscle; and, seeing that it can only be some kind of resistance which operates on the muscular sense, resistance must be the object of that sense.

But if this were all, we should be left with a mere passive sense, which would be of no use to us, and we should perish. We have something to *do* as well as to feel, and therefore must possess an *active power* as well as a *passive sense*. The latter would never move our muscles; so that there must be a voluntary positive act, and a *motor* nerve as its instrument. The conclusion seems unavoidable, that, in every change produced by an act of the will, through the instrumentality of the motor nerves, on the state or condition of even the minutest of above four hundred muscles, with which the human body is furnished, two distinct functions are exercised, two separate operations performed. The *muscular sense* does its specific duty, and reports *inwards* to the brain the *state* of the muscle, whether in repose or tension, and in what degree of tension; subsequently, although instantaneously, the *faculty of muscular adaptation*, or voluntary motion, performs its part, and with the most perfect calculation of the degree of counter-resistance, changes the degree of contraction; in other words, the state of the muscles.

The knowledge of resistance being acquired from gravitation and impenetrability, and of force from the instinct of muscular counter-resistance, the combined effect, probably as the result of experience, is much more extensive than the regulation of our muscular movements. We can perceive the mechanical relations of external matter to external matter, and provide for our safety and increase our power by taking advantage of these relations. We find the different relative powers of resistance, called their density, in different kinds of matter; and, availing ourselves of this knowledge, and exercising another faculty, namely, Constructiveness which manually fashions, forms, and constructs, we make tools and instruments; hence we know and prize iron as the most valuable of metals, and form the axe, the chisel, the knife, and the saw.

The mechanical powers, in their rudest state, are applied instinctively, in other words, under the impulse of the faculty in question.

A more extensive and accurate induction of facts than yet achieved is necessary for the localizing of the organ of the faculty for counter-resisting resistance,—the application of force. Mr Hytche (*Phrenological Journal*, vol. xiv.) has added considerably to the proofs that Weight is the organ. Mr Richard Edmondson, of Manchester, in two papers contributed to the *Phrenological Journal* (vol. vii. p. 106, and ix. p. 142), has endeavoured to shew that the organ hitherto called *Constructiveness* is that organ; and that what has been called *Weight*, is “the perception of the position of objects relative to their centre of gravity;” in other words, the perception of the direction of gravitation,—the perpendicular. The preponderance of evidence, however, is in favour of the organ called Weight, from its being found invariably large in engineers and mechanics, while Constructiveness is not always found to be so. Constructiveness is a power merely to *change forms*—to “rear *still fabrics*,” as Mr Combe has called them, but not to combine, or apply, working machinery. But all animals apply the working machinery of their bodies, while a few only construct. No doubt force is applied in constructing the stillest fabric; but that is only saying that both powers are necessary. Mr Edmondson’s theory of the vertical is a valuable suggestion. The passive sense of gravitation will not give us a perception of its direction. This last requires a special and different percipient power for its cognition. The “midnight enemy” already alluded to, *sloped* his victim’s bed. A standard for the vertical seems necessary to our safety, to our perception of what we call *up and down* on a revolving globe, and to the precision of all our movements; and a nice perception of it seems necessary to the just application of force: so that it is quite conceivable that the same faculty perceives the vertical, and applies force or works machinery in its due degree.

In the discussion which followed Mr Simpson’s paper, no objections were stated to his conclusion, that man and animals have a *sense* for resistance and a *faculty* for applying force. Dr Caldwell, of America, spoke at some length upon the subject, giving it as his opinion that that twofold truth had been demonstrated.



III. *Remarks on the Nature and Causes of Insanity.* In a Letter to the late Dr Mackintosh, by Dr A. COMBE.

In the summer of 1830, the late Dr Mackintosh, when preparing a new edition of his work on the Practice of Physic, wrote to Dr Combe, stating that he had of late been devoting some attention to phrenology, and become so much impressed with the importance of its application to the treatment of insanity, that he was very desirous of introducing into his work a short and accurate abstract of the views entertained on the subject by the phrenologist; but that, from his want of familiarity with the details, he felt himself unable to do so in a satisfactory manner, and begged that Dr Combe would furnish him with a chapter on that subject. The subjoined letter was written by Dr Combe in consequence of this request; and as many of our readers may be willing to see the general doctrine of insanity unfolded within a brief compass, we present the letter to them in its original form, merely premising that it was not written for publication:—

EDINBURGH, 21st June 1830.

MY DEAR SIR,—I find it more difficult than I expected to comply with your request of either adding my remarks to your article on Insanity, or of writing a new one altogether; and, therefore, will rather give you a general notion of the phrenological view of the subject, and leave your own sagacity to make what use of it you can.

*First*, Insanity is not a specific disease, but a symptom of disordered action in the brain or organ of the mind; and, like every other disorder of function, it may proceed from a variety of different states. The delirium of fever is one form of disordered mind, which is always viewed as a symptom; and so ought all other forms to be. The brain being to the mind what the eye is to vision, it follows that, just as vision is deranged by many pathological states of its organ,—such as ophthalmia, iritis, cataract, &c.—so may the mind be deranged by many states of the brain. The sufferers on the Medusa's raft became mad from starvation and exposure, while many become so from excess, particularly in stimulants. The asylum at Milan is filled by lunatics from bad feeding, who almost all recover by nourishing food; while Bayle at Charenton finds many cases arise from chronic meningitis, and Broussais declares that, in the early stages, it is so obviously from inflammatory excitement, that it may often be cut short by free

leeching, as certainly as pleurisy is by blood-letting. Hence it is not the same disease in all.

*Secondly*, Insanity, being a symptom of morbid action in the brain, springs naturally from causes affecting its health; and hence a great affinity between the causes of acute cerebral disease and of those more chronic affections on which insanity depends. The *hereditary* tendency depends on a peculiarity of nervous constitution, and is of primary importance. *Excess* of some mental qualities, leading to eccentricity, predisposes in irritable constitutions, from the high action into which the corresponding predominant organs are thrown, and hence the latter are generally those whose manifestations are deranged, as proved in Dublin by my brother having, in so many instances, pointed out correctly, *from development*, the probable form of the mental affection. Other predisposing causes, such as age, sex, profession, &c., are referrible to the same principle.

*Thirdly*, The *exciting* causes are *whatever disorders the action of the brain*. That organ requires regular exercise for its health and preservation, and for the improvement of its functions, just as other parts do—as the muscles in fencing or dancing. Practice in the latter instances increases nutrition, and consequently power; and it gives a facility of combination to produce a given end. The same organic laws preside over the brain; consequently, *excess* of exercise, as in intemperate study, excitement of passion, anxiety, and strong mental exertion long sustained, leads to morbid cerebral action, with derangement of function in irritable subjects. *Deficiency* of exercise, or idleness, leads equally to diseased action and manifestation, as exemplified in the melancholy and ennui of the retired merchant or soldier, and in the numerous victims in the unoccupied classes of society. Local causes act by disordering the brain. Blows on the head, *coups du soleil*, intense cold, drunkenness, meningitis, &c. shew this.

*Fourthly*, Dyspepsia, and other disorders of the abdominal viscera, excite it secondarily in some instances in *predisposed* subjects; but, in general, mental causes have preceded. The same remark applies in nymphomania and erotomania, in which the affection of the generative organs is generally the effect, and not the cause, of the cerebral disturbance. The brain, in short, is more frequently disordered by direct than by indirect causes; and, in this respect, the analogy between it and other organised parts is preserved.

*Fifthly*, The *symptoms* indicative of insanity consist of deranged cerebral functions and local phenomena. Every sense, every nervous function, and every faculty of the mind, may be involved in the disease or not; and hence indescribable variety.

The true standard is the patient's own natural character, and not that of the physician or of philosophy. A person from excess of development in one part of the brain may be eccentric and singular in his mental manifestations, and yet his mental health be entire. Before we can say that he is mad, we must be able to shew a departure from his *habitual* state which he is incapable of controlling. An irascible man may be very boisterous without being mad; but if a mild and timid creature become equally boisterous and irascible, we may apprehend disease. One may be *naturally* suspicious, jealous, and cunning, without being insane; but if a man of an open, generous, and unsuspecting nature become so, danger to his cerebral health is at hand. The derangement may be either an excitement of the patient's predominant qualities, or a diminished action, or a perversion or vitiation of function. A proud man may, for instance, become a king during disease, from *excitement* of function; he may humble himself in the dust as unworthy to walk upright, from its *diminution*; or he may fancy himself something out of the ordinary course of nature from its *vitiation*: or one who is attached to friends when in health, may either have inordinate love for them when insane, or be indifferent, or have a hatred and aversion to them; and so on with every feeling and faculty of the mind.

The co-existence of digestive derangement modifies the mental state, and gives greater anxiety and irritability than where the stomach, liver, and bowels act well. Other complications modify in other ways.

Monomania, religious, erotic, and other manias, are not different diseases. One organ and faculty being chiefly affected, and the rest entire, gives rise to monomania; but the proximate cause may be, and often is, the same as where all the organs and faculties are affected. Religious despondency is the mere symptom also, and appears because the function of some cerebral parts is to manifest religious feelings; and those being diseased, the function necessarily suffers, and the feeling is altered. But the *same* pathological state affecting Combativeness and Destructiveness would produce furious mania.

Monomania and melancholy are less easily curable, not from the proximate cause being more serious, but partly from the other faculties succeeding in longer concealing the existence of aberration; whereas in mania it betrays itself early in spite of the patient.

Insanity is not a state separated by a broad line from sound mind. Every gradation is observable, and we perceive morbid action before we can venture to say that the patient is insane. Some are cured at home of mental affections in a few weeks,

who, if sent to an asylum, would become mad, and remain so for months or years.

Besides what you notice in regard to treatment, every thing demonstrates that *employment* to the patients is not sufficiently studied. The brain loses its health from vacuity of mind, and yet we shut up in scores in perfect idleness, men who, when well, were accustomed to an active and bustling life, and whom, at any time of their lives, idleness would have driven mad. Manual labour and occupation are of immense consequence, and the moral influence of keepers and superintendents acquainted with human nature, and interested in their vocation, is prodigious in producing quietude, and accelerating recovery, just from giving to the brain that healthy exercise which it requires. Lunatics retain a good deal of reason even in their worst condition, and hence are more accessible to the influence of reason and example than might be supposed. In every point of view it is best to act towards them with the same consistency, honesty, and good feeling, as if they were quite in possession of themselves. They are quick in detecting deceit, and, when once deceived, never give confidence again. I mention this, because I differ from what — once said to you on this subject, in having flattered and led D — by his predominating self-esteem, and from what you said in accordance with it. My experience says, Never advance a word which you cannot conscientiously stick by when the patient recovers, and you will retain your ascendancy. Do not thwart his delusion, but neither give it any countenance. — is now satisfied I am right in this. Remove all provocatives and allusions to the morbid feeling or idea, and exercise the faculties which remain sound.

In subjects not delicate, and not beyond middle life, I find many who are greatly benefited by occasional leeching, followed by tepid bathing, and cold to the head while in the bath. Many, of course, do not require depletion; but it may be advantageously employed when the usual indications exist. General bleeding I know little of, and do not like. After the irritability and excitement of the immediate explosion are over, a *great deal* of exercise in the open air seems most useful in diminishing irritability, relieving the head, and procuring *sound* sleep; but if used too soon, it injures. The ordinary principles of pathology ought, in short, to regulate medical treatment, and adapt it to the state of the *individual* patient, for the latter is the only safe and successful plan. I remain, &c.

A. C.

IV. *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 public papers from barren curiosity, or to catch the moral characteristics of the time, can shut out a conviction of the 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 particularise, 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 they 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*, shews 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 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 at last fallen by their own hand, it may be learned that many such cases exist in society ; where preparations have been long 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 and 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 may be preserved.—(*Lancet.*)

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V. *Thoughts and Observations on Phrenological Subjects.* By an English Traveller in Italy.

TO THE EDITOR OF THE PHRENOLOGICAL JOURNAL.

SIR,

*Florence, November 30. 1841.*

I BELIEVE I have the honour of being a member of the London Association, having, according to its printed form, received no notice to the contrary.

I was once a decided opponent of phrenology, and employed all the usual arguments against it, till by accident was

shewn me the printed answer to all my supposed invincible arguments, which convinced me they were but smoke. I then gave up all reasoning on the subject, and determined to listen, and to seek only facts and not theories.—The difference of the heads of the horses that had gone through my hands (as a young sportsman, but which pursuit I have now long given up), and the endless differences of their characters, were facts that struck me; but more still was I surprised on recollecting that I never had a greyhound with a flat broad head, that I could by any means cure of tearing, if not eating, the hares, whilst those with a narrow head and high arched forehead never did so; and in two cases I had of the latter, the dogs untaught would bring me back the hare untorn half a mile, if unmolested by another dog, and would even run away with her as if to save her. I have often known them bring me back the hare alive, and sometimes unhurt, from some distance, so gently had she been carried. Similar cases of such different characters in animals are well known to most sportsmen, though they never trouble themselves about the cause. If men would look to facts instead of theories on a subject on which facts are so plentiful as in phrenology, I think all men, unless they have bad heads themselves, would be phrenologists, or at least believers in it. I have never known a man with a bad head admit fully the truth of phrenology.

The state of the science here in Tuscany is very low indeed. I am told that the only person who tried to introduce it was a medical man, who, finding the use of it in his practice, taught it to his pupils, but received a reprimand for so doing from the authorities. Of course, had he persisted, he would have been exiled.\*

I have made here several converts; but books, casts, or marked heads, are not to be procured in the town. Through Prince Corsini I applied to his brother, "the Minister for the Interior," for permission to make a phrenological visit to the prisons, &c. here. My request was granted, but the head of the police had first to be spoken to by the minister. A few days afterwards I received a message to the effect "that they would have much pleasure in conducting me through the prisons, but that I was recommended not to touch a prisoner's head, or even to ask one to take his hat off, as it was feared that such a thing might cause a very great and unpleasant disturbance in the prison, by making the prisoners fancy they were being made the subject of some magical process, or else

\* Our correspondent here refers, we presume, to Professor Uccelli, who was actually expelled from his chair for advocating phrenology. The particulars will be found in our 14th volume, p. 128.—EDITOR.



that I examined their heads to find some excuse for cutting them off." I then proposed a private examination of each separately, and to pay each prisoner; but it was evident that the gentleman who kindly brought me the message, felt or was aware that the authorities did not wish to sanction a phrenological experiment; and therefore, as I did not see the use of beholding the wretchedness of a foreign prison, I returned thanks, but declined. I am, however, resolved to visit the madhouse and galley-slaves at Leghorn before I leave Italy, and most likely I shall succeed in getting some valuable casts, in which case I shall have much pleasure in presenting them to the Association. I have met with some good cases since I have been abroad, and I think them worth mentioning. At Venice, my Italian master had a most cringing gait on entering the room, and I felt no difficulty in placing it to the account of a small Self-Esteem. I was right; he had a great flatness in that region. On arriving here, I met with a young lady, whose case (at first sight it appears just the contrary) is a good one, and gave me a valuable lesson in the science. Before I proceed, allow me to remark what appears to me a strange mixture made by Dr Macnish, Mr Deville, &c. of the organs of Self-Esteem and Love of Approbation. I have only a French copy of Macnish by me, which I must translate. Under the head of Self-Esteem is the following question: "Describe to me some of the forms under which this organ shews itself?" Answer: "It engenders the love of place, honours, dignities, &c." This, I fancy, is an error, and is confounding Self-Esteem with Love of Approbation; for the very essence of the latter organ is to desire honours and praise, whilst the former is to value one's self with or without them. If Self-Esteem is diseased, we think ourselves kings, &c.; and if only predominant, we think ourselves as good as one;—but, if we wish to be one, it must be the action of Love of Approbation, which would furnish ample cause for the effect, whilst Self-Esteem would furnish none \* Deville, pages 74 and 75, makes the same error in saying it causes ostentation. I had also got the idea from some of my books left in England (I think G. Combe's Phrenology), that the frequent use of the pronouns *I*, *me*, *my*, &c. was demonstrative of Self-Esteem; and so strongly was I impressed with

\* Dr Macnish's own words are:—"It displays itself in a fondness for being placed in dignified situations, as on the magisterial bench." Self-Esteem gives the love of authority and homage, and consequently of situations by which power is conferred. Such situations may, however, be desired also by Love of Approbation, on account of the reputation and *éclat* annexed to them. In studying phrenology, it is important to attend not merely to *conduct*, but to the *motive* from which it springs.--EDITOR.

it, that I was led into error. The speech in Douglas, "My name is Norval," &c., I took to be born of Self-Esteem; but a moment's thought will give it to Love of Approbation: for why mention his deeds if he cared not to be praised for them? I have come, for the present, to this conclusion,—that the excessive use of these pronouns is the natural language of either Self-Esteem or Love of Approbation, according as they are used. The following are examples: "These are not *my* views. *I* think these things are little understood by the world in general. *My* ideas are founded on the experience *I* have had, and which *I* conceive of some weight. *My* family have been in the habit of residing in the country, and, on account of *our* political opinions, *I* have been drawn into collision with *my* neighbours." Is not this Self-Esteem? Not one word to draw forth praise or ask for approbation—no boasting—only a relation of facts, in which it is plain the speaker thinks he stands high in the estimation of all, and that he would think a person as foolish for telling him he was great or clever, as he would so consider one who told him the sun and not the moon shines in the day-time. Were Love of Approbation also as large, or larger, it would not be disagreeable to be *toad-eaten*, particularly if Causality and Conscientiousness were not equally large. Now for a sample of the other way of using the egotistical pronouns: "Indeed *I* think you are right, and *I* will give you a case in point. *My* father was a man of large fortune, and courted by every one, and though *I* was a child at the time, *I* remember it well; *our* house was elegant, and *we* lived in the first style. Prince X—, a most particular friend of *ours*, and who paid *me* the greatest attention, came often to see *us*. *I* liked him very well, but my parents said they had better views for me. Well, he told me *I* had got a most classical head. Indeed, no one has received more compliments than *I* have, but *I* have never felt elated by it, so you cannot call *me* conceited. *I* know *myself* thoroughly, so you need not fear making *me* vain. How is it, when *I* go to a ball *I* always get the greatest attention paid *me*, but *I* never think the better of *myself* for it. *I* am sure *I* must have something very odd in my head." Is not this sample very different from the other? \* *I* will now return to the young

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\* The conclusions of our correspondent have been anticipated by Mr Combe, in whose System of Phrenology, pp. 291 and 307, the following remarks occur:—"When Self-esteem predominates, it gives an intense feeling of egotism; there is a proneness to use the emphatic *I*: *I* did this—*I* said the other thing."—"Love of Approbation excites the individual to talk of himself, his affairs and connections, so as to communicate to the auditor vast

lady. From the appearance of the head at the side, I had no doubt of there existing a large Self-Esteem, and I was confirmed in this idea by the continual use of the pronouns (but used as in my second example), by her making herself always the subject of conversation, and by her gait, which was very upright, with the head inclining backwards, and an air of being quite at ease in any company. On getting better acquainted with her, I was puzzled to find how amiable she was, the trouble she would take to serve and to be agreeable to her friends. She never mentioned a prince, or even a queen, without the addition of, "were so kind to *us* and were often at *our* house." She told me "the custom-houses never troubled them, for they always travelled in such style that they were always taken for ambassadors." Having what the world calls a fine figure (meaning like an inverted wine-glass), she told me "she was a great admirer of female beauty, but never pretended to judge of below the chin." I instantly asked her opinion of the Venus de Medicis, and she replied that "she thought she would look very stout and unshapely if dressed for a ball." I need hardly say my impression was she thought herself the standard of perfection. Added to this, she appeared to be regardless of her dress, unless on particular occasions; wearing often a torn old moth-eaten shawl, which one would not pick up in the street, &c., though she is well off, if not rich; which I have always considered rather a sign of Self-Esteem, as it shews some disregard to the opinion of others, and a degree of independence. The predominant temperament is sanguine; age called 20; education good; and the lady has been much in society. The head is decidedly good, and Eventuality the largest intellectual organ. The line is long before the ear, and behind to Self-Esteem. The moral region is good. The peculiar feature of the head is the length from Eventuality to Self-Esteem. Both Firmness and Conscientiousness must be considered well developed organs, on account of the good quantity of brain above Caution. Language is very good, and she is an excellent linguist, speaking fairly French, German, Italian, and English, the last being her native tongue. She talks very much, and is full of detail of events of her own and other family occurrences, generally about great people. She is also fond of children, and likes marvellous stories, but is not in the least religious. She believes her father has seen a bogie, "or at least," she says, "he must have seen some-

ideas of his greatness or goodness; in short, vanity is one form of its abuse. . . . It, as well as Self-esteem, prompts to the use of the first person; but its tone is that of courteous solicitation, while the *I* of Self-esteem is presumptuous and full of pretension."—EDITOR.

thing." She tells many wonderful tales, and I cannot be sure whether she believes them or not. She has not the least bashfulness under any circumstances. Whenever I have found this latter feeling strong (and some people have so much of it that they blush like scarlet on being introduced to a stranger, or make some hideous face, between a smile and a cry, on entering a room full of company), the organs of Self-Esteem, Love of Approbation, and Caution have always been large, and all these faculties much marked in the character. Modesty and bashfulness are two very different things. The former is the absence of a great Self-Esteem, but the latter is the contention of the organs above named.

Moderately modest I now think she is, but bashful certainly not, for she would make a speech, I think, with all the world looking at her. I was puzzled. I studied night and day this apparent contradiction to Phrenology, but could not satisfy myself on the point; for I felt no doubt of the great size of Self-Esteem, or of her great desire to please. She asked me one day what was the meaning of a fissure she had in the back of her head. I asked to feel it, for it was concealed by the hair. Guess my surprise and delight in finding Self-Esteem buried between two hills of Love of Approbation, just like the Firmness of Mrs H., only not *quite* so big nor so much space between the two large organs.\* Here was the secret out. I had expected to find most cases of large Love of Approbation more like Donovan's Amateur Actor, but here it bore the appearance to the eye of a large Self-Esteem; the hand, however, soon revealed the truth. I then had to account for the bold upright gait, which I laid at once to very full Combativeness, Destructiveness, and Firmness, to the absence of a large Caution, to a good intellect and education, and to her being an only child and having seen much of society. Besides, in spite of the great predominance of Love of Approbation, I do not think I should say Self-Esteem is deficient; for set aside the undue prominence of Love of Approbation, and you would then say Self-Esteem is very full; the occipital-coronal quarter of the head would still be rather large, forming an ample convexity with Firmness, Conscientiousness, Caution, &c., and there would be a long line from the ear to the centre of the cavity of Self-Esteem.

\* This description leads us to suspect that our correspondent has mistaken a narrow depression, frequently found in the mesial line over the longitudinal sinus, and separating the two organs of Self-esteem, for a depression of the organs themselves. We have seen cases where large organs of Self-esteem were divided from each other by such a furrow. Judging from our correspondent's description of the lady's character, we think she must have a very comfortable endowment of the feeling in question.—EDITH.

Since writing the above I have had a regular manipulation of the head, which I here give. The terms I use are so many degrees or sizes above or below "full;" and by "full" I mean about a fair quantity.

- 5 above full—Love of Approbation.
- 2 above full... { Self-Esteem, Combativeness, Conscientiousness, Form, Eventuality, and Language.
- 1 above full... { Amativeness, Philoprogenitiveness, Adhesiveness, Firmness, Hope, Individuality, Size, Locality, Time, Tune.
- Full..... { Destructiveness, Secretiveness, Constructiveness, Caution, Benevolence, Veneration, Imitation, Weight, Colour, Comparison.
- 1 below full.. { Acquisitiveness, Gustativeness, Wonder, Wit, Number, Order, Causality.
- 2 below full—Ideality.

The distance from the meatus of the ear, calliper-measurement, to the centre of the cavity of Self-Esteem, is  $5\frac{3}{4}$  inches. Conscientiousness is a good organ, and the lady boasts I never knew her utter one false word. Her carelessness of dress is easily accounted for by the moderate size of Ideality, and its being the smallest organ in the head; and this organ I regard as simply giving the wish to *adorn* and to improve, whether it be the person or the language. I am still puzzled at her love for the marvellous, united to her little or no religion. The forehead in the region of Wit, Ideality, and Wonder, is rather confined. I have, since writing the above, discovered a new trait in her character. Though a good-hearted girl, she will speak harshly of those whom she fears *some* may think she would suffer in the comparison with, and she will try to prevent it by abusing them for some imaginary thing in which by comparison she would gain. Thus, she never praises, but picks to pieces, those who are richer or handsomer than herself, or who are titled, *unless* they are out of the country, and she can tell you how fond they were of her, and how familiar they had been; in these circumstances she will extol their beauty, rank, or fortune, to the skies. A very handsome titled lady, of middle age, with a splendid skin, left the room last evening. The door was hardly shut when she said, "Dear me! Is that Lady — ? How very old she is!" &c. &c. She always tells us her hair is exactly the colour of her boa, which is sable, while in reality her hair is red. She will also tell you a story of "how careless she is—how many things she loses—how much her father has paid for them—what great person was with them at the time, and what Princess — said to her," &c.; and all to give you a great idea of her consequence or wealth. Still, I believe her (without the help of phrenology) to have a good conscientiousness, and I would trust her with any thing; for if ever she does stretch a point,

or use the paint-brush, it is only when the ruling passion for approbation spurs her on. She has great independence of character, and claims praise for it. This is the sort of head, doubtless, which gets its possessors the name of being vain, conceited, proud, malicious, and *ill-natured*; whilst in reality they only pine for your good opinion, and would spare no trouble to serve you.

Her father has a very full Caution and but a moderate Acquisitiveness. He squanders his money, quite regardless of shillings and pence, but lives in such a way as not to be able to spend within a good deal of his income. In doing so he is assisted by his Firmness, the organ of which is large.

I have met with a poor woman with large Language, and on my remarking I thought it likely she was wordy and talked much, I was told she talked incessantly, even to herself, and when quite alone she is often heard talking as if some one were with her.

I have just heard that the Society of Savants, who meet here this year, have offered a prize for the best article on phrenology. Alas! there is not one Italian phrenologist in the town to claim it; nor any other, I believe, but myself.

Should I find, Mr Editor, you consider my article worth making use of in any way, I will furnish you with more matter as I collect it; and in the mean time I remain your obedient servant,

W. M. A.

VI. *Remarks on Dyspepsia as connected with the Mind.* By  
A. FLINT, M.D., Buffalo.

A dyspeptic presents himself to a physician and states his sufferings. The physician inquires concerning his habits, mode of life, &c. He ascertains that he has indulged his appetite for food and drink without much discrimination, and at all periods has neglected to take exercise, &c. He exclaims at once, "It is not surprising that you have dyspepsia;" and he recommends him to reform his habits. If the patient follows his advice, perhaps he recovers his previous health without difficulty. Shall we then say that dyspepsia generally arises from dietetic errors? This, probably, is the common doctrine; but I am disposed to doubt its general applicability. How many are there who pursue such a course for a great length of time, perhaps during the whole period of life, without becoming dyspeptic, when, as far as we can judge, there is no reason to suppose their immunity is owing to a better constitution or

stronger power of endurance ! On the other hand, how many with the utmost care and prudence become and continue dyspeptics ! It is not to be inferred that irregularities and intemperance are not common causes of this disease. In the poorer classes, it may, perhaps, generally be attributed to these, conjoined with destitution, bad food, sedentary occupations, close or pernicious atmosphere, exposure, &c. ; in the rich to the abuse of luxuries, with love of ease. But there is a class who do not want the comforts of life, and who do not indulge in luxurious excesses ; and observation shews, that in this class dyspepsia is not only common, but peculiarly obstinate and persistent. This is an important fact in relation to the disease. A poor person, if he be better fed and clothed, his habits and the circumstances about him improved, is restored. A rich man, if he curtails his pleasures, uses more exercise, engages in healthful occupation, may, in general, expect the speedy return of good health and spirits. But the class between these extremes, who are already clothed and fed, who have no excesses to curtail, find, whatever course they may pursue, that to overcome their difficulties, requires not a small degree of care and perseverance. Physical peculiarities of constitution may explain this in some cases, but, in general, it seems to me, that the explanation is to be derived from the connexion of the disease with the mind. This class, it is to be observed, as a general remark, embraces that portion of mankind, who are disposed more or less to occupations or pursuits which involve, in a greater degree than in the other classes, the exercise of the intellect. Dyspepsia, it has been always observed, is more liable to seize upon those who are thus disposed, and two reasons have been assigned for this preference ; viz. 1. The sedentary habits which these pursuits and occupations generally involve ; 2. Reasoning from the well-known sympathy which exists between the brain and stomach, to excessive or disproportionate cerebral exercise. There cannot exist a doubt that the former play an important part in the production of, and predisposition to, the disease ; but with regard to the latter, so far as I am able to judge from my own observations, it is rarely a cause of the disease, excepting in as far as it involves the former. Among literary men, we do not find that they are so liable to the disease who are in the habit of intense, prolonged, or frequently repeated intellectual exertions, although accompanied with much excitement and perturbation, as those whose exertions are of a plodding character ; and these generally seem to suffer in the same way as some artisans, viz. from the deficiency of muscular exercise, the invigoration of the atmosphere, &c. On the other hand, deficiency of intellectual

exertion as a cause of the disease, seems to have escaped observation. I have been led to think that this in certain mental constitutions peculiarly predisposes to dyspepsia. "Mind tends to action," or, to quote the expression of another physiologico-philosopher, exercise or action is a "want" of the intellect. This tendency or want will exist in proportion to the extent of the mind's capacity for exertion, and, like all the instinctive impulses and demands implanted in the human constitution, it must be fulfilled and gratified, or the economy will suffer. If we carefully examine the history of the cases which fall under our observation, we shall find that a large number of them, although in their details or particulars they may differ, are, nevertheless, to be associated, as it regards the causes which have produced and which perpetuate them, under this common principle. Nor is it intended to apply these remarks exclusively to those who are pre-eminently intellectual persons. The mental energy may be expended on other than literary and scientific objects, in the performance of any occupation not wholly mechanical, in the fulfilment of the various responsibilities of life; and its obstruction as it regards the latter may be attended with the same results as in the former case. According to this view, the disease under consideration is consequent to the unnatural condition in which many individuals are placed as it regards the exercise of the various faculties and powers of mind; or, in other words, to a want of correspondence between the mental constitution and extrinsic circumstances. By the term mind, and the expression mental constitution, I would embrace all that appertains to the moral as well as intellectual powers and faculties. My remarks have had more particular reference to the latter; but in many, if not the larger proportion of individuals, the wants of the moral nature, the affections and sentiments, predominate over those which are purely of the intellect, and there is reason to believe that similar results may follow their obstruction or perversions. Indeed, it is probable that instances of the latter are more common than of the former.

It may be said, On the supposition that this explanation of the origin of the disease be correct, why are not its peculiar aberrations the direct effect of causes operating on the mind, without the intervention of the digestive organs? This is not probable, in the first place, from the constancy with which they are associated with derangement more or less of these organs, together with their distinctive traits; and, in the second place, it is not presumed that all cases of dyspepsia originate in this manner. The successive agents, then, in the development of the disease will be threefold:—



1. The operation of the mental causes.
2. The affection of the digestive apparatus.
3. The reaction of the latter upon the mind, producing those mental aberrations which characterize the disease.

From this doctrine is derived a sufficient explanation of a fact which has been mentioned, viz., that dietetic errors are persisted in often with impunity by those whose strength of constitution and powers of endurance are apparently no greater than of those who suffer.

*Treatment.*—It is well known, that in numerous cases, all the various modes of medical treatment recommended, accomplish but little toward restoring the patient to a healthful condition. The truth is, in the majority of cases, the patience of the physicians is exhausted by the inefficacy of the remedies prescribed; or the patient, after application to different members of the profession, and experimenting with the thousand and one empirical nostrums, relinquishes all expectation of benefit from the *materia medica*. But the inquiry arises, If it be true that the disease, in a large number of cases, is to be attributed to causes existing in the mind, would not the philanthropic physician be able to afford, in many instances, effectual service by suggesting measures which have reference to these, in addition to those appertaining to the *materia medica*? It is too common for medical advisers to pay but little regard to the mental aberrations peculiar to this disease, thinking that, in the language of Shakspeare, "Therein the patient must minister unto himself." To examine them with attention, and, if possible, to afford relief, would, under any circumstances, be embraced within that philanthropy which should be inseparable from the practice of our profession; but, since they depend upon physical causes, they are to be regarded as morbid symptoms, and fall legitimately within the province of the healing art. If physicians were more generally and fully impressed with this view of the subject, perhaps the disease under consideration would become less an opprobrium than it confessedly now is.

It may then be stated, as the first important rule in the treatment of the disease, to ascertain fully the kind and degree of mental aberration which exists. To listen with patience and sympathy to all the changes of feeling which the patient is ready to describe, if he receives encouragement to do so, is, in itself, a source of much consolation, and goes far to secure to the medical adviser the possession of the entire confidence of the sufferer. In connexion with this, the mental characteristics of the individual, his habits, education, &c., are to be considered, both as enabling us better to appreciate the nature

of the changes which have occurred, to decide upon the remote causes of the disease, and to determine upon the measures to be recommended with a view to restoration.

In the second place, it is important to satisfy the patient that the altered condition of his mind and feelings is symptomatic of a morbid condition of body. This is often so little suspected, that his unhappy state is not described until inquiry is made relative to this point. But, as soon as the patient finds it is suspected as associated with the disease, he gladly becomes communicative. It is truly pleasing to witness the surprise and animation which lights up the sombre countenance of the unfortunate dyspeptic, when he finds that the state of his feelings is anticipated by the physician. He seems to hail it as a favourable omen. If the idea has never been suggested that his unhappy condition is the effect of a disordered body, it furnishes the first occasion for hope; and whether restoration is effected or not, he is enabled to resist and sustain his trials with more fortitude and perseverance.

The next object will be to endeavour to remove the causes which have originated or which maintain the disease. But inasmuch as these are very multifarious, and their different varieties have not been considered, the remarks upon therapeutical principles will of course be very general. Each case, in fact, should form a separate study; but, in general terms, the patient should be urged to provide that particular kind of stimulus for the intellectual and moral powers, which he seems to require.

In some instances, the difficulty seems to consist chiefly in the monotony incident to routine duties. Then, the indication is to vary their character, or advise a temporary interruption. In such cases, travelling is highly useful; but, frequently, to be permanently efficacious, it should not be confined within a narrow sphere of time or space. Especially foreign travel is useful by the increased excitement and interest derived from the comparison of scenery, and the habits, manners, and institutions of other countries. But this unfortunately is a measure which only in a small number of cases can be adopted. Those means alone can be embraced which are accessible at home. These, however, are not few or powerless. Sometimes it may be proper to advise an entire change of occupation and locality, in order to supplant completely old by new associations. This method, which has been found of such utility in mental derangement, would probably be not less so in cases of partial alienation, as these cases must be regarded.

When this is not advisable, or practicable, other measures must be adopted to rouse the faculties of the intellect and the

moral sentiments. One of these is the commencement of certain branches of study, or some plan of intellectual effort. Those departments which are pursued by means of observations and experiments rather than abstract contemplations are to be preferred. This will of course apply only to those who have leisure, inclination, and capacity for such occupations, and to that class who require more especially excitement of the intellectual faculties.

In other cases, the social and moral sentiments are to be operated upon by the formation of new connexions, assuming new responsibilities, and by directing the mind to objects which are calculated to engage the feelings of benevolence and philanthropy ; such are politics, the cause of popular education, and the numerous particular plans, of every scale of magnitude, tending to the amelioration and improvement of the human race.

The selection of any of these measures, as has been already remarked, will depend upon the combination of circumstances which distinguish the cases individually, and is to be left to the discrimination of the medical adviser. The hearty cooperation of the patient is of course requisite to the prosecution of any plan, and with a view to this the whole subject should be fully discussed and the state of the case frankly stated. One good result will at least accrue from such a course ; it will tend to preserve feelings of respect for the character of the medical profession with a class of patients whose experience of it too often leads them to entertain opposite sentiments.\*

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## VII. *On the Source of the Perception of Rhythm in Language.*

Communicated by Mr E. J. HYTCHE.

Amongst the many distinguished men who have been wholly or partially devoid of any taste for music, may be mentioned, Johnson, Burke, Windham, Fox, Mackintosh, and Charles

\* The above article is the larger portion of a paper in the *American Journal of the Medical Sciences* for January 1841. We have derived it from the vol. xii. of the *British and Foreign Medical Review*, the editor of which introduces it thus :—"The view taken of a large class of dyspeptic diseases, by the author of this excellent paper, is so accordant with our own observation and experience, and has so long successfully guided our practice, that we gladly transcribe the greater part of it, and earnestly recommend the attentive study of it to the host of drug-doctors in this country, whose name is Legion." We may add, that Dr Flint's views have long been familiar to the phrenological physicians of Britain and America ; and that from some expressions in his paper, we infer that he himself makes use of the principles of phrenology in the practice of his profession.—EDITOR.

Lamb. The deficiency, at first sight, might be ascribed to a feeble development of the organs of Tone and Time ; but this was evidently not the case as respects the instances referred to ; as the speeches of Burke, Windham, and Fox, were delivered with graceful intonation of voice, and the writings of Johnson, Mackintosh, and Lamb, are well modulated. This is the more exemplified in the periods of Dr Johnson ; for though he delighted in the choice of rugged and apparently untameable words, yet his sentences are never devoid of a melodious cadence. Wordsworth has also a similar indifference to music ; yet, in his mask, the organ of Tone is very large, and that of Time is above the average size. The influence of the organs is, however, manifested in the musical construction of his verses ; and, like most poets, he can judge of rhythm without counting the syllables, and know whilst composing if any line contain the requisite number of feet.

I have also met with similar cases ; persons have been characterised by a musical style of composition, or an appreciation of oratorical cadence, conjoined with an inability to remember two consecutive notes of the simplest air, however often it might have been repeated in their hearing, and who regarded music with the utmost indifference. I shall notice two cases which have fallen under my own observation. E. H. E. has rather large organs of Tone and Time. He has no taste for music, and cannot remember any tune. He has a good ear for rhythm ; indeed, he is used to poetical composition, and his stanzas are pervaded by much harmony. This is the more observable in blank verse, which is the most difficult of poetical compositions ; his lines are melodious, and the rhythm correct. W. A. has also large organs of Tone and Time. He came to me one day, and said that Mr Deville had given an opinion respecting his development of Tone, with which he entirely disagreed, and he requested me to give him an opinion as to its size. I told him that the organ was decidedly large, which he then intimated to be the opinion of Mr Deville. He, however, stoutly denied the correctness of our decisions—saying that he had no sense of music, and that he never could contrive to learn a single tune. I explained to him the function of Tone : that it was not merely a music-judging or tune-learning organ ; but that its province was to appreciate sounds. He then intimated that he could distinguish the slightest inflection in the voice of a speaker, and received great pleasure from well-modulated oratory ; and subsequently I found his literary compositions to be characterised by much harmony.

To what cause is this phenomenon to be referred ?—why,

in the foregoing cases, should the appreciation of sounds be confined merely to two modes in which they can be combined—namely written or spoken syllables, and not be equally developed in judgment of that combination of sounds to which the term “music” is generally applied? It is probable that, in many cases, this non-appreciation of music, conjoined to a large development of the organ of Tone, is to be ascribed to a deficient organ of Time.\* This will become obvious when we consider the components of music. Tone confers an appreciation of sounds; but mere sounds, even though they be combined, do not constitute music—that being produced by the harmonious arrangement of sounds, and to produce this a knowledge of intervals and duration is requisite. This power is imparted by Time, whose province it is to impart an idea of duration. I have met with many cases where non-appreciation of music was accompanied by a small organ of Time, and I found on inquiry that the indifference arose more from inability to appreciate *graduated* sound, than from indifference to sound itself. But this cannot be received as a generally applicable rule; for we find, as in the cases of Johnson, Burke, Fox and Lamb, persons who are incompetent to judge of musical duration, yet possessing a most correct judgment in the cadence of oratory, or in the arrangement of sentences in literary composition.

I am unacquainted with any case where this deficiency has been reversed—that is, where a person has been able to appreciate music, but unable to judge of cadence in oratory. But in most cases a “good ear for music” is accompanied by hypercriticism in this respect; and the person thus endowed has expected to find in speakers the delicate intonation which appertains to music alone. Why this should be the case I am unable to determine; but I can see no reason why a deficiency of judgment respecting oratorical cadence, should not co-exist with an appreciation of music—no more, indeed, than that persons should be able to appreciate oratorical intonation, or literary cadence, in whom music awakens no impression.

The questions involved in the preceding remarks are some of the moot points of phrenology. In many of the organs the same principle is developed; for we find many who excel in one of the branches in which an organ can be employed, entirely incompetent to accomplish the requirements of any other department—and that with such a similarly developed general organization, as precludes the supposition that it can be ascribed to difference in other respects. Thus, as regards Language, one man has an aptitude for acquiring languages,

\* Are not the above cases at variance with this suggestion?—EDITOR.

who cannot write his mother-tongue with precision ; and another excels in literary composition, who has a tendency to confound substantives, or adjectives, or verbs. As regards the organ of Tone, Sir George Mackenzie has contributed some interesting cases (see page 331 of the 12th vol. of the *Phrenological Journal*), where the musical power was active in some, but deficient in other, respects. He appears to consider the organ of Tone to be composite, and that each branch of music is appreciated by some one division of Tone. I cannot, however, agree with such minute subdivisions ; as it appears to me that the mere function of Tone—namely, cognizance of sound—indicates its capability of appreciating every mode in which sounds can be evolved. And reasoning from analogy—for it is obvious that the position is beyond the reach of *phrenological* observation—I consider the notion is improbable : Nature does not act on this homœopathic system.

It will be perceived that, throughout my remarks, I have designated the organ generally named Tune, by the appellation of Tone. This is the practice of some other phrenologists. It appears to me that the alteration is of a beneficial character ; inasmuch as a more accurate name is given to the organ, and one more consonant with its nature, than that which it at present possesses. Tune implies harmony[music?]; or rather, such is the idea which the term conveys to the uninitiated, for they are accustomed to employ the word “tune” as equivalent to that of melody. Thus, if any air pleases them, they describe it as a “very *tuneful* song.” Now, an appreciation of melody is not the sole, nor even the radical, function of the organ of Tone—its province being to judge of sounds generally. Sounds are varied in character ; they are grave or acute, discordant or melodious—we can have the song of the nightingale, or the harsh grunting of swine. Such being the case, sounds being of so diverse a character, and only when properly arranged and graduated can they produce music, it becomes obvious that, to designate the organ of Tone by a name which implies melody to ordinary readers, is to convey inaccurate impressions to a class who are sufficiently liable to imbibe wrong ideas without our assistance. Indeed to this erroneous nomenclature must be ascribed the general tendency of non-phrenologists to consider Tone to be the music-appreciating instead of the sound-judging organ. Probably the word Tone is not so significative as that of Sound ; but yet it conveys a definite, and, as near as possible, an accurate meaning ; and when improving phrenological nomenclature, it is desirable to keep as near the original designation as accuracy will permit.

**II. CASES AND FACTS.****I. Case of John Delahunt, executed at Dublin for the Murder of a Boy named Thomas Maguire in December 1841.**

(TO THE EDITOR OF THE PHRENOLOGICAL JOURNAL.)

Sir,—The kindness of a friend procured me an interview with the convict John Delahunt, shortly before his execution at Kilmainham, for the murder of a child. I have, since the execution, obtained a cast of the head, and thus been enabled to verify at leisure the phrenological observations I had previously made. These are now at your service, should you think them deserving of notice in your Journal, and are the more likely to be important, as they are corroborated by some remarkable facts connected with the criminal, which have come to my knowledge. The head is well sized, the basilar and occipital regions very fully developed, and the frontal and coronal portions by no means deficient. This satisfactorily excludes the present case from that class in which the extreme deficiency of the moral and intellectual regions, together with the predominant size of the animal, approximate the culprit to the brute creation, and seriously affect the question of his responsibility. The most remarkable defects in Delahunt's development are to be found in the organs of Benevolence, Ideality, Constructiveness, Time, Tune, Marvellousness, Conscientiousness, Self-Esteem, and Philoprogenitiveness. These are all strikingly deficient. On the other hand, the organs of observation and reflection are full; Hope, Veneration, and Adhesiveness very full; Combativeness, Destructiveness, Love of Approbation and Amativeness large; and Secretiveness, Acquisitiveness, Caution and Alimentiveness remarkably developed. The conversation I had with the criminal himself corroborates several of these observations; and his own confession, taken down by his counsel in presence of the priest the day before his execution, is a decided triumph to the truth of phrenology. I asked him if he was fond of reading? He answered, "Yes, all kinds of books on which he could lay his hands." I asked him what books in particular he preferred? He said, "Books of travels and geography, and that he had always a strong desire to see the world in foreign parts." This accurately coincides with the full development of the frontal region, particularly the organs of observation. Perceiving the deficiency of Constructiveness, I enquired as to that faculty, and found that Delahunt had no love of his trade, and, as he himself expressed it, "was never considered a neat hand."

His trade was that of a journeyman carpenter, in which manual dexterity is particularly desirable. He said also that he did not care for music, and was insensible to melodious sounds ; which is in perfect accordance with the development I have stated in that respect. I asked him, Had he ever taken property which was not his own ? He said, " Frequently," and added, that he felt no compunction for the thefts he had committed. I have since learned, that on one occasion he had been convicted of stealing a clock, for which he had suffered imprisonment. This tallies precisely with his large Secretiveness and Acquisitiveness, combined with small Conscientiousness. The deficiency of Marvellousness explains his carelessness in swearing falsely on several occasions, and the absence of that superstitious awe which so often marks the murderer, and which, I understand from the Governor of the gaol, has never been manifested by Delahunt during his imprisonment. On the other hand, the deep religious impulses he occasionally exhibited with his spiritual adviser clearly evince his full Hope and Veneration. Hope also, in conjunction with Adhesiveness, Love of Approbation, and the observing faculties, rendered him an agreeable companion, particularly to children ; and accordingly, from the brief of evidence I have seen, it appears that he had the power of attaching children to himself in a remarkable manner, and, from other sources I have collected, that his company was always sought after at the meetings and feasts of young people. At the same time, his Philoprogenitiveness is decidedly small, which, coupled with his large Caution, accounts for his having selected a child as his victim. Though he had no compunction in shedding human blood, he was afraid to challenge a powerful resistance. The cruelty and cowardice of his disposition is farther illustrated by an anecdote I have heard from the sister of the person who witnessed it. One day her brother was sitting with Delahunt, when a favourite cat belonging to the family happened to come in. Delahunt called it to him, in that endearing manner Adhesiveness assumes, and the unsuspecting creature jumped up affectionately on his knees. He amused himself playing with it for a while, but suddenly seizing it with both hands round the neck, he squeezed the unfortunate animal with such violence that the blood spouted from its mouth and nose. His companion remonstrated in vain, and the other at last flung the lifeless body from him, exclaiming, " Who cares for the life of a cat !" In like manner he enticed the boy Thomas Maguire to his untimely fate, and, with the forethought and cunning suggested by Caution and Secretiveness, cut his throat from behind, and then threw the body forward, so as



altogether to escape the rush of blood from the wound. The great passion of his soul, however, was the lust of gain, through which he was first led to perjury, and soon after closed his career with murder. Having seen the reward of L.100 offered for the discovery of the persons concerned in the murder of Garlibardo, the Italian organ-player, his Acquisitiveness was roused. His Secretiveness and reflective powers devised the plan of gratifying the propensity, and he swore informations against a man and his wife, who were afterwards acquitted. In the informations, he stated that he actually saw the murder committed, and was very circumstantial in his details, descending to the minutest particulars of place, as might be expected from his large observing organs, particularly Locality. This is farther elucidated by the fact that, while confined in Dublin Castle as a Crown-witness, the thought occurred to him that the circumstance of his having broken off a palm-branch from a tree close to the scene of murder when visiting the place some time after the transaction, and having brought it home with him, might, if properly woven into his evidence, procure more implicit belief. He accordingly sent for his mother, and persuaded her to testify that she saw him enter the house on the evening of the murder with this identical palm-branch in his hand. He then procured a policeman to bring him to the spot, and on fitting the branch to the limb of the tree from which he had torn it, every thing was found to correspond. This at once illustrates his Secretiveness and keen perception of the value of local facts. In like manner, when walking with his innocent victim, he took pains to ascertain the dress and appearance of the child's mother, and (happily unaware that at the time of the murder she was sick in hospital) he swore those informations against her which eventually led to his own detection. For the sake of reward he also swore against three innocent men, for an attack on Captain Cradock at the late contested election in Dublin; and the boldness with which he details matters of circumstantial evidence in this case is not more striking than his accuracy. This is truly surprising to persons unacquainted with the principles of phrenology. From his own confession, it appears that his sole object in the murder for which he suffered was the reward he expected as a witness for the Crown; and he also states that, had he succeeded in this instance, he would have persevered in the same fearful mode of gaining the price of blood. His large Love of Approbation is shewn in the horror he expressed at being exposed to the execrations of the mob assembled to witness his execution; while his large Caution and small Self-Esteem are proved by the dastardly man-

ner in which he met his fate ;—indeed, the features of his cast taken after death, retain the expression of almost idiotic terror. The only remaining observation applies to his Alimentiveness, regarding which I have been informed, that during his imprisonment he always ate plentiful meals with remarkable relish, and was particularly fond of hot buttered cake, of which he partook with a keen appetite the night before his execution.

On the whole development I may remark, that no phrenologist could certify that Delahunt laboured under monomania, or was so irresistibly impelled to the commission of his crime, that he was not, in the eyes of reason and humanity, a responsible being. No doubt the capability to commit that crime is strongly written in his development ; but the power to resist it, arising from full intelligence and very large Caution, is clearly demonstrated. It was therefore a deliberative, not an impulsive act ; it was no delusion of the mind, as in monomania, nor was it an irresistible impulse, as in persons of inferior organization ; but it was the result of thought and contrivance—it had a motive and a plan. The motive,—namely, the acquisition of gain—was a rational one (not absurd, as in monomania), while the plan pursued was deliberative and elaborate. Thus Delahunt was clearly a responsible agent, and in his case, at least, the objection to phrenology is untenable, “ that if men’s characters are written on their heads, they cannot in justice be blamed or punished for their acts.” Indeed, this objection strikes neither at phrenology nor at human nature, but at the great First Cause itself. Phrenology merely professes to discover character, not to stamp it ; it is the index, not the cause, of those differences by which the Author of our existence has distinguished the various manifestations of mind. I am, Sir, your obedient servant,

JOHN ARMSTRONG.

32 HARDWICKE STREET, DUBLIN.

[The following paragraph is from the *Examiner* of 29th January:—“ CONFESSION OF THE CONVICT DELAHUNT. This wretched man has made a full confession regarding the murder of the poor boy Maguire. He acknowledged that he had no accomplices in the transaction, and that he committed the murder solely with the view of obtaining a reward by his endeavours to implicate innocent parties in the horrid deed. In regard to the murder of the Italian boy, some months back, it is understood that he has declared all that he then swore against Cooney, the tinker, was false, but as yet he has made no further declaration as to who were the actual perpetrators

of this heinous murder. Delahunt made the following statement:—He said that, for about a month previous to the commission of the crime, he was nightly oppressed with the feeling that he should commit murder, but then formed no definite purpose with respect to his victim, except this, that he intended it should be a child, as it would be less able than a grown person to offer any resistance to his murderous designs. He said that he endeavoured to shake off the feeling that thus oppressed him, but it clung to him with such tenacity that he was unable to expel it from his mind. Having procured the knife at his brother's house, as stated on the trial, for the purpose of committing the murder, he wandered about the streets during the day in search of his prey. At length he perceived the boy Maguire playing with some other children in the neighbourhood of Plunket Street, and his attention was particularly attracted to him by observing him make several ineffectual attempts to jump on a coal-cart that was passing through the street. He called him to him on the pretence that he wanted to send him off a message, and promised to reward him for his trouble. They proceeded together to the several places stated on the trial. At length he brought him to the lane near Pembroke Road, and there perpetrated the bloody deed.”]

II. *Case of an Italian Boy.* Communicated by WILLIAM  
M'PHERSON ADAMS, Esq.

Thursday, December 30. 1841.

Florence, Palazzo Briganti—Via Maggio.

To-day, Signor Salvi brought me a boy of about 12 years old, and asked if I could discover, by phrenology, the peculiarities he possessed? Signor Salvi is an opponent of phrenology. I replied that I could; and he assured me there was something extraordinary in him. I asked only if it were in the feelings or in the intellect? He answered, “In the intellect.” I examined the head, and told him that drawing was the *forte*; and after drawing, music, if he was practised; and after music, he would have great facility for calculation, but not yet for mathematics: That often he met with accidents in the streets from his want of caution, and that he was not at all timid: That he often told lies; but that he was not an inveterate liar, and that I thought the fault would pass with age. I also said his Order should be *very* good.

Signor Salvi confessed that *all* was absolutely true to the

very letter. Drawing was his *forte*. If he heard an opera once, he could repeat all the airs in it. His power of calculation was very good, and he kept his things in the most exact order—even his books. That he did lie, but was not obstinate in his lies, and he would never swear to them ; and that in coming to me, he had run against a woman, and that he often met with similar mischances. I then said he had little Veneration, which was confirmed by Signor Salvi.

“ I Donato Salvi, resident member of the Academy of the Crusca in Florence, affirm to be most true all that is narrated above ; and also *so true*, that, convinced of the above facts, I begin to believe in phrenology. I ought also to add a circumstance forgotten by Signor William M'Pherson Adams, viz. he mentioned that the boy had more Benevolence than Veneration, which is perfectly true. And to all above stated, I subscribe myself

“ DONATO SALVI.

“ *Palace of Prince Corsini, Florence.*”

I fear it will be impossible for me to get a cast of any living head while in Italy ; for the modellers tell me their plaster is very different from ours, and that it takes at least sixteen minutes on the face ; and that they would not attempt to do it, unless even the eyebrows and lashes were shaved off ; for in spite of every care, the plaster would stick firm to the hair. This amounts to a prohibition to cast-taking, if a man must shave not only his head but his eyebrows as well. The reason I got Signor Salvi to sign the above paper—or rather, the original, of which it is a literal translation—was, that although those who know me would not require such evidence of its truth, those to whom I am quite unknown would not be unreasonable in suspecting there must be a little use of the paint-brush for a character to be hit off so exactly without one error. I assure you, I felt relieved when it was over ; for had I made but one mistake, to which all men will ever be liable, what a story would it not have made against the poor phrenologist !

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III.—*Observations on the Heads and Mental Qualities of the Negroes and North American Indians.* By GEORGE COMBE.\*

I have studied the crania of the North American Indians and of the Negroes in various parts of the United States, and also observed their living heads, and have arrived at the following conclusions. The North American Indians have given battle to the Whites, and perished before them, but have never been reduced either to national or to personal servitude. The development of their brains shews large organs of Destructiveness, Secretiveness, Cautiousness, Self-Esteem, and Firmness, with deficient organs of Benevolence, Conscientiousness, and Reflection. This indicates a natural character that is proud, cautious, cunning, cruel, obstinate, vindictive, and little capable of reflection or combination. The brain of the Negro, in general (for there are great varieties among the African race, and individual exceptions are pretty numerous), shews proportionally less Destructiveness, Cautiousness, Self-Esteem, and Firmness, and greater Benevolence, Conscientiousness, and Reflection, than the brain of the native American. In short, in the Negro brain the moral and reflecting organs are of larger size, in proportion to the organs of the animal propensities now enumerated, than in that of the Indian. The Negro is, therefore, naturally more submissive, docile, intelligent, patient, trustworthy, and susceptible of kindly emotions, and less cruel, cunning, and vindictive, than the other race.

These differences in their natural dispositions throw some light on the differences of their fates. The American Indian has escaped the degradation of slavery, because he is a wild, vindictive, cunning, untameable savage, too dangerous to be trusted by the white men in social intercourse with themselves, and, moreover, too obtuse and intractable to be worth coercing into servitude. The African has been deprived of freedom and rendered "property," according to Mr Clay's view, because he is by nature a *tame* man, submissive, affectionate, intelligent, and docile. He is so little cruel, cunning, fierce, and vindictive, that the white men can oppress him far beyond the limits of Indian endurance, and still trust their lives and property within his reach ; while he is so

\* This article is composed of passages selected from Mr Combe's "Notes on the United States of North America," of which we formerly promised some extracts. Hitherto, more pressing demands on our space have prevented the fulfilment of the promise.—EDITOR.

intelligent, that his labour is worth acquiring. The native American is free, because he is too dangerous and too worthless a being to be valuable as a slave : the Negro is in bondage, because his native dispositions are essentially amiable. The one is like the wolf or the fox, the other like the dog. In both, the brain is inferior in size, particularly in the moral and intellectual regions, to that of the Anglo-Saxon race, and hence the foundation of the natural superiority of the latter over both ; but my conviction is, that the very qualities which render the Negro in slavery a safe companion to the White, will make him harmless when free. If he were by nature proud, irascible, cunning, and vindictive, he would not be a slave ; and as he is not so, freedom will not generate these qualities in his mind : the fears, therefore, generally entertained of his commencing, if emancipated, a war of extermination, or for supremacy over the Whites, appear to me to be unfounded ; unless, after his emancipation, the Whites should commence a war of extermination against him. The results of emancipation in the British West India Islands have hitherto borne out these views, and I anticipate that the future will still farther confirm them.

In the Negroes whom I saw in Washington, the average size of the brain is less than the average size in the free Negroes of New York and Pennsylvania. In Washington they are chiefly slaves, and in some of them the brain is so small, that their mental powers must be feeble indeed. It is a reasonable inference, that the greater exercise of the mental faculties in freedom has caused the brain to increase in size ; for it is a general rule in physiology, that wholesome exercise favours the development of all organs. But I fear that another reason may, to some extent, be assigned for the difference ; namely, that the condition of the free Negroes, when they come into competition with the Whites, is so unfavourable, that those of them in whom the brain is deficient in size, and the mental faculties weak, are overwhelmed with difficulties, and die out, and only the most vigorously constituted are able to maintain their position ; and that hence, in the free States, we see the highest specimens of the race.

I met, in New York, Mr Matthias, the missionary of the Colonization Society to Liberia in Africa, and he assured me that this settlement and another of the same description are doing well. The Africans are increasing in numbers ; they support all the civilization which they carried out with them, live in peace, and maintain law and justice. They are not attacked by the surrounding tribes. He remarked that the Negroes improve in America when free, and that they improve

still more in Africa when they become their own masters. I mentioned to him my estimate of the difference between them and the American Indians (given above), and he acquiesced in my observations in regard to the qualities of the Africans.

Hartford, Connecticut, Sept. 24. 1839. The case of the Africans, captured in the "long, low, black schooner" *Amistad*, in Long Island Sound, is exciting an extraordinary degree of interest. The advocates of abolition represent them as heroes who have nobly risen against their oppressors, and recovered their freedom at the hazard of their lives; while the patrons of slavery designate them as pirates, murderers, and banditti, and call for their trial and execution. We visited them this day in the jail of Hartford, in which they have been placed, waiting the disposal of the courts of law. They are all young, and three of them are children. Several seemed to be in bad health, but the rest were robust and cheerful. They are genuine Africans, and little more than three months have elapsed since they left their native shores. Their heads present great varieties of form as well as of size. Several have small heads, even for Africans; some short and broad heads, with high foreheads, but with very little longitudinal extent in the anterior lobe. Their leader Cinquez or Jinquez, who killed the captain of the schooner, is a well-made man of 24 or 25 years of age. His head is long from the front to the back, and rises high above the ear, particularly in the regions of Self-Esteem and Firmness. The breadth is moderate, and Destructiveness is large, but not excessive. Benevolence and Veneration are well marked, and rise above the lateral organs; but the coronal region altogether is narrow. The anterior lobe also is narrow; but it is long from front to back. The middle perpendicular portion, including Comparison and Eventuality, is decidedly large. Individuality is full. The temperament seems to be nervous-bilious. The size and form of brain indicate considerable mental power, decision, self-reliance, prompt perception, and readiness of action.

Some time ago I communicated to a scientific friend, whose opportunities of observation have been ample, and whose powers of analysis are profound, the ideas which I entertained of the African and native American Indian races, such, nearly, as I have already described them. He has expressed his opinions by letter to the following effect:—"Your views respecting the intellectual capacity and general character of the African race do not, I think, differ very materially from my own. Your estimate of them is certainly higher than mine, though not perhaps very strikingly so. And had you had as

free access to masses of them, especially of those fresh from their native country,\* as I have had, I feel persuaded that the difference in our opinions respecting them would have been less. That they are superior to the North American Indians in their moral and social qualities, and therefore in their *tameableness*, cannot be doubted. But that they are superior in intellect I am not yet prepared very positively to affirm. Nor would I affirm the opposite. That our Indians are in all the attributes of mind greatly above *some* of the African varieties is certain. This is especially true as relates to the Boschesemen and other tribes of the Hottentot race. They and the Papuans are such miserable representatives of humanity, that it would puzzle a jury of naturalists to decide to which they are most nearly allied, the genus *Homo*, or the genus *Simia*. All that I have ever very strenuously contended for on this subject is, that the Caucasian race is constitutionally, greatly, and irreversibly superior to the other races of man. And of this I am as fully satisfied as I am that the *Caballus equus* is superior to the *Caballus asinus*, zebra, or quagga. And the superiority is explained and substantiated by phrenology."

At New York, I conversed with a gentleman who passed a winter in Bermuda, when there were many Negro slaves on the island. None, however, had been imported for more than fifty years before the time of his visit, and during that interval they had been educated, well treated, and employed as pilots, and in other offices of trust. He said that they were finely-formed men, their features had improved, and their countenances had lost the heavy African expression. They not only looked but actually were intelligent. This shews the capability of the Negro race of improvement by cultivation.

Our apartments at the Marshall House, Philadelphia, were under the charge of a coloured man, who, although a complete Negro, had a brain that would do no discredit to an European. It was of full size; the moral and intellectual regions were well developed; and his manner of thinking, speaking, and acting, indicated respectfulness, faithfulness, and reflection. He was originally a slave, and purchased his own freedom.

The *Seneca village*, settled by about 900 American Indians, principally Senecas, with some Onondagas, and Cayu-

\* My friend is correct in this remark. The Africans of the *Amistad*, who were only a few months from their native shores, presented heads, on the whole, inferior to those of the Negroes whom I had previously seen in the United States.



gas, lies from three to four miles south-east of Buffalo. They live on what is called an "Indian Reserve," extending to 49,000 acres of land. I delivered a letter of introduction to Honnondeuh, one of their chiefs, from whom I obtained some interesting information. We found him living in the same hotel with ourselves.

Honnondeuh appears to be about thirty years of age ; he is well-formed, with features decidedly Indian, and a complexion probably one-fourth white. The form of his brain indicates a cross between the Indian and a white. He was sent by his father, who is an Indian, to the common school at Buffalo, and afterwards to Hamilton College, where he completed a good education. At the school and College he assumed the appellation of Thomas Strong. He speaks English like an Anglo-American, and his dress and manners are those of an American gentleman. He studied law, and at present receives a salary for acting as interpreter and agent between his tribe and the United States' Government. A treaty is now proceeding for the removal of his people, and of all the other Indians in the State of New York (about 4000 in number), to a territory west of the Missouri, extending to 1,800,000 acres of prairie and woodland, purchased by the United States' Government from the Ossages Indians.

When the British first settled in America, they found the different tribes of Indians in possession of different portions of the country as common hunting-ground, but individual property in the soil was unknown. The British settlers, therefore, could not acquire legitimate individual rights from the Indians, because they had no such rights themselves. To prevent frauds, and to lay the foundation of individual titles, the English Government, at a very early date, prohibited all its subjects from purchasing land from the Indians, and entered into a treaty with them by which the chiefs bound themselves, when they wished to sell, to give the right of pre-emption to the Government. Thus it became an established principle, that the Indians had only a right of possession in common, in their own lands ; that they could not sell any portion of them as individual property ; and that the Government alone had the privilege of purchasing up their right of possession, and of converting the tenure of the lands into fee-simple.

After the Revolution, the United States' Government claimed this right, as come in place of the British Crown ; and their whole transactions with the Indians have been founded on it since that event.

An Indian reserve means a certain tract of land left in pos-

session of an Indian tribe, on which no white man is allowed to settle. Not only does the American Government prohibit the Indians from selling these reserves to individuals, but it does not permit them even to divide them among themselves and convert them into fees. They must possess them in common, or give them up, and remove to the west. Farther, it refuses to allow the rights of American citizenship to an Indian in any circumstances. Honnondeuh, under his name of Thomas Strong, purchased a lot of land in the State of New York from an American who had a complete title; "but," said he, "the moment the land was conveyed to me, my blood extinguished the right." He drew up and presented a respectful petition to the Legislature of the State of New York, detailing the circumstances, and praying for an act to authorize him to acquire a legal title to the land. His petition was referred to the Committee on "Indian Affairs," and they reported that it was not expedient to comply with his desire.

"Here we are," said he, "surrounded by white men who found their prosperity on individual property in the soil, and yet they prohibit us, as a tribe, from dividing our own lands among ourselves, and laying the foundation of our own improvement. Not only so, but when we, as individuals, acquire their knowledge, and adopt their manners, they still prohibit us from owning individual property in the soil, either of our own lands or of theirs. In such circumstances, our advance in civilization is impossible. Our people associate with the outcasts and lowest of the whites, because all others exclude us from participation equally in their rights and in their society. We adopt their vices, because an insurmountable barrier is placed between us and their virtues. We become miserable, degraded, extinct." He delivered these words with deep earnestness, but without passion. An American gentleman who heard this exposition, remarked to me, "If you or I had been so treated, we should not have spoken so calmly of our wrongs."

This Indian reserve approaches to within one mile of the town of Buffalo, and we saw many of the tribe in the town. Some were clothed in rags, with a tattered greatcoat above all, and were reeling drunk in the streets; others were clothed like English carters, and some like respectable tradesmen. Most of the women wore trousers, coarse cotton shortgowns, and a large blanket adjusted as a robe. The men wear hats or caps; the women were bare-headed, and often bare-footed, haggard, and ugly.

Another of our party asked Honnondeuh what progress the missionaries were making among his tribe? "They begin at

the wrong end," said he ; "they inform us how to save our souls, but do not teach us how we may improve our condition. We believe that our souls will be taken care of by the Great Spirit ; we want rights, justice, civilization first, and then we shall be glad to hear what the missionaries can do for our souls." He added that the missionaries have kept a school among them, and one of the Gospels (of which he presented C—— with a copy) is printed in the Seneca language. Great difficulty was experienced in translating it, in consequence of the great poverty of that language. I pursued this topic, and learned from him that his tribe have no words to express many of the emotions and ideas formed by means of the moral sentiments and the reflecting faculties, especially when the emotion or idea is a complex one, expressive of the activity of a group of these faculties acting in combination. These emotions and ideas themselves are unknown to them, and the translation is accomplished only by means of paraphrases, some of them of a very awkward character, and which, after all that can be done, do not suggest to the Indian the same emotions or ideas which the English words call up in the Anglo-American mind. In short, the translation, to prove successful, would require in many instances not only to express the original sense, but to evoke feelings and conceptions never previously experienced by the Indian faculties.

He does not understand the language of tribes who live at a distance. There is no perceptible affinity between his speech and theirs. He repeated to us, first in his own language and afterwards in English the speech which he made to the Ossages Indians, and their answer, conveyed through three interpreters. It consisted of a series of announcements of substantive facts ; of distinct propositions ; and of questions founded on these. The answer consisted of direct replies, accompanied by an assurance of amity. We asked him whether Mr Henry Clay, or the best Indian orator, was the more eloquent. He replied that the ideas which they expressed, and the arguments which they used, were so utterly unlike, that no comparison could be made between them. "Our orators," said he, "could not find words to express, nor could our people conceive, the ideas which Mr Clay utters. But within our own range I have heard some of our orators as eloquent as Mr Clay." He said that they instructed some of their young men to speak as orators, or, as they called them, "interpreters."

Honnondeuh had a great deal of conversation with the ladies of our travelling party, gave them Indian names ex-

pressive of qualities, and became a great favourite with them. He acted and spoke with natural ease and dignity, and altogether conducted himself as an educated gentleman, and we treated him as such. He is not married; but he has a sister who is educated, and married to an Indian.

### III. NOTICES OF BOOKS.

I. *Grundzüge einer neuen und wissenschaftlich begründeten Cranioscopie.* Von Dr CARL GUSTAV CARUS, Hof-und Medicinalrath und Leibarzt Seiner Majestät des Königs von Sachsen, &c. &c. Stuttgart, 1841. 8vo. Pp. 87. Mit zwey lithographirten Tafeln.

*Principles of a New and Scientific Cranioscopy.* By Dr CHARLES GUSTAVUS CARUS, Physician in Ordinary to the King of Saxony, Court and Medical Councillor, &c. With two lithographic plates.

In his preface, Dr Carus informs us that it is possible to present to the scientific world a cranioscopy founded on the present advanced knowledge of the physiology of the brain and its relations to the skull, different from that of Dr Gall, free from the objections to which his system is liable, truly scientific in its character, and susceptible of great extension; and that he has now presented such a system to men of science!

"When we speak," says he, "of the brain as the central organ of the nervous system, we mean that all the primitive nervous fibres whose peripheral expansion is to be found in every part of the body, find their central termination in the brain, although they experience also in the spinal marrow and in the ganglia, the influence of the masses existing there.\* Farther, I have pointed out (what, moreover, I had irrefragably demonstrated twenty-seven years ago, in my essay en-

\* Dr Carus's style is so vague, that we find a difficulty in presenting an exact translation of his propositions. We therefore transcribe his own words—"Ich habe nachgewiesen, was es für eine Bedeutung eigentlich habe, wenn wir das Kirn, 'das centralorgan des Nervensystems' nennen, nämlich dass damit ausgedrückt sei: Alle Primitivfaserbögen, deren peripherische Endumbiegungen durch alle Gebilde des Körpers verbreitet sind, finden ihre centrale Schliessung nirgends anders als zwischen der Belegunsmasse des Gehirns, obwohl sie bereits in Rückenmark, so wie in den Ganglien, die Einwirkung auch dort vorhandener Belegunsmasse erfahren."

titled 'A Representation of the Nervous System, and particularly of the Brain'), that the brain, corresponding to the three arches of the skull (*den drei Schädelwirbeln*) in all the four higher classes of animals, consists, not of two, but of three cerebral masses; but that sometimes one, sometimes another, is so predominant, that the others are more covered or hidden. Thus, for example, in fishes, the middle portion, that of the corpora quadrigemina, which in man is so inconsiderable, is the most important and most extensively developed; while in the higher order of animals, the anterior mass (the hemispheres), and the posterior mass (the cerebellum), are the most conspicuous. In man the characteristic feature is the enormous development of the hemispheres. Farther, I have shewn that these three cerebral masses, which appear almost in the same relations in the early human embryo as in fishes (that is to say, the middle central mass is the largest), are always to be recognised as endowed with a peculiar function. The posterior cerebral mass is the centre of the primitive fibres of the muscular nerves, and of those of sex (*Geschlechtsnerven*). In the middle cerebral portion, the primitive fibres of the reproductive organs (*reproductiven organe*) are collected; while in the anterior cerebral mass essentially, we find the primitive fibres of the organs of sense, through the medium of which we derive our ideas of sensible objects, and in a higher degree our knowledge. In short, the three cerebral masses stand in relation to the following psychological qualities.

"1. The anterior cerebral mass (or the hemispheres) is related to the power of representing ideas, to that of recognising and distinguishing them, and to that of imagination.

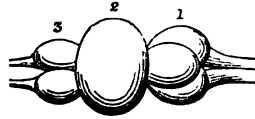
"2. The middle cerebral mass (*corpora quadrigemina*) is related to the feeling of the condition of our own organic life (common feeling); and to sentiment, or to the feelings which result from the combined action of all our moral faculties.

"3. The posterior cerebral mass (*cerebellum*) is related to will, desire, propagation of the species.\*

"As the fundamental elements of mental life are only three,

\* Dr Carus's words are the following:—"I. Vordere Hirnmasse (Hemisphären) Vorstellen—Erkennen—Einbildung. II. Mittlere Hirnmasse (Vierhügel) Gefühl vom Zustande des eigenen Bildungslebens (Gemeingefühl)—Gemüth. III. Hintere Hirnmasse (kleines Hirn) Wollen—Begehren—Fortbildung der Gattung."

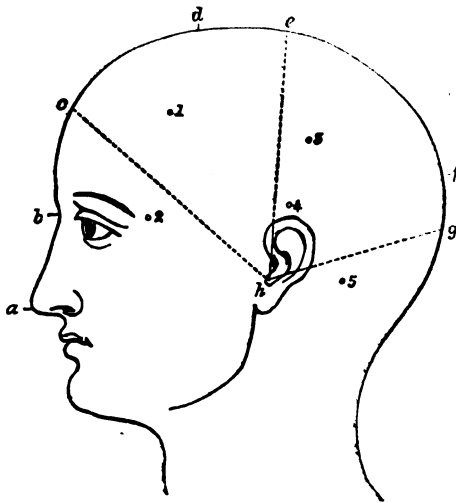
Fig. 1. BRAIN OF A CARP.



to know, to feel, and to will, so are these three masses the essential portions of the cerebral structure. From these three proceed the three important nerves of sense, those of smell, vision, and hearing, which again correspond to the three great regions of the cranial structure (*entsprechen nun wieder die drei wesentlichen Wirbel des Schädelbaues*), the forehead, the middle head, and the hinder head.'

The text is illustrated by several figures, of which we select the one which follows. In fig. 2 (in Dr Carus's work it

Fig. 2.



is fig. 11) "*h c* gives the height of the forehead (*die Höhe des Vorderhauptwirbels*), *b d* the length of its arch: *h e* gives the height of the middle portion of the head, and *d f* the length of its arch (*Wirbelbogens*): *h g* gives the height of the hinder portion; we cannot accurately measure the length of its arch in life, because it extends to the posterior edge of the *foramen magnum*. The places for taking the cross dimensions are as follows:—1 for the breadth of the forehead; 2 for the breadth of the orbits; 3 for the breadth of the middle portion; 4 for the breadth of the mass above the ears; 5 for the breadth of the hinder mass. The length of the nasal column (*der Antlitzwirbel*) is given by the measurement *a b*."

Besides the development of the different portions of the brain, continues Dr Carus, the development of the organs of the senses and of their peculiar bones, deserves the particular

attention of craniologists. The eyes and ears are of the greatest importance in the formation (*ausbildung*) of the mind. Through the eye the mind passes outwards into the world, while through the ear the external world enters into the mind. Men in whom the sense of sight predominates are mentally different from those in whom hearing is the leading sense. The former generally possess talents for drawing, architecture, and sculpture; the latter for music and speaking. But there are other important differences between them, resulting from the same cause. The former are more open and bold; they catch more readily at external interests, are more easily instructed, and are accustomed more readily to find their way. The latter are more meditative, more devoted to religious feelings and poetry, more timid, crouching, lazy, and secret, and more prone to mysticism and enthusiasm. The predominance of the one or the other sense may be recognised in the structure of the head. In the inferior animals this is very conspicuous. Animals in which the sense of sight is entirely wanting, or very deficient, are never found to exhibit a well-constructed orbit, while those with acute and powerful vision shew large and much better defined orbits. The organ of hearing, which, in the higher classes of animals, is chiefly composed of bone, affects the shape of the skull still more; indeed this sense has a bone in the skull for itself. When the organ of hearing is largely developed, the head in the middle region (that which lies between the hind and the fore head) acquires a large development, and *vice versa*. The mole, without eyes, has no proper bony orbits; while it has great bones for its organs of hearing, and its skull in this region has great breadth. In apes, the eye-holes are extraordinarily large and well defined, while the organs of hearing are less considerable. The great development of the orbits and of the eyes in birds of prey is also remarkable.

This correspondence between the formation of the head and the predominance of particular senses, indicates itself in the structure of the bones, not only in animals but in men. In point of fact, says Dr Carus, we find that men with large orbits and strongly-marked orbital margins, manifest a decided predominance of the sense of sight. He has made, he says, many interesting observations, by applying callipers to the outer margins of the right and left orbits, at the point where the zygomatic and frontal bones meet, and measuring the dimensions of the head across at these points. The size of the whole of this region is caused, according to him, by the development of the orbits, and he found that in a celebrated landscape-painter, distinguished for his extraordinary talents

in executing details, the breadth there was relatively much greater than in other heads, even in some of larger dimensions. In individuals born blind, the balls of the eye are small, and the bones of the orbits imperfectly developed.

These facts enable us, says he, for the first time to reduce many observations made by Dr Gall and his followers to the principles of reason and a sound physiology. They enable us to understand why persons with sharp eye-sight, a delicate perception of colours, an acute sense of form, and also a great power of finding their way in space, have commonly large orbital margins, particularly those in the frontal bone. "These observations, when referred by Gall to organs of Locality, Form, and Colouring, situated in the frontal lobe of the brain, were altogether without meaning; for the formation of this orbital margin is not at all in man influenced by the brain," and in animals it is still less so. The frontal sinus intervenes. When we examine the large orbital margins of the chamois, he continues, we clearly perceive that they have nothing to do whatever with the convolutions of the brain, but are determined by the organ of sight itself. "Gall's observations, therefore, were correct in themselves, but his explanation of them was entirely erroneous." The talents in question bear a relation to the development of the eyes, and to the energy of vision, but not to any particular development of the anterior lobe of the brain.

In regard to the imaginary organs of Music, Secretiveness, and Cautiousness, says Dr Carus, Gall remarked, that men in whom these tendencies are strong, have broad heads, especially in the region of the temporal bones. The real cause of this structure is, that the bony portion of the organ of hearing is more developed in them. They employ their great sense of hearing in listening to every thing, and hence become cautious and cunning. The great development of the organs of hearing, particularly of the bones, increases the breadth of the head. The elevations of the skull which indicate Secretiveness and Cautiousness, are only concomitant with these dispositions; the cause of them is the predominance of the organ of hearing in the individuals who exhibit them, and the consequence increase of the breadth of the head.

Dr Carus farther describes certain mental characteristics which accompany long and short noses (measured from the root of that organ to the point of its cartilaginous extremity), and others which are found in connection with the length of the skeleton, measured from the crown of the head to the heel bone; but into these we do not enter. Suffice it to say, that



while he arrives by the most flimsy analogies, the boldest assumptions, and the most confused and indiscriminate use of psychological terms, at results closely resembling those of the phrenologists, he treats Gall and his discoveries with sovereign contempt; rejects phrenology in its foundation, superstructure, and applications, as altogether visionary; and with perfect self-confidence substitutes his own speculations in their place, and claims for them the character of a "new cranioscopy based on scientific principles!" He recommends to Dr Morton of Philadelphia to adopt his cranioscopy in his future researches into national character and skulls!

Dr Carus holds the high professional situation of physician in ordinary to the King of Saxony; he has published other works which have gained for him reputation; and he announces on his title-page, that he is a member of twenty-six scientific Academies or Societies in Europe or America. No one can question, therefore, that he is a man of talent, and that his observations and deductions are deserving of respectful attention. We are constrained to add, however, that, in our opinion, the present work will not increase his scientific reputation. It may be praised by that pretty numerous class of men of science who have committed themselves irretrievably against phrenology, and who anxiously catch at every straw that promises to sustain their own sinking reputations as its opponents; men such as those who lauded Dr Sewall's refutation, and who will commend every thing that promises to support their own prejudices, and to obstruct the rapidly advancing science which they have ignorantly condemned: but it is impossible that it can make any lasting impressing on truly philosophical minds. If phrenology had rested on such a frail basis, and had presented such a flimsy superstructure as we find in Dr Carus's work, it would long ere this have ceased to be prosecuted as science, and it would have been altogether unsusceptible of practical applications. Indeed, we can account for the appearance of this work only by the supposition that Dr Carus is really unacquainted with the writings of Dr Gall, and with the progress which phrenology has made in France, Great Britain, and America. We have on former occasions, and particularly in answering the objections of the Penny Cyclopædia in our Nos. for April and July 1841, so fully discussed the principles on which phrenology is founded, and the conditions under which observations on the instincts and brains of the lower animals become applicable to the elucidation of the functions of the human brain, that we consider it unnecessary to enter into any detailed refutation of Dr Carus's assumptions. It is sufficient to remark, that his enumeration of

the faculties which constitute the original powers of the mind is in the highest degree vague, arbitrary, and unscientific; that he ascribes particular faculties to particular parts of the brain in the lower animals, without any sufficient evidence to warrant his opinions, and, in defiance of the clearest rules of the inductive philosophy, arbitrarily ascribes the same functions to the same parts in man; that his theory that the mind is built up by means of impressions on the senses, is destitute of foundation; and that all the superstructure reared on this basis is visionary. Impressions on the senses rouse the internal faculties of the mind and their organs into activity in a somewhat similar way to that in which the external air excites the lungs to action immediately after birth: but as the lungs existed prior to, and independently of, that excitement, and as in different individuals their development is subjected to different influences, which render them large in A, small in B, strong in C, and weak in D, although all breathing the same air, so the mental organs exist independently of the senses, and are influenced in their development by causes not referrible to these.

Speaking of Dr Gall's discovery and its applications, Dr Carus says that the delineations, by Gall and his followers, of particular moral faculties "on certain bony projections, are altogether illogical, unphilosophical, and untenable. Precisely on this untenable hypothesis, however, have the multitude most strongly fastened. They hoped to find in such propositions, the means of immediately discovering in every individual presented to them in ordinary life, whether he was benevolent or religious, endowed with imagination, or cruel, contentious, thievish, and so forth; and in children they pretended to discover particular talents and dispositions by the forms of their heads, and to be able to apply this knowledge in directing their education. These, and such like pretensions, belong altogether to the region of dreams and follies." Dr Carus will excuse us, or at least, if he does not, most of our readers will, for answering this criticism by citing the words of Dr Conolly relative to those men who denied the discovery of the circulation of the blood by Harvey. "The discoverer of the circulation of the blood, a discovery which, if measured by its consequences on physiology and medicine, was the greatest ever made since physic was cultivated, suffers no diminution of his reputation in our day, from the incredulity with which his doctrine was received by some, the effrontery with which it was claimed by others, or the knavery with which it was attributed to former physiologists, by those who could not deny, and would not praise it. The very names of

these envious and dishonest enemies of Harvey are scarcely remembered, and the honour of this great discovery now rests, beyond all dispute, with the great philosopher who made it."

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II. *The Philosophy of Necessity ; or, The Law of Consequences, as applicable to Mental, Moral, and Social Science.* By CHARLES BRAY. In 2 vols. 8vo. London : Longman & Co. 1841.

We did not comprehend the scope and tendency of this work by merely reading its title on the back of the two goodly octavos of which it consists. We expected yet another treatise on the *quæstio vexata* of Liberty and Necessity, and marvelled that there could be so much of new matter on the subject as to fill two volumes. We acknowledge our own blunder in this ; for we might have known that the *philosophy* of a great truth is not the evidence of it either in fact or argument, but the consequences of it, when established, in clearing other truths and correcting errors. When, accordingly, we read the title-page, our interest in the work received a sudden increase, which, when we perused the table of contents, expanded yet more into the anticipation, from what we already knew of the author, of an able vindication of the doctrine of Necessity as the only intelligible and consistent basis of the Divine government of the world. This, the most interesting, because the practical, branch of the general subject of Liberty and Necessity, although it has been treated of by several authors, some of them phrenological, has not yet been taken up comprehensively, systematically, and practically. This was yet a desideratum in moral science. It was a task, too, reserved for phrenology ; for no other system of mind could have furnished adequate lights ; and all phrenologists who have the good fortune to read the volumes now before us—for such alone are prepared to appreciate them—will, we feel assured, agree with us that that desideratum has been satisfactorily supplied by Mr Bray.

We would not offer a complete summary of this work, even if we might, lest we should be the means of inducing any phrenologist to deprive himself of the pleasure of reading it. Our notice shall be rather a kind of bill of fare than a meal ; a whetting of the reader's appetite by telling him what he will find on the table which the author spreads for him, rather than an attempt to satisfy him with portions from it.

In a sensible, well-written preface, the author states the

object of the work to be, to ascertain man's nature and place in creation, and the aim of his existence; to trace the law of consequences, and point out the *good of evil*; to discover nature's sanction of morality, and of man's regard to his neighbour's happiness; and to expose the prevalent errors in the social state, and suggest a remedy. He states that he was, many years ago, dissatisfied with the prevailing systems of metaphysics and ethics; in which he thought the object and aim of existence were misconceived, the divine government misinterpreted, and the foundations of morality mislaid, in the belief that man is capable of acting independently of and contrary to his constitution and circumstances. President Edwards' demonstration, as the author warrantably holds it to be, of the necessity of human actions, and of the whole course of nature physical and moral, led him to conclude that all opinions, by whatever authority supported, which assumed freedom of will, must be erroneous. The Deontology of Bentham aided his thinking on the subject, and "it soon became evident to him that the laws of the moral world are, *through the instrumentality of pleasure and pain*, and of the definite constitution given to man by his Maker, as fixed and determinable as the laws of the physical world." He proceeded to write with a faith in philosophical necessity as his compass; and believed he was developing views peculiar to himself, till he found that a numerous sect in this country build their moral creed on philosophical necessity. The writings of that sect turned the author's thoughts to consider the means by which the moral law, on the "greatest happiness principle," may be best carried into practice; and he has attempted to systematise conclusions, which before were scattered and isolated, into one consistent whole.

Mr Bray, an able and well known advocate of phrenology, assumes as true the mental constitution of man according to that science. He adds, "that the views which he has attempted to set forth have brought much consolation and satisfaction to his own mind; in affording him something definite to believe on subjects which, at first sight, seem despairingly mysterious and unfathomable; in expanding and clearing his views of Providence; and in making known God in the character of the Universal Father, revealing Himself in a language that cannot be misunderstood or misinterpreted, to every sect and every clime; and it will be one of his greatest sources of happiness if they afford grounds of equal hope and trust to any of his fellow-creatures."

He lays down as truths, which may be called axiomatic,—that our whole knowledge is derived from contemplating the

*order of nature*, every thing beyond being baseless theory ; that we know nothing of the beginning or the end of things, but can only observe what *is* ; and that all we know of matter and mind is the order in which one event follows another, and one sensation follows another—in other words, antecedents and consequents, cause and effect ; that this is true, whether cause has *power* to produce effect or not ; that we see brain necessary to mental phenomena, but, seeing nothing beyond it, cannot philosophically assume that there *is*, nor conclude that there *is not* ; that all discoveries in sciences are antecedents and consequents ; that, although more difficult of precise ascertainment, antecedent and consequent is the law of mind as well as of matter ; that there is the same invariable connection between every action of the mind and its cause, as between things external ; that not the slightest change takes place in the mind, or the most transient idea passes through it, but has its cause, which cause is always adequate, in the same circumstances, to produce the same effect ; that all we can know of the mind of man is its successive changes, and that although we know nothing of *how* any one cause produces its effects, — of the *power*, as it is called, — we see the *order of nature*, — and that is sufficient to reveal to us the relation of things to each other and to ourselves, which is the end of all science. The author concludes his introductory matter with the following striking passage :—

“ My object in the present treatise is to pursue this inductive method of inquiry in investigating the nature of man ; his place in creation ; the character of his mind ; and particularly to trace to its legitimate consequences the doctrine of philosophical necessity, which the connection between cause and effect implies. I would shew that the mind of man is not an exception to nature's other works ; that like every thing else it has received a determinate character ; that all our knowledge of it is precisely of the same kind as that of material things, and consists in the observation of *its order* of action, or of the relation of cause and effect. This is a truth which, although acknowledged by many writers, has never yet been made of sufficient importance in the science of mental or moral philosophy. It has either been considered as a mere abstraction of no practical use, or else avoided and stifled as leading to fatalism, and consequently dangerous in its tendency. But I hope to be able to shew, on the contrary, that upon this truth *alone*, however it may be said to militate against man's free will or accountability, in some acceptation of the terms, our Educational and Political systems can be properly based, in accordance with the nature of the being to

be educated and governed. If in setting a steam-engine to work the engineer were to leave much to its *free will*, the work would be but badly performed. So as relates to man, if in our educational systems the causes are inadequate to the intellectual and moral results we desire, his *free will* will not supply the deficiency.

“A learned writer observes, that ‘Mankind, bred to think as well as speak by rote, furnish their minds as they furnish their houses or clothe their bodies, with the fancies of other men, and according to the mode of the age and country. They pick up their ideas and notions in common conversation or in the schools. The first are always superficial, and both are commonly false.’\* Feeling the force of this, in the following pages I shall pay no attention to existing opinions, however prevalent; knowing that if what is advanced be true, it cannot be really at variance with any other truth; and also, that as God has given us our reasoning powers for the discovery of truth, we ought to feel confident that nothing that He permits us to discover can be inimical to the real interests and happiness of man. In this persuasion, and endeavouring to hold firmly by the fundamental principle of the inductive philosophy already stated, I shall proceed to the consideration of man and his relation to all that surrounds him.”

The author then enters into the discussion of his subject with an instructive chapter on matter—inorganic, organic, and sensitive—and another on mind; in which latter, he gives a brief and clear summary of the phrenological analysis of the faculties, and strikes out some rather original views of the radical functions of some of them. As an example, we refer to what he says on the faculty called Marvellousness by Dr Spurzheim, and Wonder by Mr Combe, with neither of which names he is satisfied; the faculty, in his opinion, giving the impulse to *believe*,—being, in short, the faculty of faith. And certainly it is only the wonderers and marvellers who, in matters where intellectual conviction is not concerned, manifest high degrees of belief or faith. It would be interesting, if this view be sound, that Faith, Hope, and Charity, compared in their degrees of value by the Apostle, should be the manifestations of a group of three contiguous organs in the brain.

The author in his next chapter proceeds to consider the origin of our knowledge, and the adaptation and relation of the intellectual faculties to the external world. All that we know he truly holds to be nothing else than that which results from the relation established between our intellectual faculties and

\* Bolingbroke.

what we intuitively believe to be an external world,—“that the world, as it appears to us, is created in our minds by the action of the faculties of Relative Perception, upon the comparatively few ideas furnished by the faculties of Simple Perception ;” and that, therefore, nothing is known to us *as it is*. The demonstration of this fact, by the ascertainment of the perceptive faculties recognised by phrenology, proves how idle the various metaphysical controversies were about the existence or not-existence of an external world. In treating of belief, the author enters into the logical question of what constitutes “first truths,” about which the metaphysicians differ so much. Phrenology cuts short the inquiry by shewing that the indications of the faculties, “the modes of thought or intelligence peculiar to each, whether real or ideal, must be received as first truths, upon which all reasoning is founded.” “Belief,” he adds, “attends the action of each faculty, and cannot be separated from it. The most sceptical, if they express doubts in words, express belief in practice.”\* Truth to man, and probably to all created intelligences, must ever be *relative* and not *absolute* ; for, as we have seen, nothing can be known to us as it is. It is impossible, as Hume observes, so much as to conceive or form an idea of any thing specifically different from ideas and impressions. The truth, therefore, now under consideration, is that so called by mankind, and not absolute truth, which can be known to God alone. These fundamental principles of Belief and Truth, which we think perfectly sound, are illustrated at considerable length, with much metaphysical ingenuity.

After devoting a chapter to the connection of mind with organization, in which he discusses Mesmerism or Animal Magnetism,—and another to Materialism, Consciousness, Identity, and Association, on all of which subjects he advances some valuable, and, if not original, at least simple and instructive views,—the author takes up the question of Free Will and Necessity. Necessity he holds to be “logically, if not mathematically, demonstrated.” This is felt by many who cannot bring their minds to acknowledge it as a truth, because of the violence which it does to their preconceived opinions and habits of thinking. Many, besides, who admit it, think it merely an abstract truth, of no use in life, and even dangerous if it were to be held by the vulgar. It would be dangerous, like any other truth, if *misapplied* by the vulgar. “But,” says the author, “that no *truth* is unimportant, still less pernicious, will scarcely be denied by those who love not darkness rather than the light ; and we think it may be shewn that

\* The author here evidently speaks of our belief in the reality of our direct perceptions, not of the impulse to believe, called Wonder.

this doctrine, so far from being valueless to man, in a practical sense, has a most important bearing on all his best interests, and is also fundamental to all just views of the Divine government." Of all the Necessitarians,\* the author estimates President Edwards most highly; and, as he declares in his preface that, regardless of the mere name of originality, he will quote from any author, when he feels that his own view would only be a copy of that author's less effectively given, he extracts the President's entire argument on the subject. Into this it would be quite superfluous, in us, to enter at length, but we would recommend to our readers to peruse it carefully. Edwards considers Necessity to be demonstrated by the axiom that "nothing comes to pass without a cause." The term "nothing" applies to the moral as well as the physical world; no change, be it a material result or a human action, can bring about itself. The will of man is an *effect*, not a cause. It has been truly said, that "we can do what we will, but cannot *will* what we do." Motive must determine the will; and the idea of our first creating the motives that sway the will, and then yielding to them, is an absurdity. The motives must be causes independent of us, else they cannot be called motives; for motives are *moving powers*, as independent of the thing moved—namely, the will—as the steam is of the steam-engine. President Edwards reduces to the absurd, the self-delusive argument of the Libertarian, that because we can *choose* between two motives, we are free,—by shewing that the choice itself, as an act of the will, has its own motive, and that turns the scale. The argument from the foreknowledge of the Deity is also very conclusive. His omnipotence, too, were gone, if, as Cowper says, it were in the power of even

"One lawless atom to derange his plan;"

if, in short, any of his creatures were actually free; for free such creatures must *absolutely* be, for the argument of the Libertarians; no modified freedom, no *imperium in imperio*, can be conceded to the latter. Were *one* atom free, millions and millions might be free, and creation would be a chaos of confusion. That "invariableness," in which "there is no shadow of turning," that uniformity of nature upon which science itself is built, would then be an empty name. The author, therefore, in all his speculations, assumes Philosophical Necessity as proved.

The views of Responsibility, Praise and Blame, or Merit and

\* Our readers may perhaps wish to know who are the principal writers on both sides of this famous question. For Necessity, there are Hobbes, Collins, Hume, Leibnitz, Kames, Hartley, Edwards, Priestley, and Locke. For Freewill, Clarke, King, Law, Reid, Butler, Price, Bryant, Wollaston, Horsley, Beattie, and Dr John Gregory.



Demerit, Reward and Punishment, and Virtue and Vice, which necessarily follow from the doctrine of the necessity of human actions, are briefly and clearly expounded, and shewn to be essentially contrary to those on which society thinks, acts, and legislates; guided, or rather misguided, by the conviction, founded on a feeling merely, that man's will is free, and that, in any particular case, he could have acted differently from what he did. He must act according to his constitution, modified by his circumstances; but what important elements in these very circumstances are the pleasure and pain respectively attending certain acts, moral as well as physical, and that by the very nature of things! This pleasure and pain is the sole responsibility recognised by nature. The author disposes of Praise and Blame thus:—"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.

"We naturally approve of, or praise, that which is agreeable to us, and disapprove of, or blame, that which is disagreeable; and that this sense of what is pleasant or unpleasant to us, may have proper weight with those upon whom our happiness in a great measure depends, nature has given us a disposition by which such praise or blame becomes a great source of enjoyment or discomfort, and a strong motive to incite to some actions and to restrain from others. The expression of praise and blame is, therefore, necessary and proper, although a man could in no case act otherwise than he did act under the circumstances. What a complete revolution will take place in society when the expression of this praise and blame shall be no longer made instinctively, but be brought into accordance with the doctrine of necessity! A child knocks its head against the table, and, thinking the table had a choice in the matter, turns round and beats it. So man, 'a child of larger growth,' knocks his head against some rough corner of another's disposition,—he meets with some injury or offence, and not knowing, or not thinking, that the offender could not possibly have done otherwise, he acts as instinctively as the child,

and expresses his disapprobation, in all probability, in the same way. What, however, would be the conduct of a person brought up from infancy as a disciple of necessity? He would know, that of whatever action a person might have been guilty against him, in the state of such an individual's views and feelings he could not have acted differently, and that it would be as absurd to give way to the feeling of anger in this case as in that of the child. That to produce a different effect towards himself he must alter the cause, that is, he must change the views and feelings of the offender towards himself. If the offence were a personal insult, and the object to prevent it in future—if knocking the party down were the best mode of doing this, why then knock him down; but this display of the combative propensity would probably produce a similar exhibition on the part of the other, and if they were well matched, they would leave off just where they began. But if inquiry were calmly made into the motive of the insult, and the cause removed if possible—according to the dictates of the moral feelings, with kindness and justness—in the generality of cases there would be no fear of its repetition. It can only be this mode of looking at injuries, and the temper of mind consequent upon it, that can make a Christian; that can induce us 'if they smite us on one cheek to turn to them the other also;' and that can give that 'soft answer that turneth away wrath.' By the predominance of feelings, the produce of opposite views to these, many minds dwell in a state of perpetual irritability, occupied in resenting not only real injuries, but imaginary offences; and it is a question, whether a larger amount of unhappy feeling in the world is not occasioned by the latter class than the former.

“The evils resulting from the ordinary mode of considering this subject are very numerous. The common notions concerning merit and demerit, praise and blame, and responsibility, give rise to the worst abuses of our selfish propensities, to envy, hatred, malice, and all uncharitableness. If we were early taught to feel and know that a man's character is the result of his mental constitution, and the circumstances in which he is placed, all such feelings would be kept in check from the mere absurdity of giving vent to them. True, the exhibition of anger, and of those feelings that induce us to take immediate vengeance for an offence, may, to a certain extent, have the effect of preventing offences; and among the inferior animals this is apparently the legitimate and only mode of doing so; but man possessing additional faculties, his reason enables him to foresee the direct consequences of open violence, and to avoid them, whilst producing *secret* and much more com-

plicated mischief. How is it possible to 'love our enemies, to bless them that curse us, and to do good to them that hate us,' so long as we look upon them as the cause of our suffering in the sense that they had liberty to do otherwise? But when they are considered as mere instruments, as acted upon by causes over which they had no control, then indeed we may 'love our enemies,' love them as fellow-creatures, pity them as being in all probability greater sufferers than ourselves, and with calmness and reason, guided by benevolence and justice, endeavour to remove the cause of their enmity; or if that be impossible, to guard ourselves against it with as little suffering as may be to them.

"It may be said perhaps, it is impossible but that by a law of our nature we should hate that which is unpleasant to us. This is true, but let the feeling receive its right direction; let us hate *vice*, not the *vicious*. The precautions we take to secure ourselves against that which injures us, are not necessarily connected with our hatred of the injurer. We guard ourselves sedulously against the poison of the viper, and the destructive propensities of the tiger, although, knowing as we do that their power and disposition to injure is the inevitable condition of their nature, we cannot be said to hate them.

"A man cannot be a true Christian or a true philosopher, until he is a practical Necessitarian. It is then only that he can exercise a perfect control over his own feelings, and cease to be acted upon to his own discomfort, by the injurious feelings of others. It is then that he can feel himself master of his own fortune in the strictest sense of the word, for he knows that nothing is uncertain, but that he has only to seek and apply the proper cause, and the effect desired will inevitably follow."

Under the head of Reward and Punishment comes the doctrine upon which a wise treatment of criminals, and efficient protection of society from crime, are founded. It is demonstrable that man has no right to add any thing, in the way of artificial suffering, to the responsibilities which Nature has attached to vicious and criminal actions. All "retributive justice," as it is mis-called, is therefore disclaimed; all vengeance, which is God's alone, and by him correctively and benevolently applied. Society has a right to change the criminal's circumstances, to alter the direction of his impulses, in other words, to educate and reform him; and, if to this the addition of disagreeable restraint be necessary, as it always is, to restrain him by confinement within walls. In these few words is included the whole of the penitentiary principle, the whole treatment of those patients called criminals.\* Mr Sampson, whose work we re-

\* For the place where necessary restraint and no less necessary reforma-

viewed in our last number, has made this principle practically clear. When the criminal act is committed,—it matters not how irresistible the impulse, even to the extent of insanity itself,—responsibility is incurred, and incurred in the direct operation of necessity ; but it is responsibility to suitable sanatory and reformatory treatment, either in the penitentiary or the lunatic asylum—to the principle it matters not which,—not to artificial retributive tortures, which are equally unjust and absurd.

Virtue and vice are not annihilated by the doctrine of necessity, they are only deprived of merit and demerit ; by their relation to our faculties, they still possess essentially the characters respectively of attraction and repulsion, and that very attraction and repulsion forms a magazine of motives to human conduct. The author says, “ Are the vicious, then, upon an equality with the virtuous ? Yes, when the tiger and the lamb are so. When the lap-dog gives place to the wolf, when vipers are hidden in men’s bosoms ; in fact, when we prefer the company of that which gives us pain to that which bestows happiness. Virtuous, holy, pure, and other terms of like import, have no meaning when applied to actions, in any other sense than as they tend to happiness or misery ; and when we speak of any kind of discipline as having a tendency to *perfect* our character, to make us more pure and holy, we cannot mean any thing else but that it tends to increase our capacity of enjoyment, and our power of adding to the happiness of all around. That man is most perfect who is capable of giving and receiving the greatest sum of enjoyment. Neither can we admit that actions are virtuous or vicious according to the motives that dictate them ; for all motives are equal, being all dependent, like the actions to which they give rise, upon the mental or bodily constitution and circumstances. ‘ All motives,’ says Bentham, ‘ are abstractedly good ; no man ever has, ever had, can, or could have, a motive contrary to the pursuit of happiness or the avoidance of pain.’ ”

Perhaps the most interesting and original chapter in the work before us is that which follows, with this startling title, as it must be to most readers, “ On the origin, objects, and *advantages* of evil.” “ Turnbull, in his Christian Philosophy, as quoted by Edwards, observes, ‘ If the Author and Governor of all things be infinitely perfect, then whatever is right ; of all possible systems he has chosen the best ; and, consequently, there is no *absolute* evil in the universe. This being the case, all the seeming imperfections or evil in it are

tory treatment shall be applied to the criminal, we have long thought penitentiary a most inadequate name ; tried, besides, by the doctrine of the necessity of human actions the name involves a solecism.

such only in a partial view ; and with respect to the whole system they are good.

“ ‘ Whence then comes evil ? is the question which hath in all ages been reckoned the Gordian knot in philosophy. And, indeed, if we own the existence of evil in the world in an absolute sense, we diametrically contradict what hath been just now proved of God. For, if there be any evil in the system that is not good with respect to the whole, then is the whole not good, but evil, or, at the best, very imperfect ; and an author must be as his workmanship is ; as is the effect, such is the cause. But the solution of this difficulty is at hand ; that there is no evil in the universe. What ! are there no pains, no imperfections ? Is there no misery, no vice in the world ? or, are not these evils ? Evils indeed they are ; that is, those of one sort are hurtful, and those of the other sort are equally hurtful and abominable ; but they are not evil or mischievous with respect to the whole. But God is at the same time said to create evil, darkness, confusion ; and yet to do not evil, but to be the author of good only. He is called the Father of lights ; the author of every perfect and good gift, with whom there is no variableness nor shadow of turning ; who tempteth no man, but giveth to every man liberally and upbraideth not. And yet by the Prophet Isaiah he is introduced saying of himself, I form light and create darkness : I make peace and I create evil : I the Lord do all these things. What is the meaning, the plain language of all this, but that the Lord delighteth in goodness and (as the Scripture speaks) evil is his strange work ? He intends and pursues the universal good of his creation ; and the evil which happens is not permitted for its own sake, or through any pleasure in evil, *but because it is requisite to the greater good pursued.* ’ ”

Constituted as living beings are, the view here presented appears to us to be equally sound and consolatory ; although it leaves still unsolved the question, why a benevolent and omnipotent Creator has rendered any degree of evil necessary for the attainment of even the utmost good ?

Mr Bray goes on to shew that there is no evil but *pain*, mental and bodily ; that all actions are virtuous or vicious as they tend to produce pleasure or pain ; that the limitation of man's powers requires a monitorial corrective of his actions, and that the best conceivable corrective is pain. “ No part of the known creation, then, is free from evil, in the sense in which we thus use the term, as it is *the invariable accompaniment of that error which is consequent upon the necessary limitation of the powers of knowing.* ”

A section is devoted to shew that pain is the necessary and

most effectual guardian of that system of organization upon which man's happiness depends. This is quite obvious with regard to physical pain, but as it is less so with regard to moral, the author bestows more reasoning upon it. Moral suffering for our own infringements of the moral law is as direct in its purpose as physical pain; but we suffer as members of society, and for infringements not our own. Here the formation of our notions of justice on the basis of necessity comes to our aid. Free will would *individualize* us as members of society, and would certainly entitle us to complain that we should be made to suffer for any other offences but our own. The legal maxim, "*Culpa tenet suum auctorem,*" would on that principle be absolutely, and not relatively, true. But so close is the mutual relation which the Creator has established in that society which the gregarious nature of man produces, that not only are numberless enjoyments the result of the union, but there necessarily follows a *community* of suffering from the moral evils of ignorance and crime; which suffering is the moral pain which prompts us to associate to remove the causes. We wish we had space to lay before our readers in an extract the beautiful process of reasoning by which the author shews how this view of society renders possible, nay necessary, the love of our neighbour, by shewing that it is according to nature as well as to Christianity. "Christianity says, 'Love your neighbour as yourself.' Nature says, 'Love your neighbour as yourself;' but all our existing social institutions, based upon the assumption of the reality of free will and accountability, seem to render this impossible; and the pain or evil that nature benevolently causes man to suffer, that he may be compelled so to change his ideas and institutions as to make practicable the law of universal brotherhood, has hitherto been unavailing, apparently, although it has doubtless set those causes in motion which must ultimately bring about the desired result. The advantages that ought to be derived by the race generally from the progress of civilization, are for the most part monopolized by the few, whose happiness, meanwhile, would be far better secured if they were made to participate only in the general well-being. The overgrown wealth which tempts the possessor to the destruction of the powers of enjoyment which nature gave him, would suffice to call into healthy and vigorous action those of hundreds, cramped and stunted under the chilling influence of want. The sum of ease and leisure which eats into the soul of the indolent in the lap of luxury, would refresh the minds, and cheer the spirits, of a multitude whose incessant toil furnishes the perverted blessing to its victim. The object and advantage of moral

evil, then, is to extend these advantages to the whole of mankind."

Crimes are diseases in society, the result of something unsound, but capable of cure, or rather, by means now only beginning to be understood, of prevention. The health of society generally will be improved by the same means; hence indirect good even from crime. For a lengthened and beautiful illustration of the doctrine of the advantages of evil, we are forced to refer to the work itself; and likewise for the author's views on the principles of morality, including moral obligations, pain and pleasure, and man in his relation to external objects, and in relation to his fellow-creatures. With these points the first volume, which is devoted to the *moral* philosophy of necessity, is brought to a conclusion.

Into the second volume, which contains the *social* philosophy of necessity, we regret we cannot enter to an extent to do it any thing like justice. We must therefore content ourselves with recommending the whole volume to the reader's perusal and study. He will find the author's doctrine of the "Law of Consequences" throwing much light on the causes of the present miserable condition of society; on the various means which are at present proposed as remedies—which, however, he much under-estimates—for the deep-seated disease that threatens its dissolution, such as political reform, free trade, emigration, education, and religion; and on the causes of the poverty of the working-classes. After noticing these the author brings forward his own plan of social reform, namely, the natural union of labour and labour's fruit, capital, in the same individuals, in an enlightened system of co-operation. We have not any where met with a pleading for the co-operative or brotherly, versus the competitive or selfish, social basis, more eloquent and powerful. The subject, in the author's hands, is divested of that extreme and impatient character which it has assumed in those of some of its advocates. He waits with philosophical calmness for the *gradual* advent of social co-operation, as the "necessary effect," as he holds it to be, of the spread of sound morality, and knowledge of morality's true basis. Whether, in a just view of the faculties of man—of his whole constitution, physical, moral, and intellectual—and its relation to the creation of which he forms so important a part,—we ought to conclude that he is capable of becoming a co-operative animal like the bee, we are not yet prepared to express an opinion. The subject would require a treatise to do it justice, and we may at some future time devote one to its consideration.

We take leave of Mr Bray, with our best acknowledgments

for the pleasure, and the interesting materials for thinking, which he has given us in the able work which we have, after all, but imperfectly analysed. Z.

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### III. *The British Medical Journals.*

We resume the useful employment of gleaning from the lately published medical journals, such remarks and cases as seem likely to be instructive and interesting to phrenological readers.

*The British and Foreign Medical Review*, No. XXIII, contains a notice of a recent work by Dr Bingham, on the religious delusions of the insane, and on the practicability, safety, and expediency of imparting to them Christian instruction. The reviewer expresses what we think a very sound opinion—that, as far as religious impressions can be made available to the government of the affections and conduct, they may be usefully encouraged even in a lunatic asylum; but that if they disturb the mind they must be avoided, like every other cause of hurtful excitement. Dr Conolly's First Report on Hanwell, in October 1839, is quoted; in which, speaking of the assemblies of the patients for religious service, he says—“The demeanour of the patients on these occasions is for the most part admirable. Few spectacles can be more interesting, or more affecting, than that of so many lunatic persons, many of whom are at other times violent, noisy, agitated, and talkative, exercising so remarkable a degree of control over their behaviour for such a length of time. The practice of this control is, unquestionably, the principal advantage which many of the patients are capable of deriving from attendance on these services. Care is taken that they appear decently dressed; several of those who can read are supplied with prayer-books; and they evidently look forward to Sunday with pleasure, and are mortified when any accident interferes with their attendance in chapel. Yet a very small number of them seem to have any distinct religious impressions. Many are prone to the terrors of an alarmed conscience, and believe that evil spirits are immediately busy around them. A few present examples of religious conceit; several consider themselves to be divine persons. One asserts that he is the Almighty; and refuses to go to chapel, although he rings the chapel bell very diligently. In very few of the patients does religion appear to be a source of hope and tranquillity. The cautions which these circumstances render necessary in the at-



tempt to administer religious instruction to them are too obvious to require to be dwelt upon." In a later Report, Dr Conolly observes—"Although so many male and female patients attend the chapel regularly, the physician has only found it practicable to recommend a very small number to the private attention of the chaplain. Whenever a desire is expressed to see him it is complied with; and to those who are seriously ill, it is often suggested that they should have some conversation with him. This is sometimes declined, but more commonly accepted. To make similar propositions to the numerous patients who think that nothing whatever is the matter with them, would probably give rise to morbid trains of ideas, which it is better not to excite. There are also some patients in the asylum whose thoughts perpetually dwell on religious topics; but with so much wildness and enthusiasm as to render it prudent not to encourage but rather to avert such ideas from their minds. Some of the patients admitted with a propensity to suicide, have appeared to be comforted by conversation with the clergyman. A great number of the patients are gratified by being allowed to have a bible and prayer-book."

With respect to the conduct of chaplains towards lunatic patients, the reviewer judiciously suggests that they ought to be addressed in an affectionate strain: "They must love and respect their pastor; he must assume no airs of secular superiority; he must refrain from the scolding tone of one preaching to hardened convicts; and he must have sense and discretion enough to know when to desist, and when to hold his peace. If he has not this sense and discretion, and much real benevolence also, his labours will be vain, and his interference mischievous. The great principle in the government of lunatics is to refrain from irritating them; and, on every occasion, if not quite impossible, to proceed by methods of persuasion instead of force. If a few words in season are beneficial, a very few words out of season are equally pernicious. When these precautions are not despised, the chaplain may become a highly useful officer; and if he is a man of sense he will not consider it any degradation to be an auxiliary to the physician. Then it may be really ascertained in what proportion and description of cases the insane patient was capable of listening with patience and edification to religious conversation; and how much advantage the means of cure may receive from this exalted means. This will never be ascertained by those who consider the inmates of a lunatic asylum, or even those of them who delight in attending the religious services, as quite as capable of receiving the attention of a

clergyman as any other persons of their class of life. The very maintenance of such ground would prove that the clergyman wanted the knowledge requisite for the office he had undertaken." The reviewer alludes with merited approbation to the statement of Dr Bingham, that reasoning is of very little service in the case of delusions, whether religious or of any other kind, and that the best thing is to lead the mind from the delusive subject as much as possible. This, the reviewer thinks, is far preferable even to appearing to coincide in such delusions: they should seldom be alluded to; be contradicted calmly, if at all; and never be ridiculed: thus managed, he adds, they will often die away of themselves.—One point in particular seems to us to merit the attention of those who impart religious instruction to the insane. If the delusions be of a melancholy character, the utmost care ought to be taken to avoid increasing the evil by presenting to the patient those gloomy views of religion which unfortunately are too prevalent, and which of themselves are apt to be the exciting cause of insanity in moody and irritable persons. In the case of the poet Cowper, for instance, it cannot reasonably be doubted that the well-meant but extremely injudicious sort of Christian instruction which John Newton administered to him, coupled with the religious exercises which were enjoined, was the main cause of the relapse of the amiable and sensitive patient into gloomy and hopeless insanity.

The same Number contains a review of Dr Laycock's Treatise on the Nervous Diseases of Women. Speaking of a chapter on the relations of the reproductive organs to the nervous system in general, the reviewer of that work says,—“Among the influences on the system at large produced by the state of the reproductive functions, Dr Laycock notices the pugnacious propensities remarkable in the males, and the artfulness of the females, qualities which are not without their parallel in the human race. Another remarkable effect of the change in the system at large, induced during the performance of the reproductive functions, is a loss of appetite or cessation of its indulgence, such as is peculiarly manifested in insects. The influence of physical love on the appetite of men and women is a matter of daily observation; and bulimia, pica, and strange longings, are morbid modifications of the appetite, and belong to the same class of phenomena as this, anorexia,—like it, being characteristic of the pregnant, chlorotic, and hysterical female. The whole nervous system is excited by the sexual stimulus, as much as by medicines which have a direct and powerful influence on it.

In a review of the second volume of Dr Tweedie's "Library

of Medicine," we find (p. 99) the following remarks on views expressed by Dr Bennett in his prefatory general observations on the anatomy, physiology, and pathology of the nervous system :—

"The general pathological views developed by Dr Bennett are based on the hydraulic principle maintained by Kellie, that the absolute quantity of blood contained in the cerebral vessels is always the same, however much it may vary in the other parts of the vascular system; but that the relative proportion of blood in the arteries and veins of the brain, as well as the degree of pressure exerted by it, are subject to frequent and rapid variations. Of the general truth of this principle, and of its applicability to pathology, we have no doubt; but we think our author is carrying its application a great deal too far, when he assumes that all derangements of the cerebral functions, the cause of which cannot be explained by structural lesions detected after death, are to be referred to cerebral congestion. (p. 9.)

"We admit that we are in no better condition directly to disprove this opinion than Dr Bennett is to establish it. Facts are wanting; but where this is the case, we are justified in resorting to the most probable analogies. Now, there is every reason to believe that various disturbances of function may occur in a portion of a nerve quite independently of disease of the brain or spinal cord, as neuralgia and paralysis; and it will not be denied that, in many such cases, no derangement of vascular action or lesion of structure can be discovered by the nicest examination; but here the hydraulic principle does not apply, the free tract of the nerve being quite differently related to atmospheric pressure from the enclosed mass of the encephalon; we are therefore led to admit the possibility of deranged nervous function independently of vascular congestion; and if in one portion of nervous matter, why not in another? If, for example, in the radial or anterior tibial nerve, why not in the brain or spinal cord?

"The truth is, we know literally nothing of those molecular changes from which the healthy actions of the nervous system most probably result; and while we continue thus ignorant, we must not hope to arrive at any satisfactory explanation of those morbid actions of the same system which leave no visible traces behind them."

The reviewer ascribes great merit to Dr Hope's article on Inflammation of the Brain, in the same work. "The description of actual inflammation of the brain and its membrane is very complete and masterly. In treating of meningitis the author inquires whether the arachnoid or the pia-mater be the

more frequent seat of inflammation; and concludes, in opposition to the opinions of Lallemand, Parent-Duchatelet, and Martinet, that the pia-mater is most frequently affected. He states that he adopts this opinion not only from extensive observations of his own, but from an analysis of the cases recorded by several distinguished pathologists; and he agrees with the majority of English writers, that we have no means of distinguishing the symptoms of arachnitis from those of inflammation of the pia mater, and that it is therefore expedient to treat of inflammation of these membranes under the common name of *meningitis*. The question whether the symptoms of meningitis can be distinguished from those of cerebritis is discussed by Dr Hope with great judgment. He admits that meningitis cannot be supposed to exist without exciting inflammation or irritation of the surface of the brain, because the membranes and the contiguous substance of the brain are immediately supplied by the same bloodvessels, which, ramifying and subdividing with extreme minuteness in the membranes, penetrate the cerebral substance in every direction. This arrangement, as observed by M. Georget, constitutes an exception to the ordinary manner in which bloodvessels enter the substance of organs; for these in general being more or less spongy and areolar, the vessels penetrate them by trunks and branches, and the whole of their vascular system exists in their interior: but the brain is not spongy and areolar; it contains no cellular substance; and presents therefore a necessary peculiarity in the distribution of its bloodvessels. Dr Hope observes, that the connexion between inflammation of the membranes and inflammation or sympathetic irritation of the adjacent cerebral surface, which is implied in such a distribution of the bloodvessels, is strongly corroborated by morbid anatomy, and no less so by the symptoms of disease, since the lesions of the intellectual, sensitive, and voluntary powers which accompany meningitis argue a disturbance of the functions of the cerebrum itself. Is it then possible to distinguish meningitis from cerebritis during life? Many eminent writers, among whom are Abercrombie and Georget, believe that it is not possible. Dr Hope's observations and dissections have led him to a view of the subject which appears to us so just that we shall give it in his own words: 'When we place, on the one hand, meningitis with the least possible degree of inflammation of the surface of the brain, and on the other, cerebritis not implicating the membranes, the difference between the symptoms is so marked, that the diseases can scarcely fail to be distinguished from each other by a discerning practitioner. But when the two affections coexist, the one will so far modi-

fy the other, as in a great measure to neutralize the characteristic symptoms of each. Yet the compound or intermediate character of the symptoms in such cases will sometimes indicate even the double affection, and a predominance of the one or the other may occasionally be inferred from the preponderance of its particular symptoms. We are far, however, from supposing that these latter distinctions can be formed with certainty. The utmost length to which it is possible to go, is to establish more or less strong probabilities.'"

The critic of "Winslow's Anatomy of Suicide" (p. 150), comments upon that writer's argument, that self-destruction is an act of cowardice, not courage—a point which, in his opinion, admits of some discussion. "Any difficulty," says he, "which the question may appear to present arises, we think, from not discriminating sufficiently between physical and moral courage. We regard suicide as an act of moral cowardice, and we believe that the degree of physical courage of the individual has very little to do with the matter; for it happens in many other instances besides that of suicide, that an utter subversion of all moral firmness and self-possession causes a suspension of the instinct of self-preservation. This has often been exemplified in the valour of men, and of women too, who have fought desperately because they were desperately frightened; the general sense of fear so overwhelming the moral and intelligent being, that the actual physical causes of danger are made light of, and rashly encountered. An amusing illustration of this is contained in James Hogg's tale of 'Basil Lee.' The hero performs prodigies of valour, and gets the reputation of being the bravest man in the British army, because, at the approach of battle, he is so transported with terror that he has only one idea left, which is a vague though intense conception that everything is to be exterminated; and accordingly, he lays about him with wonderful energy and effect. We believe that suicide might be committed by the bravest man in the world, as well as by the man most deficient in personal courage; but no man of moral courage would commit an act which implies an utter loss of all self-dependence, as well as all dependence upon Providence." In noticing what Mr Winslow says about the moral and physical treatment of the suicidal disposition, the reviewer expresses his approval of the recommendation that persons liable to it should cultivate a love of nature, and an interest in the affairs and sympathy in the misfortunes of their fellow-beings. "The contemplative frame of mind engendered by the intense feeling of natural beauty is often mistaken by the vulgar for melancholy; but we believe it to be in reality one of the surest pre-

servatives against that state. We never knew a genuine disciple of Wordsworth who was a melancholy man. Again, it may seem paradoxical to maintain that an active participation in the misfortunes of others can win us from our own sorrows, and restore cheerfulness to the desponding mind. Yet such is the fact. We gain wisdom and strength by comparing ourselves with others, and our destiny with theirs. We find them bearing up against the very evils that we are sinking under ; we see them sinking under evils which to us appear trivial : thus strength springs even from reciprocal weakness, and endurance from the interchange of affliction. Grief is indolent, benevolence is active ; and in our successful exertions to overcome the difficulties or assuage the miseries of others, we often discover how much we have been wanting to ourselves, and find an apparently overwhelming evil resolved into our own want of fortitude and activity." With respect to Mr Winslow's opinion, that suicide is generally the result of insanity, the reviewer says—" We think he is right. It appears to us that there are two widely different states which singly or combined may conduce to suicide. The one is a state of *perverted instinct*, in which a blind propensity to self-destruction supersedes the instinct of self-preservation : a state parallel to that in which a mother destroys her child without being able to assign any cause for it but an irresistible impulse. The other is a state of moral depression, caused by the consciousness of evils which are either in themselves of dreadful magnitude, or which the mind of the individual is too feeble to bear. In this state the sufferer, though he still fears death, and perhaps trembles at the unknown futurity into which he is about to plunge, still dreads nothing so much as his present anguish, and thinking that any change must be for the better, voluntarily puts a period to his earthly existence. Now it will not be disputed that the first of these states, that of perversion of the most powerful instinct of nature, constitutes a form of mania. With respect to the second state, it should be remembered that the evil which is thought intolerable, and to which death itself is preferred, is usually one which a vigorous and well-poised mind would soon shake off ; and that very few evils are insupportable if viewed in a just light, and met in a proper spirit : the very disposition, therefore, to regard any of the ordinary evils of life as utterly unendurable implies either a perversion of ideas as to the fact, or a very enfeebled condition of the moral powers, either of which is sufficient to constitute melancholy. When to these considerations we add, what is truly stated by our author, that in a great majority of cases a careful inquiry into the previous conduct of the suicide

would afford strong indications of insanity, we think we are justified in assuming the general position that suicide is the result of madness. We entirely assent also to the opinion of Mr Winslow, expressed in another chapter, that in the few cases which may be doubtful, the unhappy individual should have the benefit of the doubt, and that the verdict *felo de se* should never be returned."

From a brief notice (p. 229) of a "Treatise on Internal Hydrocephalus," published at Amsterdam in 1839 by G. Vrolick, Professor at the Athenæum there, we learn that the professor "fully agrees in the opinion of Gall respecting the *unfolding* of the convolutions in hydrocephalus; and points out that the fact was known by Hernauld, who described it, though he could not explain it, in the 'Histoire de l'Académie Royale des Sciences, 1740,' p. 375. Hitherto, however, the fact has not been well illustrated; and therefore, to supply this deficiency, the author annexes three engravings from two cases of cerebral expansion or unfolding which he met with in 1812, and all of which shew in a remarkable manner the almost complete obliteration of all appearance of convolutions or irregularities on the surface of the brain. At the same time, however thin the layer of cerebral substance thus expanded, he observes that every portion of it shewed its normally distinct constitution of white and grey matter; a fact which, with the others more commonly noticed, can leave no doubt that the change which the brain undergoes in simple hydrocephalus is one of form only, and that both its structures and (if the effusion have taken place slowly) its functions, may remain unaltered. All these skulls, moreover, present examples of unequal expansion, in consequence of the unequal accumulation of the fluid in the several ventricular cavities."

(To be continued.)

#### IV.—Our Library Table.

The January Number of the *Edinburgh Review* contains a clever and elaborate article, entitled "Phrenological Ethics," the main object of which is to inquire into the validity of the claims set up by Mr Combe, in his Lectures on Moral Philosophy, and Essay on the Constitution of Man, on behalf of Phrenology, as an effectual elucidator of ethical questions that were previously obscure. The reviewer says nothing against Phrenology itself; but, assuming for the sake of argument that it is true, endeavours to shew that it has performed no such services to moral science as those attributed to it. There

is a remarkable difference between the tone of the present reviewer and that of Dr Gordon and Lord Jeffrey in 1815 and 1826. Reasoning has now, in a great degree, taken the place of ridicule; and while, on the one hand, the supposed errors of the phrenologist are unsparingly handled, on the other, the critic acknowledges, in frank and cordial terms, the soundness and practical value of much that his writings contain. Whether Mr Combe will publish a reply, we do not yet know; for, in consequence of his absence from Scotland, he has not had an opportunity to peruse the article. Till this be ascertained, we think it unnecessary to obtrude on our readers any observations of our own upon the article in question. Rumour ascribes it to the pen of Sir William Hamilton.

Another critic, under the designation of "One of the People," has published *A Letter to George Combe, Esq., on the subject of his Essay on the Constitution of Man*. Here, also, the truth of Phrenology is taken for granted, and an attempt is made to shew that Mr Combe's conclusions do not logically follow from his premises.

A spirited and comprehensive treatise on Phrenology has been issued by Messrs W. and R. Chambers of Edinburgh, forming Nos. 59 and 60 of their valuable series of publications entitled *Information for the People*. It is illustrated by twenty woodcuts, and, for the guidance of such of its many thousand possessors as desire to prosecute the study, a list of the standard phrenological works is given at the end. Nobody who can afford the very moderate sum of *threepence*, is now without the means of obtaining a correct knowledge of the leading principles and facts of Phrenology. The following judicious note is prefixed by the editors:—"It has of late been customary for the conductors of popular cyclopædias to admit articles on Phrenology; but in most, if not all, the instances in which this has been done, the articles were the composition of persons who denied that Phrenology was a true system of mental philosophy, and whose aim rather was to shew its want of sound foundation than simply to present a view of its doctrines. In every one of these instances, it was afterwards successfully shown by phrenological writers, that their science had been misrepresented, and its doctrines challenged on unfair grounds; so that the articles in question might as well not have been written, in so far as the instruction of candid inquirers was concerned. We have resolved to eschew this practical absurdity, by presenting a view of Phrenology by one who believes it to be the true system of mind. This we conceive to be a course the more necessary, that Phrenology, overlooking altogether its organological basis,



presents a far more intelligible view of the faculties of the human mind, and the phenomena of their working, than any of the metaphysical systems. It is eminently, we think, the system of mental philosophy for the unlearned man, because it is much less abstract than any other. In perusing the account which it gives of the mind and its parts, ordinary people feel, for the first time in their attempts at psychological investigation, that they have ground whereon to rest the soles of their feet. Thus, supposing that the observations made with regard to the connexion of certain manifestations of thought and feeling with certain parts of the brain to be untrue, there is still a distinct value in Phrenology, as an extensively available means of studying mind. We deem it right, at the same time, to mention that Phrenology appears to us as beforehand likely to be true, in as far as it assigns a natural basis to mind ; while we are equally sensible that its leading doctrines have acquired a title to a very respectful attention, from the support given to them by a vast amount of careful observation, and the strikingly enlightened and philanthropic aims for which many of its supporters have become remarkable. With these introductory remarks, we leave our readers to form their own opinions respecting the science, as far as they are enabled to do so by a treatise necessarily brief, and which, therefore, admits of but a slender exhibition of evidence."

Into the details of the treatise we cannot here enter. Generally speaking, the author follows pretty closely in the footsteps of Mr Combe, from whose System, we may add, all the illustrative cuts are copied. To Dr Andrew Combe is paid a compliment, the justice of which that phrenologist, as we happen to know, declines to recognise : it is that his work on Insanity "may be said to have revolutionized the whole science and practice of that interesting field of medicine." Now, all that can be accurately affirmed is, that Dr C. has contributed to develop, systematize, and diffuse the improved mode of treatment first efficiently advocated by Pinel, and since, still farther by Esquirol, Gall, Spurzheim, and a host of benevolent physicians of the present day.

*The American Phrenological Journal* for January commences with an article entitled "Our proposed Course," in which the editor, Mr O. S. Fowler, states that his main object will be the publication of facts in preference to abstract reasonings, the cases being frequently accompanied by drawings the size of life. He seems to be a zealous and disinterested phrenologist, and mentions that he has sacrificed a considerable sum in carrying on the Journal. We hope that in its new form the circulation will materially increase. Judging from this Number, we infer that he himself is to be the sole regular contributor to the work.

The *annual Reports of the great lunatic asylums*, so far as we have been favoured with copies of them, are highly gratifying, and shew a rapidly progressive improvement in the treatment of the insane, attended with success correspondingly great. We rejoice to perceive that the non-restraint system at Hanwell is more and more found to be practicable and beneficial. In the course of a very few months Edinburgh will be provided with an asylum worthy of the metropolis of Scotland.

There is a brief and well written account of Dr Spurzheim in the 22d volume of the *Penny Cyclopædia*. In our next number we shall extract the estimate of his scientific character which it contains.

#### IV. INTELLIGENCE, &c.

*The Phrenological Association.*—At a meeting of the Committee of the Phrenological Association, it has been resolved that the session of the Association for 1842 shall be held in *London*; the meetings to commence on Monday, 20th June. And, owing to the satisfaction created by the arrangements of last year, it is intended, if possible, upon the present, as upon that occasion, to secure the great room of the Society of Arts. A Sub-Committee, consisting of the following gentlemen, has been appointed to make the requisite preparations, viz. :—H. G. Atkinson, Esq.; T. H. Bastard, Esq.; Richard Cull, Esq.; Dr Moore; M. B. Sampson, Esq.; E. S. Symes, Esq. The Secretaries are, Richard Cull, Esq. 14 Caroline Street, Bedford Square; and M. B. Sampson, Esq. Clapham New Park, Surrey.

*London Phrenological Society, Exeter Hall; Session 1841-42.*—OFFICERS AND MEMBERS OF THE COUNCIL :—President, John Elliotson, M.D., F.R.S.—Vice-Presidents, H. Atkinson, Esq.; H. B. Churchill, Esq.; H. P. L. Drew, Esq.; G. Lewis, Esq.—Treasurer, J. I. Hawkins, Esq.—Secretary, E. S. Symes, Esq.—Librarian, W. Wood, Esq.—Curator, W. Hering, Esq.—Other Members of the Council: Archibald Billing, M.D.; George Coode, Esq.; R. Edwards, Esq.; J. G. Graeff, Esq.; R. C. Kirby, Esq.; S. Logan, Esq.; Hudson Lowe, Esq.; Richard Maugham, Esq.; Joseph Moore, M.D.; J. B. Sedgwick, Esq.; Prof. C. Wheatstone, F.R.S.; C. F. Wordsworth, Esq. Ordinary Meetings for papers and discussions :—Mondays, November 1st and 15th, December 6th and 20th, January 3d and 17th, February 7th and 21st, March 7th and 21st, April 4th and 18th, May 2d and 16th.—Extraordinary Meetings, for popular lectures and conversations, to which ladies are admitted :—Monday, November 8th, on the Physiology of the Brain and Nervous System, by Dr Elliotson. Monday, December 13th, on the Animal Propensities, by Mr Logan. Monday, January 10th, on the Moral Feelings, by Mr Symes. Monday, February 14th, on the Intellectual Faculties, by Mr Churchill. Monday, March 14th, Phrenology the Philosophy of the Mind, by Mr Atkinson. Monday, April 11th, Growth, Changes of Form, and Methods of Measuring the Head, by Mr Hawkins. Monday, May 9th, Applications of Phrenology, by Dr Elliotson. The chair is taken at eight o'clock.

*Phrenological Class, London Mechanics' Institute.*—The progress of Phrenology in this Institute during the past year has been encouraging. The lectures delivered in August last, on the principles of Phrenology, were well attended; the class received an accession of members; and the works on phrenology in the general library have been well circulated. Most of the classes contain a fair sprinkling of phrenologists; upwards of one-third of the directors of the Institute are avowed phrenologists; and at least one-third of the teachers profess a belief in the science. Much of this favourable progress is ascribable to the exposition of phrenological philosophy so ably afforded by Combe's "Constitution of Man"—a work which has effectively shewn that the essence of phrenology does not consist in mere "bump-feeling," but that in an obedience to its injunctions is involved the happiness of man. It is this which has attracted men of moral and intellectual capacity to our ranks—men who had heretofore been withheld from the study of the science by the quackery of advertising bump-feelers, whose lavish flattery has made manliness revolt, and whose ignorance or distortion of the plainest doctrines of the science has made it appear a mass of incongruous absurdity. One of these pretenders, who, with his mother, favours the northern counties with his prelections, recently visited Carlisle. He issued flaming placards, indicating the possession of self-esteem and ignorance in equal proportions, and succeeded in entrapping many unwary persons. He manipulated a relation of mine, and intimated that she had had a love-disappointment; this fact he said that he had arrived at phrenologically, and hence I was not at all surprised when the enquiry was made—"By what combination of organs was the fact indicated?" Such are the gipsy-tricks of perambulating phrenologists; and it behoves us, as we love the science, and desire its prosperity, to repudiate and denounce these men.

The following are the heads of the principal subjects discussed by the class during the past year:—On the history and present aspect of phrenology—On the rationale of death—Punishment—On the politico-economical theories of Robert Owen tested by phrenology—On the nature and influence of the temperaments—On physiological and metaphysical objections to phrenology—On the origin of love of the past—On memory and judgment phrenologically analysed—On the government of the animal faculties—On Sunday-school education—On the best method of disseminating phrenology—On the influence of Hope on social progress—On mechanical aids to practical manipulation—On criminal legislation—On the growth of the head—On the selection of keepers in lunatic asylums—On the organs employed in poetic composition—On the improveability of man—On the influence of Ideality on the mental character—And four lectures on the structure of the brain, by Dr Rosenthal, which were illustrated by most elaborate dissections.

January 1842.

E. J. HYTCHE.

*Bristol.*—A public controversy on Phrenology took place in the Assembly Room here in January last, between Mr Jonathan Barber, lecturer on that subject, and Mr Brindley, a disputant who has gained some notoriety by his labours in opposition to Socialism. The discussion excited great interest, and was very numerously attended; but it came abruptly to a close, in consequence, we understand, of an indecorous ebullition of personal feeling on the part of the anti-phrenologist. We hoped to be able to publish a report of it in this Number; but as some expected documents have not yet reached us, it cannot appear till our next. We learn that

the chief or only foundation of Mr Brindley's objections was the want of parallelism of the tables of the skull,—a foundation which, we hardly need say, was speedily and satisfactorily undermined. Mr Barber subsequently delivered a course of lectures, of which we find the following notice in the *Bristol Mercury* of 5th March:—"PHRENOLOGY.—On Wednesday evening, Mr Barber concluded his second course of lectures on this interesting science, at Mr Davey's room, in Broad Street. The audience, as during the former course, was numerous, respectable, and intelligent, and appeared highly gratified by the lucid and able manner in which the lecturer treated his subject. At the close of the last lecture, the Rev. W. Seaton, minister of St John's, Bedminster, moved a vote of thanks to Mr Barber, which was cordially responded to by the audience. Mr Seaton also expressed himself a believer in the leading doctrines of Phrenology, which he regarded as a most important science; and that, so far from its principles being opposed to true religion, he thought that, if fairly and candidly considered, they would be found to harmonize most perfectly with it; and these opinions, he (Mr S.) stated, were shared by many of his brother clergymen." Mr Barber is at present delivering a third course, attended by about four hundred auditors.

*Liverpool.*—Extract from the Annual Report of the Liverpool Mechanics' Institution, 27th February 1842:—"Since last annual meeting a phrenological class has been conducted gratuitously by Mr Connon, of whose ability former committees have spoken in deservedly high terms. It meets every Monday evening. During the whole course, constant reference has been made to the works of the most celebrated metaphysicians, so that those who have been regular in their attendance have been instructed not only in phrenology, but also to a considerable extent in the philosophy of the human mind as ascertained by reflection on consciousness. The conduct of all the pupils (about fifteen in number) has been very satisfactory, and the progress of many has been great."

*Devizes.*—In December 1841, three lectures on Phrenology were delivered in the Literary and Scientific Institution, by Mr J. J. Fox. They are noticed in the *Wiltshire Independent* of 16th, 23d, and 30th December. The first lecture "was listened to with much attention, and gave great satisfaction to a numerous audience; additional interest was afforded by the exhibition of some excellent drawings and models. Notice was given that Mr Fox would resume the subject on the two following Thursdays, and we have no doubt, from the interest excited by the first lecture, of a large attendance upon the second and third. From the judgment manifested by Mr Fox in the introduction of the subject, we feel assured that the prejudice existing in the minds of any of his auditors (and we know that prejudice does prevail with some) must have been much abated. Whatever may be the claims of phrenology to be ranked as an established science, it is, at all events, deserving the attention both of the philosopher and the philanthropist." At the conclusion of the third lecture, Mr Fox stated, that "although so much had been said on the science, the subject was by no means exhausted; there was matter sufficient for several other lectures, and he promised that he would, next session, resume the subject, if there was any desire on the part of his audience for farther information."

*Chester.*—On 1st March, a lecture on the principles of Phrenology was delivered by Mr J. Snape, in the Chester Mechanics' Institution.

*Sheffield.*—This town was lately visited by a head-manipulating quack, who, in spite of his evident incompetency, enjoyed no small amount of public patronage. On his arrival in Sheffield, he called himself "Bu

Shea;" afterwards, "Doctor Bu Shea, Membre de la Société Phrénologique;" then, "Henri Bu Shea, LL.D.;" and lastly, "Dr Henry Beau Sheau!" A few weeks ago he essayed, for the first time in Sheffield, a public lecture, "inviting discussion." A gentleman who had paid considerable attention to phrenology attended, and, availing himself of the liberty to ask questions, cross-examined the lecturer, to the great amusement of the audience, and exposure of the hollowness of the "doctor's" scientific pretensions. As a sample of his knowledge, we may state that he divides the faculties thus: 1. Animal; 2. Moral; 3. Perceptive or Reflective; 4. Intellectual. "Of the entire lecture," says our informant, "I can truly say, that I never saw so pitiful an exhibition of mental imbecility, disgusting coarseness, and low jack-puddingism." Next morning, the lecturer decamped.

*Kendal.*—On 3d December last, Dr Proudfoot read a paper against Phrenology to the members of the Kendal Natural Society; to whom it was again read on 10th January. It is pretty fully reported in the *Kendal Mercury* of 15th January. Some of the Doctor's statements were, that "it is impossible to ascertain the size of the brain from the outer form of the skull;" that "over the eyebrows, where the phrenologists place seventeen different faculties, the skull itself is nearly solid; then the skull is divided into two distinct plates, with a cellular substance between them, and there is not the most distant resemblance between the internal and external plates;" that "the brain is covered with four membranes or webs, one of which is of considerable thickness, and each operates to restrain the pressure of the brain upon the internal plate of the skull" (!); and that "he would not dwell on the details of the science, as the fact that the protrusions of the brain had no correspondence with the protrusions of the skull, cut away at once the ground from under phrenologists." At this time of day it is unnecessary to waste a single word in reply to such antiquated objections. Dr P. asks, "Why is it we have not a special faculty for the love of parents, another for the love of sisters, another of cousins? and wherefore has Nature failed to provide organs for securing a good understanding between step-mothers and step-daughters?" Doubtless Nature thought that a good understanding between step-mothers and step-daughters was less essential to the preservation and well-being of the human race than the affection of parents towards their offspring, and that it might safely be allowed to spring from the social faculties in general, without the addition of a *special* source. As to the love of parents by children, we refer to some extracts on "Parental and Filial Affection" in a subsequent page.—With regard to Dr P.'s assertion, that "time occasions great changes in the conformation of the brain and of the skull, without causing corresponding changes in the disposition and temper," we call on him to produce reports of such cases, drawn up by competent observers, enjoying and making use of sufficient opportunities to ascertain the facts.—He misrepresents the phrenologists, in ascribing to them the averment that, previously to their attempt to divide the head into portions connected with different faculties, no such attempt had ever been made: So far is this from being the case, that Gall has given a history of the fanciful attempts of his predecessors; and additional details, originally published in the second volume of this *Journal* (p. 378), are repeated in the works of Combe and Elliotson.—Again, he asks, "Would it be safe for a man to set up to read the hearts and to judge of the impulses of his fellows? Much misery and confusion must necessarily ensue from such a source;"—which is equivalent to saying, that the more a person endeavours to learn of the dispositions of his neighbours, and the more he actually ascertains respecting them, the greater amount of misery and confusion will he reap for his pains.—At the conclusion of the paper,

the Rev. Edward Hawkes rose, and ably defended phrenology in a speech of considerable length, which we regret that our limits forbid us to quote. Dr Proudfoot, in his rejoinder, asserted that "the opinions of the phrenologists are generally rejected by the medical profession, both in England and on the Continent;"—whereas the leading medical journals of England are favourable to those opinions; and, moreover, it has been shewn by Mr Watson, in his *Statistics of Phrenology*, that the proportions of medical to non-medical phrenologists are these:—Members of phrenological societies, 1 in 6; authors and writers on phrenology, 2 in 3; lecturers, probably more than 2 in 3—being a great preponderance of medical phrenologists, compared with their number in the community at large.

*Leeds.*—In January last, a paper on phrenology was read by Mr Cook before the members of the Literary Institution. It was very well received, and there seemed to be a decided change in the general opinion of the members with respect to phrenology, compared with that evinced on a similar occasion about two years ago.

*High School of Glasgow.*—Many of our readers are aware that the English department of this Institution is conducted on the principles of phrenological philosophy, though the science itself has not hitherto been publicly taught in any of the classes. At present, however, the experiment is in progress, and bids fair to be attended with the best results. The class under instruction is the senior one of the department, embracing fifty-one pupils, from fourteen to twenty years of age. The course of study embraces the higher parts of Grammar and Composition, *Mental Philosophy*, Logic, and Rhetoric, and occupies ten months, exclusive of vacation. The *Mental Philosophy* is that of Gall, Spurzheim, and Combe, and succeeding as it does in the order of the course to the comparatively dry details of grammatical analysis, it has excited the deepest interest in the minds of the students. Four hours a-week are devoted to the subject, and as the instruction is by illustrated conversational lecture, oral examination, and daily written exercises, the course, though brief, will be thorough and practical. No text-book is imperative, but nearly all the pupils have supplied themselves with the admirable articles (Nos. 59 and 60) in Chambers's *Information for the People*, or with Combe's *Outlines*.

*Phrenology and Animal Magnetism.*—Some astounding announcements have lately been made by Dr Buchanan of Louisville, U. S., and Mr John B. W. S. Gardner of Roche Court, Hants,—two phrenologists acting independently of and, it is said, unknown to each other, and whose observations are reported to have led to the same results. According to these gentlemen, it is possible to excite or suspend the action of any cerebral organ by means of animal magnetism directed to the part of the head where the organ is situated; and numerous cases are given in illustration of the alleged fact. Dr B. is characterised by the American papers as a gentleman of learning and intelligence, and we understand that Mr Gardiner also, though not a medical man, is talented, honourable, and well-informed. The averments of the latter are corroborated by Dr W. C. Engledue of Portsmouth; and Dr Elliotson has brought the subject under the notice of the London Phrenological Society. Before publishing any details, we think it becoming to wait for farther information on so novel and marvellous a subject. Though perfectly open to conviction by evidence, we confess ourselves to be at present among the incredulous.

*Dr Robertson's Legacy to the Phrenological Society.*—The decision of the French court, finding itself incompetent to try the suit instituted by the Society against Dr Robert Verity the executor of Dr Robertson, has lately

been appealed against, on grounds which, it is hoped, will lead to a reversal of the judgment.

*Concert at the Crichton Institution for the Insane.*—There is probably no asylum in Britain in which there are greater or more successful efforts made than in this one, in order that the patients may enjoy as many of the comforts and pleasures of social life as is compatible with their condition. At every public exhibition, we observe parties from the establishment, and seldom a day passes in which the *airing* carriages belonging to it may not be seen passing along our streets. These vehicles contain those who, a few years ago, would have seen nothing from day to day but the gloomy walls of a cell, or the sky above the narrow precincts of a cheerless airing-ground. The condition of the maniac is improved indeed, and every scheme that benevolence suggests for its farther improvement, has the strongest claims upon the attention of the community; for every thing that promotes the happiness of the most unfortunate of our race will be hailed with pleasure by a rightly constituted mind. On Thursday evening, being the anniversary of the Queen's marriage, nearly one hundred individuals of both sexes assembled in the great hall of the Crichton Institution, to hear a concert of vocal and instrumental music. It will hardly be believed that such an audience would remain orderly for a moment, or that it would be safe to bring them together. Experience, however, has triumphantly proved, oftener than once, that in this Asylum a concert is not only possible, but productive of the best effects—that of enlivening and cheering the minds of the patients; and although a considerable time elapsed between the meeting of the assembly and the arrival of the musicians, not the least disturbance occurred—all were as quiet and orderly as if they had been attending a public meeting in *other days*. The individual from whom we received our information could scarcely believe that he was surrounded by those who were unfit to mingle in society. When the instrumental band struck up the first tune, every eye was fixed upon them, all was attention, and an expression of pleasure began to beam upon the countenances of many. It may be said, therefore, with perfect truth, that music can attract the attention, absorb the feelings, and soothe the soul of the maniac. The same attention was paid to every tune, and the same pleasure manifested throughout the evening. The pieces were well selected, and executed in a manner that did the highest credit to the performers. The following beautiful songs were sung, most of which were accompanied by the piano or the violin. "The Flowers of the Forest," "Jock of Hazeldean," "Kelvin Grove," "The Boatie Rows," "Roderic M'Alpin," "My ain Fireside," and some others, which our informant does not remember. But he specially mentions, that a more respectfully dressed, or more attentive audience, seldom attends a musical concert in our Assembly Rooms, and that nothing but seeing could have made him believe that such a one could have been composed of the inmates of a lunatic asylum. He naturally expected that such a number of individuals, labouring under mental derangement, would not disperse with so much quietness as they had observed when under the influence of the music—that the well-executed solos and glees had chained down their wandering thoughts; but that *now*, when they were about to separate, he would witness a scene of tumult and confusion. He was deceived: The assembly disappeared from before him as orderly and quietly as the people leave one of our churches. The whole scene, from beginning to end, was well calculated to inspire those who take an interest in the treatment of the insane, with feelings peculiarly gratifying, inasmuch as it shewed the degree of liberty that can be given to the maniac with safety, and the great pleasure which he derives from company, novelty, and music.—*Dumfries Courier*, 21st Feb. 1842.

*Concentrativeness of the Jews.*—The note contained in the last Number of the Phrenological Journal (page 94) respecting the mental characteristics of the Jews, seems to imply that most of their mental qualities are referable to Firmness alone; whereas, from its nature, the phenomenon described could not be produced without the intervention of Concentrativeness. The Jews doubtlessly display much Firmness; for without that quality they could not have withstood the varied forms of persecution by which they have been beset, whether exhibited, as in former times, in unjust confiscation of their property, torture, and death, or, as in these days, in deprivation of specific civil rights. Yet, however unbending their dispositions, as a large endowment of Firmness would enable them to be; still, unless great general energy had been superadded—such as is imparted by large brain and active temperament—they must have sunk before the superior power of their oppressors; just as the small-brained Mexican sank before the Spaniard, or as the feeble aborigines are crouching before the European emigrant.

But this is not all. The Jews are characterized by one pervading principle, which has done more than any other characteristic to preserve their nationality,—I refer to their belief that they shall re-inhabit the land of their ancestors. So far, indeed, does their love of country prevail, that many import the earth of Jerusalem to line their graves; and all, whatever their civil station, and even though they may have abandoned their creed, anticipate the time of Jewish re-union, when Judea shall resume its ancient glory; and perchance the long cultivation of the feeling, and its consequent intensity, may ultimately secure the fulfilment of the anticipation. Now, here we find not only a persistence in an opinion, but a continuity and a oneness of idea, and that an idea to which most of their habits bear some reference, and one which centuries of persecution have been unable to eradicate or lessen. Hence, unless we are disposed to consider that Firmness can not only produce perseverance, but devotion of the energies to the attainment of one great object, we must refer their distinctive characteristic to some other source. This will be found in powerful feelings of Inhabitiveness and Concentrativeness—the one producing love of place, and the latter imparting a tendency to continuity of thought and feeling on one specific object or idea—which in their case is developed in a continuous love of one locality, and a willingness to suffer any evil rather than forego their nationality. The heads of the Jews present the region assigned to these organs largely developed. Firmness is also large; and the bilious temperament predominates. E. J. HYTCHE.

*Contrasts in Character.*—Boswell, in his Life of Johnson, expresses wonder at Milton (whom Johnson calls an acrimonious and surly republican) writing with sublimity, beauty, gaiety, &c., and adds;—"It is a proof that in the human mind the departments of judgment and imagination, perception and temper, may sometimes be divided by strong partitions; and that the light and shade in the same character may be kept so distinct as never to be blended."—*Croker's edit.*, vol. iv. p. 409.

*Phrenologists and Metaphysicians.*—In a very amusing work entitled "A Challenge to Phrenologists," there is at least one passage which deserves the special attention of phrenologists. "We cannot but conclude with a prayer, that the really thoughtful among this new sect of philosophy, may carefully examine what we have, in perfect good faith, advanced, and if they cannot then agree with us, let them not offend the world, or throw back the success of their own scheme, by affecting to make light of the mighty, yet modest, questioners of nature that are departed from among us, the Hobbes, the Bacons, the Lockes, the Browns, the Stewarts, who, whether



they have worked as much good as their admirers assert them to have done, or not, are, at any rate, all but universally voted to have been among the greatest men that ever lived in the tide of time, and therefore no fitting butts for phrenological pleasantry. Let the cultivators of the new philosophy rather study themselves, by the contemplations of those great thinkers, who, if they were conscious of their inadequacy to a mastery of that prime puzzle man, yet sought not by vain guesses and wild assumptions to conceal their incompetency, but were content to admit, at the end of their labours, that

‘ There were more things in heaven and earth,  
Than were dreamt of in their philosophy.’ ”

W. B. H.

*Hereditary Transmission of Disease.*—The following quotation is from one of a series of articles which appeared in February 1839 in the *Royal Leamington Spa Chronicle*, with the signature of T. B. J., and which were evidently written not from theory, but from minute knowledge of and deep interest in the subject itself. In treating of the “breaking down” of race-horses from premature running and forcing, the writer says—“It is an acknowledged fact that ‘like produces like,’ and if we apply this maxim to the present investigation, we shall perceive how forcibly it becomes illustrated. From what has been precedingly observed, the reader will have become aware that our racers, for the most part, leave the turf with diseased fore legs; and as they are thus placed in the breeding stud, unsound stock is reasonably to be expected. And as in the mysterious process of procreation, the preponderating influence of the male is unquestionable, so great injury is likely to result accordingly. Velocipede, as a racer, presented an almost faultless conformation, and (as a necessary consequence) manifested superior speed; but he had not raced any considerable time ere suspicious symptoms were observed in his fore-legs and fore-feet; he nevertheless continued in the training stable, and contrived to win the Liverpool cup with his legs in a very crazy state. As he had shewn superior speed on the course, he became a favourite stallion, but to nearly the whole of his stock has communicated the disease which compelled him to give up his racing career when he had attained his fourth year. Queen of Trumps, the fleetest filly of modern days, I think of any period, whose competitors could never press her beyond her mere rate, possessed greater speed than her sire Velocipede, but unfortunately inherited his unsoundness. Early in life her feet appeared suspicious, but she went through training and acquired an extraordinary character as a racer. She won the Oaks and Doncaster St Leger; like a flaming meteor she shone with dazzling lustre for a short time and disappeared.” The lesson furnished by these cases is as applicable to the brain as to the limbs.

*Parental and Filial Affection.*—“However the author of nature may have instilled affection into the breast of a parent as the means of preserving the race from destruction, we must allow, that the corresponding sentiment in the mind of the offspring is merely the effect of a long-continued course of care, partiality, and tenderness.”—*William Roscoe*, in his *Life by his Son*, i. 94.

“The knowledge that it is the tendency of affection rather to descend than to ascend, seems of considerable importance in the regulation of parental feeling. Fuller, in his chapter on moderation, says, ‘As love does descend,’ &c. Du Moulin, in his work on Peace and Content, says, ‘Of children expect no good but the satisfaction to have done them good and to see them do well for themselves; for in this relation the nature of beneficence is to descend, seldom to remount.’ Bishop Taylor, in his *Life of*

Christ, when speaking of mothers who do not suckle their own children, says, 'And if love descends more strongly than it ascends, and commonly falls from the parent upon the children in cataracts, and returns back again up to the parents but in small dews; if the child's affection keeps the same proportions towards such unkind mothers, it will be as little as atoms in the sun, and never express itself but when the mother needs it not, that is, in the sunshine of a clear fortune.' Is not the expectation, that affection should ascend, often a cause of misery?"—*Basil Montague*, in his *Selections from the Works of Taylor, &c.* 4th edition, p. 243, note.

*Books Received.*—The Philosophy of Necessity. By Charles Bray. Vol. II.—Annual Reports of the Hanwell, Wakefield, and Edinburgh Lunatic Asylums.—A Lecture on Temperance, considered physiologically and phrenologically. By O. S. Fowler. Philadelphia, 1841. 8vo. pp. 32.—Fowler on Matrimony: or the Principles of Phrenology and Physiology applied to the selection of suitable Companions for life. Philadelphia, 1841. 8vo. pp. 40.—The American Phrenological Journal, Jan. 1842. O. S. Fowler, Editor and Proprietor.—Medico-Chirurgical Review, Jan. 1842.—British and Foreign Medical Review, Jan. 1842.—Maryland Medical and Surgical Journal, July 1841.—A Letter to George Combe, Esq., on the subject of his Essay on the Constitution of Man. By One of the People. London, 1842. 8vo. p. 73.—Silliman's American Journal of Science and Arts, Jan. 1842.—Dr Dickson's Fallacies of the Faculty, second edition.

*Newspapers Received.*—Wiltshire Independent, Dec. 16, 23, 30.—Kendal Mercury, Jan. 15.—Hampshire Telegraph, Jan. 7.—Dumfries Courier, Feb. 21.—Tyne Pilot, Feb. 25.—Aberdeen Herald, Feb. 19.

*To Correspondents.*—The communication from St Ubes, "on the connexion and dependence of the various parts of the brain and body," consists, to so great an extent, of mere conjectures, that its publication would be of little utility.—We are unable to insert the communication of Mr Kiste.—An article on the skulls of the extinct race of Peruvians, and several reviews of books, are unavoidably deferred till our next Number.—Additional communications from W. M. A. will be acceptable.

Communications for the Editor (prepaid) may be addressed to Mr Robert Cox, 25 Rutland Street, Edinburgh. Books or parcels, too heavy for the post, may be left (free of expense) with the London publishers, Messrs Simpkin, Marshall & Co., Stationers' Hall Court.—Articles intended for the next following Number must always be with the Editor six weeks before the day of publication. Communications for the section of "INTELLIGENCE," and also Advertisements, should be in hand at least a fortnight before the same day. Charges for advertising:—eight lines, 6s.; twelve lines, 7s. 6d.; every additional line, 6d.; half a page, 14s.; a whole page, 25s. Advertisements may be sent to the publishers in Edinburgh or London.

EDINBURGH, 1st April 1842.

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NEW SERIES.—No. XIX.

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**I. MISCELLANEOUS PAPERS.**

- I. *Address delivered at the Anniversary Celebration of the Birth of Dr Spurzheim, and the Organization of the Boston Phrenological Society, December 31, 1839.* By GEORGE COMBE.\*

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 capi-

\* This Address was printed in America two years since by the Society before which it was delivered, and a few copies have been circulated in Britain; as, however, it must be new to the great majority of our readers, we have thought that its republication in this place might be generally acceptable.—EDITOR.

tal, 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 withhold 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 characterize 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, paralyzed 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 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.

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 vulgar 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 left 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 knowledge 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.

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 inculcated 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 them to be 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 appeared 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 these 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 partisans, 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 occasionally 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 Plato, 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 the eloquent pen of genius catch their 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 shews 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 and 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 all 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 influ-

ences, 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 the art of printing and navigation; it 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 grand 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 reason

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 by 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.

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 main-springs 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 wield 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 me flere, 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 and 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 when 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 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 recognizes 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 goodwill 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 villain." 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 foundations 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, shewing 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 !

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 the 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 native 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 panegyric 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.”

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II. *The Right and Moral Relations of Property.* A Lecture delivered before the Mechanics' Institute of New York. By E. P. HURLBUT, Esq. (Concluded from page 113.)

My limits will not allow me to discuss the subjects of the right of property generally. I propose only to consider very briefly the ownership of land in regard to what is denominated *eminent domain*; and on a future occasion to examine that species of property which may be termed intellectual, arising from mechanical invention, and literary and scientific labour.

The earth being the habitation of man, and adapted by the Creator to the supply of his wants, may be said to be dedicated to his use, and is to be possessed and improved by him in such proportions and in such manner as his particular organization and external circumstances shall point out.

We have considered the origin of the simplest idea of exclusive property, and shewn that it emanates from an innate propensity to possess, associated with a selfish sentiment. We have seen how the intellect enlightens these “blind guides,” and teaches man the utility of property; and we have brought in the sentiments to hallow the right, and to be administered unto by the blessings of wealth. We are prepared, therefore, to discuss the right of property in land, in connection with civilized men—such as came to this country and took possession of a savage wilderness, inhabited only by beasts, and a few scattered aboriginal tribes of men, most of whom could not be deemed to possess the soil, or any considerable portion of it, more than the quadrupeds upon whose flesh they relied for subsistence. We thus place upon unoccupied soil a number of men, whose instincts and sentiments, under the guidance of the cultivated intellect, seek their natural gratification. We have not to speculate upon what these men would have done in what is called “a state of nature.” An innate propensity

and sentiment are always in a state of nature. Both are naturally blind feelings, as well in civilized as in savage man. How they shall be gratified or restrained depends upon the intellectual faculties, and the high cultivation of these faculties produces civilization ; so that there is no difference between civilized and savage man, in reference to the innate desire of exclusive property ; and hence no difference exists between them as to the abstract right of property. The cultivated intellect or civilization does not, therefore, create or suggest the right of property, but only increases man's power to acquire and defend it, and enhances the enjoyment of its possession.

Suppose, then, any number, say one hundred, of civilized men, not owing allegiance to any government, to have come to these shores, and to have settled upon vacant and uncultivated lands—what would have been done? The western world is all before them—but each one would appropriate to himself a portion of land sufficient for his purpose. Their separate possessions would now appear to be marked and defined, and as each selected and bounded his intended farm, the majority would acquiesce in his claim. If differences arose, the enlightened justice of the community would settle the right. Presently agriculture would flourish—the arts would be cultivated to some extent among them—and the right of each man to his well-defined landed estate would be admitted, established. Laws emanating from the sentiments of this community would be ordained for the government of the social body. Here, then, would be a State, to which each individual would stand in the relation of an equal member of it. No sovereign king has granted their lands to them, with an implied reservation enabling him to demand them again for his own or the public use. Their patent is derived from the Sovereign of the Universe, without condition or reservation—except that the thing granted should subserve the high interests of humanity.

Now, suppose this community, urged by some great public necessity, should require the lands of any one individual to be relinquished by him, in order that they might be appropriated to the public use—what doth natural equity adjudge? Why, this clearly ; that the owner ought to contribute only his equal proportion toward answering the public wants ; and as this community is composed of one hundred persons—whom we will suppose to have equal estates—his contribution ought to be one-hundredth part of the whole. But instead of this, the community require him to render up the whole of his lands to the use of the public, since their necessity demands it. Then they must compensate and indemnify him for ninety-nine hun-



dredths of the value of the estate to be taken from him; by which all will contribute equally to the public wants.

But can they compel him to relinquish his whole land to answer a public necessity, even upon awarding to him a full indemnity? Can they thus outrage his sense of property? May he not resist it?

He would resist it even unto death, if he were endowed only with the instinct of Acquisitiveness, and Self-esteem, with full defensive impulses. But such a being would not be human.

Our man is a rational moral being. He loves and cherishes human society. He is just—and would do unto others, whether collectively or individually, as he would desire them to do unto him. He is benevolent, and desires the happiness of his brethren. He will as cheerfully relieve a public as a private necessity. He loves not mankind collectively less than man individually—and his selfish feelings are overborne by his superior sentiments. He is prompted to make a surrender of his local attachments, and personal convenience, upon the altar of the public good. And while, on the one hand, his very nature impels him to this act, the community, on the other, are impelled by their sense of justice, to compensate and indemnify him for the property of which their necessity deprives him. Hence a great public necessity can be relieved without offence to private right, if only a proper public necessity require the surrender, and enlightened public justice award the compensation. But let it ever be remembered it is the community—the State only—that can claim to divest a private citizen of his property, and that only in cases when the general safety or happiness is to be greatly subserved; for, as between individuals, each man is naturally inclined to resist every encroachment upon his private possessions, and even the State cannot present a case which will prompt the emotions which impel to a surrender of private property, except it make the general safety or happiness the exciting cause. And still the measure of public justice must be full. Private property is sacred to the owner for the preservation of his life and the gratification of his sentiments. He hath a safety and necessity to provide for as well as the community. The State hath the means of providing for the safety and the happiness of its members; and when it divests an individual of the means embraced to answer the demands of his nature, it must restore him, as far as lies in its power, by an adequate substitute, in order that the safety and happiness of all may be duly cared for and protected.

This doctrine is thus laid down by Sir William Blackstone :

“ So great is the regard of the law for private property, that it will not authorize the least violation of it—no, not even for the general good of the whole community. If a new road, for instance, were to be laid through the grounds of a private person, it might, perhaps, be extensively beneficial to the public ; but the law permits no man or set of men to do this without the consent of the owner of the land. In vain may it be urged that the good of an individual ought to yield to the community ; for it would be dangerous to allow any private man, or even any public tribunal, to be the judge of this common good, and to decide whether it be expedient or no. Besides, the public good is in nothing more essentially interested, than in the protection of every individual’s private rights, as modelled by the municipal law. In this and similar cases, the Legislature alone can, and, indeed, frequently does, interfere, and compel the individual to acquiesce. But how does it interfere and compel ? not by absolutely stripping the subject of his property in an arbitrary manner, but by giving him a full indemnification and equivalent for the injury thereby sustained. The public is now considered as an individual treating with an individual for an exchange. All that the Legislature does is to oblige the owner to alienate his possessions for a reasonable price ; and even this is an exertion of power which the Legislature indulges with caution, and which nothing but the Legislature can perform.”\*

Chancellor Kent says—“ It must undoubtedly rest as a general rule in the wisdom of the Legislature to determine when public uses require the assumption of private property ; but if they should take it for a purpose not of a public nature, as if the Legislature should take the property of A. and give it to B., or if they should vacate a grant of property, or of a franchise, under the pretext of some public use or service, such cases would be gross abuses of their discretion, and fraudulent attacks on private rights, and the law would clearly be unconstitutional and void.”†

The Legislature, then, cannot take the private property of one man and give it to another, even upon an award of full compensation. A law doing this would be utterly void, as offensive to natural reason and justice. If this cannot be done in the whole, it cannot be done in part—since all offence of this sort is to be avoided. It is worth while, then, to consider the character of those laws which authorize incorporated companies to deprive private owners of their property, for the

\* Blackstone’s Com., vol. i., page 140.

† Kent’s Com., vol. ii., page 339.

purpose of constructing works of internal improvement. Do not these laws unwarrantably infringe upon private right? In general these companies execute works of public *convenience* only; the State always constructs her works of public *necessity*, such as fortresses, post-roads, &c., in the exercise of the sovereign power. My first objection lies to the *case itself*, of taking the private property of a citizen by a corporate body. Mere public convenience is not enough—it is not so high and sacred as the right invaded. It cannot move a private owner to the sacrifice of his right. Take a railroad, for instance; it may address the organs of Time and Destructiveness, but no man's Benevolence is so wounded at seeing people move at only a horse's speed as that he will surrender his garden and his lawn, his groves and sweet fields, to lay the track of whizzing engines, in order that his brother may get on faster. In such a case, if he will not volunteer in favour of a private company, the law ought not to compel him to part with his estate. The case does not command him. There is nothing great or pressing in the matter. A man may ride fast and be no better, and slow and be no worse. In this case the owners ought to be left free to grant or withhold their property at their option. This might, in a few cases, retard public improvements, but it would advance *public justice*, which is of far greater importance.

It may be oftentimes difficult to distinguish between works of public necessity and convenience; but the strict rule is safest when there is danger of infringement upon private right. A just government will protect the rights of the meanest citizen from invasion; and especially will it not authorize violence to his rights; and when the case is doubtful, it ought to abstain altogether. It is a fearful thing to behold the energies of a sovereign State lent to a corporation, to assist it to wrest from a private citizen his property—to see his unequal struggle—to see him fall at length beneath the very power that ought to protect him—and then to see him rise only to loath and curse that power, which, if well directed, he would have revered and blessed.

The safety of private right, in this respect, lies in narrowing the construction of public necessity, and confining the right of *eminent domain* to cases of great urgency, when the safety or happiness of the community imperiously demands the surrender of private property. In such cases the public demands will be cheerfully acquiesced in by every good citizen. In these instances, when a good man would spontaneously yield his right, an indifferent one can be *compelled* to make the surrender.

Now if the State in its sovereign capacity constructed all works for the public benefit, it seems to me that this rule would in general be observed. It is the true function of sovereignty to answer the demands of the public necessity, and to act for the general happiness. The citizen reverences the government, and is disposed to acquiesce in its reasonable assertion of power. When the State acts directly upon the case, the ministers of the law only interfere with his private interest, and they are clothed with an authority which he feels bound to respect. If the State decline to construct any particular public work, it is evidence to him that this is not one of great public necessity; since, if it were, it is the duty of the State to construct it, and he will not allow himself to presume a neglect of duty on the part of the government. But the State clothes a few sharp-sighted corporators with the power to enter upon this very work, who claim to be warranted by law to do an act of State sovereignty, and they assert against a private citizen the right to deprive him of his private property against his will, which is the highest exercise of the sovereign power. This is an offence to the citizen; his property is wrested from him by force, and transferred not to the State, but to private persons, who make profits out of its use. Perhaps the public at large may be as well accommodated in some cases as if the State had done the work; but the difference mainly lies in compelling a citizen to part with his property for the benefit of other private persons, in a mere matter of business and money-making so far as they are concerned. This is literally taking the property of one man and giving it to another—the case which the jurists condemn. Nothing of this kind is done when the State takes his property; it passes to the government; and if profits accrue from the work, they go into the public treasury to be expended for the benefit of the whole community. But when corporations take his property, all the profits are enjoyed by private persons; and he is divested of his estate in a case where, in the primitive state I have supposed, he would not have made the surrender of his own accord.

It may be answered that he is paid for his property. I grant it; but then it is *compelling* one man to *sell* to another. Now, among those who buy and sell, a homely saying obtains, "that it takes *two* to make a bargain," and both are volunteers. The State in no other case condescends to preside over the contracting parties, and to compel one to yield to the demands of the other. This is a curious exercise of the sovereign power. Two minds must volunteer and agree between citizens before a right can be either surrendered or acquired.

The State cannot compel *as between them*, but only between *itself* and them ; and in this latter case it must take the thing to itself, by its public officers, and use it for the common benefit. If it delegates its sovereignty in this particular, its dignity is lost, its power is not respected, and the sovereign power stands degraded to the position of a common citizen, ministering to speculation and avarice, and exciting hatred and contention and strife among the people. I maintain, then, that the power residing in the State to construct works of internal improvement cannot be delegated to private persons or corporations without high offence against private right. My own observation confirms me in the correctness of this proposition. The Erie canal, and the Utica and Schenectady railroad, the former a State work and the latter the work of a corporation, are constructed in the same valley and run parallel to each other for some 80 miles or more. The owners of property required for the construction of these works, respectively, took very different positions in regard to them. The most enlightened and best citizens acquiesced, with very little reluctance, in the construction of the State work, and it was the most ignorant and selfish of the landholders who opposed it ; while in the case of the railroad, the work of a corporation, the most intelligent and best-disposed landholders zealously opposed the work, while the ignorant acquiesced most readily in its construction.

A State work is always under the control of the people, while that of corporations is in the hands of private persons, and may be perverted to their selfish purposes. Interests adverse to the public may control, and the general benefit may be lost sight of. It seems neither necessary nor expedient for the State to delegate a power which it can well retain and exercise.

But I regret to say that the reverse of all this is the established doctrine of this State, and of most of the States of the Union. And so far to the reverse is this doctrine carried, that the Supreme Court of Tennessee have solemnly adjudged a law to be constitutional which authorized a company to take the lands of a private person, for the purpose of erecting a common grist mill thereon, at which all the inhabitants of the neighbourhood should be entitled to have their *grinding done in turn*, and at fixed rates, although the whole property and profits of the mill were to belong to the proprietors thereof, who, by force of this law, wrested the property from its owner ! A high judicial officer of this State has hunted up this case and approved it as authority. He says,—“ It is true in that case each individual could not go to the mill and grind his

own grist, but still it was the *public utility* of having such a mill, where each individual had an equal right to be served, which *authorized the taking of private property* for such purpose, upon payment of a full compensation for the same." This is grinding out law with a vengeance! He lays great stress upon the circumstance of each man having a grist being *served in turn*, as the point of *public utility* to be subserved by this sacrifice of private right. It seems to me that no one but an individual who, instead of being at school, had been used to convey grists to be ground, and who had been greatly oppressed and nearly heart-broken by not being "*served in turn*," could have appreciated so highly this species of "*public utility*."

### III. *Skulls of the Extinct Race of Peruvians—Artificial Distortion of the Head.*

At the meeting of the British Association held at Plymouth last summer, a paper by Mr P. F. Bellamy, descriptive of two Peruvian mummies presented by Capt. Blanckley of the Royal Navy to the Devon and Cornwall Natural History Society, was read before the Zoological Section. These mummies (as we learn from the report of the communication in the *Athenæum*) "proved to be the remains of children of different ages, one a few months old, the other not much more than one year; they were brought from the mountainous district of Peru, but at a considerable distance from the lake Titicaca. In conjunction with them were found certain envelopes (one of which proved to be an article of dress), and the model of a raft or catamaran, two small bags containing ears of an undescribed variety of Indian corn, and two small earthen pots. He also exhibited a variety of other models found wrapped up with others examined by Capt. Blanckley. The skulls were found to resemble those adult specimens contained in the Museum of the Royal College of Surgeons in London, and presented the same peculiarities, viz. a short projecting face, square protruding chin, receding forehead, and elongated cranium. He stated, that he considered their formation to be natural, for the following reasons: *1st*, that the peculiarities are as great in the child as in the adult, and, indeed, more remarkable in the younger individual than in the elder; *2d*, from the great relative length of the large bones of the skull, all of which are elongated

in a posterior direction ; 3*d*, from the position of the occipital bone, which occupies a place in the under part of the cranium ; 4*th*, from the absence of marks of pressure, there being no elevation of the vertex nor projection on either side ; and, 5*th*, from there being no instrument, nor mechanical contrivance suited for the process of compression, found with the remains. He called attention to the peculiar formation of the occipital bone, which consisted of five rudimentary portions ; the fifth piece being placed between the occipital portion, commonly so called, and the two parietal bones. He considered the probability of the mummies being the remains of some of the true Titicacan race, deposited after the arrival of the original emigrants who founded the Incas dynasty, and called on ethnologists to say what Asiatic people they resembled in manners, customs, and attainments ; but if no affinity could be found, he considered it fair to attribute to the indigenes a mental capacity equal to the originating of such inventions, as the specimens connected with these mummies would indicate them to have been capable of. The extinction of the race he considered to have been gradual, and occasioned by an intermixture of blood with the followers of Manco Capac. Lastly, he suggested that the adult skulls called Titicacans were of two kinds, one being of the pure stock, the other of a spurious character, resulting from the union of the indigenes with the settlers of Asiatic origin, and which present a modified form, there being added to the receding forehead and elongated cranium, an elevated vertex and flattened occiput, formed principally by an altered position of the occipital bone, which, instead of lying on a plane with the horizon, rises in a sloping direction upwards and backwards.

“ Prof. Owen said he had carefully examined these skulls, and also those from Titicaca in the College of Surgeons’ Museum. If they were of a natural form, they were the most remarkable in the world. They were not ordinary flattened heads ; he believed, however, that it was artificially produced, and that it arose from pressure being applied all round the skull. Prof. Owen then pointed out a concavity existing all round the head, passing over the frontal, parietal, and occipital bones. Pressure in the direction of this groove would, he believed, produce this shaped head. It was satisfactory to have these young skulls, as the modification of the process of ossification could be more evidently seen than in the older skulls. —Dr Richardson observed, that the different tribes of Americans had different modes of compressing their heads. He now possessed the head of an American chief, a man of great talent, and it was of the same shape as those on the table.

Mr Ball had just discovered a band amongst the materials on the table, which appeared to be used for compressing the head. On applying it over the head of the eldest child it seemed to fit tolerably well. It was, however, a little too large.—Dr Caldwell, of America, stated, that these were the most remarkable Indian heads he had ever seen. The projection of the upper jaw in these heads was most remarkable.—Prof. Owen observed, that in the head of the Guiana Indians, the upper jaw projected in the same manner.”\*

In the year 1832, two old Peruvian skulls were dug up at Arica by Mr James Steel, surgeon of H. M. S. Volage, who presented them to the Phrenological Society of Edinburgh (National Skulls, Nos. 174 and 175), and, in answer to enquiries by Mr Combe, communicated the following particulars respecting them :—

“ I am sorry to say that the information I have to give on the subject of the two Peruvian heads, is not only scanty, but probably little to be depended on—being derived from the peasantry of the country, who are not the most enlightened people in the world. The ground from which the bodies were dug, is situated about a mile and a half to the southward of the port of Arica, on the face of a sandy slope, about 100 yards from the margin of the sea. After clearing away the sand from the surface, the whole face of the hill or slope is found to be covered with a layer or crust of saltpetre varying in thickness from 6 to 10 inches : beneath this the bodies were found at a depth of from 1 to 4 or 5 feet. The bodies were always in a sitting posture, with the head touching the knees, and the hands folded over the breast. They were completely wrapped up in their cloak or poncho, which was generally very fresh, or at least little decayed. Near the head was found usually a sheaf of arrows, and around them, matté bags, small earthen pots, small models of canoes, &c. &c., to be used, I fancy, in their new hunting grounds. The tradition among the peasantry of the country is, that this was the burying-place of the chiefs of the ancient inhabitants ; upon the death of one of whom a certain number of slaves were buried along with him alive. As to the probable truth or falsehood of this tradition I cannot pretend to speak ; but it is a curious fact that sometimes three bodies (of a man, a woman, and child)—or two bodies (of a man and woman)—are found lying in the same grave, as if whole families had been interred together. A great part of the ground has been cut up for the purpose of disinterring the bodies or finding curiosities, and the whole is

\* *Athenæum*, 1841. P. 675.



strewed with bones, bleached to whiteness. The present possessors of the country are extremely careless about the matter. Had the bodies been those of Spaniards, it is probable the graves would not have been allowed to be disturbed. I shewed a peculiarly white skull to a lad who assisted us in disinterring the bodies, and threw it down on the ground. He laughed, and kicked it down the hill, saying, "No es Christiano."

"I am almost ashamed to offer you so imperfect an account, but I had little opportunity to make enquiry, and the vague stories one hears are seldom to be depended on. As to the character of the people, I can say nothing more than is to be found in the accounts of the first settlement of the country by the Spaniards. The bodies have probably lain in the ground 300 years or upwards."

In a volume published at London in 1835, entitled, "Three years in the Pacific, 1831-4; by an Officer in the United States' Navy," the burial-place mentioned by Mr Steel is described thus:—

"On the side of the hill are found the graves of this injured people, indicated by hillocks of upturned sand, and the numbers of human bones bleaching in the sun, and portions of bodies, as legs and arms, or a hand or foot, with the dry flesh still adhering, scattered over the surface. The graves have been a great deal dug, and many bodies carried to Europe by travellers."

"The surface is covered over with sand an inch or two deep, which being removed, discovers a stratum of salt, three or four inches in thickness, that spreads all over the hill. Immediately beneath are found the bodies, in graves or holes not more than three feet in depth.

"The body was placed in a squatting posture, with the knees drawn up, and the hands applied to the sides of the head. The whole was enveloped in a coarse but close fabric, with stripes of red, which has withstood wonderfully the destroying effects of ages; for these interments were made before the conquest, though at what period is not known. A native gentleman told me that drinking-vessels, and the implements of the occupation pursued by the deceased while living, as balsas, paint-brushes, &c., were frequently found in these graves.

"Several of the bodies which we exhumed were in a perfect state of preservation. We found the brain dwindled to a crumbling mass, about the size of a hen's egg—perhaps adipocere? The cavity of the chest was nearly empty, and the heart contained what seemed to be indurated blood, which cut

with as much facility as rich cheese. It was reddish black. The muscles cut like hard smoked beef.”\*

One of the skulls presented to the Phrenological Society by Mr Steel (of which three views are here given, figs. 1, 2, and 3), possesses what we understand to be the form of those exhi-

Fig. 1.

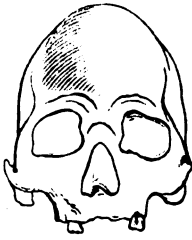


Fig. 2.



Fig. 3.

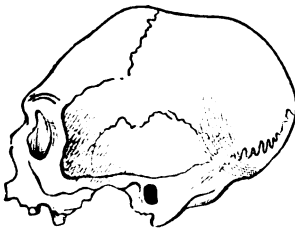


Fig. 4.



bited at Plymouth. It is perfectly symmetrical, but has an obvious groove below the occipital spine, and extending round the skull over the inferior-posterior and the superior-anterior angles of the parietal bones. The other skull (fig. 4), which is the smaller of the two, is less strangely shaped, but at the same time not quite so symmetrical, the left side of the upper portion of the frontal bone being more prominent than the right. Here also, though less distinctly, a groove is seen passing round the skull in the same direction as in the other. The following are the dimensions of both in inches, the first three measurements being taken with tape, and the remainder with callipers :—

\* Vol. ii. pp. 241-3. The same collection of dead bodies is described by Frezier, a French voyager who visited Peru in 1712; and another collection was seen by Wafer near Vermijo, in 1687. See extracts from these travellers in Brand's *Journal of a Voyage to Peru* in 1627, p. 91. Lond. 1828, 8vo.

	No. 1.	No. 2.
Greatest circumference of skull, . . .	21 $\frac{1}{4}$	19 $\frac{1}{2}$
From Occipital Spine to Individuality, over the top of the skull, . . .	13 $\frac{1}{2}$	11 $\frac{1}{2}$
... Ear to Ear vertically over the top of the Skull, . . .	12	11 $\frac{1}{2}$
... Philoprogenitiveness to Individuality,	8	7
... Concentrativeness to Comparison, .	6 $\frac{1}{2}$	5 $\frac{1}{2}$
... Ear to Philoprogenitiveness, . . .	5 $\frac{1}{4}$	4 $\frac{1}{2}$
... ... Individuality, . . .	4 $\frac{1}{2}$	4 $\frac{1}{2}$
... ... Benevolence, . . .	5 $\frac{1}{2}$	4 $\frac{1}{2}$
... ... Firmness, . . .	5 $\frac{1}{2}$	5
... Destructiveness to Destructiveness,	5 $\frac{1}{2}$	5 $\frac{1}{2}$
... Secretiveness to Secretiveness, .	5 $\frac{1}{2}$	5 $\frac{1}{2}$
... Cautiousness to Cautiousness, .	5	4 $\frac{1}{2}$
... Ideality to Ideality, . . .	3 $\frac{1}{2}$	3 $\frac{1}{2}$
... Constructiveness to Constructiveness,	4 $\frac{1}{2}$	3 $\frac{1}{2}$
... Mastoid process to Mastoid process,	4 $\frac{1}{2}$	4 $\frac{1}{2}$

In 1827, several years before Mr Steel's visit to Arica, Mr J. R. Pentland had discovered in the province of Upper Peru, now called Bolivia, a number of skulls similar to that represented in figs. 1, 2, and 3. "I found them," says he, "in the ancient graves called Huacas, in the great alpine valley of Titicaca, which is likewise remarkable for being the country in which civilization, planted by the Peruvians, flourished to a degree unrivalled among the other tribes of the New World. These sepulchres have the form of high round towers, and in some places are constructed of enormous masses of masonry. The stones are very carefully and skilfully arranged in a manner similar to that observed in the old structures of Greece and Italy, named by our antiquarians Cyclopean. I have met them only in the great valley of Titicaca, which extends from the 17th to the 19th degree of latitude (south), and on the skirts of the Andes which form that valley. . . . I examined several hundreds of these sepulchres, and in all of them found human skeletons. . . . The skeletons belonged to persons of all ages, from the youngest child to the oldest man. All the heads, young and old, had the same form, from which I conceive that it may be with justice inferred that their peculiar shape was not artificially caused by pressure, as is the case with the Caribs and some other of the barbarous tribes in the New World. A careful examination of these skulls has convinced me that their peculiar shape cannot be owing to artificial pressure. The great elongation of the face, and the direction of the plane of the occipital bone, are not to be reconciled with this opinion, and therefore we must con-

clude that the peculiarity of shape depends on a natural conformation. If this view of the subject be correct, it follows that these skulls belonged to a race of mankind now extinct, and which differed from any now existing."\* He states also, that "many sepulchres of the present race of Peruvian Indians occur along the coast of the Pacific Ocean, the skulls found in which agree in every respect with the form of that race, but in no instances do they possess the peculiar characters of those found in the interior." This we believe to be correct; but, as already seen from Mr Steel's letter, and as farther appears from the *Crania Americana* of Dr Morton, there are on the coast many sepulchres of the extinct as well as of the present race,—the ancient tombs containing skulls similar to those found in the valley of Titicaca.

The specimens referred to at Plymouth, as contained in the Museum of the Royal College of Surgeons in London, are, we understand, some of the skulls brought to Europe by Mr Pentland; others of these skulls which Tiedemann inspected in the Museum of Comparative Anatomy at the Jardin du Roi in Paris, are described by that anatomist as follows:—"These skulls are remarkable for their unusually great length, the axis from the forehead to the occiput being much longer than in any other skulls I have seen; while the lateral axis is proportionably shorter, in consequence of which they seem compressed at the sides. The face is exceedingly projecting, and the forehead very retreating, so that the facial angle of Camper is smaller than in any known race of man. The os frontis is continued far backwards towards the vertex, and is very long, narrow, and flat. The parietal bones look partly backwards, and where they join the frontal bone make a remarkable arch or protuberance. The occipital foramen is large, and its plane looks not downwards and forwards, but somewhat backwards. The zygomatic processes are not prominent."† This description is applicable to the larger of the skulls brought from Arica by Mr Steel, with the following exceptions:—*1st*, That in it there is no unusual projection of the face; *2dly*, That the frontal bone seems less flat; *3dly*, That the "remarkable arch or protuberance" is formed almost wholly by the frontal bone; *4thly*, That the occipital foramen is of ordinary size; and, *5thly*, That there is great prominence of the zygomatic processes. Tiedemann assents to the inference of Mr Pentland, that the continent of America was inhabited by aborigines who belonged

\* Letter to Professor Tiedemann, in the second part of the 5th vol. of the *Leitschrift für Physiologie*; translated in the Dublin Journal of Medical and Chemical Science, vol. v., p. 476, July 1834.

† Dublin Journal, v. 475.

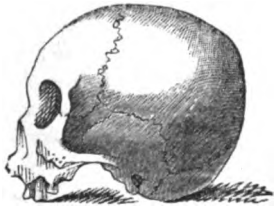
to a now extinct race of mankind differing from every other in the particulars above detailed.

In the same volume of the Dublin Journal, Professor Scouler, an eminent naturalist, who has himself witnessed and described\* the process of artificially changing the form of the head among some of the tribes on the western coasts of North America, and who has brought to Europe specimens of skulls thus altered,—subjoins some valuable observations on the article just quoted. “The Peruvian cranium described by Tiedemann,” says he, “possesses so very remarkable a configuration, that we would be tempted to adopt his opinion that it belonged to an original and primitive race, if we were certain that its form had not been produced by artificial means. If we remember that the practice of deforming the head by means of pressure has been very general throughout America, and the result has been the production of crania as anomalous as those of the ancient Peruvians, we will rather admit that in this instance also compression has been employed. This opinion,” he adds, “is greatly strengthened by other circumstances. Blumenbach has figured a deformed and compressed Peruvian cranium from Quilca:† the form is different from that of the skull represented by Tiedemann, and from those of the Indians of North West America; but different modes and degrees of compression will produce different kinds of deformity.‡ We have in our possession a skull in which the pressure has been applied diagonally from the left half of the frontal to the right half of the occipital bone. In addition to

\* In the Zoological Journal, iv. 304. 1829.

† “Decades Craniorum, tab. lxxv.”

‡ The skull figured by Blumenbach appears to be that of an individual of the modern Peruvian race, and strikingly resembles nine skulls from the same locality in the collection of the Phrenological Society (National Skulls, Nos. 167-173, 224, and 225). One of these, represented by the annexed cut, was brought in 1826 by Lieut. C. R. Malden from Chilca, near Lima (the same place, we presume, as Quilca), where it was found in an ancient cemetery, placed in the middle of a circle of skeletons. It is described in the third volume of this Journal, p. 430, and again referred to, iv. 428. Six of the others were taken, along with eight having a similar form, from one of the Huacas in the neighbourhood of Lima, by a mercantile correspondent of Mr Watson of Glasgow, who presented them to the Society in March 1827 (see vol. iv. p. 426). The remaining two are casts presented in 1835 by Samuel Stuchbury, Esq. of Bristol, who stated that one of the originals was taken from an ancient tomb at Huaco, an Indian town north of Lima, and the other from the temple of the Sun at Pachacamac. In these skulls it is the occiput which has been compressed, and there is great irregularity of shape. Seven similar Peruvian skulls are figured in the *Crania Americana*, by Dr Morton, who also gives the result of the measurement of twenty-three adult skulls of this modern race.



these facts, we have the testimony of historians and travellers that it was the practice in Peru to compress the heads of the children. The following authorities, as quoted by Blumenbach, are sufficient to establish this point. De la Condamine informs us that the custom prevails in South America, and that it was known to the Peruvians; and in the year 1585 the synod of Lima prohibited the custom under the pain of ecclesiastical punishments. The synod alludes to the practice as universally prevalent in Peru, and that it has fallen into disuse since the arrival of the Spaniards in that country.\* These and other facts mentioned by Dr Scouler are, he says, "sufficient to prove the possibility of modifying the human cranium by means of pressure, that the custom was very general throughout North and South America, and that the practice prevailed among the ancient Peruvians; consequently," he adds, "it is more probable that the ancient skulls of Titicaca owed their strange configuration to a process which we know is capable of explaining the phenomena, than that they constituted an original race,—a circumstance of which we have no other evidence than that derived from the shape of the cranium." The accompanying sketch is copied from one which he gives of the infant skull of the Columbian tribes,



and which, he says, will afford an accurate idea of the form of the head produced by pressure. This head itself, if we

\* "Blumenbach de Generis Humani Varietate Natura, p. 220." [In the English translation of Malte Brun's *Geography*, i. 540, the practice is said to exist still in Peru; but no reference is given.—ED.]

mistake not, we saw a few years ago, either at Dublin, or in the Museum of the Andersonian University at Glasgow.

It will be remembered by some of our readers, that, at the meeting of the British Association held at Edinburgh in September 1834, Mr Pentland brought the skulls in question under the notice of the Natural History Section.\* He maintained the opinion that their shape was natural; and, on the assumption that such was the fact, and that their possessors had been members of a civilized community, Professor Graham of Edinburgh, at one of the evening meetings, took occasion to sneer at Phrenology, in contrasting the wretched cerebral development which they indicate with the architectural and other remains discovered in the locality from which they were brought.

The subject was next taken up by Dr Samuel Morton, in his *Crania Americana*, published at Philadelphia in 1839. Dr Morton's observations have already been so largely quoted in this Journal, vol. xiii., p. 353, that it is unnecessary to repeat them here. He gives various reasons for believing, *1st*, that some of the small-fronted, large-backed, low and narrow Peruvian skulls which he describes, retained their natural form, though in other examples he allows that pressure has been applied in exaggerating a natural peculiarity; and, *2dly*, that the people by whom heads so small and badly formed were possessed, instead of occupying, as might naturally have been expected, the lowest place in the scale of human intelligence, constituted the ancient civilized inhabitants of Peru, the remains of whose works are still to be seen.

Mr Hewett Watson, in a review of Dr Morton's work in the 13th volume of this Journal, p. 355, observes—"The presumption appears so strongly in favour of the view which identifies the people that left the architectural remains in question, with the race to which these skulls belonged, that we can scarcely entertain a doubt of the fact; though it may be just possible that the race with the mis-shapen skulls were the successors of the architects, because it is alleged that the Incas destroyed the inhabitants found in that part of Peru on their invasion, to such a degree that they had to re-colonise the depopulated tracts by people brought from other provinces. Another view may also be suggested as a conjecture, namely, Did the fashion for deformed heads come into vogue amongst the ancient Peruvians after these buildings had been erected, and, by inducing them to injure their own brains, thus become instrumental in bringing on the extinction of the race?"

A writer who has analysed the same work in the *Medico-*

\* See our 9th volume, p. 123.

Chirurgical Review for October 1840, says—" We do not see that Dr Morton has ventured to determine, or succeeded in adducing evidence to prove, that the people deposited in graves of salt and sand at Atacama, or the ape-like race entombed at Titicaca, could have been endowed by nature with powers capable of designing and erecting the fore-described structural and architectural remains; far less, even, has he said or shewn that such heads ever devised or directed the construction of the works whose ruins are so interestingly depicted on his pages as to fascinate the attention of artists and antiquaries. On the belief that the tygal skull is quite natural and free from artificial distortion, we conclude that such a people never did or could produce such works; that the excavations, structures, monuments, and sculptures, were the workmanship of a race anterior to that which preceded the Incas; and that the men whose corpses now moulder in the tombs of Titicaca profaned the fabric of a nobler race by appropriating them for sepulchres" (p. 458). He adds that, if the possessors of the skulls in question " really did design and rear these works, and had heads denaturalized by mechanical appliances—as we can discover much reason to suspect it was—then had this people their heads converted into monstrosities, and consequently perverted into objects not amenable to this or any other law for directing the judgment of nature" (p. 460).

A review of the *Crania Americana* in Silliman's American Journal of Science and Arts, vol. xxxviii., contains the following passage:—" There is a discrepancy between Dr Morton's description of these skulls and the civilization ascribed to their possessors, which is unique in his work. In every other race, ancient and modern, the coincidence between superior cranial forms and superior mental qualities is conspicuous." The reviewer proceeds to notice certain measurements, which, in his opinion, shew a superiority in the region of the observing organs in the ancient race, and in that of the reflecting organs in the modern—indicating " a larger quantity of brain in the anterior lobe of the extinct race, than Dr Morton's description leads us to infer. This subject obviously requires further elucidation."

" If these skulls," adds the same writer, " had been compressed by art, we could have understood that certain portions of the brain might have been only displaced, but not destroyed; . . . we might suppose the anterior lobe, in cases of compression, to be developed laterally or backwards, and still preserve its identity and uses." In a postscript, the reviewer adds the following information:—" When the present sheet was in the press, we received a letter from Dr Mor-



ton, in which he says,—‘ Since that part of my work which relates to the *ancient Peruvians* was written, I have seen several additional casts of skulls belonging to the same series, and although I am satisfied that Plate IV. fig. 4, p. 361, represents an unaltered cranium, yet, as it is the *only unaltered one* I have met with among the remains of that ancient people, I wish to correct the statement, too hastily drawn, that it is *the cranial type* of their nation. My matured opinion is, that the ancient Peruvians were a branch of the great Toltecan family, and that the cranium had the same general characteristics in both. I am at a loss to conjecture how they *narrowed the face* in such due proportion to the head; but the fact seems indisputable. I shall use every exertion to obtain additional materials for the farther illustration of this subject.’ ”

Mr Combe, in his Notes on the United States of North America, vol. i. p. 140, states, that he saw in Dr Warren’s collection of skulls, in the Medical College at Boston, “ several casts of skulls said to have belonged to a race of ancient Peruvians who preceded the present Inca family. They are exceedingly narrow and depressed in the forehead, and extend to an extraordinary length backward from the ear. In strange discord with this organization, we are told that this people manifested high intellectual qualities; that they were civilized, powerful, and the authors of magnificent architectural works, the ruins of which still attest their greatness. The question has often been asked, how phrenologists reconcile these facts with their doctrines? At present we can give no answer on the facts as stated, except that we doubt their accuracy. Great ruins, and some extraordinary skulls, have been found in the same locality, and it has been assumed that these skulls, of which few have reached us, are fair average specimens of the crania of the builders of these works; and it is thence argued that Phrenology cannot be true. The number of skulls hitherto exhibited, however, is so small, that it may be quite possible that they are *abnormal* specimens selected as curiosities on account of their odd appearance; and even if such skulls abound, how can we be certain that any of them belonged to the men who planned and superintended the execution of the works? An inferior and enslaved race may have laboured under the direction of powerful minds.”

Lastly, the subject was discussed at Plymouth in 1841, as already noticed at the commencement of this article.

What, then, are the bearings of the facts and opinions here collected, upon Phrenology?

In the first place, it does not seem to have been made out,

—nor, indeed, would it be an easy task to demonstrate,—that the persons whose skulls are found in the Peruvian tombs were the civilized projectors and constructors of these and the other remains of art; though certainly the *probability* is that such was the case. Upon that assumption, and the further supposition that the form of the skulls is natural, and in general bad, Phrenology would be considerably at fault.

But, secondly, there is now very good reason for the belief, that these monstrous skulls have been distorted by artificial means, and thus removed beyond the pale of phrenological observation.\* The decided opinions of Professor Owen and Dr Scouler to that effect have already been quoted; and we have seen that in only *one instance* does Dr Morton consider the skulls examined by him to be unaltered. To the same effect is the testimony of Mr W. F. Tolmie, a surgeon in the Hon. Hudson's Bay Company's Service, who resided for several years at Columbia River, and, like Dr Scouler, bestowed much attention upon the skull-distorting practices of the Indians in that region. Having met this intelligent phrenologist in Edinburgh last winter, we brought under his notice the report of the discussion at Plymouth, shewed him the two skulls from Arica, and requested him to inspect, when in London, such of Mr Pentland's skulls as are deposited there. On examining the Arica skulls, Mr Tolmie expressed the fullest conviction that their forms were artificial; and in a letter dated London, 19th January 1842, he has since favoured us with the following particulars: "I have to-day examined the Titicacan skulls in the Museum of the Royal College of Surgeons, and compared, at Deville's, casts of the Titicacan skulls with a cast of old Concomly, once a Flathead chief of wealth and importance amongst the Chenooks at the entrance of the Columbia River, and a conspicuous character in 'Ross Cox's Adventures,' and, if I mistake not, in Washington Irving's 'Astoria.' I coincide in opinion with Professor Owen, that the form of the Titicacan head has been artificially produced by pressure applied all round the skull, and think Mr P. F. Bellamy's reasons inconclusive in support of the contrary belief. His first reason for supposing the formation natural is, 'that the peculiarities are as great in the child as in the adult, and indeed more remarkable in the younger individual than in the elder.' Now this I would adduce as a proof that the formation is artificial; for when the NW. American infant is released from the compressing apparatus, its head is more flattened and deformed than at any subsequent period. On

\* "We are very far from applying craniology to deformities resulting from violence."—Gall on the Functions of the Brain, Lewis's Transl., iii. 16.

the second reason I have nothing to remark. On the third I would observe, that the occipital bone occupies the same position in the cast of Concomly that it does in the Titicacan ones. As to the fourth and fifth—Professor Owen pointed out a slight concavity passing over the occipital, parietal, and frontal bones, and Mr Ball discovered a band which appeared to have been used for compressing the head. The Chenook mode of compressing the head would produce elevation of the vertex, and lateral projection; but a circular band applied as the concavity indicates, would effect a contraction and depression of the anterior, with an elongation and projection of the posterior, portion of the head, as observable in the Titicacan skulls.”

As to the *consequences* of artificial alteration of the form of the skull, Mr Tolmie says,—“ Since 1838 I have particularly endeavoured, by personal observation and inquiry, to ascertain the effect of compression on the mental manifestations, and have come to the conclusion that mere displacement of the organs is the sole effect; for it is conceded by all persons acquainted with the natives of NW. America, that the Flatheads evince as much intellectual and moral capability as their round-head neighbours, either to the north or south.”

“ There is considerable dissimilarity,” adds Mr Tolmie, “ in the shapes given to the cranium by different tribes, and the members of each consider their own form of head as the standard of beauty, and speak disparagingly of that preferred by their neighbours; but an upright forehead is considered by all the Flatheads as the extreme of ugliness, and the term *Quakatchoose* (high forehead or roundhead) is the first vituperative an angry Chenook thinks of using towards any white man or Sandwich Islander who may have incurred his or her displeasure.

“ The Flatheads greatly admire a broad and flat forehead, and, in speaking of an individual as handsome, advert to the expanse and depression of the anterior part of his head as the point most deserving commendation. So strongly are they wedded to the practice, that, although in the course of five years I frequently made the attempt, I succeeded in only one instance in prevailing on an Indian couple to omit it; and so much were they ridiculed as *innovators*, that on the succeeding birth they employed the compressing apparatus as usual. Sloughing of the integuments is an occasional consequence of the flattening process; and the unfortunate infants, while undergoing it, have a most hideous and unnatural appearance; caused by the extreme flatness of the forehead, and the undue

prominence of the eyeballs, which seem as if starting from the sockets like those of a mouse strangled in a wire-trap. The head of the adult is not nearly so much altered in shape as that of the infant ; because during the period of growth there is a progressive, though partial, return to the natural form." Mr Tolmie has presented two skulls of Flatheads to the Phrenological Society (National Skulls, Nos. 265 and 266).

Speaking of the same tribes of Indians, Dr Scouler says, "The process is slow and gentle, so that the child does not appear to suffer in any way from so unnatural a process, nor do the intellectual qualities of the individual appear to be in any degree affected by it ; on the contrary, a flat head is esteemed an honour, and distinguishes the freeman from the slave."\*

At a meeting of the Medical Section of the British Association at Liverpool in September 1837, Dr Warren of Boston is reported to have said, in reference to a race of North American Indians with "heads almost as flat as a pancake," that, "so far from the intellects of these flat-headed persons being inferior, the Indians who possessed them were quite equal in intelligence to those of the same nation. He had the head of a celebrated American chief, who had a most extraordinarily flattened forehead, and he was known to have remarkable talent. In fact, no person was thought of any consequence in that country unless he possessed a flat head."†

We find in the *Edinburgh Medical and Surgical Journal*, vol. liii. p. 521, the following extract from *Sporting Excursions in the Rocky Mountains*, by J. K. Townsend, Esq. "A custom prevalent and almost universal amongst these Indians (the Klikatats), is that of flattening or mashing in the whole front of the skull, from the superciliary ridge to the crown. The appearance produced by this unnatural operation is almost hideous, and one would suppose that the intellect would be materially affected by it. This, however, does not appear to be the case, as I have never seen, with a single exception (the Kayouse), a race of people who appeared more shrewd and intelligent. I had a conversation on this subject a few days since with a chief who speaks the English language. He said that he had exerted himself to abolish the practice in his own tribe ; but although his people would listen to his talk on most subjects, their ears were firmly closed when this was mentioned ; they would leave the council fire, one by one, until none but a few squaws and children were left to drink in the words of the chief. It is even considered among them a

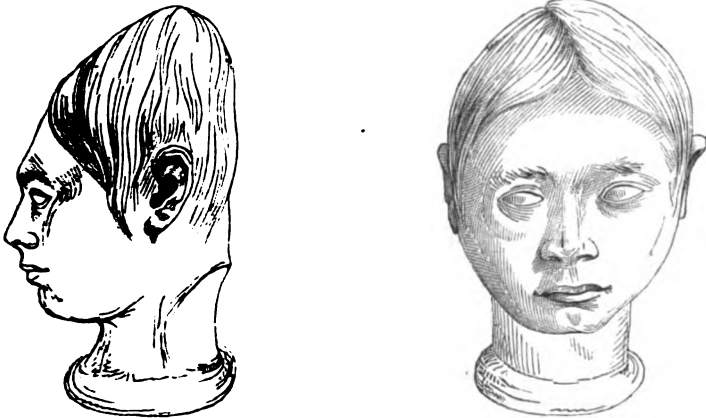
\* *Dublin Journal*, v. 478.

† *Liverpool Standard*, 19th September 1837.

degradation to possess a round head; and one whose caput happens to have been neglected in his infancy, can never become even a subordinate chief in his tribe, and is treated with indifference and disdain, as one who is unworthy of a place amongst them.”\*

Of the distorted heads of the Indians of the Columbia River, Dr Morton says, that “the absolute internal capacity of the skull is not diminished, and, strange as it may seem, the intellectual faculties suffer nothing; the latter fact is proved by the concurrent testimony of all travellers who have written on the subject.” He adds that in January 1839 he had an interview with a full-blood Chenook, named William Brooks, and aged 20 years, who had been three years in charge of some Christian missionaries, and had acquired great proficiency in the English language, which he understood and spoke with a good accent and general grammatical accuracy. His head was as much distorted by art as any skull of his tribe in Dr Morton’s possession. “He appeared to me,” adds Dr M., “to possess more mental acuteness than any Indian I had seen; was communicative, cheerful, and well-mannered.”

The case of a flat-headed Indian named Thomas Adams,



which was communicated by Mr Combe to the Glasgow meeting of the Phrenological Association in 1840 (see our 14th vol. p. 42), is of some importance in connection with this subject. Mr C. mentioned that, on all topics that fell within the scope of the observing faculties (the organs of which were

\* Mr Townsend mentions a number of tribes by whom the operation is practised, and describes the means employed; but we need not extract from him farther.

fairly developed), he was intelligent, ready, and fluent ; but on others which required the aid of Comparison and Causality, he was dull, unintelligent, and destitute equally of ideas and of language. Thinking that probably he did not understand the words used on these topics, Mr C. tried to explain them, but encountered an obtuseness of comprehension which foiled every attempt. He found "those intellectual powers to be of tolerable strength whose organs were fully developed, and those to be deficient whose organs were small." The temper of the Indian was described to him as warm and touchy. We think with Mr Combe that it is of much importance to distinguish between the manifestations of the knowing and reflecting faculties in judging of the "cleverness" or "intellect" of such individuals ; but it seems questionable whether a person with even a good development of the superior region of the forehead, would, if brought up among savages, exhibit tolerable manifestations of the reflecting faculties. Even in our own country, multitudes of uneducated persons who have never been trained to reason or to lay plans for the future, are found incapable of understanding ideas and language which fall within the province of Causality. Besides, in the case of Adams (as Dr Gregory remarked during the discussion which followed the reading of Mr Combe's communication), the cerebral development, although agreeing in many particulars with the mental qualities of the individual, still, in some points, does not appear, from the information possessed, to correspond with them so completely as might be looked for if the convolutions were not displaced. The organs of Destructiveness and Firmness, for example, he remarked, were exceedingly prominent ; but it did not appear that the manifestations were in equal excess. Dr Gregory was inclined to think that the cerebral organs, besides being removed from their ordinary places by the force applied, are somewhat diminished in size, or at least are prevented from growing so large as they would become under natural circumstances.

On the whole, it seems to us probable that mere displacement of the organs, without any material effect on their functions, is the result of artificial distortion of the head. But we trust that farther investigations will be made by those who enjoy the necessary opportunities. Dissection of the brains of flat-headed Indians may be expected to throw much light upon this interesting subject ; and as Mr Tolmie is about to return to the Columbia River, we hope to have the pleasure of laying before the public at some future time the results of his further observations. Meantime the present summary of what is already known may be useful in directing inquiry.

IV. *Punishment of Death.*

The period has now arrived, when the great experiment of replacing by more moderate penalties the exterminating enactments of former times—has been tried by the test of full experience ; and the COMMITTEE of the ANTI-CAPITAL PUNISHMENT SOCIETY congratulate the public upon the eminent success which has marked the transition from a system of indiscriminate rigour to one of great comparative mercy.

In the year 1821 there were 114 executions in England and Wales. In 1828, the number was reduced to 59 ; in 1836, to 17 ; and in 1838, it was only 6.

That this change has been effected without diminishing, even in the slightest degree, the security of the persons and properties of men, is a matter of the clearest evidence, the evidence of actual experience, which cannot be disputed or falsified. The Government returns prove, that there have been *fewer* highway robberies in the last seven years, with 5 executions, than in the preceding seven years, with 58 *executions* ; that there have been *fewer* acts of burglary and housebreaking in the last seven years, with only 2 executions, than in the preceding 7 years when 57 *persons suffered death* for those crimes ; and that there has been *less* horse-stealing in the last seven years, *without any execution*, than in the preceding seven years, during which, for that offence alone, 22 *convicts were sent to the scaffold*.

Whatever experience has been acquired by this unexampled reform in the administration of public justice, has, at least, been safely and innocently gained. Some hundreds of offenders, had they committed their crimes a few years before, would have died by the hand of the executioner. They have been allowed to live. Life, the only season of repentance, with all its opportunities of regaining the favour of an offended Deity, has been mercifully continued to them ; and from this lenity society has derived no injury, no loss. Who then can fail to rejoice at a result so consoling to humanity ?

One question only remains.—Reflecting men will ask, after so many accumulated proofs of the *inefficacy of capital punishment*, *Why should it be retained at all ?* Reasoning minds will enquire,—Is the execution of 6 persons in a year so essential to social security, that we must still continue to uphold the revolting machinery of the scaffold ?

*For murder no less than other crimes*, the penalty of death, as an example, is momentary, and of no beneficial effect :—it disgusts the good, and brutalizes the bad, who witness the spectacle of man cruelly destroyed by man ;—as an act of ex-

treme violence, it teaches violence to the people :— as an act of deliberate homicide, it diminishes the regard due to the sanctity of life, and renders murder less revolting to the un-instructed mind. *For murder as well as other crimes*, it too often leads to impunity through the suppression of evidence by the associates or acquaintance of the criminal, who recoil at the thought of becoming accessory to the death of one with whom they had formerly lived on terms of familiar intercourse.

The COMMITTEE invite the attention of the public to the important fact, that there have been *fewer* commitments for murder in the last five years, when the executions for that crime were 40 [or 8 *annually*] than in the five years preceding, when the executions were 66 [or 13 *annually*]. Similar results have followed the partial disuse of the punishment of death for murder in France and Prussia ; and in Belgium, the discontinuance of the capital penalty, during five successive years ending with 1834, was accompanied by a *diminution* in the number of *murders*. Thus experience proves, that in order to render the laws against crime *reformatory*, they must cease to be *vengeful*.

It is true the punishment of death is judicially said, like all other punishment, to be, not for revenge but example :— but as it has notoriously failed in the way of *example*, what purpose can its infliction serve unless the gratification of *revenge* ? Let it then be entirely repealed, and some punishment substituted which does not shock the natural feelings of mankind, and is therefore more capable of uniform execution ! By the abolition of it we should teach men forbearance by the high example of the laws, and inculcate the sacredness of life on that supreme authority ; while the retention of it for murder answers none of the real ends of justice, but serves only, by exacting “ blood for blood,” to encourage a savage spirit of retaliation, at utter variance with the gentle temper of Christianity, and itself the fruitful parent of atrocious crimes.

WILLIAM ALLEN,

*Chairman of the Committee.*

40 TRINITY SQUARE, TOWER HILL, LONDON,—1841.

1. PARLIAMENTARY RETURNS shewing the good results which have hitherto followed the disuse of the Punishment of Death.

LONDON AND MIDDLESEX.—For crimes capital in 1828.—From Parliamentary Return, No. 165, printed 1837.

3 years	1828-29-30	Executed	52	Committed	960
ditto	1831-32-33	Executed	12	Committed	896
ditto	1834-35-36	Executed	none	Committed	823



The foregoing shews a decrease of the crimes that were capital in the first period. During the same three periods (in London and Middlesex), the committals for minor offences increased, being respectively 9513—10,049—and 10,006.

The same, for ENGLAND AND WALES. From Parliamentary Return, No. 547, printed 1839.

[Embracing longer periods, viz. five years.]

5 years 1829-30-31-32-33	Executed 259	Committed 11,982
ditto 1834-35-36-37-38	Executed 99	Committed 11,332

This return also shews a decrease of the crimes that were capital in the first period. During the same time, the committals for minor offences (i. e. offences not capital in the year 1828) increased; being 85,348 in the first period, and 99,540 in the second period.

The fact is thus established upon unequivocal testimony—the evidence of the Government Records, that in the same country, among the same classes of the people, and at the same time—under circumstances therefore precisely the same,—while crime in general was increasing, there was a diminution in the number of those offences for which the punishment of death was partially discontinued or altogether abolished, and another penalty substituted, which has not, by deterring prosecutors or witnesses from coming forward, or preventing juries from convicting, given encouragement to crime.

That juries are prevented from convicting in many cases where the offender's life is in jeopardy, can be no longer matter of dispute. It is distinctly proved by various official documents, one of which, of a statistical character (*Parl. Paper, No. 87, 1840*) may be cited here. The document in question embraces two consecutive periods, each of three years:—

In the first of those periods it will be seen that executions were frequent; and that the average number of convictions was only 49 for every 100 committals on capital charges generally.

In the second of those periods executions were rare, and the convictions upon the same charges averaged 59 per cent: the consequence, therefore, on calculation will be found to have been, that 310 offenders were prevented from being released with impunity by verdicts of acquittal.—The official return is in substance as follows:—

No. 87—1840. ENGLAND AND WALES.	Three Years ending Dec. 1836.	Three Years ending Dec. 1839.
Executions, - - - - -	85	25
Commitments for offences which were capital in 1834, - - - - -	3104	2969
Convictions for the same offences, - - -	1536	1788
<i>Centesimal proportion of convictions to commit- ments, - - - - -</i>	49	59

2. PARLIAMENTARY RETURNS favouring the inference that the Punishment of Death might be abolished in the case of Murder, not only with safety but with advantage.

*Murder.*—ENGLAND AND WALES. From Parl. Return, No. 48, printed Sept. 1841.

[Twenty years, divided into four periods.]

PERIODS, - - - - - {	5 Years ending 1825.	5 Years ending 1830.	5 Years ending 1835.	5 Years ending 1840.
Committed, - - - - -	383	317	339	291
Convicted, - - - - -	88	74	81	87
Executed, - - - - -	76	65	66	40
<i>Centesimal proportion of execu- tions to convictions, - - -</i>	86	87	81	45
<i>Centesimal proportion of convic- tions to committals, - - -</i>	22	23	23	29

Here it is seen that in the last period, when executions became less frequent, the crime of murder became less frequent; and that juries *convicted* one-fourth more criminals, namely, the centesimal proportion of 29 instead of 23. Had they convicted the same proportion in the first three periods, 67 more offenders, who escaped with impunity, would have been returned as "guilty."

Farther.—In 1840, a parliamentary return, No. 87, was printed, shewing, for five consecutive years, the number of persons sentenced to death for *murder* "whose punishment was commuted; specifying the *counties* in which their crimes occurred, and stating the number of commitments for *murder* in the same counties, during the same year, and in the follow-

ing year." This return exhibits a striking fact, namely, that *in not a single instance* was there an increase of the crime, although those *commutations* of the sentence of death extended over fifteen different counties.

In the present year, 1842, another document, No. 36, has been printed by order of Parliament. It exhibits the number of executions, for all crimes, in London and Middlesex, during 21 years, divided into seven *triennial* periods; together with the committals on charges of murder. In one of these periods, namely, the three years 1834, 1835, 1836, *no execution whatever* took place; and it is distinctly shewn upon official authority, that *that was the only period in which there were no convictions for the crime of murder.*

Are not these results in favour of the entire discontinuance of the punishment of death?

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V. *On the Loss of the Faculty of Speech depending on Forgetfulness of the Art of using the Vocal Organs.* By JONATHAN OSBORNE, M.D. (From the Dublin Journal of Medical and Chemical Science, vol. iv. p. 157.)

The power of recollecting names is well known to be possessed in unequal degrees by different individuals. We all have, on various occasions, experienced a difficulty or impossibility of recalling the name of some person passing us in the street, although not only the countenance, but also the circumstances of time and place of former acquaintance, were deeply engraven on the memory. Some experience an inability of remembering some one name, although capable of retaining others to an indefinite extent. Thus it is related, that Manjeti could never recollect the name of the *anagallis arvensis*, although he annually demonstrated that plant in his course of botanical lectures. In learning languages, some words are retained at once, while others can with difficulty be acquired, even with the most persevering repetition. Those instances are, for the most part, to be referred either to defective attention, or to a want of that chain of association on which memory is known to depend. Both in health, and under the influence of disease, we find the most common failures of memory amongst nouns, and especially amongst proper names, in consequence of their being less frequently repeated than verbs or

prepositions, which, being in use on every topic which can form the subject of discourse, are retained, when the names of general topics, as nouns, or of individual topics, as proper names, are forgotten.

There are two kinds of loss of memory of language; the first, which is usually connected with softening of some portion of the brain, is most frequently witnessed in advanced age. This is characterized by an imperfect recollection of dates, and names of places and persons; but as far as the muscular powers of articulation have not been impeded by paralysis, the faculty of language remains unimpaired, and the individual speaks with his usual facility, until all the faculties become involved in the disease, and total fatuity is the result.

The other imperfection, and that which it is proposed to illustrate in the following pages, involves language in all its parts nearly in an equal degree, except in the slighter forms, when proper names, or other words of less frequent occurrence, are alone affected. It does not consist in want of recollection of the word to be pronounced, but in a loss of recollection of the mode of using the vocal apparatus, so as to pronounce it. This peculiar affection comes on during all ages. Although appearing to arise from disease of the brain, or of some part thereof, yet it is not necessarily the precursor of any more serious affection, being sometimes transitory, while in other cases it exists unaltered for an indefinite space of time. The first case which came under my observation was that of a young lady, twelve years of age, whom I attended with the late Dr Brooke. She laboured under a severe and tedious gastro-enteritic fever. About the sixth day she lost the faculty of speech, yet continued perfectly sensible, and shewed, by her actions, that she understood every word that was spoken to her. She was an expert writer, and accepted with avidity the offer of materials for writing. When paper and a pencil were placed in her hands, she made several attempts to write, but was obliged to relinquish the undertaking before a single sentence was completed. This state lasted about five days, at the end of which time her speech suddenly returned, and she shortly afterwards became convalescent, and recovered. The second case was that of master B., aged seven, whom I attended in a gastro-enteritic fever, in conjunction with Dr Cheyne. In the progress of the fever, he gradually ceased to speak, and remained quite dumb for above a week. During this time he shewed that he understood all that was said in his hearing, did every thing which was required, and made repeated attempts to speak. His speech returned gradually; and, after a tedious convalescence, he recovered. Dr

Cheyne, on this occasion, informed me, that he had seen another case of loss of speech without delirium or stupor, in a child under gastro-enteritis, which, after continuing above a week, ended favourably. In those two cases it is to be observed, that after recovery the patients could give no account of what had happened during their illness; but as this is a common occurrence in fevers, even when the sensorium is not perceptibly disturbed, it affords no evidence against what has been stated respecting the integrity of their intellects during the deprivation of the faculty of speech.

The third case was that of Robert Delany, admitted into Sir Patrick Dun's Hospital, 2d March 1830, with paralysis of the right arm and leg, in consequence of an apoplectic seizure, which took place above a month previously. He shewed by his actions that he perfectly comprehended every thing that was said to him. When asked a question, he always endeavoured to give an answer, but could only say, *bon te ut*, and a few other monosyllables, but no words of more syllables. He used to laugh as in health, and often seemed much amused at his ineffectual attempts to express himself. His mouth was drawn to the left side, the entire head inclined slightly to the right; and when he put out his tongue, it was protruded towards the right. This latter circumstance, however, does not interfere with speech, as we have daily opportunities of witnessing in paralytic cases. And in his mode of utterance there was not the difficulty and thickness of enunciation belonging to paralysis, when it affects the vocal organs, in which, although the indistinctness of the consonants often renders the whole unintelligible, yet it is evident that the vowels are correctly pronounced, and the number of syllables correctly given.

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 un-

der 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 position.

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 trothotodoo to majorum or that emidrate ein einkrastrai mestreit to ketra totombreidei to ra fromtreido asthat kekritest.*"

The same passage was presented to him in a few days afterwards, and he then read it as follows:—"*Be mather be in the kondreit of the compestret to samtreis amtreit emtreido am temtreido mestreitero to his estreido tum 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 to 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 similar case occurred last year (1832) in Stevens' Hospital, which has been described in the Dublin Medical Journal by the Surgeon General. In consequence of a sabre wound received on the top of the head, portions of the brain came away, and the patient, although sensible, and able to resume his ordinary avocations, yet was deprived of the faculty of speech. This peculiar state is in these observations described as arising from a loss of the memory of names, while the memory of things remained unimpaired. Both in this case, however, and in that which I have last related, it is to be particularly observed, that the patients understood every thing that was said,—a circumstance utterly inconsistent with the supposition that they had lost the recollection of names, and in my case it was an absolute impossibility that this gentleman should write translations of Latin sentences, if the memory of names was lost. The recollection of things can only be the recollection of previously received sensations. It is obvious that those were retained; it is also obvious that the recollection of the meaning of words was retained; and it now remains to be inquired, wherein does this peculiar imperfection of language consist?

Memory is engaged on two great classes of objects; the first comprising all the sensations which have been received

by the individual ; the second, the actions which he has become capable of performing by means of his voluntary muscles. The sensations received, either by external impressions, or by reflection on ideas thence derived, constitute the stock of knowledge possessed by each individual. All the facts, circumstances, languages, proper names, sensible qualities of bodies, scientific propositions, judgments, or prejudices respecting individuals, which are retained in the memory, are there, as it were, lodged in a store, forming a possession, of the extent of which the owner is not at any time conscious, except by recollecting that on former occasions he has drawn them forth, and believes that it is in his power to do so again. The number of those recollections is, even in the most ignorant, beyond all powers of calculation. As they hang together by association, and can be revived only by this kind of connexion, it follows, as a necessary consequence, that the memory is not immediately subject to the will of the individual, who frequently is disappointed in his endeavours to excite a train leading to the idea he seeks. The memory being thus in an independent state, we are obliged, in order to reduce it into subjection, to contrive systematic arrangements and other means, which, by multiplying chains of association, enable us to penetrate into and select the contents of this store, according as they may be required.

The second class of objects of recollection, is that of the actions of our voluntary muscles. The importance of this knowledge immediately on birth, has required that instinct should be granted. The chicken, on extricating itself from the egg, is able to feed itself, and the new-born infant is also able to suck ; the latter operation requiring a vacuum to be formed, by withdrawing the tongue from the front to the back of the mouth, in a way which some, at a later period of life, find difficulty in accomplishing. The great majority of muscular actions, however, have been learned by education. The art of walking is acquired by imitation, and the progress made is very gradual. In acquiring language, after understanding what is spoken, the next attainment is, by imitation, to pronounce the most necessary monosyllables. Grammatical inflections are the longest to acquire, because the child is obliged, from experience alone, to form rules for both declensions and conjugations, and children always continue to use regular forms for irregular nouns and verbs, until better instructed by exercise and observation.

After the art of speaking, the art of writing occupies the most important place ; and during the years of childhood, a



constant practice is continued, by which, from the first formation of letters, we advance, till at length we are able to set down whole sentences, with a rapidity almost equal to that of thought. Other muscular actions, such as leaping, dancing, riding, fencing, are acquired by practice alone; even the art of playing on musical instruments requires not so much a knowledge of the theory of their performance, as that the muscular apparatus shall be trained to execute actions in a certain order of succession, and in a space of time so short, that they can only receive the first impulse of the will, and must be able of themselves to carry on the series of actions which has once been commenced. To illustrate this chain of associations in certain systems of muscles, we may refer to a musician, who happens to commence the first few notes of a tune which was before forgotten, but having made the commencement, he is now able to continue it in a way which excites his own astonishment; or a fluent speaker delivering an extempore discourse—while he is in the act of uttering one sentence, he is necessarily engaged in thinking on the next. He must therefore have the faculty of setting the machinery of speech to the beginning of the sentence, trusting to the peculiar memory depending on associate objects for its continuance, and releasing himself from the care of pronouncing the individual syllables of which it is composed. The memory of muscular action resembles that of sensation in being in a great measure passive, and dependent on association, and is excited by performing those motions which have habitually preceded it.

When we reflect on the number of words in any language, with their grammatical inflections, and consider that each of those requires for its pronunciation a certain definite action of the muscular apparatus of the organs of speech, it appears almost impossible that we should recollect all the minute particulars necessary for working the machinery of the vocal apparatus, so as to produce such varied effects; and yet all, even in childhood, acquire the art of working this apparatus, and retain it so strongly, that it does not slip from the recollection, even when old age brings on loss of memory along with its other infirmities. It is the loss of this peculiar art, which characterizes the affection now before us. In the case of stammering, it is obvious that the patient knows the mode in which the word is to be pronounced, inasmuch as he sounds the first letter of it, but that he is prevented from finishing it by debility or spasm on the part of the muscles, causing them to resist his efforts. In my patient, on the contrary, the word

which he could write, and the meaning of which he knew perfectly, he was unable to commence the first syllable of, and instead of it, uttered words compounded from foreign languages. His ear afforded him very little assistance, as his attempts to repeat what had been read were scarcely better than his reading. The organs were not paralysed, neither were they affected by spasm, nor was he ignorant of the sounds to be uttered ; it only remains then, that he must have been ignorant of the art of producing those sounds ; and as he was previously in possession of this art, we are justified in asserting that he forgot it.

The question now occurs, Why should he have forgotten the art of speaking, while he retained the art of writing? Writing is performed by combinations of only twenty-four letters, by which all articulate sounds are expressed. In speaking, there must be a separate motion of the vocal organs for each syllable or combination of letters, and the more those syllables resemble each other, the more delicacy is required for their distinct pronunciation. The combinations of syllables introduce difficulties, arising from the new position which the parts are forced to assume in changing from one to another ; and to these are to be added, the peculiarities of accent and quantity. Thus, speaking appears to be more complex and difficult than writing. The chief cause, however, of our patient being deprived of the one faculty and not of the other, is evidently this, that the nerves concerned in the muscular apparatus of speaking, proceed from the brain and highest portions of the spinal chord, and are consequently liable to be disturbed by apoplectic seizures, or other cerebral affections, while the nerves concerned in writing, being derived from the cervical plexus, are unaffected, except by such causes as may produce paralysis.

There is in the *Ephemerides Curiosæ* a case which strikingly shews, that the art of writing is less liable to be forgotten than that of speaking. A man, sixty-five years of age, in consequence of apoplexy, could not read, or even distinguish one letter from another ; but if a name or phrase was mentioned to him, he could write it immediately with the strictest orthographical accuracy. What he had thus written, he was incapable of reading or distinguishing ; for if asked what a letter was, or how the letters were combined, it became evident that the writing had been performed only by custom of writing, without any exercise of the judgment. In this case, none of the means which were employed were successful in restoring the knowledge of letters.

In the first case mentioned in this paper, there was inability of writing, but it will be recollected that this occurred during the height of a gastro-enteritic fever. Febrile excitement of the muscles causes frequently an inability even to sign the name, although the intellects remain undisturbed. The loss of the memory of performing muscular action, by which the art of working a certain apparatus is lost, appears to occur almost exclusively to the organs of speech. Hence, while we have many instances of persons pronouncing one word when they intended another, we have no instance whatever of an individual running when he wished to stand, or leaping when he wished to sit down.

In either paralytic or spasmodic affections of the limbs, it is evident that the patient is prevented from executing the required motions, by actual inability of procuring the necessary muscular contractions. But except in as far as he is thus prevented, he performs the required motion, and performs no other. The contrary takes place in the affections of speech to which we have directed our attention, in which the effect produced is altogether, and in every part of it, different from what was intended.

The lesion of the brain which produces this affection appeared, in two cases, to be situated near the vertex. The first was the case which occurred in Stevens' Hospital, described by Mr Crampton, and already alluded to. The wound was inflicted by a sabre, on the most convex portion of the parietal bone; it was about five inches long, and penetrated into the brain. The second case was that of a French soldier, who, at the battle of Waterloo, was struck by a bullet at the exterior of the forehead, 6 or 8 millemetres from the left eye-brow, and in the point corresponding to the curved line in the temporal fossa. He fell senseless, and remained two days and nights on the field of battle. He was conveyed to Brussels, and although many attempts were made to extract the ball, they proved fruitless. Bleeding, however, and other remedies, were adopted, to remove paralysis of the side, and other symptoms of compression which had set in. After some months he was received into the military hospital at Paris. The wound, on examination, presented an inflamed circumference, and in the centre, the ball was imbedded into the substance of the os frontis to that depth, that the half of it must have projected into the cranial cavity. In some time he was able for active service, *but never recovered the memory of proper names and of some substantives*, although all his intellectual faculties were unimpaired. He died of phthisis, and M. Larrey, who re-

lated the case at the Academy of Medicine, exhibited the skull with the ball firmly fixed in the above mentioned place, the internal table of bone having been fractured and forced inwards at the moment of the accident.

M. Bouillaud (*Traité de l'Encephalite*) has endeavoured to establish that loss of speech is connected with injury of the anterior lobe of the brain. Lallemand (*Lettres sur l'Encephalite*, lett. vi. p. 446), however, describes one case in which there was softening, not in the anterior lobe, but in the inferior part of the middle lobe, corresponding to the optic thalamus and corpora striata; and another, in which there was considerable alteration of the anterior lobe, yet without the slightest alteration of speech. I regret that I am not able to bring forward a dissection of any case, sufficiently clear from complication with other affections, to lead to a decision on the subject. The peculiar affection which we are considering, does not appear to be indicative of danger, as long as the intellects remain in their ordinary state, and as long as the individual remains free from fresh accessions of disease.

With regard to the prognosis of this affection.—Taken by itself, it evidently does not denote any fatal change to have occurred in the brain, and, in this respect, is less formidable than the insidious but progressively increasing loss of memory of dates and names, which comes on at the decline of life, accompanied with partial paralysis of the limbs, and which is almost always the result of softening of some portion of the brain, with a tendency to increase. In the first two of our cases it ceased, along with the gastro-enteric fever, to which it had supervened. The progress of the third case I am unable to state; but in the fourth case, not only has the general state of health been much improved, but I am able to report a very decided proficiency in the art of speech attained, when I made examination about four months ago. On repeating the same by-law of the College of Physicians before mentioned after me, he spoke as follows: *It may be in the power of the College to exhavine or not, ariatin any Licentiate seviously to his amission to a spolowship, as they shall think fit.* More lately he has repeated the same by-law after me perfectly well, with the exception of the word power, which he constantly pronounced *prier*. He also was able to repeat all the letters of the alphabet, except *d*, *k*, and *c*.

The treatment in this case was first directed to combat the apoplectic tendency, which appeared to continue some time after he was placed under my care. Repeated applications of leeches, a succession of blisters to the nape and occiput, mer-

curial purgatives, and shower-baths every morning, were the principal means employed, until this tendency appeared to be entirely removed. Although this improvement took place, yet it was not accompanied by any restoration of speech; and his nervous susceptibility, and dread of ridicule, which caused him to maintain a perpetual silence, precluded all hope, that in the ordinary intercourse of society, he might, by practice, recover what he had lost. Therefore, having explained to him my view of the peculiar nature of his case, and having produced a complete conviction in his mind that the defect lay in his having lost, not the power, but the art of using the vocal organs, I advised him to commence learning to speak like a child, repeating first the letters of the alphabet, and subsequently words, after another person. This was a very laborious occupation; at times he was able to pronounce syllables and words, which at other times he found impracticable, and he frequently laboured ineffectually to pronounce words, which he would pronounce when endeavouring to pronounce some entirely different word. The result, however, has been most satisfactory, and affords the highest encouragement to those who may labour under this peculiar kind of deprivation; there being now very little doubt, if his health is spared, and his perseverance continues, that he will obtain a perfect recovery of speech.\*

Several cases are recorded of persons after wounds or apoplectic seizures, ceasing to speak their usual language, and resuming the use of some language with which they had been familiar at some former period. Those appear to be of the same nature as the present case; the recollection of one language and its train of associate actions being lost, it was most probable that the vocal organs should move in that train to which it had formerly been accustomed, and fall into the use of another language. It is highly probable that a similar occurrence would have taken place in our patient, if he had only cultivated one language beside English; but having been conversant with five languages, the muscular apparatus ranged about amongst them in such a manner that the result was the kind of polyglot jargon which we have endeavoured to describe, and which, being formed without any rule, was inconsistent with itself, and wholly unintelligible.

\* We learn from Dr Osborne, that his patient went to the country, and, as he was informed, died of fever within a few months of the date of his paper. There was no dissection, or at least he could procure no account of such.—ED. P. J.

## II. NOTICES OF BOOKS.

I. *Grundzüge der Phrenologie, oder Anleitung zum Studium dieser Wissenschaft, dargestellt in fünf Vorlesungen.* Von R. R. NOEL, Esq. Erste Abtheilung. Dresden und Leipzig, 1841. 8vo. pp. 160. Mit sechs lithographirten Tafeln.

*Principles of Phrenology, or an Introduction to the Study of that Science; in five Lectures.* By R. R. NOEL, Esq. Part First. 8vo. pp. 160, with 6 lithographed Plates.

The appearance of this work, almost simultaneously with that of Dr Carus noticed in our last number, is a fortunate circumstance for the cause of phrenology in Germany. As formerly mentioned in this Journal, vol. xiv., page 199, Mr Noel delivered a lecture in the German language at Prague, in February 1841, to a select audience. This, and others which succeeded it, excited so much interest, that he has been induced to enlarge and publish them; and in his preface he says that the time appears now to have arrived when phrenology will raise her head in Germany, her native land. This remark we believe to be well founded. On former occasions (vols. x. 698; xi. 22; and xii. 41), the almost total oblivion into which phrenology had fallen in Germany, and the causes of it, have been noticed in this Journal. At the present time, not only is there a reflex influence from France, England, and America, operating in favour of the science on the German mind, but the social condition of the country itself is more favourable to its reception and cultivation, than at any period since phrenology was discovered. Education is now extensively spread among the people; industry is prosperous; commerce is active; political excitement is extinguished; theological discussion has nearly worn itself out; the metaphysical philosophies of the old German school have been found, like our own metaphysical systems, to be inapplicable to practical purposes; added to all which, there is an increasing freedom of action, of speech, and of publication, in many of the German states. The natural effect of these circumstances is a relish for the rational and useful, and a growing dissatisfaction with the vague, although profound (we had almost said incomprehensible), speculations, which have hitherto been the food of the higher minds in Germany. Mr Noel has here presented a view of phrenology, well calculated to command attention, and suited to the present state of the public taste.

In his first lecture he enters largely into the principles, in physiology and mental philosophy, on which phrenology is

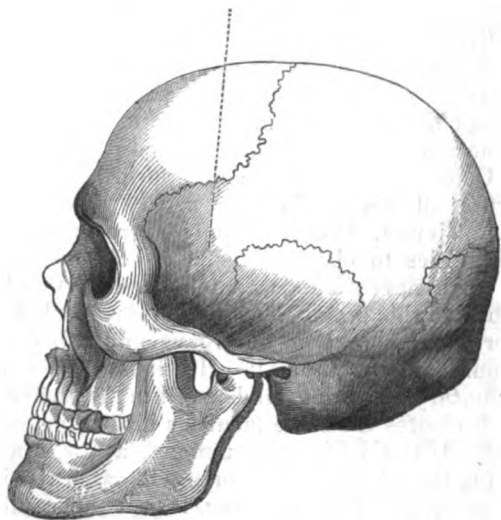
founded ; and he has translated and incorporated with it a large portion of the article on the merits of the science which appeared in No. 18 of the British and Foreign Medical Review. He has drawn illustrations of the particular organs from the works of Gall, Vimont, Broussais, and Combe, and added many valuable observations of his own. He acknowledges his obligations to Dr Seiler of Dresden, and Count Francis Thun of Prague, for the use of their valuable collections, and to Dr Bernhard Cotta for his assistance in the publication of the work. When we reflect that Mr Noel is an English gentleman who has lived in Germany only for a few years, we are surprised and delighted by the success with which he has presented the subject to the German people. We acknowledge that we owe the invaluable gift itself to them ; we lament their error in having rejected and contemned it for so many years ; but we cannot doubt that the day has now arrived when they will claim it as a child of their own, and thank France, Britain, and America, for having received it when it was an outcast from home, reared it into a stately form, and presented it to them again in all the beauty and vigour of early youth, bearing the stamp of truth and power on every feature.

Mr Noel next treats of the organs in the order of Mr Combe's System, as far as No. 21, Imitation ; and announces that the second part of his Lectures is in the course of preparation. He dissents from the views of Combe and Vimont on Concentrativeness, denies Conscientiousness to be an original faculty, and doubts of the evidence in favour of Imitation. Concentrativeness is a disputed faculty, on which the most enlightened phrenologists differ in opinion, and Mr Noel's objections to it are ingenious ; but we cannot speak favourably of his attempt to account, by means of other faculties, for the peculiar emotion which is communicated to the mind by the organ of Conscientiousness. This appears to us to be the weak portion of his work. In regard to Imitation, he says : " In Vienna, Dresden, and wherever else I have had opportunities to observe the heads of good actors and mimics, I have never found a particular elevation in the region ascribed to this organ. On the other hand, I have remarked certain combinations of organs and other conditions which account for the talent." He distinguishes voluntary from involuntary imitation, and ascribes the latter to every cause which excites the same faculties into action in different individuals. If two Irishmen commence a row at a fair, in a few moments the whole mass of men will catch the infection, and begin to fight. This, however, is not the result of imitation, but is referrible to the law according to which the

faculties are excited to action by the presentment of their natural objects. Voluntary imitation he considers to arise from, *1st*, a lively constitution of brain, and a large development particularly of the organs which take cognizance of objects and facts; *2dly*, a large development of Secretiveness; *3dly*, a good development of the organs of the Feelings; and, *4thly*, a certain pliability of voice and body, and an active temperament. These gifts combined, says he, produce the talent for imitation.

As few phrenologists expressed doubts concerning this organ, we are led to conjecture that Mr Noel has not correctly estimated its size in the cases on which his opinions are founded. He says that, in distinguished mimics, he has "never found a particular elevation in the region in question" (*eine besondere Hervorragung in der beschriebenen region*); but it is well known that the true test of the development of Imitation is the height to which the head rises in this part above Causality; because, if Benevolence and Wonder be both large, it also may be largely developed, and yet no prominence or elevation appear. In such cases, however, these three organs will be found to rise high above Causality. The other qualities which he mentions certainly assist Imitation, but they do not produce it: indeed, we regard pliability of voice and person as one of its effects.

Among the lithographic illustrations which Mr Noel has presented is a view of the skull of Schiller, which is new to us,





and which we copy. The original is preserved at Weimar. Our readers will at once recognise its beautiful proportions.

We express our best wishes for Mr Noel's success, and encourage him to persevere. He has chosen a noble field of usefulness, and we cannot doubt that his lectures will be favourably estimated, and received in a kind spirit, by the intelligent and upright people to whom they are addressed.

In Austria, however, his work will have little effect; for there, at the instigation of the heads of the medical faculty at Prague, its circulation has been prohibited by the Government!\*

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II. *The Life of Beethoven.* Edited by MOSCHELES, from the German of SCHINDLER. London, 1841.

We have lately looked through this rambling and ill-digested work, and have been so much struck by the numerous traits of singularity which it presents in the genius, dispositions, and conduct of the great composer, that we cannot sufficiently regret the non-existence of any authentic cast of his head, or of any complete and trustworthy account of the development of his brain. The description given by his biographer of the appearances of the skull and brain as observed after death, serves only to whet curiosity by shewing how interesting a more detailed and accurate account would have been. Had Beethoven lived to fulfil his cherished intention of visiting England, we venture to affirm that no such blank would have been left in his history. Our indefatigable friend Mr Deville would have spared neither trouble nor expense to add a cast of the head of the great Maestro to his already magnificent collection.

Ludvig von Beethoven was born at Bonn on 17th December 1770, of somewhat musical progenitors. His father was tenor-singer in the electoral chapel. His grandfather was a "music-director and bass singer, and performed operas of his own composition." Beethoven's education was indifferent. He learnt music at home, and "was closely kept to it by his father, whose way of life was, however, not the most regular. The lively and stubborn boy had a great dislike to sitting still, so that it was continually necessary to drive him in good earnest

\* We observe by Mr Noel's quotations, that a German translation of Dr Gall's 8vo work was published at Nürnberg in 1833, under the title of "Vollständige Geisteskunde," &c., of which we were not previously aware; as also that, in 1838, Dr Cotta had translated "Chenevix uber Geschichte; und Wesen der Phrenologie."

to the pianoforte. He had still less inclination for the violin." He had afterwards a better instructor than his father. At the age of fifteen he was appointed organist to the electoral chapel, and his extraordinary talent began to be recognised by good judges; and from this time his fame went on increasing in proportion as his works became known.

In person, Beethoven is described as compact, strong, and muscular. His height scarcely exceeded five feet four inches Vienna measure. "His head, which was unusually large, was covered with long bushy grey hair, which, being always in a state of disorder, gave a certain wildness to his appearance. This wildness was not a little heightened when he suffered his beard to grow to a great length, as he frequently did. His forehead was high and expanded, and he had small brown eyes, which, when he laughed, seemed to be nearly sunk in his head; but on the other hand they were suddenly distended to an unusually large size when one of his musical ideas took possession of his mind. On such occasions he would look upwards, his eyes rolling and flashing brightly, or straightforward with his eyeballs fixed and motionless. His whole personal appearance then underwent a sudden and striking change. There was an air of inspiration and dignity in his aspect, and his diminutive figure seemed to tower to the gigantic proportions of his mind. These fits of sudden inspiration frequently came upon Beethoven when he was in company, and even when he was on the street, where he naturally excited the marked attention of every passer by. Every thought that arose in his mind was expressed in his animated countenance. He never gesticulated either with his head or his hands, except when he was standing before the orchestra. His mouth was well formed; his under lip (at least in his younger years) protruded a little, and his nose was rather broad. His smile diffused an exceedingly amiable and animated expression over his countenance, which, when he was in conversation with strangers, had a peculiarly pleasing and encouraging effect. But though his smile was agreeable, his laugh was otherwise. It was too loud, and distorted his intelligent and strongly marked features. When he laughed, his large head seemed to grow larger, his face became broader, and he might not inaptly have been likened to a grinning ape; but fortunately his fits of laughter were of very transient duration."

In the portrait prefixed to the work, which is said to be a correct likeness, Beethoven certainly presents an appearance of wildness and disorder, almost sufficient to justify the suspicion of insanity which was so often excited by his conduct, and by the singular laugh and gestures above described. The

peculiar but indescribable expression presented by the portrait is so very rarely seen except in insanity, that, when looking upon it, we could almost imagine we had before our eyes a graphic illustration borrowed from the works of Pinel or Morison, and not the image of a man of sound mind. Beethoven's well-known deafness necessarily incapacitated him from ever being a good performer, and rendered his case very favourable for investigating the qualities essential to musical genius as distinguished from mere artistical skill in playing, with which, however, it is often confounded. Beethoven's deafness would have presented an almost insuperable obstacle to the acquisition of great mechanical dexterity; but, in addition to this, he seems to have been naturally deficient in Constructiveness, and the other faculties on which neat-handedness and skill in playing depend. Even before he lost his hearing, at the age of about twenty-eight, his manner of playing on the piano is described as having been "hard and heavy," which he himself ascribed to practising much on the organ. But that it was at least partly owing to the cause we have assigned, is shewn by various other manifestations. His pupil Ries tells us, for example, that he was "most awkward and helpless, and his every movement completely void of grace. He seldom laid his hand upon any thing without breaking it; thus he several times emptied the contents of the inkstand into the neighbouring piano. No one piece of furniture was safe with him, and least of all a costly one; he used either to upset, stain, or destroy it. How he ever managed to learn the art of shaving himself still remains a riddle, leaving the frequent cuts visible in his face quite out of the question. He never *could* learn to *dance* in time." The readers of this Journal will at once recognise these as clear indications of deficiency in the constructive and knowing organs, on which mechanical skill depends.

Of the intense activity of Beethoven's Destructiveness and Self-Esteem many curious and painful traits are given; but in the following, the ludicrous certainly preponderates, even while we cannot but reprobate the temper which gave way to such unseemly ebullitions of rage. "Beethoven was at times exceedingly passionate. One day when I dined with him at the Swan, the waiter brought him a wrong dish. Beethoven had no sooner uttered a few words of reproof (to which the other retorted in no very polite manner), than he took the dish, amply filled with the gravy of the stewed beef it contained, and threw it at the waiter's head. Those who know the dexterity of Viennese waiters in carrying at one and the same time numberless plates full of different viands, will con-

ceive the distress of the poor man, who could not move his arms, while the gravy trickled down his face. Both he and Beethoven swore and shouted, whilst all the parties assembled roared with laughter. At last Beethoven himself joined the chorus, on looking at the waiter, who was licking in with his tongue the stream of gravy which, much as he fought against it, hindered him from uttering any more invectives; the evolutions of his tongue causing the most absurd grimaces." (Vol. ii. p. 307).

Of a similar description were his frequent scenes with his cook, whom he used to summon to his presence "with tremendous ejaculations" when there happened to be even one stale egg among ten, which she brought to him at one time to be made into soup by himself. The cook, "well knowing what might occur, took care to stand cautiously on the threshold of the door, prepared to make a precipitate retreat; but the moment she made her appearance, the attack commenced, and the broken eggs, like bombs from well-directed batteries, flew about her ears, their yellow and white contents covering her with their viscous streams." (Vol. ii. p. 310.)

Beethoven early gave indications of a most energetic Self-esteem, in the very high estimate which he formed of his own powers, and in his marked disinclination to perform any even the most trifling act which could be made to imply an acknowledgment of his own inferiority. From this feeling, more than from rational conviction, he seems to have been throughout life a fierce republican in spirit. On one occasion, at Tœplitz, in 1812, his Self-esteem went so far as to lead him to set at ludicrous defiance the whole imperial family, on meeting them on the public walk. Instead of standing aside respectfully as all other men did, till they should pass, Beethoven tells us with great gravity, that "*I pressed my hat down on my head, buttoned up my greatcoat, and walked with folded arms through the thickest of the throng, princes and pages formed a line, the Archduke Rudolph took off his hat, and the Empress made the first salutation. Those gentry knew me.*" Goethe, who was with him, shrunk back from this rude display of insult and impertinence, which the royal family responded to with a politeness and good humour which ought to have made Beethoven ashamed of himself. So far, however, from this being the case, he, still glorying in his own conceit, "gave Goethe no quarter," but "*rallied him smartly for his deference.*"

Self-willed, eccentric, and obstinate from his youth, his repulsive qualities were strengthened by the excessive indulgence in every whim which he met with from his aristocratic

patrons on first going to Vienna. Professing utter indifference for rank and wealth, he too often acted as if true independence could be shewn only by rudeness and boorish contradiction; and yet it is remarkable that, with all his professed contempt for such distinctions, "the objects of Beethoven's attachment were always of the higher rank;" and after receiving a gold snuff-box from the King of Prussia, he used to boast, "with much complacency, that it was no common box, but such as is usually given to ambassadors." On another occasion, when a supper was given to Prince Ferdinand by the old Countess — at Vienna, a table being laid for *the Prince and the highest nobility alone*, but "no cover for Beethoven, he took fire, uttered some coarse expressions, took his hat, and left the house." A few days afterwards, Prince Louis gave a dinner, and placed Beethoven on one side, and the Countess on the other—"a distinction," says his biographer, "which he always talked of with great pleasure;" and yet he held rank in contempt!

Beethoven's self-confidence led him to despise the opinions of those who differed from him, and to treat the acknowledged principles even of his own art with no small contempt when he happened to contravene them. On his first arrival in Vienna, he is stated to "have composed away without concerning himself about the indispensable scholastic rules," although "he knew nothing of counterpart, and very little of the theory of harmony." At last, however, he was induced to receive instruction from Haydn, but soon quarrelled with him.

Beethoven also received instructions in Vienna from Mozart, Albrechtsbeger, and Salieri. They all agreed in their regard for him, but "each said Beethoven had always been so obstinate and self-willed, that his own hard-earned experience often had to teach him those things the study of which he would not hear of." Even during his last illness, the same selfish features of his character predominate. "His caprice, or rather obstinacy, is excessive," says Schindler, "just as ever, and this falls particularly hard upon me, since he wishes to have absolutely nobody about him but myself. And what remained for me to do in this, but to give up my teaching and my whole business, in order to devote all my time to him? *Every thing he eats or drinks I must taste first, to ascertain whether it might not be injurious for him.* However willingly I do all this, yet this state of things lasts too long for a poor devil like myself." It would be difficult to produce a more marked example of ill-regulated activity of the selfish faculties than this, especially when taken in connection with the almost

stern doggedness with which Beethoven at all times insisted on the gratification of his own feelings, no matter at what expense to those of others.

Beethoven's most distressing deafness was a great barrier to the cultivation of friendship with those around him. But the sentiment of attachment was not by any means strongly shewn even before that affliction came upon him; and if it had been naturally vigorous, it would have proved a source of much future consolation to him. His biographer, however, considers him as an attached friend, and yet admits, that "it was frequently the case that for years he knew nothing about intimate (?) friends and acquaintances, though they, like himself, resided within the walls of the great capital; if they did not occasionally give him a call, they were as good as dead." Surely it is a strange sort of intimacy that could live for years within hourly reach of friends, and yet never seek their society! But in truth, Beethoven was most capricious in the treatment of his friends, and did not scruple at any time, and on the most frivolous pretences, to accuse them of cheating and deceiving him, and of being void of every sentiment of honour. The first paltry being that chose to malign them to him, was sure to find him the ready and unhesitating recipient of calumny. His distrust and suspicion, indeed, were so habitual and excessive, as scarcely to find their parallel except within the walls of an asylum; and the more one is made acquainted with his eccentricities and feelings, the conviction becomes the stronger, that they were not the manifestations of a soundly constituted mind, but the painful symptoms of a disease which at last proceeded so far, as scarcely to leave him responsible for his actions.

In accordance with this view, which is the kindest as well as apparently the most just which can be taken of Beethoven's peculiarities, we find that, before his thirtieth year, he was already suffering under a hardness of hearing, which soon ended in total deafness, aggravated all his eccentricities, and "rendered him inexpressibly miserable." We cannot, indeed, conceive a more severe or trying affliction than deafness must have been to a man of Beethoven's sensibility and extraordinary musical genius, and most deeply was such a man in such a situation entitled to be sympathized with. His own description of his privation, for which we have not room, is most touching. "It brought me," he says, "to the brink of despair, and had well nigh made me put an end to my life; nothing but my art held my hand." By utterly secluding him from society, and shutting up every natural vent to his feelings, as well as by the misery it inflicted upon him in the world of music, his deafness gradually gave a morbid irritability to his whole mind,

which his fits of inspiration alone could soothe, and which became more and more remarkable the longer he lived.

Beethoven's biographer repels with indignation the suspicion entertained by many, that he was not in his sound mind during the latter years of his life. In this we differ entirely from the author; and his own pages seem to us to afford conclusive evidence that Beethoven laboured under nervous disease for many years. He was not, it is true, *raving* mad, or in a state requiring confinement or coercion. There are many forms of mental aberration dependent on undoubted organic disease, which do not shew themselves in violence or in general absurdity, and which can be recognised as morbid only by close and discriminating observers. Such we conceive to have been the case with Beethoven; and we consider our opinion warranted not only by the indications during life, but by the appearances found on dissection after death, of which the following account is given by his biographer:—

“ Since it would not be uninteresting to many admirers of Beethoven to learn the conformation of his skull, and the state in which the organs of hearing were found, I insert the following particulars from the report made after the dissection of the body by Dr Johann Wagner. ‘ The auditory nerves were shrivelled and marrowless, the arteries running along them stretched, as if over a crow-quill, and knotty. The left auditory nerve, which was much thinner than the other, ran with three very narrow greyish streaks; the right, with a thicker white one, out of the fourth cavity of the brain, which was in this part of a much firmer consistence, and more filled with blood than the rest. The convolutions of the brain, which was soft and watery, appeared twice as deep as usual, and much more numerous. The skull was throughout very compact, and about half an inch thick.’ ”

In the compactness and thickness of the skull, the medical reader will recognise one of the most frequent results of long-standing disease in the head; and that the brain participated in the disorder, is farther shewn by its softness, and the water effused over it. The state of the nerves of hearing is extremely interesting, taken in connexion with his deafness, and affords a striking refutation of the not uncommon theory which refers musical talent to the possession of a fine ear.

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III. *The Theory of Taste founded on Association, tested by an Appeal to Facts.* By Sir GEORGE STEUART MACKENZIE, Bart., F.R.S.S.L. & E., F.S.S.A., &c. Second Edition.—Edinburgh : Maclachlan, Stewart, & Co. London : Simpkin, Marshall, & Co. Pp. 200.

Having reviewed in a former volume (iii. 437) the first edition of this excellent work, we have now only to welcome it in its improved, neat, and much cheaper form. It is dedicated "To William and Robert Chambers, the enlightened and benevolent instructors of the people;" and this advertisement is prefixed to it: "The following Essay was first published in the year 1817; at a time when prejudice was so strong, that nothing was more disagreeable to the public than a call for investigation. Consequently it attracted scarcely any attention, but from those few candid and high-minded persons, who perceived the new light that had been shed on mental philosophy, and were able to appreciate its value. The author, in reality, published his Essay too soon; and even now he might feel that the proper time had not arrived, had it not been he was informed that some old speculations on Taste were preparing for republication, together with a defence of the Theory which he had undertaken to dispute. Believing that the world is not yet prepared with patience enough to investigate the Theory with which he would replace all former ones, the author has confined himself almost exclusively to a criticism of the Theory most recently promulgated, and apparently the most approved; leaving it to other hands to expound what "will in due time be universally acknowledged to be the true Theory of the Beautiful and Sublime."

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IV. *A Few Words to Tradesmen and to the Public on the Desirableness and Practicability of abridging the Number of the Hours of Business.* By A. J. K.—London : J. F. Shaw. 1842. Pp. 24.

The author of this sensible publication gives utterance to views which for several years have evidently been coming into repute, and are even beginning to be reduced to practice. "It has long," says he, "been the conviction of the writer of these pages, that the position of tradesmen as a class, is far



less comfortable than it might be, and that their condition is susceptible of great amelioration without the least detriment to business; the particular part of their lot which, as it seems to me, is at once disagreeable and unnecessary, is the length of attendance upon business,—shops being open generally for 13, 14, and even 15 hours a-day.”

He proceeds to shew, first, that a diminution of the number of hours devoted to business is highly desirable. The present system he assails as inimical to comfort, injurious to bodily and mental health, and opposed to the intention of the Creator as manifested in the constitution of man. Speaking of injury to the mind, he observes—

“Man has an intellectual as well as an animal nature,—a soul not less than a body; his happiness is most promoted by the wellbeing of each: and the pleasure arising from the cultivation of the mind, is at least equal in degree, and superior in character, to that which proceeds from the gratification of the animal nature. Is it nothing to employ time (that talent for which we must give an account) so that it may yield us pleasure in the present and satisfaction in the retrospect? Any custom, then, or arrangement of society, which constrains such attention to the body as to endanger or obstruct the cultivation of the mind, is, I think, impolitic, inasmuch as it cuts off one of the most prolific and purest sources of human happiness. Such is the tendency of the system in question; because by consuming in business the whole, or nearly the whole, of the time unoccupied in eating and in sleeping, it excludes, or at least much diminishes, the opportunity for mental culture.

“This consideration increases in importance from the fact, that the subjects of this confinement are for the most part young men, whose particular period of life is a most important one; it is the time when the hitherto pliable character begins to assume fixedness and stability, and when it is operated upon with great force by surrounding circumstances: the habits and character of mind now formed become fixed in the nature, identified with the man, and generally adhere to him throughout life. \* \* \*

“Again: Such is the reciprocal influence of body and mind, that when the body is weary the mind is disinclined for work; so that even if studiously disposed, the exhaustion and weariness of body consequent on fourteen hours monotonous confinement would almost incapacitate one for anything but sleep. The system of late hours is objectionable, then, on the ground, that, in proportion to its degree, it *tends* to weaken and to sensualize the mind, to lead men to lay too much stress and

importance upon the acquisition of wealth, and to lose the pleasures derivable from the cultivation of the mind, and from the endowments with which man is blessed by God.

“I do not advocate any neglect of business. The body must be attended to, but the mind must not be neglected; proper attention to each is not incompatible, but highly conducive to the happiness of man.

“ ‘ Not always fall of leaf, nor ever spring ;  
No endless night, nor yet eternal day ;  
Thus by succeeding turns God temp'reth all.’

“Let every duty be attended to, but let it be *every* duty; let not one encroach upon another; let not the joys of the domestic circle, the sweets of affection and of friendship, the pleasures of science and knowledge, nor the still higher pleasures of Christian duty, be sacrificed, or at all crippled and diminished, by a short-sighted covetousness, or by too ready a disposition to conform to every usage of society, and to follow the custom of the many, be it good or be it evil.”

And a little farther on he says—“By observing the parts and analysis of a machine, we judge of the duties and functions it is intended to perform: thus, if we see a clock with a bell and hammer, as well as with weights and wheels, we imagine that the intention of the maker was, that it should not only keep time, but also that it should strike the hour; anything like tying up or restraining the striking apparatus, would be an impeachment of the judgment of the maker. Upon the same principle when we examine man, and find that he is endowed with thinking faculties, and with affections and feelings, which require for their development daily and habitual exercise, we conclude that the intention of the benevolent Creator was, that man should not employ his time and energies exclusively, or nearly so, in administering to the wants of the animal nature, but that he should also cultivate the mind, and partake of the enjoyment to be reaped from due attention to the whole man.”

Having established the desirableness of a change, the author goes on to demonstrate its practicability. The business of a shop, he maintains, might be concentrated within a much shorter period; and, admitting that by keeping open till eleven a man may secure the chance custom of a few, he still doubts whether actual gain is the result of this; “for in society there are men of principle and observation,—there are many in whose estimation keeping open till late would be a stigma on the shop, and who would patronise a tradesman whose hours of business were comparatively moderate, in preference to another who kept open till late, even to their own

convenience. . . . It is evident, too, that all tradesmen are not of opinion that it is the wisest policy to act upon the principle of late hours. At the corner of St Martin's Court, St Martin's Lane, there is a clothier's shop, which has in different parts of the windows two or three copies of the following announcement : ' Being convinced of the inutility of keeping open shops until the very late hours practised by the trade in general, to the very great disadvantage of buyers, though they may not be aware of it, the proprietor of this establishment has determined upon closing his shop at eight, *hoping that it will meet with general approbation and increased patronage.*' Struck with the novelty of the thing, I went in and inquired what effect shutting at eight had upon their business. A young man, with ruddier cheeks and with a more cheerful countenance than is generally to be seen in other shops of the same trade, replied that their business was increased by it ; nor was that the only advantage, for that while in business they set to work with more spirit and cheerfulness than they otherwise should. I myself know of three persons who have purchased there, who, but for this closing at eight, would probably have never entered the shop."

The effect of the proposed change, the author rightly thinks, would be a great increase in the enjoyment of life. It would have an influence, "1st, Upon the body ; as there would then be opportunities for exercise, and for the enjoyment of air free from the poisonous influence of gas. 2d, Upon the mind ; as there would then be time for reading, for frequenting scientific institutions, &c., which present attractions to, and stimulate the exercise of the mind of those who would otherwise probably neglect it. Such institutions are ever ready to spring up where there is likelihood of success ; and if the bulk of the community, tradesmen, had their evenings to themselves, I have no doubt there would spring up a goodly number in town and country. The downfall of error and progress of truth would be accelerated by the more enlightened consideration of the people ; all schemes of charity, for ameliorating the physical or moral condition of our fellow-creatures, would be more likely to meet with the attention they deserve ; and as to the last, reflection and thought and the enjoyment of opportunities now quite out of reach of the majority of those engaged in trade, would, I think, be highly conducive to spiritual good, and to the promotion of true peace and happiness."

As to the means of bringing about this change, he supposes the difficulty to consist, not so much in persuading people that the evil is to be deplored, or is unnecessary, as in prevailing

on them individually to act. He submits the following rules to the acceptance of the reader: "1st, Never sell; 2d, Never buy, after that time at which you think business ought to be suspended; 3d, Endeavour to disseminate your opinions, and to induce others to do the same." These rules he enforces at some length; but as our space is exhausted, we must now conclude, recommending his modest tract to the attention and patronage of all who desire to increase the comfort and intelligence of that extensive and highly useful class,—the shopkeepers of Britain.

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#### V. *The British Medical Journals.*

*The Medico-Chirurgical Review*, No. LXIX., contains (p. 66) an extract from Dendy's "Philosophy of Mystery" on the subject of the plurality of organs in the brain, a doctrine which that author seems to support. Next follows an analysis of Mr Combe's "Moral Philosophy," concerning which, and his "Notes on the United States," the reviewer observes, that "although these works may appear little calculated to embrace questions essentially, or even relatively, connected with the principles of medical philosophy, nevertheless, if candidly and considerately examined, his volumes will be found so full of natural and scientific truth, that the most experienced physician may derive from them a valuable and varied supply of excellent practical information." The reviewer selects for exposition the chapter on the preservation of bodily health considered as a moral duty. He quotes the treatise of Dr Caldwell on Physical Education, justly characterizing it as an "excellent, eloquent, and truly practical work," and its author as a "highly talented and zealous philanthropist."—Among some extracts given in a subsequent article, from "Rambles in Europe in 1839, by W. Gibson, M.D., Professor of Surgery in the University of Pennsylvania," we find the following sketch of Mr Lawrence: "I had not inquired about his personal appearance, and was, therefore, particularly struck, upon entering his study, with his fine, manly figure; his open, expressive, intelligent countenance; his large and well-proportioned head; his lofty and expanded forehead; his clear and brilliant complexion; his mild, but sparkling, grey eye: and then when he spoke in a tone so quiet, modest, and unassuming, with a manner so gentle and conciliating, and expressed himself so kindly and affectionately towards our country, its institutions and citizens, I could not but feel I stood in the presence of a superior being, could almost imagine I had known him all my

life, and warmed towards him insensibly, as if he had been an old, long-tried, and intimate friend.”—The Report of Mr Farr on the Mortality of Lunatics is reviewed at p. 82.—From another article (p. 111) we learn, that in Shropshire the number of the insane, in proportion to the population, is twice as great as in Staffordshire, and the proportion of idiots almost 20 per cent. more; the same inferiority being observed, if we take a county partly mining and partly agricultural, as Northumberland; or one wholly agricultural, as Sussex. In counties where the proportion of the insane to the population is similar to that in Staffordshire, the proportion of idiots averages 11 per cent. less than there. Dr Ward, from whose paper on the Medical Topography of Shrewsbury, in the ninth volume of the Transactions of the Provincial Medical and Surgical Association, these facts are derived, remarks that the prevalence of idiocy may be taken in some degree as the measure of the intellectual degradation of a country, though, doubtless, climatorial influence, as in the Swiss canton of Valais, has considerable effect in the production of this form of insanity. Comparing Shropshire with the general average of England, and of England and Wales, “we find it inferior to both united, though superior to Wales alone, to which it thus rather closely approaches, not only in climate and soil, but also in intellectual character. It is worthy of remark, that the proportion of idiots is the highest in three of the most mountainous counties of Wales, viz., Caernarvon 68.4, Denbigh 75.8, and Merioneth 82. Having thus exhibited the dark side of the picture, it is but right to take a more favourable view, and to state that there are few counties in the kingdom that can boast of a longer list of worthies in the sciences, arts, or arms, than Shropshire.”—The only other article in this No. of the Review to which it seems necessary here to direct attention, is one (p. 155) containing extracts from “Observations on the Management of Madhouses, by Caleb Crowther, M.D., formerly senior physician to the West-Riding Pauper Lunatic Asylum.” In the passages quoted, the Doctor recommends that in every asylum there should be a well regulated series and system of manuscript books, containing the history and treatment of the patients; discusses the causes which prevent the ready detection of abuses; and makes some observations on Haslar Hospital, St Luke’s, Bethlem, and Hanwell. As to the personal coercion of lunatics, he says—“Whether the entire abolition of all instruments of restraint will prove advantageous and practicable, I have not had sufficient experience to determine; but of this I am certain, that the public is greatly indebted to Dr Conolly for making the experiment on a large

scale." The opinion is expressed by the reviewer, that "Dr Crowther, though he does seem rather too wroth, is calculated to do a great deal of good."

The first article of No. LXX. is a review of Dr Marshall Hall's work "On the Diseases and Derangements of the Nervous System." The critic doubts whether Dr H. is well advised in dwelling so much on the injuries he has received, and thinks him inclined to overrate their magnitude. "New views," he justly remarks, "are at first ill understood, and require opposition for their perfect development. Men's minds are too entrenched in old opinions to be taken by storm, even by truth. The process of conviction is a slow and sure one. All this a philosopher should reckon on, and not lose his temper at every doubt and every objection." The following is a portion of the account given of Dr Hall's views:—

"The cerebral system being the system of the sensations, of judgment, of volition, it is to it that we must refer all morbid conditions of these mental acts or functions. Every derangement of the senses, every form of delirium or of coma, or of perverted imagination or judgment, every *act* of violence, must be referred to the condition, primary or secondary, of the cerebrum, or cerebellum. The experiments of Magendie and Flourens have shewn that it is impossible, by lacerations or other modes of injury of the *cerebrum* or *cerebellum*, to induce either pain or contraction in the muscular system. These organs are not endued with *sensibility*, or with the *vis nervosa* of Haller.

"When the cerebrum is irritated, delirium ensues. When compressed, coma is induced. When lacerated, we have paralysis of *voluntary* motion. If other phenomena are seen in diseases of the encephalon, they arise from the extension of the influence of these to the true spinal and ganglionic systems, through *irritation* or *pressure*, *counter-irritation*, or *counter-pressure*.

"The olfactory, the optic, the acoustic nerves are, equally with the cerebrum and cerebellum, incapable of *pain*, or of *exciting movements* in the muscular system, when punctured or lacerated. But when the optic nerve is inflamed or irritated, there is impatience of light; when the membranes of the encephalon are inflamed and the cerebrum irritated, there is delirium. When these several textures are compressed, there is amaurosis, and coma respectively.

"It must not be lost sight of, that, not only undue arterial action, and venous congestion, induce morbid states of the cerebral functions, but the state of exhaustion from the loss of blood, the anæmious condition in chlorosis, &c. induce *similar*

effects, and present to the physician anxious cases, which frequently try his skill in diagnosis. Too great action, then, of the minute arteries, congestion in the veins, an anæmious state of the vascular system of the encephalon, alike induce morbidly exalted and impaired conditions of the mental and cerebral functions: spectra, delirium, insomnia; amaurosis, stupor, coma; violent voluntary actions, or paralysis of the voluntary motions: these are the symptoms which arise out of these morbid conditions of the cerebral system and functions; and these only. Spasmodic actions depend upon the fact of another system being implicated."

As to the effects of disease of the cerebellum—

"Dr Hall is inclined to think that disease of the cerebellum induces its peculiar effects on the genital organs, by irritating the medulla oblongata. The effects observed in strangulation, in some cases of epilepsy, as well as in several experiments, induce him to suppose so.

"Vomiting sometimes occurs as a prominent symptom as in many other diseases of the encephalon. This, as well, as the affections of the genital organs, is obviously a result of irritation of the medulla.

"Convulsions are more frequent in diseases of the cerebellum than paralysis. They affect many parts, and resemble epilepsy; or only one part. There can be little doubt that it is the adjacent medulla oblongata which is really irritated so as to produce these phenomena.

"In some instances there has been a loss of balance, such as occurs in intoxication.

"Sometimes the sensibility has been affected,—exalted or impaired. In some cases there has been amaurosis.

"Diseases of the cerebellum, when they induce paralysis, usually affect the opposite side of the body, and the inferior more than the superior extremities."

In the second article is reviewed the valuable and elaborate work of Dr Maximilian Jacobi, "On the Construction and Management of Hospitals for the Insane; with a particular Notice of the Institution at Siegburg. Translated by John Kitching; with Introductory Observations, &c., by Samuel Tuke." Mr Tuke agrees with Dr Jacobi in thinking, that, even in an economical point of view, no lunatic asylum should contain more than 200 patients; a comparison of the cost of management in public schools of various sizes, having long led him to doubt whether an establishment of any description, for 300 persons or any larger number, will be managed so economically as one containing from 50 to 150 would be likely to be. The weekly cost of patients, it appears, is lower

in the small county establishment of Cheshire than in that of Lancashire, in Norfolk than in Middlesex, and in Suffolk than in the West Riding of Yorkshire ; and it is suggested as an additional benefit likely to flow from the establishment of more numerous hospitals for the insane, that a knowledge of the treatment of the disease would thus be more widely diffused. In Mr Tuke's opinion, there should be attached to each a plurality of officers, who, though not equal in authority, should be united in the consideration of the plan of treatment. He points out, as the greatest desideratum of our present institutions, an increased supply of persons qualified for the delicate office of administering to disordered minds. " It is," he remarks, " the character of the persons engaged, more than the change of system or the increase of the number of officers, which will effectually raise the condition of our asylums." Among the qualifications of an officer for moral management, he conceives that " a ready sympathy with man, and a habit of conscientious control of the selfish feelings and the passions," ought ever to be sought for as carefully as medical skill. " If a moral manager and religious instructor be chosen, he should be one who knows experimentally the religion of the heart, who can condescend to the weak and the ignorant, and who, in the best sense of the phrase, can become all things to all men. I have observed that the most successful managers of the insane have been those who were most humble and unselfish ; and it is only persons of this class who will ever effectually supply their intellectual and religious wants. A person of an opposite description, however talented, or however conversant with the philosophy of the mind, or the doctrines of religion, can never exercise efficiently this divine art of healing." Mr Tuke thinks that, under fair management, personal restraint of the patients is unnecessary in more than five out of a hundred cases ; but he does not seem inclined to dispense with it altogether. Data are noticed, from which it may be inferred with some probability, that insanity prevails in England and Wales in the proportion of at least 1 in 500 of its inhabitants. It is estimated that, in Norway, the proportion is 1 to 500 ; in the Prussian Rhenish provinces, 1 to 600 ; in France, 1 to 1000 ; and in Italy, 1 to 3785 ; but the data on which these estimates have been founded are exceedingly imperfect. Mr Tuke recommends a generous diet for the insane, and feels confident that acting upon this opinion has been one cause of the very small mortality in the institution over which he presides. The experience of Dr Wake at the York Asylum is referred to as confirmatory of this belief.



In an article at p. 353 on Mr Combe's "Notes on the United States," are selected from that work a variety of passages relating to subjects with which medical men are more immediately concerned; such as moral insanity, lunatic asylums, penitentiaries, physical education, ventilation, and cases illustrative of the physiology and pathology of the brain. In noticing the subject of insanity, the reviewer introduces the following sound remarks:—"Dr Conolly, in his instructive Report on the Hanwell Lunatic Asylum for 1840, observes, that 'the principles of changing all the circumstances surrounding a lunatic, is evidently one capable of application in certain cases, and in certain periods of the malady, with singularly felicitous effects.' We have always regarded this as a fundamental principle in the management of insanity, and we could instance, within the range of our own observation, the fatal results which have been occasioned by ignorance or wilful defiance of this most essential principle. In the deeply affecting and deceptive forms of transitory monomania which are so prone to arise in delicate and excitable females during pregnancy or convalescence after child-birth, no resource can be more preposterous and pernicious than that of secluding the patient in the bosom of her family, surrounded by rueful relatives, and attended by woe-begone familiars. Such a resource is known to have been adopted; and, from experience, it is also known to be most effectual in depriving the patient of every chance of recovery."

At page 489 is a notice of "An Inquiry concerning the Diseases and Functions of the Brain, the Spinal Cord, and the Nerves, by Amariah Brigham, M. D.; New York, 1840." The following is Dr B.'s summary of the result of pathological investigations into the functions of the brain:—"1st, That the cerebral lobes, or hemispheres of the cerebrum, are the seat of intelligence. 2d, That the cineritious portion of these lobes, probably, is the seat of the mental faculties. 3d, That the fibrous or medullary portions of the brain are connected with the motive powers, and transmit volition and sensation. 4th, That the lobes of the cerebellum are not connected with the manifestations of the mental powers, but are with the motive; and appear also to be with the sexual propensity, and that the sympathy between them and the stomach is intimate. 5th, That all the faculties of the mind may be manifested by one hemisphere of the brain. 6th, That the different parts of the brain have different functions, and that the anterior portion of the cerebral lobes plays the most important part in manifesting the mental powers, and appears to be the seat of the memory of words, events, and numbers. 7th, That the stri-

ated bodies and the thalami are intimately associated with the motive powers of the extremities. 8th, That parts in the middle and at the base of the brain, such as the fornix, corpus callosum, septum lucidum, pituitary body, and pineal gland, are not connected with the mental faculties." Some interesting extracts are given from Dr B.'s volume, concerning the influence of attention on the bodily organs, and of the mind in causing and curing diseases. The latter subject is more fully treated of in an essay on Moral Therapeutics, by M. Reveillé-Parise, of which a very instructive abstract is given at p. 511 of the same Number of the Review. The essay itself is published in the *Bulletin de Therapeutique*.

No. LXXI. contains (p. 280) a communication from Dr D. Jamison of Newtownards, entitled, "Deficiency in Size and Disease of the Cerebellum, the causes of Anaphrodisia." Dr Jamison's experience has led him to certain specified conclusions "confirmatory of some of the doctrines of phrenology;" but as they are calculated only for the pages of a medical publication, we cannot do more than refer to them. We content ourselves also with merely mentioning a review (p. 168) of Mr Joseph Swan's "Illustrations of the Comparative Anatomy of the Nervous System," and some remarks (p. 281) on the penal treatment of insanity and suicide suggested by a writer in the Medical Gazette. The following sentences are extracted from a notice (p. 165) of Dr Bennett's work "On the Employment of the Microscope in Medical Studies:—

"Pathology is divided, and usefully divided, into disorders of function and diseases of structure. The latter are, no doubt, the *consequences* of the former. As long as an organ shews no change in its material substance, when examined by the naked eye, we call its affections functional; but when visible or tangible alterations take place, we pronounce the complaint structural or organic—and too often beyond the remedial agency of our art.

"It is highly probable, however, that the slightest *functional* disorder of certain organs and tissues, as the brain, the mucous membranes, &c. are attended, perhaps caused, by some minute changes in the organs themselves, not discoverable by the naked eye. If the microscope could be employed in such cases, it might throw some light on the subject. But how is it to be applied? Functional disorders are rarely fatal; and it can only be where death takes place from some other disease, that the functionally disturbed organ can be subjected to the microscope."

The *British and Foreign Medical Review*, No. XXIV., is al-

most destitute of papers claiming notice in this place. Dr Brigham's work on the Brain is favourably reviewed; and there is a short but interesting notice of a work by Professor Fred. Holst of Christiania, "On the Influence of the Systems recently adopted in various Prisons upon the Health of their Inmates." Some observations are there made on the effect of the silent and solitary systems in the production of insanity.

In No. XXV., the reviewer of Dr Carpenter's "Principles of Physiology" mentions the belief of that writer, that acquired peculiarities, under certain limitations, may reappear in the offspring; and quotes his statement, that "no one who has sufficient opportunity of observation, can doubt that the intellectual faculties which have been developed by cultivation, are generally transmitted to the offspring in an improved state; so that the descendants of a line of educated ancestors will probably have a much higher capacity for instruction than the child that springs from an illiterate race." "This doctrine," adds the reviewer, "which many recent observations, particularly those of Mr Knight, strongly corroborate, is one to which a benevolent and liberal mind naturally leans: we both hope and believe in its soundness." (P. 167.)—Jacobi's work on Hospitals for the Insane is favourably noticed at p. 213; the reviewer's commendation being extended to the introductory observations of Mr Tuke, "to whom," says he, "science and humanity must ever remain deeply indebted for being the first in this country to open the way to that mild and just treatment of the insane, which has been so gloriously consummated by Dr Conolly." "This system," he adds, "has been now two complete years in operation; and every succeeding month has furnished fresh illustrations of its superiority. And when the great extent of the establishment at Hanwell is considered, and the perfect publicity of all the doings within its walls, it is impossible not to accord to the results of the experience afforded by it a degree of importance not easily over-rated. It appears from the magistrates' report that the total number of patients in the asylum on 30th September 1840, was 858, and on 30th September 1841, 918; the daily average number throughout the year being 883, and during the last quarter 915. And of this number not an individual has been in personal restraint during the last two years." The greater part of Dr Conolly's highly interesting "Third Report of the Resident Physician of the County Asylum at Hanwell," Oct. 1841, is reprinted at p. 274; comprising all that relates to bodily restraint, seclusion, general treatment, and religious services.

A paper "On the Pseudo-morbid Appearances of the Brain and its Envelopes," by Dr Robert Paterson of Leith, published in the *Edinburgh Medical and Surgical Journal* for January 1842 (p. 107), is worthy of attention in relation to the pathological aspect of phrenology. "These changes," says he, "present themselves under the forms of colorations and softening—appearances with which, as arising from disease, every medical man is familiar, but which sometimes are noticed, and bearing a very marked character, when few or no symptoms have existed during the life of the patient, to give rise to the suspicion that such a state of matters would be found after death. In such cases we shall find a ready explanation of the phenomena in pseudo-morbid changes." The causes of these which Dr Paterson enumerates are four:—1<sup>st</sup>, obstruction in the course of the venous circulation occurring shortly before death; 2<sup>dly</sup>, gravitation of the blood to the more dependent parts; 3<sup>dly</sup>, extravasal transudation and imbibition of the blood, or of some of its components, after death; and, 4<sup>thly</sup>, spasmodic action of the muscular system (in children while the fontanelles are open), occurring towards the close of life.

The same Journal for April 1842 contains (p. 369) an article "On the Function of the Spinal Cord in cold-blooded Animals, in reference to Sensation and Voluntary Motion remaining after removal of the Cerebrum, &c. By George Paton, M.D." From various experiments on frogs made by Dr Paton, it appears that after removal of the cerebrum, and even after decapitation, cold-blooded animals manifest distinct voluntary motion dependent on sensation.—At p. 510 is a notice of Dr Bergmann's investigations "On the Structure of the white and grey Matters of the Brain, Cerebellum, and Spinal Marrow," published in the *Archives Générales de Médecine* for August 1841. After submitting to examination the matter of the brain and spinal marrow consolidated by means of alcohol, Dr Bergmann has arrived at the result, that both are composed of numerous lamellæ, closely applied to one another, forming different circumvolutions, yet never confounding with each other. These lamellæ appeared to be formed of the white medullary substance, their outer extremities being enveloped by the grey matter. Dr Bergmann concludes from this, that the brain is an electric centre, communicating by means of the nerves with all parts of the body. Nervous influence he therefore regards as analogous to electricity, if not identical with it. It is added, however, that Professor Bischoff of Heidelberg (Müller's Archives, 1841, p. 20), has made numerous experiments on the nerves, from which it ap-

pears that the most delicate instruments cannot detect electrical currents in them ; and that they are very bad conductors of electricity, but have a very great sensibility for that agent—a circumstance which, according to Müller, renders them the best possible electrometers.

The *Lancet* has recently been the arena of a warm and protracted controversy between Dr Robert Dick of London, and several English phrenologists. Its origin was the publication in that periodical, on 5th and 12th February (pp. 637 and 672), of a paper read by Mr M. B. Sampson before the Phrenological Association last year, and entitled, "Phrenology in its Application to the Treatment of Criminals." Our readers have already been made acquainted with Mr Sampson's views, in an article which appeared in the 70th number of this Journal, p. 63, to which we refer. In the *Lancet* of 5th March, forth steps Dr Dick with "Remarks on some Statements in Mr Sampson's Papers," &c., which statements he characterizes as not less dangerous than paradoxical. "I apprehend," says he, "that a single argument which I shall bring to bear will, with persons accustomed to moral investigation and discussion, and to a study of the harmony and adaptation everywhere manifested in the intellectual constitution of man, furnish an irrefragable answer to Mr Sampson's statements, and an insurmountable objection to some of the most fundamental doctrines of phrenology. The general inference from Mr Sampson's statements and reasonings is, that a man's propensity to crime is wholly or in a great measure, so far as he himself is concerned, accidental and involuntary, and that he is no more responsible for the unfortunate tendency he may labour under to violence, excess, &c., than he is for a congenital bad habit of body, or for acquired disease in any organ. Now, the simple and conclusive answer to such gratuitous and dangerous theory as this is, that had nature, in any case, constituted a man so as that he was unavoidably, because physically, prone to crime, and so as that the strength of his volition was not equal, as a counterpoise, to that of his passions or propensities, she would, *at the same time* (all analogy leads us to conclude) have withheld from him the *consciousness* of crime, and the sentiments of self-praise and self-blame. There would most evidently be gross incongruity and gross injustice in making a man sensible of the distinctions of good and evil, and perfectly aware when he was forsaking the one and abandoning himself to the other ; yet, at the same time, sending him into the world with a congenital disability (dependent on physical conformation) of preferring the good and eschewing the evil. In no other part

or arrangement of either the moral or physical creation do we observe any such monstrous and palpable inconsistency—any such manifest and notorious departure from harmonious adaptation. Now, as no person who has the slightest pretensions to candour or common sense will affirm that men, even the most criminal, ever lose their *consciousness* that they are acting criminally, or at least, lose this consciousness in anything like the same proportion in which they may commit crime,—and this consciousness being the test and measure of a man's possession of volition in regard to his actions, and therefore of his responsibility,—and as (according to my former argument) it would be obviously an injustice and incongruity repugnant to all our ideas of harmonious adaptation in nature and equity in the Deity, that men should be responsible, if constituted congenitally subject to the control of an original and physical necessity, it follows that Mr Sampson's theory is ill founded; and that the influence which, as assumed by phrenologists, the brain exerts over the mind, though possibly it may exist in *some* degree, yet does not exist to the extent, nor, probably, operate in the manner which they suppose. This argument, which I shall not here seek further to illustrate or apply, will, I apprehend, if properly managed, be found to be conclusive against the chief, and, at the same time, the most improbable and dangerous doctrines of phrenology. It very directly proves the folly of modifying our jurisprudence in conformity with phrenology, as proposed by the abettors of that system, since it would be the last degree of absurdity for the laws to absolve a man of crime *whose own internal feelings charged him not only with being criminal, but with being voluntarily so.*"

These and other objections of Dr Dick (to one of which, regarding the case of Miss Mapes, published in our fourteenth volume, p. 356, we mean to advert on a future occasion), are ably replied to by Mr Sampson on 19th March (p. 848), 23d April (p. 131), and 14th May (p. 251); by Mr J. G. Davey, one of the surgeons of the Hanwell Asylum, on 19th March (p. 850), and 30th April (p. 158); by Mr E. J. Hytche on 19th March (p. 852), and 21st May (p. 272); by Mr W. Miller of Islington, on 16th April (p. 108), and 14th May (p. 251); by a writer subscribing "Spectator," on 14th and 28th May (pp. 252 and 314); by Mr R. W. Heurtley of Kensington, on 14th May (p. 252), and 4th June (p. 349); and by Mr H. B. Brooks on 28th May (p. 315). Additional communications from Dr Dick are inserted on 19th March (p. 854), 2d April (p. 13), 7th May (p. 195), and 4th June (p. 349); and editorial remarks on the responsibility of criminals for their acts, the grounds of exemption, and the plea of insanity, appear on 11th June

(p. 375). In reviewing this controversy, it strikes us as curious, that no reference is made to the doctrine of Mr Sampson, that *all* criminals, whether sane or insane, free or necessary agents, *are responsible*, to the effect of being subjected to reformatory treatment, in itself sufficiently punitive to serve as a terror to those whom fear is capable of influencing. We are surprised, also, that the fact expressed by the classical saying, "*Video meliora proboque, deteriora sequor*," is so much overlooked by Dr Dick; and we freely renounce all "pretensions to candour and common sense," by expressing the deliberate belief, that criminals are often destitute of the consciousness that their conduct is wrong and culpable. Moreover, we are of opinion that Dr Dick shews great ignorance of the phenomena of insanity in asserting, "that so long as the *intellect* is sufficiently sound for all the ordinary purposes of life, the *moral* sense is always simultaneously sound to such a degree as to render the man responsible"—the word "responsible" being here used in its ordinary sense. It is strange to find a doctor of medicine maintaining, as he does, that individuals who, either from original defect or disease, lose their *moral* perception, lose, "let it be most carefully remarked, their *intellectual* perception simultaneously and in like degree." Mr Sampson, with reason, protests against the arrogant style in which Dr Dick has chosen to discuss a subject on which the most able and candid men may legitimately differ. Necessity is neither more nor less than necessity, whether causes be of a physical or moral character; and every one knows that the doctrine of necessity has been supported by many eminent and estimable philosophers and divines, who failed to discover in it that horrible and dangerous tendency which declaimers are fond of ascribing to it. We therefore concur with Mr Sampson in the opinion, "that a scientific journal should not be made the medium of charges against any one of 'artifice' and 'disingenuous reasoning,' coupled with the holding of views which are 'wild,' 'visionary,' 'shocking,' 'ludicrous,' and 'dreadful,' unless these charges are accompanied by something like demonstration."—Of phrenology Mr Davey says, "I am no less sure of the truth of what that gentleman doubts, than I am sure of my own existence at the moment I write, because I have practically tested it in the examination of the heads both of the sane and the insane. Let Dr Dick do as I have done, go to the large public prisons in and about the metropolis, and test the question at issue."

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**III. INTELLIGENCE, &c.**

*Lectures on Phrenology* have lately been delivered at the following places:—

1. At *Birmingham*, in March, a course by Mr Rumball at the Philosophical Institution, Cannon Street; and another by Mr Wilson at the Theatre of the School of Medicine, Paradise Street, to the members of the Phrenological Society. The attendance at Mr Rumball's course is stated to have been respectable but not numerous; at Mr Wilson's, pretty good. At the conclusion of the latter course, Dr Birt Davis moved a vote of thanks to Mr Wilson in a very complimentary speech; the motion was seconded by Mr Levison, and carried with great applause. Mr Wilson subsequently delivered another course to the members of the Athenæum, having been engaged to do so by the managers of that institution. We understand that both he and Mr Rumball give sketches of the dispositions and talents of individuals for certain fees.

2. At *Bristol*, by Mr Jonathan Barber, in March and April. The following is extracted from the *Bristol Mercury* of 16th April:—"At the conclusion of Mr Barber's course of lectures on Phrenology at the Tailors' Hall, Broad Street, a series of resolutions were unanimously adopted by the meeting. The first and second consisted of votes of thanks 'to Mr Barber for his clear and eloquent exposition of the science,' and 'to Mr Bally, for the aid rendered by the application of his mode of measurement to the various heads and casts, and for his efforts generally to render the science demonstrable to the public.' The third, fourth, and fifth resolutions declared—"That Mr Barber's lectures had produced a deep impression of the truth of Phrenology; and of its great importance to self-discipline, in education, in criminal jurisprudence, and in giving confirmation to the sacred truths of morality and religion:—"That in the opinion of the meeting he had fully redeemed his pledge to prove the possibility of applying phrenology to the discrimination of character, by having applied it with accuracy in numerous and incontestable instances among the citizens of Bristol:—"And 'That, with the thanks of the meeting already voted to Mr Barber, the mechanics desired to express their deep sense of obligation to him for the liberal terms by which this course had been made available to their special information, and for the evident earnestness with which he had sought to put them in full possession of the facts and principles of the science.' The meeting expressed a further hope that the deep interest taken in the course, and the large attendance upon it, would induce Mr Barber to extend a similar benefit to their brethren of the same class in other parts of the kingdom. A vote of thanks was also passed by acclamation to the chairman of the lectures, J. B. Clarke, Esq."

3. At *Cheltenham*, in April and May, a course of fifteen lectures by Richard Beamish, Esq. These are reported at considerable length in the *Cheltenham Free Press* and *Looker-on*. After the delivery of the concluding lecture on 13th May, a vote of thanks was, on the motion of Dr Conolly, seconded by T. Wright, Esq., voted by acclamation to Mr Beamish.

4. At *Chester-le-Street*, in the beginning of June, a course by Mr E. T. Craig, who has lately delivered another at *Richmond* in Yorkshire.

5. At *Dublin*, a course by Mr Wilson at the Mechanics' Institute, in May. We learn from a Dublin paper, that "the several meetings were numerously attended, and the most lively interest in the subject was manifested." (*The World*, June 4.)

6. At *Emsworth*, a lecture on the evening of 22d March, by Mr G. Miller, surgeon, the president of the Emsworth Literary Society. *The*



*Hants Telegraph* of 28th March, after stating that the lecture was very instructive, and delivered to a most respectable and crowded audience, adds:—"The study of the science is evidently advancing in this place and neighbourhood; popular prejudice is vanishing fast before free enquiry, which appears to be here, as well as in other places, greatly on the alert. Men begin to discover, that if Phrenology be consistent with fact, it must, in spite of all appearances, possess the advantage which characterizes all that is real, of being ultimately beneficial to man. A vote of thanks to the Lecturer was warmly adopted."

7. At *Heidelberg*, in May and June, a course by Mr George Combe, concerning which we have been obligingly favoured with the following communication by Mr Von Struve, a very intelligent lawyer of Mannheim, who, correctly estimating the importance of Phrenology, takes a warm interest in its diffusion in the land of its birth:—"To the *Editor of the Phrenological Journal of Edinburgh*.—Sir, Phrenology, long neglected Phrenology, has raised its head again in the country of Gall and Spurzheim. Not far from Tiefenbronn, the native town of the former, Mr George Combe, with the authority of the academical senate, and in a class-room (or Auditorium as it is called here), granted to him by the University, began his phrenological lectures at Heidelberg on the 11th of May, and has now delivered eight lectures. The most eminent men of the medical faculty, viz., Doctor Chelius, Professor of Clinical Surgery; Dr Naegele, Professor of Midwifery and Medical Jurisprudence; Dr Thomas Bischoff, Professor of Physiology; Mr Mittermaier, Professor of Criminal Law, known throughout Europe by his writings on Criminal Legislation; Professor Spengel, Rhetoric; Professor Jolly, Experimental Philosophy and Mechanics; Dr Roller, the Director of the Lunatic Asylum of the Grand Duchy of Baden, and several other distinguished persons, regularly attend them. Several gentlemen, of whose number I am one, came over from Mannheim by rail-road for the purpose. It is astonishing how Mr Combe has been able to make himself so much master of the German language as to be able to deliver his lectures in it. One of the professors paid him even the compliment, that he pronounced the German more distinctly than many German teachers. These lectures will convince, I hope, my countrymen, that as nature in general can be studied only by observation, so particularly also the nature of man; that we must not begin to study at a point which is quite above our capacities, but at a point which is fairly within our reach; and that the only means to ascertain the laws of our mind, such as it exists in its union with the body, is to observe the organ with which it works—the brain, and to compare it with the mental character of its owner. But our German philosophers, like the clergy of the middle ages, have hitherto been more inclined to quarrel about the nature of a thing which by their very quarrels they proved themselves not to know, than to study its nature by observation. Others set up systems of psychology, which were in fact nothing but descriptions of their individual characters, every one trying to prove to mankind that those qualities which he possessed eminently, or at least thought himself to possess, were the very essence and nature of the human mind. The result was, that there were taught as many different philosophies of mind as there were original teachers; that one system of psychology fell after another, as soon as it had lost the zest of novelty; and that the knowledge of the human mind made as little progress as the science of astronomy under the guidance of the astrologers, or the science of chemistry under the influence of the alchemists. The natural consequence of such a mistaken method was, that mental philosophy, as far as it was not founded upon observation, fell into great disrepute among the generality of men whose heads were not turned by the technicalities

of what calls itself science, although it is nothing but an unsuccessful attempt at it. So, I hope that the ancient school have themselves paved the way to Phrenology; and if they prove to have had at least this merit, we may pardon them for the rest of their doings. In Germany there is no animosity against Phrenology, such as seems to prevail among the greater part of the learned men, and men of standing in church and state in England and Scotland; but there is a total ignorance of the state which Phrenology has attained in Great Britain, France, and North America. Germany ought, therefore, to be very thankful to the generous endeavours of Mr G. Combe to bring back to them a light, which they did not know how to appreciate, although it shed its first rays among themselves, but which has been rekindled and become more and more brilliant in foreign countries, notwithstanding all the storms raised against it by bigotry, pedantry, and enthroned self-conceit. I trust he will not leave our country before he has seen Phrenology firmly established among ourselves. I am, Sir, your obedient servant, GUSTAV VON STRUVE, Advocate in the Supreme Court of the Grand Duchy of Baden.—*Mannheim, 3d June 1842.*" We have noticed at page 252 of this Number, Mr Noel's exertions in favour of Phrenology in Dresden, and hope that Germany will at last be roused to a sense of the importance of the new philosophy.

8. At *London*, the following lectures by Mr C. Donovan. (1.) An introductory lecture in April at the Western Literary Institution, Leicester Square, where Phrenology is specially studied by a class under his instruction; (2.) A lecture at the Russell Institution, Great Coram Street, in May; (3.) A course of six lectures, now being delivered, at the Clapham Literary Institution; and, (4.) A course of six at the Wandsworth Institution, also now going on.

*Phrenology in Exeter.*—The meetings of the Phrenological Society ended on 16th May; the days of meeting having been the third Monday in every month since October. I am sorry to say, that many of the members, who are not numerous, have shewed a supineness in their attendance, which does not augur well in favour of its continuation; there are not above twenty, and several of the most active either have left or are about to leave Exeter. At the first meeting in October, I proposed to admit ladies as members; this was put off, but they were admitted as visitors, and they have attended ever since; so that, though often but few members were present, there was always a good attendance of visitors of both sexes. One of the main objects of phrenologists is to extend the knowledge of the science, and it is only by bringing it forward before strangers that they can hope to do so. Last year I was instrumental in establishing a society, chiefly of young men, entitled "The Exeter Society for Advancement in Art, Science, and Literature." In connexion with it, I have opened a phrenological class; but not much has been done hitherto, on account of my having been obliged to interrupt it for some time; we are, however, going to resume it, and I may say that this society has been the means of making many acquainted with Phrenology. F. DUVAL.

*Exeter, 21st May 1842.*

*Mr Brindley's Anti-phrenological Lectures in London.*—"An extraordinary scene took place on Friday se'night (May 27) at the Adelphi Theatre, Mr Brindley the Anti-Socialist having undertaken, in a public lecture, an attempt to controvert the principles of Phrenology. The lecturer contended that the skull of the criminal Good afforded a complete refutation of the hypothesis of Mr Combe, and other professors of the science. A cast of his skull, taken by the lecturer a few minutes after the execution, in the presence of Dr Elliotson and other medical gentle-

men, was produced, and phrenologists generally were invited to take part in the discussion, Mr Brindley reserving to himself the right of reply. The house was crowded. At a few minutes after eight, Mr Brindley appeared on the stage, and stated, that having been favoured with the cards of several gentlemen who expressed a wish to take part in the discussion, he should be happy to accommodate them with seats on the platform, if they preferred it. The offer was accepted, and the champions of phrenological science were ranged in a semi-circle round the lecturer. The lecture was then proceeded with, Mr Brindley confining himself chiefly to the skull of the culprit Good. The lecturer was once or twice interrupted by persons who disapproved of what he said; and Mr Mathews, who was stated to be foreman to Mr Deville, denied that he correctly described the cast of Good's skull, undertaking to produce a cast by Dr Elliotson. He left the Theatre for that purpose, and, on his return said, 'that Mr Brindley having, Quixote-like, created a phrenology of his own, had as readily destroyed it; and that if it could be proved to him that it was on the broad principle of benefiting science, and not the paltry subterfuge of pounds, shillings, and pence, that actuated the lecturer, he, for one, should be ready to cope with him.' The feeling of the majority of the audience, evidently with the lecturer, here burst out, and a scene of terrific confusion arose, in the midst of which a gentleman, whose name was stated to be Bushea, jumped on the stage, and advanced in an excited manner towards the lecturer, striking his hands violently on the table. Much alarm was occasioned by his proceedings, and the officers of the Theatre were requested to remove him. He resisted in every possible manner, and it was only by carrying him by the arms and legs off the stage that he was eventually got rid of. Order could not be again restored, and the meeting was virtually at an end; and Mr Brindley, having stated that he should be ready to defend his views at any time against the arguments of his opponents, left the stage."—*Globe*.

We are informed by a correspondent, who was present on this occasion, that Mr Brindley insisted principally on the want of parallelism of the tables of the skull, the inequality of thickness of the cineritious substance of the brain, and the fallacy of phrenological measurements; reviving Dr Stone's objections, which, he maintained, had never been refuted; and evidently assuming that phrenologists inferred the size of the organs mainly, if not entirely, from measurements by callipers. (On the subject of Dr Stone's objections, we refer to vol. vi. of this Journal, p. 1.) Mr Brindley's lecture lasted three hours. On 2d June, at eight o'clock, he delivered a second in the same place, having previously made the following announcement in the newspapers:—"Mr Brindley undertakes to demonstrate the utter fallacy of the phrenological hypothesis, and challenges Dr Elliotson, or any Phrenologist of established reputation, to point out on the brain the organs they have mapped out on the head. Mr Donovan has undertaken to give the characters impromptu of a number of individuals of known dispositions, who will accordingly be introduced to the meeting on Thursday evening." At the door of the Theatre, however, a person employed by Mr Donovan delivered bills to the persons entering it, to the effect, that "the statement of Mr Brindley, that Mr D. had pledged himself to examine heads before the audience, at the Adelphi Theatre, on this or any other evening, was untrue." At this meeting, which was thinly attended, Mr Brindley spoke for two hours; after which, "Dr Bushea" appeared (having been recognised in the gallery, and called for by the audience), and after apologising for his conduct on the former evening, wrote out his notions of the mental qualities of seven children whose written characters had previously been handed in; but, as we are informed, only two of his sketches proved to be correct. The meet-

ing broke up after twelve o'clock. At a third, held next evening, the Theatre was crowded, and Mr Brindley declaimed for three hours and a half on the infidel tendency of Mr Combe's "Constitution of Man." No one was allowed to speak in vindication of Phrenology. At the conclusion, which was about twelve o'clock, a vote of thanks was accorded to Mr Brindley, unanimously, with the exception of one gentleman.

As the newspaper reports, so far as we have seen them, give no intimation of the nature of Mr Brindley's objections, and he himself evinces no anxiety to publish them, we must of course leave him in apparent possession of the field. Judging, however, from the objections published by him some years ago, in a letter in a newspaper, we infer that their whole force must be derived from misrepresentations which can impose only on those who are ignorant of Phrenology.

"Dr Bushea," above mentioned, is the individual of whose doings at Sheffield some account was given in our last Number, p. 186. He has now, we learn, prefixed "the Reverend" to his name!

The following is a communication from Mr Donovan:—

"Sir,—Should you take any notice of Mr Brindley's anti-phrenological campaign in London, I beg leave to inform you of the nature and extent of my interference, on the second evening of the representation of his misrepresentations at the Adelphi Theatre. The opening reference to the principles of Phrenology, made by Mr Brindley on the evening I was present, was a quotation from a small work on Phrenology, written, I believe, by Mr Carmichael of Dublin. There was no statement of the doctrines of Phrenology from Gall or Spurzheim, nor of any of the arguments or facts in support of either of the two great propositions upon which Phrenology is based. Some minor point of an anatomical nature, was, to the best of my recollection, the text from which he discoursed, and which afforded him a theme for exhuming the defunct argumentations of Dr Stone, 'et id genus.' During his hour's discourse, Mr Brindley gave frequent proofs, to phrenological perceives, that he did not know the situations assigned to the organs; and, in his attempted measurements, he exhibited equal ignorance.

"In coming forward on this occasion, I had no notion of entering into any refutation of the fallacies which he occupied an hour in uttering, whilst he kindly afforded only a quarter of an hour to the reply, further than those which my appeal to facts involved. I made the following proposal:—That I would examine ten or twenty heads, fairly and impartially chosen by and from persons unknown to me or to Mr Brindley, and that I would stake my own character morally and scientifically on the result. In reply to this offer, Mr Brindley insisted that the examination should be on that stage. This I refused to accede to, stating that I had examined heads for the Medical Society of the London University College, *not* in their Theatre, nor before an assembly, but in my own room; the papers having been afterwards read before the Society, to the complete conversion of the leader of the anti-phrenological party and many of his followers. The debate between Mr Brindley and Messrs Vernon and Logan having become rather warm, and the hour waxing late, I retired, having waited nearly an hour after my proposal. The night following, I had to deliver one of a course of lectures at Clapham, and not having been referred to in any way by Mr Brindley on the subject of my challenge, was not a little surprised to find it advertised and placarded, that I had 'pledged myself to come forward and examine heads that evening on the stage,'—not a word privately or otherwise having been said to me by any body, though I was at King William Street all day, as to the mode of selection, or any other preliminary. The only course open

to me, being engaged as before mentioned, was to contradict Mr Brindley's false statements, which I did by issuing a number of bills, one of which I enclose to you now.

"It appears that Mr Brindley did bring forward some boys *selected by himself*, where, or how, I know not, calling on me in a triumphant manner to come forward, and pluming himself on my absence, &c.

"I will admit that I was wrong in noticing Mr Brindley at all, for he ought not to have been noticed. I did not go the first night, and I would not have gone the second, but that I had heard of an opposition to him on the first night, and I wished to see how it proceeded. \* \* \* I did not attend any other meeting of Mr Brindley's; the house was packed with claqueurs and ignorant non-phrenologists.

"On the evening when Mr B. treated of the immoral and irreligious tendencies of phrenology, I caused some hundreds of the bill No. 2 to be circulated in the Theatre. This opposition has given rise to enquiry, and of course to conviction; respecting such opposition, one may say in the words of Locke, 'I am no more troubled and disturbed with all the dust that is raised against it, than I should be to see from the top of a lofty tower where I had clear air and sunshine, a company of little boys, or great boys, for 'twere all one, throwing up dust in the air which reached not me, but fell on their own eyes.' It is believed that Mr Brindley has lost money, if he were the payer, by this undertaking. I am," &c.

The "bill No. 2," circulated by Mr Donovan, is as follows:—"ANTI-NOTE.—'That the moral and religious objections against the phrenological theory are utterly futile, I have from the first been fully convinced.'—*Richard Whately, D.D., Lord Archbishop of Dublin.*"

*Milan.*—When lately at Milan, I called on Dr Castle, who is publishing a book on Phrenology in Italian. It should receive a hearty welcome, even as it is, cut and marred by the police. The first three numbers I have got, but though suited for the Italians, they contain nothing new to us. Dr Castle proposes making an abridged translation of his work for the English market, in which he promises much new matter, founded on his experience and practice in the science. He and Count Neipperg (his indefatigable partner in labour of writing and in research), seemed to me to have a quantity of new ideas in their minds, which, I confess, I was quite unable to comprehend, perhaps from the difficulty of the subject, and want of time. However, they said enough to make me curious to read the, as yet, unpublished numbers of the work, and which I hope he will publish in English shortly. Cast-taking is unknown in Italy, even in the backward state in which it is in England. What a pity a handsome subscription is not made amongst phrenologists towards a high reward for the discovery of a new way to take casts, which shall be free from *all* the inconveniences of the present. It should be such a premium as would induce men of invention and talent to try their hands at it, and I have no doubt we should not long wish for it in vain.—I shall be happy, as the proposer of such a plan, to put my name down for L.50, for I ascribe much importance to the use of casts. I can conceive no better study than to be continually taking casts of those whose characters one well knows, and comparing them with each other, and remarking in what the heads agree or differ, as well as the characters. Indeed, comparison seems to be the soul of Phrenology. While the present mode of taking casts continues, such a thing is impossible. The annoyance, time, dirt, and expense, are far too great.

WM. M'PHERSON ADAMS.

Paris, May 12, 1842.

*Account of a Phrenological Visit to the Penitentiary for young Criminals at Paris, made by M. VOISIN, in Company with a Committee of Members of the Royal Academy of Medicine, on February 17, 1839.*—In addition to M. Voisin and the committee from the Academy of Medicine, there were present MM. Boullon and Pontignac de Villars, of whom the former was governor of the prison, the latter, secretary. Four hundred young criminals were examined, one by one, by M. Voisin; who, having looked at the form of each one's head, and examined it with his hand, directed him to go to the *right* or the *left*, according as his character or natural endowments appeared to be good or bad. These he subsequently divided into four classes, putting the worst in the first, the best in the fourth, and arranging in the two intermediate series those who formed a sort of *just milieu* between the others.

Of the 400 boys originally examined, 254 were selected by M. Voisin as those whose good or evil qualities were most distinctly marked. The fourth, or best class, contained only 25, or one-tenth of the whole; while 61 were arranged in the first or worst class. Of the remaining 168, 77 were placed in the third class, 91 in the second, the bad again preponderating.

M. Boullon, the governor, then gave his evidence as to the character of the youths thus classified by M. Voisin. He stated that M. Voisin's first class included, in a very great proportion, the bad characters in the house, or those whose intellectual faculties were most limited. The second and third divisions appeared to M. Boullon not to offer any striking differences between each other; but the fourth class comprehended almost all those children who were most docile, most intelligent, and most industrious. This class included the greater number of those who were employed as monitors in the school, or as overlookers in the workshops. The testimony of M. de Villars corresponded almost completely with that of M. Boullon.

A long discussion followed the reading of the report in the Academy. The two chief objections raised by the debators were, that the testimony of the governor and secretary of the gaol was given after M. Voisin had pronounced on the characters of the boys, instead of before he had expressed his opinion; and secondly, that M. Voisin's classification implies that the intellectual and moral faculties are intimately connected, and become developed in the same proportion, while, in reality, no such absolute relation between mental and moral endowments exists.—*Bulletin de l'Académie Royale, Novembre 1841.*

*Mr Hodgson's Lectures on Education, at the Liverpool Mechanics' Institution.*—“On Saturday last, W. B. Hodgson, Esq., the able secretary of this institution, concluded a brilliant and effective course of eight lectures on the Philosophy of Education. Truly conceiving that education cannot be properly directed without a constant reference to the nature of the being to be educated, he laid the foundation in a broad and comprehensive view of the human constitution, and treated, in detail, of physical education, the education of the passions, intellectual education, education of the imaginative powers, and moral and religious education. The errors which have hitherto prevailed in the ‘conduct’ of education were pointed out, not in anything like a spirit of detraction, but only that the proper methods might be better understood and appreciated. The last two lectures were devoted to the consideration of national education, in the double sense of the ‘education of all’ and ‘education conducted by the government.’ Mr Hodgson pleaded earnestly for universal education, and triumphantly refuted the objections which continue, to the great grief of every enlightened mind, to be urged against it. As to national education, in the second sense, he ad-

mitted the difficulties in the way, but maintained the duty which the State lay under to instruct all whom she called upon to obey her laws. On the whole, Mr Hodgson has fully sustained, and, considering the greater difficulties of the subject, we should even say considerably raised, the high character which his former course on Phrenology gained for him; and we confidently trust, that his expositions of what constitutes a 'complete and generous education,' will, in due time, be productive of much good."—*Liverpool Albion*, May 2, 1842.

*Improvement of the Human Race.*—To the Editor of the Phrenological Journal.—Sir, In your number for January is a paper on "The Legal Protection of the Sentiments and Affections," which, although a lecture delivered before the Mechanics' Institute of New York, appears to be particularly addressed to the governing powers. The excellence of the paper cannot be questioned, but the success of it may be. That the legislation of the United States depends wholly on the people, no one knows better than Mr Hurlbut, and his address, therefore, appeals exclusively and emphatically to *them*, as the only source from whence the new laws for which he pleads can emanate, or by whom they can be enacted. Now, Sir, Mr Combe has proved in his "Notes on the United States of America," how little can be expected of any such enlightened legislation from the people of the States in the present average of their education, and perhaps of their phrenological development; for I have yet to learn from you that the last, under any sort of education, however general, would be capable of enabling them to appreciate measures founded on the "greatest happiness" principle. Being myself imbued with sentiments perhaps ultra-liberal, and having every reason to believe in the *science* of Phrenology, I cannot yet overcome the feeling of disappointment (now at the age of sixty) with which I have regarded the operation of that science, in destroying all the fine aspirations of my youth and manhood relative to the immediate emancipation of the human race from error and misery, by the effect of a general education of *one generation*, which I formerly sincerely believed could be effected. I now learn that a *moral* effect on the brain is very insufficient for this purpose without a *physical* change also; and how this new conformation is to be effected without some controlling power over indiscriminate propagation, I am at a loss to conjecture. Whether or not such a power as this can ever be permitted to exist, is a question not easily answered; but one thing is certain, I think, that it will never be established by the majority of the people; for a contrary opinion would involve this absurdity—that ignorance may become sensible of its own ignorance, and be willing to effect its cure by prohibiting, or abstaining from, all marriages between parties of low developments. If it be replied that the higher grades of intellect will influence the inferior by the use of their superior reasoning powers, this must be under the supposition, that the inferior possess sufficient of these powers to be thus acted on.

As for the efficacy of education alone, in producing through successive generations a sufficient alteration in the phrenological development of the brain in the great majority of the race, I cannot but consider this event as requiring a period not less than any of those recorded in geology.

The same reasoning will suggest thoughts as to the fitness of a representative government, for even a people of the highest known race as they at present exist.

These difficulties arose in my mind since Phrenology entered it, and most happy should I be to find that they can be explained satisfactorily by a science which I sincerely hope will shew us the straight road to human happiness.

I beg it to be distinctly understood that I wish to throw no doubts on

the truth of the science. My only object is to elicit its practical application.

H. A. M.

Bristol, 25th April 1842.

*Statistical Enquiry.*—Las Cases, in his Journal (part 6, page 88), says, that he "once knew a man, who, being much engaged in arithmetical calculations, confessed that he could not enter a drawing-room without being led irresistibly to count the people who were in it; and that, when he sat down to table, he could not avoid summing up the number of plate, glass, &c." Considering the pursuits of the person referred to, the habit was doubtlessly occasioned by the undue excitement of the organ of Number, which sought for employment when any external incitement was presented. But I am acquainted with a case wherein the organ of Calculation is very deficient; yet the person referred to is much addicted to statistical enquiries, more especially to those which possess a political or moral bearing; and these are the only subjects upon which his small arithmetical power is at all overcome. He rarely attends a public meeting without making a rough estimate of the attendance; and at the chapel which he frequents, he is accustomed to count the congregation, and he has kept a mental record of the average attendance for the last five years. His development presents a very large endowment of the organs of Order and Comparison; Causality is large; and the Sentiments are well developed, as are most of the Perceptives. In this case I am disposed to refer the natural disposition to the influence of large Causality upon large Sentiments, which will impart a bias to the investigation of questions connected with moral progress. Individuality will create a love of facts, and Comparison a tendency to collect illustrative particulars; whilst Order produces a love of systematic arrangement, and the active temperament superadds organic activity. The result of the whole combination is, that the inherent reluctance of Number is overcome; and it is excited into some degree of action, although still far below what would be accomplished were it largely developed.

E. J. HYTCH.

*Satanic Agency.*—In a sermon preached at St Jude's Church, Liverpool, on the evening of Sunday, April 10, 1842, and published in the "Penny Pulpit," under the title of "Satanic Agency and Mesmerism," the Rev. Hugh M'Neile grants more power to the Mesmerisers than they are willing, it may be presumed, to accept the credit of, and supposes them to have a co-operator not fit to name to ears polite. On the subject of insanity he says, after quoting from Mark vi. 2. the case of the man with an *unclean spirit*—"Here was a poor creature whom we should now call a maniac, and whom we would now secure and take into a lunatic asylum, and, by means of a strait waistcoat, prevent him injuring his own body. Our philosophy goes no farther than this. Our medical practitioners would say that there was some disorganization of the poor creature's brain, and their philosophy goes no farther than organized or disorganized matter. But if Jesus met such a man—if he who can see into the spiritual world entered one of our lunatic asylums, he would see what our doctors cannot see, that the devil is there. *The devil has possession of many in the very same manner as he had before.*" Of the truth of the last sentence few can doubt.

C. DONOVAN.

*Head of the Venus de Medicis.*—"We only saw one female slave of great beauty, who, though very young, was already a mother, and had her infant in her arms. She was described to us as an Abyssinian, but had much more of



the light copper-colouring of the far East. Her hair was smooth and black, her features small and exquisitely proportioned, and the shape of her head faultless; so that if the phrenological criticism on the Venus de Medicis be correct, that a woman with a head so formed would be deficient in understanding, this beautiful little Abyssinian must have been a perfect idiot."—*The Hon. Mrs G. L. Dawson Damer's Diary of a Tour to Greece, Turkey, Egypt, and the Holy Land*, vol. i. p. 121.—The preceding extract has been sent us by a correspondent, "principally to elicit a note upon it," respecting the head of the Venus de Medicis. The only remark that seems necessary is, that phrenological criticism has never related to the "faultless shape," but only to the small size, of the head of the Venus.

*Dr Spurzheim.*—Extract from the article SPURZHEIM in the *Penny Cyclopaedia*.—"In the articles GALL and PHRENOLOGY, we have given a general account of the differences between the systems of Spurzheim and his preceptor. The scientific reputation of the former must rest chiefly on his having proved the fibrous structure of the brain, and many other very important facts in its anatomy, which, though published in his name jointly with that of Gall, were certainly due to the researches of Spurzheim alone. These, indeed, have as yet no certain application in Phrenology; yet Spurzheim must be regarded as having exercised an important influence on the progress of that science. He claims the merit of having discovered eight new cerebral organs; of analysing and classifying the mental powers; of pointing out the moral and religious relations of Phrenology, and the relations of natural language or bodily actions to it, and of having made many improvements in the mode of investigating the facts bearing upon it. Admitting these claims, however, to their fullest extent, the scientific merit of Spurzheim (whether Phrenology be true or not) must stand far below that of Gall. The great influence which he has had in giving the predominant character to the Phrenology of the present day must be ascribed entirely to his power of rendering it a subject of popular study. For this purpose he was admirably adapted. He was an eloquent lecturer, and a most agreeable companion; his style both of speaking and of writing was fluent, bold, positive, and unhesitating; his illustrations were always pointed and amusing; his arguments, though often quite illogical, were very easy of apprehension; his conclusions general and indefinite; and he always treated his subject with an enthusiasm which none could feel but one convinced of the truth of his cause, and which was enough in itself to carry conviction to the minds of all who were not well-disciplined in the fallacies of science. That which Gall discovered and invented, but could scarcely have taught, was by Spurzheim made to seem intelligible to the most ordinary understanding; and to him, therefore, must be attributed the reputation of having made Phrenology one of the most popular studies of the present day." [We are led, by the reports of persons who attended the lectures of Dr Gall, to believe that his power of teaching is here underrated.]

*Peruvian Skulls at the Bay of Santa*, 8° 52' S.—"There is here an ancient burying-place of the Indians, which has been pretty generally turned up by visitors in search of huaqueros, or earthen vessels, found in the graves. The whole surface is strewed with skulls and bones bleaching in the sun, which receive many a kick by the idle passers-by. The back part of these skulls is almost vertical, and rises quite abruptly from the great hole at the base. The left side is generally much more prominent than the right. The forehead is narrow and retreating; and the line of the face is quite as perpendicular as that of the European."—*Three Years in the Pacific*, by an Officer in the U. S. Navy, vol. ii. p. 307.

*Influence of Bodily Health on the Mind.*—Lord Clarendon, in his *Essay of Sickness*, says,—“The greatest benefit of health is, that whilst it lasts the mind enjoys its full vigour; whereas sickness, by the distemper of the body, discomposes the mind as much, and deprives its faculties of all their lustre.”—(*Miscellaneous Works*, 2d edit. p. 146.)

In No. LXX. p. 81, we commented with some severity on a case published in the *Phrenological Almanac*, under the title—“Death from Excessive Exercise of Imitation;” remarking, however, that possibly that censurable title had been prefixed by the editor of the *Almanac*, and not by Mr Donovan, who communicated it in a private letter. Soon afterwards, we were authorized by Mr D. to confirm this conjecture, and, in justice to him, are happy to give publicity to the fact.

*Books Received.*—*Medico-Chirurgical Review* for April.—*British and Foreign Medical Review* for April.—Discourse introductory to *Lectures on Institutes of Medicine, &c.*, in the University of New York. By Martyn Paine, M.D.—*A Few Words to Tradesmen and to the Public on the Desirableness and Practicability of abridging the Number of the Hours of Business.* By A. J. K., Pp. 24. London: J. F. Shaw, 1842.—*A Review of Berkeley's Theory of Vision; designed to shew the Unsoundness of that celebrated Speculation.* By Samuel Bailey. London: J. Ridgway. 8vo.—*The United States Magazine*, Nos. XLI. and XLII.

*Newspapers Received.*—*Midland Counties Herald*, March 31.—*Cheltenham Looker-on*, April 2, 9, 16; May 7, 14.—*Cheltenham Free Press*, April 2, 9, 16, 23, 30; May 7.—*Bristol Mercury*, April 16.—*Cheltenham Examiner*, April 6.—*New York Watchman*, March 26.—*Liverpool Albion*, May 2.—*Liverpool Mercury*, May 6.—*Manchester Guardian*, May 14.—*Medical Times*, Part for May, and Number for June 4.—*Morning Chronicle*, May 28.—*Great Northern Advertiser*, June 9.—*The World*, June 4.

*To Correspondents.*—Mr Hytche's paper on the Temperaments, and that of Mr W. R. Lowe on the murderer John Williams, will appear in our next; also the short communications of Messrs Levison and Arthur Trevelyan.

*To Subscribers.*—Irregular delivery of the *Journal* in the country is sometimes complained of; but, as each Number is uniformly published in time for the monthly parcels from Edinburgh and London, the delay seems to be attributable to the country booksellers.

Communications for the Editor (prepaid) may be addressed to Mr Robert Cox, 25 Rutland Street, Edinburgh. Books or parcels, too heavy for the post, may be left (free of expense) with the London publishers, Messrs Simpkin, Marshall, & Co., Stationers' Hall Court.—Articles intended for the next following Number must always be with the Editor six weeks before the day of publication. Communications for the section of “*INTELLIGENCE*,” and also advertisements, should be in hand at least a fortnight before the same day. Charges for advertising:—eight lines, 6s.; twelve lines, 7s. 6d.; every additional line, 6d.; half a page, 14s.; a whole page, 25s. Advertisements may be sent to the publishers in Edinburgh or London.

EDINBURGH, 1st July 1842.

THE  
PHRENOLOGICAL JOURNAL.

No. LXXIII.

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NEW SERIES.—No. XX.

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**I. MISCELLANEOUS PAPERS.**

- I. *Report of the Proceedings of the Phrenological Association, at its Fifth Annual Session, at London, in June 1842.*

THE Association met in the Hall of the Society of Arts, John Street, Adelphi, on Monday 20th June, and the five following days.

At the first meeting, held at half-past one o'clock,—Dr Elliotson in the Chair,—the following Report of the Committee was read by Mr Richard Cull, one of the Honorary Secretaries:—

“ The fifth session of the Phrenological Association begins to-day.

“ Your Committee congratulate you on the eminent success of the fourth session, held in this room in June last year, and they anticipate an increasing success, as the importance of Phrenology in its several applications becomes more extensively known.

“ Towards the close of the last session you elected a Committee of 24 gentlemen, with power to add to their number, viz.:—

“ H. G. Atkinson, Esq., F.G.S.; Dr Barlow; Thomas H. Bastard, Esq.; F. B. Beamish, Esq., M.P.; Richard Beamish, Esq., F.R.S.; Dr J. P. Browne; H. B. Churchill, Esq.; George Combe, Esq.; Dr Conolly; Dr A. Cox; Richard Cull, Esq.; James Deville, Esq.; Dr Elliotson, F.R.S.; Professor Evan-son; John Isaac Hawkins, Esq.; Wm. Hering, Esq.; Sir Geo. M'Kenzie, Bart., F.R.S.; Dr Moore; M. B. Sampson, Esq.; James Simpson, Esq.; J. Soper Streeter, Esq.; E. S. Symes, Esq.; W. C. Trevelyan, Esq., F.R.S.; Erasmus Wil-son, Esq.

“ Your Committee appointed Mr Sampson Hon. Sec., and

printed and circulated the Report of the proceedings of the fourth session.

“Your Committee simultaneously communicated with members of the Association resident in Edinburgh, Dublin, Manchester, and Bath, on the expediency of holding the present session in one of those towns; but the result was, that your Committee judged it to be more desirable to hold it in London.

“Your Committee added the following gentlemen to their number:—“Dr W. A. F. Browne; Dr A. Combe; R. Cox, Esq.; Frederick Dover, Esq.; Dr Engledue; Dr Forbes, F.R.S., F.G.S.; J. W. Gardiner, Esq.; Robt. Maugham, Esq.; Professor Rigoni (of Pavia); Samuel Solly, Esq., F.R.S.; Charles A. Tulk, Esq., F.R.S.; Thomas Uwins, Esq., R.A. And your Committee appointed Mr Cull Hon. Sec. with Mr Sampson.

“Unfortunately, the British Association for the Advancement of Science fixed their session to be held at the same time as ours. Your Committee, aware of the inconvenience which this circumstance would occasion to gentlemen who are members of both, considered the propriety of changing the time of holding the session; but they judged it would more conduce to the general convenience, not to disturb those arrangements which had been notified to the public through the *Phrenological Journal*.

“In consequence of the appointment of Mr Sampson on a mission to the United States of America, he was compelled to resign his Secretaryship, when Dr Moore kindly undertook to perform the duties of the office.

“At the business meeting of the Association on Friday at one o'clock, the financial statement of the Committee will be submitted to the members.

“The functions of your Committee will end with the session, when you will be called upon to elect a new Committee.

“Your Committee have much pleasure in announcing that Mr Deville has kindly offered to the Association the loan of casts from his collection, to illustrate any paper for which the author may desire it; and that Mr Deville will open his museum to the members from 10 to 5 on the mornings of those days when the meetings take place in the evenings. Your Committee remark that these offers are a repetition of last year's kindness.

“The diagrams around us are kindly lent to the Association by Mr Cull, which your Committee remark is also a repetition of last year's kindness.

“Your Committee have next the painful duty of recording the decease of three gentlemen connected with the science,

since last we met, one of whom was then a member of the committee: these are, Lord Douglas Gordon Hallyburton, who was long known as an experienced and zealous phrenologist; Henry Clarke, M.R.C.S., also a member of the Association, a well informed phrenologist, and of whom a worthy notice has appeared in the *Phrenological Journal*; and, lastly, William Scott, who, although not a member of the Association, yet has left a name so intimately connected with the science, and was its advocate too at a time when an avowal of conviction of its truth so often brought obloquy, that your Committee feel gratitude for his exertions, and justice to his memory demands this notice.

“In conclusion, to guard against the possibility of misconception, your Committee, following the example of the Royal Society, think it necessary to state that the Association, as a scientific body, is not responsible for the opinion of any of its members.

“Your Committee state this in their anxious endeavour to preserve the utmost freedom of thought and enquiry for each member, while securing also unanimity of feeling, and singleness of exertion, both in advancing and in diffusing the knowledge of Phrenology, to aid in the great work of improving the physical, intellectual, and moral condition of man.”

Dr W. C. ENGLEDDUE of Portsmouth then delivered an Introductory Address. He commenced by observing, that the doctrines he was about to advance must be received as the opinions, not of the Association as a body, but only of a section of its members. Uniformity of thought was certainly a desirable object, but could not be otherwise obtained than by the establishment of true principles. Influenced by this object, he would insist on the future exposition of our principles being preceded by the inculcation of material doctrines,—not with any sectarianising spirit, but with the hope of seeing all influenced by that great power—Truth. After alluding to the characteristic tendency of the present generation to form societies for the promotion of scientific research, and speaking of the benefits which have resulted from the labours of such bodies, Dr Engledue proceeded to express his regret that the study of human nature had not been included among the objects of the British Association for the Advancement of Science—that Man, the most intricate piece of organism—the most astounding specimen of nature’s efforts—the very topmost link in that chain of life spread daily before us—the vitalised lump of clay wearing the human form—claims not a moment’s consideration. We must (continued Dr E.)

work out this problem ; and in our researches we are not to discourse concerning essences, spirits, or the immaterial mind, but concerning one of the innumerable modifications of matter—we have to investigate one portion of man's organism (brain), and we have to determine its peculiar functions. Having taken this preliminary step—understanding what man really is—we have next to apply this knowledge ; and by this means great changes will be effected. Nevertheless, we must perform this duty apart from every other consideration, apart from received opinions and doctrines, and unmoved by the weight and number of antique theories.

The accumulation of our facts, our observations, and our experiments, would be perfectly useless if allowed to continue a chaotic mass, without arrangement, classification, and generalization. Facts form the basement-structure of our system of philosophy. But the period is come when we must cease speaking of our facts only—the constant inculcation of them was necessary during the first promulgation of our views—it is now our duty to apply them, to build up a system, and then make it bear on specific points. The value of the marble is not known, and its beauty is not seen, while it lies concealed in the quarry, untouched by the chisel of the sculptor ; so, in like manner, the applicability, the great power and tendency of our principles and conclusions, are either unseen, or their vast importance unrecognised, if allowed to remain in their present position, and not made to exert their influence on questions bearing most powerfully on man's progression. In pursuing this course, we must expect difficulties ; but we must remember, that in the majority of instances we have to deal with untrained intellect, and consequently with the slaves of prejudice—we have to fight with those who are still influenced by the impressions communicated during infancy. Some from sloth, and others from a deficiency of moral courage, are deterred from examining the views and doctrines they embrace, and thus prolong their infancy to the tomb. Can we wonder at the opposition offered by such characters ? Can we be surprised if they denounce physiological investigations as evil and unwise speculations ? Why are the conclusions of inductive research evil and unwise ? Because such conclusions overthrow preconceived fancies and opinions, and bid the offspring of the imagination give way to a candid and scientific appeal to man's reasoning faculties. Since we address ourselves to the intellect, we ought not to consider the prejudices of the multitude. We have all sinned in this particular ; we have all been too anxious to make our views dovetail with the views

and opinions now current in society. No Cerebral Physiologist should do this. By this title, we mean the individual who is conversant with the cerebral organism of man and the lower animals—we mean the philosopher, and not the empiric—the physiological investigator, who, after deducing certain principles for his guidance, boldly follows them out, and fears not the result, however it may interfere with received opinions and established dogmas.

We are perfectly aware that the views which such considerations open up are new and startling,—but they are true. The promulgation of these views may produce inconvenience to some, and uneasiness to others ; but no considerations of this kind can offer any good reason for their suppression. Are we to sacrifice what we conceive to be truth, at the shrine of expediency? Is ultimate good to be lost sight of? Are we to be the butterflies of a day, and unalloyed selfishness our ruling passion? Are we to employ ourselves in pandering to the tastes, fancies, and prejudices of our own generation? Are antique theories and visionary speculations of more importance than laws deduced from a careful consideration of man's nature?

We should cease our endeavours to reconcile our views with any particular kind of doctrine, because it is dishonest, and boldly assert what we consider truth, regardless of the effect. We dislike all attempts at mutilation. Let Truth be the idol of our reverence. No real good has ever been effected by stifling truth, but immeasurable mischief has always resulted from the promulgation of error. It is truth which makes free—and the continued promulgation of truth is the only way to ensure perfect freedom.

(After adverting to the vast changes which are now in progress in the state of society, and the still more astonishing improvements which may be anticipated from the prosecution of the study of human nature, Dr Engledue proceeded)—

Exactly twelve months have elapsed since we were assembled in this room for the purpose of promulgating views considered to be of essential importance to the well-being of our species. How have we spent the intervening period? What means have we taken to insure their reception? What steps shall we take to inculcate the necessity of educating the rising generation in our system of philosophy? What is the cause of so much doubt concerning a question so important, so self-evident? What prevents its reception?

It has appeared to us, that the very first axiom of our science is erroneous. "The brain is the organ of the mind."

Mr Combe states—"We do not in this life know *mind* as one entity and *body* as another, but we are acquainted only

with the compound existence of *mind* and *body*, which act constantly together, and are so intimately connected, that every state of the *mind* involves a corresponding state of certain *corporeal organs*, and every state of *these organs* involves a certain condition of the *mind*."

A similar doctrine we shall find inculcated by almost all writers on Cerebral Physiology.

This is mere assumption. We boast that our science is purely inductive, and yet in the enumeration of our axioms we assume a position all our facts tend to disprove. To evade the charge of materialism, we content ourselves with stating that the immaterial makes use of the material to shew forth its powers. What is the result of this? We have the man of theory and believer in spiritualism, quarrelling with the man of fact and supporter of material doctrines. We have two parties: the one asserting that man possesses a spirit superadded to but not inherent in brain—added to it, yet having no connection with it—producing material changes, yet immaterial—destitute of any of the known properties of matter—in fact, an *immaterial something*, which in one word means *nothing*, producing all the cerebral functions of man, yet not localized, not susceptible of proof; the other party contending that the belief in spiritualism fetters and ties down physiological investigation—that man's intellect is prostrated by the domination of metaphysical speculation—that we have no evidence of the existence of an essence, and that organized matter is all that is requisite to produce the multitudinous manifestations of human and brute cerebration.

We rank ourselves with the second party, and conceive we must cease speaking of "the mind," and discontinue enlisting in our investigations a spiritual essence, the existence of which cannot be proved, but which tends to mystify and perplex a question sufficiently clear, if we confine ourselves to the consideration of organized matter—its forms—its changes—and its aberrations from normal structure.

Almost all physiologists commence their investigations with an unfavourable bias. How is this? Because they first adopt a theory, and then commence their investigations; instead of first taking a wide and extended view of human and comparative physiology, apart from preconceived opinions: because in their infancy they were taught that man's position depended on the possession of some essence; and in their manhood, that intellect, which should investigate the grounds for such a belief, is cabin'd, cribb'ed, confin'd, by the apparent necessity for such a speculation. Is it necessary to prove this? Consult physiological writers, and we find that they are perfectly sa-



tified that the seat of mental operation is the brain, and no other organ; yet they contend that nothing more has been proved than this—that the brain, by its peculiar organism, is the instrument by which the mind acts. They introduce us to a phantom—they call forth a spirit, and, without the shadow of a proof, state, it guards, governs, and directs material movements.

We contend that mind has no existence—that we have to consider matter only.

What is organized matter? Merely a collection of atoms, possessing certain properties and assuming different and determinate forms. What is brain? Merely one kind of organized matter. What do we mean by cerebation? The function of the brain—one of the manifestations of animal life, resulting from a peculiar combination of matter. The varied changes of form which this matter assumes give rise to the numerous manifestations of cerebation in the different tribes of beings, and the varied changes of cerebation in the same being originate in molecular alterations, merely other expressions of a new condition.

Cerebation, then, expresses the manifestation of a series of actions resulting from the properties possessed by a particular portion of organism (brain) when acted upon by appropriate powers. In the same way as organism generally has the power of manifesting, when the necessary stimuli are applied, the phenomena which we designate by the term life—so, one individual portion (brain) having peculiar and distinct properties, manifests, on the application of its appropriate stimuli, another species of action, which we propose to call cerebation. If the sum of all the bodily functions—life, be not an entity, how can the product of the action of one portion of the body (brain) be an entity? *Feeling and intelligence are but fractional portions of life.*

The “why or how” such a form of matter is capable of manifesting such peculiar function we cannot explain: it is sufficient for our purpose to decide that it does so—we may never go further. Does any one doubt the power of matter to do this? To such a one we would say, Who dares assign limits to the inherent powers of matter? Let us first find out all that matter *can do*, before we dogmatize and assert what it *cannot do*.

No action can go on in an organ, that is to say, no manifestation of the function of an organ can go on, without a change in the organic molecules composing it. This position was beautifully verified in the case related by Mr Combe, where the skull-cap having been removed by an accident, and the

brain exposed, he was enabled, by conversation, to excite particular faculties, and he noticed that the manifestation was always accompanied by a peculiar movement in the portion of brain forming the cerebral organ. We are at present quite incapable of ascertaining by what means impressions made on the organs of the senses are conveyed to the brain, or how the various stimuli emanating from the brain are conveyed to the several organs. This is most probably, by a change in the molecular arrangement, as rapid as galvanic action, and perhaps more so. However, we know as little about this as we do of the nature of light, galvanism, or electricity.

In an organ whose function is to secrete a fluid, we are perfectly aware that the fluid may be vitiated and altered by a very slight change in the ultimate structure, and at first the change is not appreciable by our senses. If abnormal function continue, it is the result of absolute organic disease; that is to say, there is an alteration in the arrangement of particles quite incompatible with healthy action. In like manner, an alteration of cerebral structure is always the cause of abnormal cerebration. We see no better reason for supposing that the manifestation of cerebration depends on the excitation of cerebral matter by "an essence"—"a principle"—by "the mind"—than we do that the bile and the saliva are secreted by their respective glands, through the instrumentality of the same or some other essence. We do not speak of liver principle or salivary principle. We see a certain arrangement of particles in the form of an organ called liver, and a certain kind of blood sent to it; the result is, the secretion of a particular fluid, which we call bile; further than this we cannot go: no other organ is so organized, no other organ produces a similar secretion.

We see certain articles of food conveyed to the stomach excite it to the performance of its function—Digestion. The external senses receive impressions and convey them to the brain, and excite it to the performance of its function—Cerebration. As the perfect performance of digestion depends on the healthy state of the organ—Stomach; so the perfect performance of cerebration depends on the healthy condition of its organ—Brain.

It may be said, these views partake of the grossness of materialism—I have yet to learn there is grossness in truth; that they tend to shock harmless prejudices,—I have yet to learn a prejudice can be harmless; that they will produce a revolution in prevailing modes of thought, and overthrow received doctrines and acknowledged principles. Be it so. If principles, doctrines, and orthodox formulæ for thought, are erroneous, and render men purblind, sweep them away. Fear

not truth—disdain not reason—follow not authority—let opinions be maintained by the firmness and solidity of their bases.

But some one remarks, This is not the doctrine of Gall. Where are there ten Cerebral Physiologists who have studied his writings? It is a crying shame that we are not more intimately acquainted with him—more influenced by his boldness—more anxious to profit by his researches—more ready to adopt the same truth-loving course of inquiry. But this is Gall's doctrine. How miserably have we fallen off and neglected his views! He says, "Your understanding, your volition, your free-will, your affection, your judgment, instinct, &c., will be no longer personified beings—they will be cerebral functions!" Is this not an intimation of the very doctrine we have inculcated? But suppose we had not been supported by Gall—how senseless the objection! The science he left in its infancy has been cradled and nursed, but we find it still comparatively in its infancy. Are his writings to be always referred to for the truth of views deduced from the position of man generations after his removal? Such a notion is untenable—it strikes at the root of all progression, and if applied to the discoveries and advancement of any other science, to the labours of Davy and Dalton, of Newton or Herschel, would be considered unphilosophical in the extreme.

Again: we would ask those who are still doubtful, Whether by means of intellect they gain a knowledge of the existence of anything 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 theory? Why, in jumping from the sagacious monkey to man, are we to have recourse to the stimulus of an essence for explaining the superior cerebation he manifests? Why not give a portion of this or some similar essence to the monkey, because his cerebation is superior to the sheep's or goat's? 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 be ridiculous—if no addition be requisite to account for the improved cerebation of infe-

rior beings—why, without the slightest evidence, are we to suppose that a higher order of cerebation in man cannot be manifested without such addition ?

It is this conjectural doctrine—this belief in the individual and indivisible 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 organized beings. From the lowest and simplest of organized beings, to the highest and most complicated, there is nothing more than a gradual addition of parts, accompanied by concentration.

Can any other facts be advanced to prove that cerebation 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 the organ has some 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 referrible to some portion of their structure, it necessarily follows that cerebation must be considered an attribute of a part of the same structure ; and since the phenomena of cerebation have never been seen, except in connexion with a 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 the want of power 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, notwithstanding 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 who 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.

However, to discard doubtful points: as we proceed to investigate higher tribes, we find nervous matter assuming regular and determinate forms. We perceive ganglionic centres arranged exactly where they are required; and in the centres of these ganglia we find particles of grey matter, which we shall presently see is considered to be the source of power in the higher order of brains. If great locomotive powers are necessary, ganglia are placed in the neighbourhood of the organs destined to serve this purpose. If powerful digestive organs are required, nervous energy is supplied by an assemblage of ganglia round the digestive apparatus. In some a considerable portion of nervous matter is above the œsophagus, and may be considered analogous to the brain of higher animals. In this way we may investigate, till we arrive at the Vertebrate classes, where we find cerebral lobes and a cerebellum. Now, in proportion as we ascend in the scale, we observe increased development of these portions, and a greater amount of intelligence; in fact, more perfect cerebation. The surface of the hemispheres becomes convoluted, and the arrangement of the white portions increases in complexity. In the brain of the fish there is a want of that concentration so characteristic of the nervous structure of the higher orders. Every nerve terminates in a distinct and appropriate ganglion, and hence the peculiar appearance.

In reptiles we observe a considerable development in the cerebral hemispheres, and a proportional diminution of those portions connected with the sensory nerves.

In birds the brain and spinal cord are developed after one uniform type; and here we have the human brain in miniature: of course, cerebation is found to bear a relation to this development. In fishes the several portions of nervous matter were placed one after the other; but here they are placed one over the other, forming one mass, the cerebral hemispheres covering all these portions supplying the organs of the senses.

No doubt this is for the purpose of attaining more complete consentaneousness of action. The hemispheres have not yet assumed the convoluted appearance, but in the interior they present collections of cineritious matter, through which the fibres of the spinal cord pass.

In *Mammalia*, the most perfect specimen of which class is Man, we find the hemispheres assuming a convoluted appearance, and the number and depth of these convolutions increasing as we ascend from the lowest to the highest. They are, comparatively speaking, absent in the rat, mouse, and rabbit; more distinct in the whale and dolphin; still more in the camel, stag, and sheep; and very strongly marked in the tiger, dog, cat, and monkey tribes. Besides this peculiarity, the distribution of the fibres of the hemispheres becomes more and more complicated, for, in addition to the ascending or sensory fibres, and the descending or motory fibres, there are those forming the commissures connecting the two hemispheres; and to add to the complexity, there are those which bring the different parts of the same hemisphere into connexion with one another.

What, then, do we perceive by this very superficial survey of the nervous system? What conclusion is forced upon us? This:—Commence where we will, even at the very zero of animal existence, and ascend to man, there is a gradual increase of size, greater concentration and complexity, and, *pari passu*, a higher order of cerebration. Is not the conclusion logically deduced from the premises? Have we not now obtained possession of a key which will unfold to us new views—open up new thoughts—and solve questions, the want of power to elucidate which has rendered man so long a puzzle to himself?

We investigate the perfect brain of man, and we become acquainted with a most beautiful and complex structure, performing a certain function. Comparative physiological research furnishes us with facts proving the same position. But comparative physiology furnishes us with other facts. We can now prove that the beautiful simplicity and invariability of the laws governing inorganic matter is common to the laws regulating organized matter. The perfect man does not reach perfection by the gradual increase of a perfect form from the commencement; on the contrary, it is capable of demonstration, that the development of his several organs follows certain and invariable laws, and that these organs temporarily assume many forms, which the organs of the lower orders of beings permanently retain. The brain in its development is not an exception to this law. The brain of the most pro-

found philosopher—the brains of Bacon and Newton—of Shakespeare and Byron, during their formation, assumed for a short time the peculiar form of the same organ in inferior beings. Is this a humiliating reflection? By no means. What is the practical application? If we see that the brain of the human being passes during its gradual development through so many inferior types, it is possible there may be a stoppage of development of some particular portion. Such we really find to be the case. Human beings are sometimes born without a brain—in other cases the hemispheres are wanting, and the mass presents the appearance we see in fishes—in others, the posterior part of the brain is developed, the anterior and superior portions remaining very small. Thus we learn the cause of many cases of idiocy; and these views, when fully investigated, may throw a flood of light on the laws regulating the minor modifications of cerebral matter. In some cases of malformed brain, instincts present themselves which are never manifested when there is a proper balance existing between the several regions. This was seen lately in a most remarkable way at Paris.

A peep into Nature's laboratory is an excellent cure for chimerical notions; and one glance at her secret workings will do more to annihilate the fancies and speculations of spiritual philosophers, than the daily repetition of wordy and theoretical disputations.

But our investigations must not rest here. Having examined the nervous organism in the mass, we naturally ask, What is its ultimate structure? This question opens a wide field for research, and a rich harvest remains to be gathered in. When we speak of a nervous system, many other considerations require attention besides the mere external form and size. It would be impossible, *à priori*, to imagine the same formation to extend throughout. A very superficial examination reveals to us two structures. But the application of great ingenuity, and the aid of powerful microscopes, are required to inform us of the ultimate structure of these two tissues; and from this it follows that the diseases—the organic changes—may not be visible without similar assistance. The white matter is composed of millions of tubes—the grey matter formed by innumerable nervous granules—each tube of a certain diameter, and performing a separate and distinct duty—and each granule connected to its neighbour by minute fibres, the two conjoined forming a laboratory for the elimination of nervous power—for the appreciation of various stimuli—and for the secretion of thought.

When we have ascertained the minute structure in a gene-

way, our labour is not finished—we have still to obtain a correct knowledge of the ultimate structure of *individual portions*.

Thus, nerves proceed from the organs of the senses to different portions of the cerebrum. Can the ultimate structure of all these portions be the same? It would be folly, and contrary to all analogy, to suppose that portions of cerebral matter of the same structure take cognisance of volatile particles, and tremors of the air—perceive the picture painted on the retina, and impressions produced by acids or sugar applied to the tongue. What difference has been detected in the ultimate structure of the convolutions forming the organs of Destructiveness and Benevolence, Self-Esteem and Veneration, Firmness and Philoprogenitiveness? Because two portions of brain appear to possess the same structure, are we justified in assuming that they really do? Motiferous and sensiferous nerves are not to be detected by any external mark, but the microscope has lately removed the apparent anomaly. The ordinary excitation of the nerves of smell depends on the impression of odorous particles on the minute branches of the olfactory nerve. The agreeable or disagreeable smell will depend on the character of the external stimulant; but the reason why the same stimulant should be agreeable to one and disagreeable to another, must arise from the peculiar structure of the cerebral organ with which the nerve is in relationship. A difference in the mere peripheral expansion of the olfactory nerve will never account for the peculiarity. Again: why does the same sound affect two persons so differently? To one person the noise produced by sharpening a saw is extreme torture—to another, not at all disagreeable. The sonorous vibrations must come to the ear with the same intensity; and why not the same result? We must seek for the cause of this difference, not in the structure of the external apparatus—not solely in the structure of the auditory nerves, but in the peculiar molecular organism of the cerebral organs. We recognise this mode of reasoning, when we say some persons perceive particular colours, and that others do not. We do not account for this difference by examining the eye for proof of a different structure, but appeal to cerebral physiology, and obtain the knowledge that there is a portion of brain for recognising the varied shades and combinations of colours.

The slightest alteration invariably produces a different action. A difference in the direction of the minute tubes, in the thickness of their walls, in their contents, the slightest increase or diminution of pressure, a new arrangement of the



grey globules, an alteration in their size and shape—all these changes cannot be detected with the unassisted eye, yet they may give rise to important changes of function.

The improvements which will take place in the treatment of Insanity will emanate from our improved physiological knowledge of ultimate structure. The microscope must be appealed to. Insanity is abnormal cerebration, unhealthy action of a portion of matter. We hear it constantly asserted that the brains of individuals who have been insane for years have been examined, and no trace of diseased structure discovered. But how have these examinations been conducted? Still by slicing piece after piece, by tearing and pulling. The cause is not to be sought for, then, in the general appearance presented by the *brain*; but the healthy ultimate structure of each individual portion being ascertained, the cause of the peculiar form of insanity must be sought for in the aberration from the normal standard of a particular portion or portions of brain. Till this is done, we must remain in the dark; and, we would contend, the treatment of many of these cases must be empirical.

Intimately connected with this portion of the subject is the consideration of the form, size, and position of the convolutions. We are too much engaged in attending to the external form of the cranium, and not to the convolutions. Every observer must have noticed the difference in the shape and course of the convolutions in the two hemispheres. Difficulties should be always met fairly. This is a point requiring investigation. We require drawings of the surface of a great number of brains; we should then be enabled to ascertain whether the irregularity was always confined to the same convolutions, and to the same side of the brain. Such considerations suggest the propriety of adopting some plan for the division of labour. In all other sciences this course is followed. Our science might be divided into several compartments, and committees appointed for the investigation of particular questions. Stated periods for the reception of reports might be fixed, and inasmuch as they would embrace all that is known at the time, their value would be increased by their publication and circulation amongst our members; thus diffusing important information, and exciting many to original investigations.

With regard to the development of particular portions of brain, and their respective functions, more particularly with our new assistant, Animal Magnetism, great victories might be gained. To accomplish this, certain divisions must be fixed,

and individuals appointed to investigate and report on them alone.

There is another subject which appears to me to be forced on our attention: it is the present state of our bust. This has been referred to in a pamphlet published by my friend, Mr Prideaux. Every portion is included by lines, with scarcely any attention to the natural shape of the organs. If the plan had been pursued of marking the centres of development only, as was done by Gall, instead of marking by lines the presumed outline, which is only to be done in very well developed cases, and should only be figured on the bust when many cases prove the correctness of the conclusion, we should find a very large portion of the surface unappropriated. This is a subject requiring serious consideration. By the course here alluded to, the stimulus to original investigation is destroyed, by an external appearance of completion and perfection.

I have now to introduce to your notice a subject of surpassing interest—*Animal Magnetism*. We all remember the ridicule thrown on our own science a few years ago, and we are all perfectly aware of the absurd notions which are prevalent regarding this interesting subject. It is not my object to enter into any lengthened detail of the extraordinary phenomena manifested during magnetic sleep, except in as far as they bear on Cerebral Physiology.

The conduct of the medical profession has appeared to me *most disgraceful, most derogatory*. They have refused to investigate; they have countenanced the attack and the scurrility, and remained satisfied with the assertions of *one individual, who is now notorious for hazarding an opinion on a subject he was profoundly ignorant of*. They have allowed him to make the columns of their own periodical the channel for abusing and denouncing one of the first physicians and physiologists of the day, and one to whom they owe a deep debt of gratitude for many improvements in the practical department of their profession. I regret this, because by education and scientific acquirements they were peculiarly called upon—the public look to them—for an opinion on such subjects. The discovery of a new ganglion, the minute structure of nervous tissue, the arrangement of the fibres of vegetable matter, or the recent microscopic discoveries in various organs—all these points are carefully investigated—all these experiments are repeated again and again—comments are made, errors detected, and truth ultimately placed on a firm basis. But how is it with the experiments of the magnetizer? Because they are per-

formed on living matter, and open to the investigation of every one—because they overthrow preconceived notions—because the subject is ridiculed, and, therefore, it is not scholastic to believe—these experiments are not repeated; nevertheless, comments are made, prejudices excited, and Truth left to grope her way, in spite of the efforts of the ignorant and interested.

Having experienced such treatment in the infancy of our own science, it behoves us to avoid a similar line of conduct. The occurrences of the last few weeks would prompt us to be quick in our movements. We find clergymen exciting the prejudices, by appealing to the passions, of their hearers, instead of assisting to expound Nature's secrets, by appealing to their reason. We find them breathing forth fulminations against the investigators of Nature. One has published the sermon he preached, in which he denounced magnetisers as sorcerers, in league with the enemy of mankind, because they cannot put forth a scientific statement of the laws by which the magnetic phenomena are produced. If the people are to be excited and prejudiced by religious orators regarding a scientific subject—a subject peculiarly the property of physiologists,—no time should be lost in boldly taking ground, asserting our rights, and thus preventing even the attempted repetition of those scenes and crimes of the dark ages, the result of priestly domination, bigotry, intolerance, and ignorance.

The discovery of the magnetic excitation of cerebation, 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 magnetised 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 magnetiser 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 the ludicrous, that was 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. accompanied 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 has been confined to her bed for eighteen months. She had been magnetised for some time, and, during the trance, had 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 be

come 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 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 degree similar.

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 demagnetise 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.

Who can foresee the application of this astounding discovery? Do we not obtain a glance of a new method of treatment in cases of insanity; and are we not furnished with a means of exciting the cerebral organs, which may prove of vast importance—may possibly prove to be a mighty power in the hands of those to whom the education of youth is entrusted? Shall we, then, allow ourselves to stand convicted of moral cowardice? Shall we refrain to publish these discoveries, because they are new—because they are strange—because they asto-

nish us? Are we not lovers of truth? True, we know little about the matter; but therein consists the incentive to action—therein lies the stimulus to research. Shall man, whose present amount of knowledge may be compared to a grain of sand in the field of immensity, dare to laugh, scorn, and ridicule, the attempts to evolve one of Nature's secrets? The Cerebral Physiologist who does this is a disgrace to the body he is ranked with, because he embraces a philosophy which loudly condemns such a line of conduct. He is not a degree removed from that professor of physiology, and that instructor of youth, who acknowledged there was "something" in Magnetism, but refused to publicly avow his belief, for fear he should lecture to empty benches.

We find, then, that the last facts advanced still support our first axiom, viz, that cerebation is the function of the brain—one of the manifestations of animal life, resulting from a certain peculiar combination of matter—that it is not peculiar to man, but is exhibited in a greater or less degree by all the gradations of animal life. I am the more anxious to strenuously insist on the reception of this axiom, because, on this basis, the science of Cerebral Physiology is elevated. All Cerebral Physiologists should inculcate this view. Let it be once understood, that all the actions and all the thoughts of men are the products of material changes; let education be conducted on this belief, and a new era will dawn—a gross error will be removed, and very soon, all the minor errors, pernicious accompaniments and consequences, will disappear with it. Let no Cerebral Physiologist say his science is purely inductive, and in the same breath speak of "the mind" of man, for he cannot bring forward a single fact to support his position. These two facts cannot be too strongly impressed on the attention of our race:—

*1st*, That man's actions necessarily result from his organic constitution.

*2dly*, That man has the power of modelling his organism, 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.

As one truth prepares the way for the reception of another, so the knowledge of the fact, that the brain is all that is necessary for sustaining man in his position, opens the door to a number of dependent questions and considerations, which are forced on our attention, because they are the necessary sequences of the preceding axiom.

For instance, how much more intelligible and important do the laws of hereditary descent appear!

Man has power over matter; but to use that power, he must conform to the laws governing matter.

Man has power over himself and his fellow-man; but to wield that power, he must investigate, ascertain, and conform to the laws presiding over organic life.

Has he done this? To a limited extent. Man knows this truth, and acts in accordance with it when employed in developing and perfecting other beings; but as regards himself, the most important consideration, he wilfully neglects the few laws he has discovered, disdainfully turns aside from the innumerable facts daily presented to him, and thus retards the progress of his race. How is this to be explained? One reason is evident. He has been weighed down by a spiritual philosophy; he has been taught, and still believes, that he possesses "a mind"—that this presiding principle suggests and proposes modes of action; in fact, that he is a being of a higher order, in the possession of something besides his organism, the cause of his superiority,

We must keep constantly before us the opinion expressed in the commencement of this Address. We are Natural Philosophers—not bound to reconcile our views with existing notions and opinions, but to state what we conceive to be truth. Man's actions and thoughts are the necessary result of the activity of his cerebral organism; and the cause of the peculiar form of his cerebral organism, and the resulting modified actions and thoughts, must be sought for in the laws of Hereditary Descent, and the kind of cerebral training adopted. We know from abundant observation, that the brain can be altered in shape; and if the laws referred to were only followed out in their broad features, society might be remodelled in the course of three or four generations.

High moral and intellectual pre-eminence is now the exception, and not the rule: man could soon reverse the picture. The brain can be improved by judicious training; and remember, the neglected training of one individual brain may exert an influence over several generations. We would wish to fix our position on this enlarged view; we would consider this question as philosophers and philanthropists, not as sectarians—not as affecting the individual, but as appertaining to man in the aggregate.

The laws of organic life are like all the other laws man has discovered—invariable. The same causes always produce the same effects.

Observe individuals possessing superior brains—members of Nature's aristocracy. Why do they differ from the greater portion of their race? Compare the distinguishing characteristics, the elevated grandeur, the high moral and intellectual attainments of the one, with the grovelling debasement, the notorious animal exhibitions of the other. What causes have conduced to produce this difference? Have we discovered the cause? Can we apply the knowledge obtained? If we can, who will limit the application? Why may not *the race* ultimately become partakers of the same improved organism?

If we are asked, Has man unlimited power? we answer, We know not his powers; we, therefore, cannot fix limits to his progress. The fact of human progression can be ascertained from history; but the laws of human progression are not understood, and their deduction from the study of materiality not believed. It is too much the custom to underrate man—to speak of his proneness to vice—his innate depravity—his grovelling tendencies, but not of his *inherent power to become virtuous*; to refer to his derelictions from a standard of morality, as so many proofs of a sinful constitution, instead of tracing effects to causes, and becoming convinced that all these manifestations depend on, and are the necessary results of, ignorance, and a total disregard of important physiological truths. It is our duty to insist on this—to cast new light, and thus remove the blindness which perpetuates these views—to teach that man is to be elevated, not by vainly theorizing, not by lukewarm and irresolute speculations, but by adopting vigorous and efficient plans based on the laws governing his organism.

When high moral worth and intellectual superiority shall be the standard, the eminence to which all shall aspire, the ornaments of the present age will be considered the vulgarities of that which is to come. The improved organism, the inevitable result of consulting the natural laws, will give improved tone, and there will be a natural, unstudied gracefulness and simplicity, far more enticing, far more beautiful, than the unnatural, nonsensical perversions alluded to.

Again: How do these views bear on criminal jurisprudence? Our law-makers manufacture laws, and our judges apply them, but both parties are totally ignorant of man's nature. How long will the people of this country submit to the infliction of injustice, to the punishment of diseased individuals, for actions the necessary result of the activity of an imperfect organism, transmitted to them by parents who were allowed to continue enveloped in the grossest ignorance? This will depend *on our*



exertions. We have pointed out the rational mode of proceeding, and we must not cease our endeavours till we succeed in every particular.

The recognised instructors of the people teach that the gift of *mind* is to the foolish as well as the wise, and that according as it is neglected or used, must be the consequences, be they what they may. Believing and inculcating the doctrine, that man has the power of framing his own line of conduct, they take upon themselves to punish 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. Recall 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 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 of the boxing ring. Can we consistently denounce the bloody amusements of the Romans, and refer to them as examples of a barbarous age ? If you wish to know the stage of civilization reached by a people, ascertain whether they are obeying the laws governing their organism, whether they have acquired the important knowledge of the connexion 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; but the great test of civilization is the progress made by a people in those refinements of social intercourse, resulting from moral and intellectual improvement,—is 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.

As Cerebral Physiologists, we must insist on the application of the principles of our science to the important question of Criminal Legislation; by no other means will it be cleared of its difficulties, and in no other way will those unfortunate beings be properly protected, who are continually rendered amenable to the laws of their country. The rulers of this country have yet to be taught that a man's conduct is the inevitable result of his cerebral organism, modified by the circumstances which surround him at any stated period.

It is the universal appreciation of this truth, marked in strong and indelible characters on the skull of every human being, which constitutes the power by which the criminal code of this and every other country is to be reformed. It is as irrational to punish a criminal for conduct resulting from an unhealthy brain, as to punish a child labouring under rickets and distorted limbs for falling. Is it optional with the child to possess healthy, well-formed limbs? Think you it is optional with the criminal to be, or not to be, guilty of a crime? The preceding views evidently tend to point out the folly of such an opinion; and having proved that the committal of the crime is not to be attributed to the free-will of the culprit, the next question is, How is the tendency to crime to be removed? In this consideration, what an important position do the laws of Hereditary Descent occupy! Of what value the preceding observations! A boy, with a malformed brain, commits a crime—the law immediately punishes him; but till lately, and now only to a very limited extent, we adopted no plan of arrangement at all calculated to remove the disposition to repeat the offence. How came the boy to possess this brain? To the ignorance of how many generations is it to be attributed? Did society take especial care to educate his parents? Did they know that they possessed a peculiar conformation of brain, which of necessity they must impart to their offspring? No! they were allowed to remain ignorant; they were permitted to bequeath to society a being not only useless, but absolutely dangerous. Eagles never give birth to doves. The juvenile patient, then, with such an organism, and surrounded by cer-

tain external circumstances, is pushed on to the performance of certain actions called criminal, but which, we say, *are symptoms of disease*, and require appropriate treatment.

Now, the boy is sent to jail. There he associates with others like himself, and perhaps a great deal worse. His propensities are roused, his moral powers untrained, his intellect unenlightened. His period of confinement expires, and what becomes of him? He is ejected, seeks out his former companions, and again becomes an adept in vice and every species of profligacy. Is the disease cured? Has confinement diminished the natural tendency to the production of diseased manifestation? If Cerebral Physiology were properly understood, could this one, selected from many abuses, exist another year? An individual possessing an ill-formed or diseased brain, if placed in a situation where the animal passions are allowed to run riot, will never be guided to virtue. The sapling, tended with care, may be made to grow straight, but the old tree, aged in its deformity, alters not. How different would be the effect if the boy, at the moment of his dereliction from a moral standard, were placed in an asylum from which temptation to vice was excluded, and in which the highest moral and intellectual training was administered!

But how numerous, how endless the applications of our science! There is not a subject appertaining to man, either with reference to his present state or future progress, or as regards his formation, his education, or his government, which is not dignified and enriched by the illustration it affords, by the clear and philosophical views it enables us to take of difficult and intricate questions.

Are we not bound to use all our exertions to advance such a cause? Yes! The wedge has been introduced, and it must be driven home. Opinions have been promulgated, and they must be countenanced and enforced. Immense numbers acknowledge the truth of certain principles and axioms, but they are afraid to work them out. In private they applaud certain views and reasons—in public they are cowards, and shrink from the avowal of their opinions. The remark of Plato is still applicable, although ages have intervened—"The eyes of the multitude are not strong enough to look at truth." But this must not continue. If this be true of the mass, let it not be said of Cerebral Physiologists. We must dare be men.

But there are some who laugh at our efforts—who treat our views as chimerical, and our ideas of progression as Utopian. These are the drones of society—these are they who first opposed all attempts at education—who stated, "after all, education is but teaching us to do evil in the best possible

way ;' and now, because the meagre nature of the supply, the miserable pittance dealt forth, prevents the result from becoming immediately apparent, think they are safe in denouncing all who entertain such views as enthusiasts and vulgar zealots. Ye drones ! look to the past history of your race. Do ye not observe that man *is* a progressive being—that the improbabilities and supposed chimeras of one age, become the facts and scientific truths of the succeeding ; and the limits, if there are limits, to change and progression, men cannot foresee or predict.

Ye drag-chains to social improvement ! it is ignorance that prompts you to declare that man is to remain "degraded," "radically depraved," "desperately wicked,"—that all his labours, let them be ever so Herculean, will not make him a better being, or raise him one degree nearer perfection.

We scout such opinions, and we hail with surpassing joy the promulgation of a sounder philosophy ; we contend that happiness is not incompatible with humanity, but we know that, inasmuch as the arid waste differs from the fertile field, so does man as he is, differ from what he might be.

Our task, then, is to give the means to be adopted, to teach what *is in man*, to insist on the inculcation of this truth—"Man, know thyself—all wisdom centres there ;" and, above all, let each individual of our body be animated by this influence.

———"To thine ownself be true ;  
And it must follow as the night the day,  
Thou can'st not then be false to any man."\*

Mr SIMPSON rose to move a vote of thanks to Dr Engledue for the powerful, eloquent, and, in many respects, instructive Address to which they had just listened. He thought it right, however, to guard his motion. That guard did not relate to the illustration of Phrenology by Mesmerism. He had listened with intense interest to the facts as detailed, on his own experience, by Dr Engledue, in whose good faith and high honour

\* Dr Engledue's Address, which our limits have compelled us to condense where abridgement was possible without essential injury to the expression of his views, will be found entire in the 145th Number of the *Medical Times*. From subsequent numbers of the same journal we have copied several other papers included in this article.

When Dr Engledue came to the subject of Mesmerism in his discourse, Mr Donovan rose and protested against the introduction of that subject into the deliberations of the Association, as tending to increase the hostile prejudices, already too strong, under which Phrenology laboured. No one joined in this protest ; and as it was the President's opinion that the interruption was out of order, Mr D. was requested to sit down, which he accordingly did.

he, Mr Simpson, had perfect confidence. Why should we reject Mesmerism, or any thing which is brought forward by intelligent upright men, as confirming Phrenology? He would not rouse prejudices unnecessarily, but he would not shut out investigation in homage to them. The confirmation of Phrenology by Mesmerism, is certainly not yet certain; but even conjectures may be thrown out here, as hints for the consideration and experiment of members when they return to their homes. The guard he alluded to, therefore, did not relate to the Mesmerism of the Address, either as to its introduction at all, or its premature introduction. But a vote of thanks without explanation might *appear* to be an entire concurrence in the bold—Mr Simpson thought unwarrantably bold—thesis of Dr Engledue's Address, that mind has no existence independently of matter. He was aware that it holds a place in the statutes of the Association, that members are responsible for their own opinions, and that whatever these may be, they do not commit the Association. He was farther aware that Dr Engledue expressly stated that his opinions on "Cerebration" *were his own, and those of a section only of the Association*. Yet still, in moving thanks to Dr Engledue, he felt that a positive declaration was called for from himself. He did not mean to question Dr Engledue's right to hold any opinion he conscientiously thought sound on the cerebral functions. Dr Engledue was welcome to believe that mind is the product of mere brain, so long as he allowed him, Mr Simpson, the right of holding the opinion that he, Dr Engledue, had not proved his position. It is not adequate proof to say, that, because we see only brain and its workings, there *is not* a power or energy beyond it. That is not warrant enough. On the other hand, when the immaterialist or spiritualist comes forward with his counter-assertion, that there *is* a power, or entity, beyond brain, called Spirit, which is not matter, he is equally unwarranted. Neither Dr Engledue nor the supposed spiritualist has proved his predicate; in other words, we are utterly ignorant of the *essence* of mind, and may always continue to be so. Had, therefore, Dr Engledue taken the opposite ground, and predicated that mind was spirit, he would have equally concluded without a shadow of evidence. The Scotch Phrenologists held the question set at rest seven-teen years ago, by Mr Combe's admirable essay on materialism, in the first volume of the Phrenological Journal. Contented with the assurance, in another and totally distinct revelation, that man is destined to immortality,—a revelation, be it marked, which throws no light whatever on the essence of his being

here—they profess not to know, neither do they care, what constitutes his mind in this life. Suppose it brain, and nothing but brain. What, then? It is God's work, and, therefore, the best material of which mind can be made in this world; and it could be only divine power that could make matter think. Be it what it may *here*, if it is destined to immortality hereafter, with which even its being matter here is not inconsistent, the alarm about materialism is the mere bugbear of ignorance, of which a mind at once philosophical and religious will be ashamed; and a bugbear it is held to be by the Scotch Phrenologists. I should be one of the last, said Mr Simpson, to compromise or conceal truth in homage to prejudice; but I would not aggravate existing prejudices by a public declaration of what cannot be shewn *not* to be error; and I do hold it error to assert, without proof, that mind is only an operation of brain called Cerebration. I am equally prepared to protest against the counter-assertion, which I doubt not we shall hear on this occasion, that mind is an immaterial essence. We know not what its nature is, and it does not appear that it concerns us to know. It does concern us to know its future destiny, and that, not depending on its essence here, has been revealed to us. The religious question, therefore, is safe. Dr Engledue's conclusion, although, Mr Simpson humbly thought, unphilosophical, is in no sense dangerous or irreligious; whatever it may, and *will*, be held to be by an uninformed public. It will be seized hold of as a handle against Phrenology, which nothing that is *true* can ever legitimately be. So far Mr Simpson deemed it necessary to explain, if not to qualify, his motion of thanks. There was much admirable, much astonishing, matter in the Address, independent of its positive but unwarranted materialism, for which to thank Dr Engledue. Mr Simpson might add, on the subject of criminal treatment as dealt with in the Address, that Dr E.'s views seemed in no respect to differ from Mr Sampson's, which phrenologists, it is understood, pretty generally hold to be sound. Mr Sampson and Dr Engledue, like the orthodox Calvinists, maintain the necessity of human actions, but not their irresponsibility. They, on the contrary, are advocates of a rigidly invariable responsibility for those acts called crimes, the application of which is itself part of the series of necessities; but it is responsibility to restraint and reformation, not to human vengeance and cruelty. Mr Simpson said, that he therefore did not include in the qualification of his motion, Dr Engledue's views on this point, which had been so eloquently stated. He concluded by moving the thanks of the Association to Dr Engledue, for an Address, which, with

one exception, in his, Mr Simpson's, view of it, was replete with matter of the most interesting and instructive character.

Mr LOGAN seconded the motion.

Mr SERGEANT ADAMS, with considerable warmth, denounced the discourse as of a most dangerous tendency ; and regretted that he had become a member of an association where such a discourse could be delivered. He, for one, could not sit silent and hear mind thus boldly extinguished as a mere error of the imagination, and matter enthroned in its stead.

Mr TULK concurred with Mr Adams. He was not prepared to surrender that thing called Spirit, and with it all the principles which formed the foundation of religion. He was as little prepared to surrender the doctrine of man's responsibility for his actions, by adopting Dr Engledue's views of criminal treatment.

Mr CULL thought the assertion of materialism both unwarrantably and injudiciously made. He expected that it would be eagerly laid hold of by anti-phrenologists and bigots to throw back the science, it is impossible to say how long. Phrenologists,—for no distinctions would be made,—it would be affirmed, have long been suspected of materialism, but they have now thrown off the mask, and avowed it unblushingly. He farther objected to the introduction of Mesmerism for the same reason. It was to associate Phrenology, which has already unpopularity enough of its own, with a still more unpopular subject.

Dr MOORE concurred with Mr Cull.

Mr CHURCHILL took the same view of Mesmerism as Mr Cull. Phrenology had enough to do to maintain its own character with a prejudiced public, and ought to say to Mesmerism, as one lady of rank once said to another whose reputation was more than doubtful, "Madam, I cannot afford to be seen in your company. My own character is barely sufficient for my own wants, it is not enough for us both."

Mr DONOVAN expressed the same opinion as to the introduction of Mesmerism, though not hostile to a fair examination of the subject in its proper place. He moved an amendment (which was not seconded), to the effect, That this Association, whilst it acknowledges with thanks the ability of Dr Engledue's Address, cannot sanction his opinion as to the materiality of mind.

Mr RICHARD BEAMISH adopted Mr Simpson's views. He held every thing not only allowable, but called for, that tends to confirm Phrenology. He would therefore quite as soon have refused to look at Mr Hawkins's new callipers as at Mes-

merism as an instrument for illustrating Phrenology ; and when facts were offered him on the subject, on what principle of sound philosophy should he exclude them, and join in a protest against them ? He would do them justice, strict scrutinizing justice, no doubt ; but he would not shut them out of Court.

Some other speakers concurred in the same view of the Discourse ; while Dr ELLIOTSON, Mr SYMES, and others, saw no reason for any qualification of the vote of thanks. It was, however, distinctly understood, that the vote of thanks did not imply more concurrence in Dr Engledue's opinions than each member acknowledged to himself,—and, a shew of hands being taken, it passed by a large majority.

Mr SIMPSON then read an abstract of a *Case of Homicidal Insanity*, the details of which appear in the *Annales d'Hygiène Publique*, tome xv., première partie, p. 128. 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 phrenzied 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 be-



tween 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 shewing 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 whom 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 :—“ Mid-day 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 this 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 strawberries, 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 Orfila 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 maniac's head; but we can easily believe that it will exhibit a large and unbalanced Destructiveness and Secretiveness. This development, added to his eccentric manifestations and his constitutional cruelty, the case being yet further 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.

*Tuesday, 21st June, half-past Seven o'Clock, P. M.* — Dr Moore in the Chair.—Mr CULL read a letter addressed to Mr Bryan Donkin, by Mr William Stark of Norwich, communicating a *Case of disturbed Function of the Organ of Language*, occasioned by the rupture of a blood-vessel within the orbit, and, apparently, consequent pressure of the distended eyeball on the cerebral organ, which is separated from the eye by a very thin plate of bone. "My friend B. H. Norgate, Esq.," says Mr Stark, "an eminent surgeon of this place, in the month of March 1841, kindly took me to a patient upon whom he was in attendance, to see an affection of the brain, which he thought worthy the observation of phrenologists. As it was a case totally different from any thing I had seen before, and as he had been professionally interested in it from the time the symptoms of disease in the brain first appeared, I requested him to furnish me with every particular respecting it. He very obligingly consented to this, and allows me to make whatever use of his communication I may think proper. He says, 'On Wednesday, March 11. 1841, Sarah Haze, *æt.* 29, a slender woman, in good general health, being in the last stage of pregnancy, was attacked with an acute lancinating pain in the left side of the head and temple, which extended deep into the orbit. The palpebra soon became swelled, and she experienced a throbbing and constant 'boiling,' as she expressed it, just above the brow. At five

o'clock the following morning, with very little effort, and before the midwife could arrive, she was delivered of a well-formed child. I saw her a few hours after she was confined, and perceived that the conjunctiva of the lids of the left eye was much infiltrated with serum; the pain and distension, caused by pressure on the globe, became almost intolerable, and she was constantly mourning with agony. It became quite evident that some large vessel at the back of the orbit had been ruptured, and was producing the pressure. Leeches were plentifully applied to the part, and afterwards cold evaporating lotions were constantly employed. In the evening of the same day, I found the eye protruding and nearly immovable, and first noticed a remarkable hesitation in answering questions, which was quite unusual with her; although perfectly conscious, she occasionally made use of one word for another, mistook letters, or dropped syllables in the articulation of words. On Friday the eye-ball was more perfectly fixed, her agony extreme, and though the cornea was clear, the retina was amaurotic, the iris quite insensible to light, and, of course, vision was lost. On this day she confused her words so much as to be quite unintelligible to those around her; she still made great efforts to render herself understood, by signs that she wrote down on a slate. On Saturday there was a distinct line of slough in the transverse diameter of the lower section of the cornea. I applied a large blister to the nape of the neck, fomented the eye (which had every indication of bursting) with poppy-head decoction, scarified the conjunctiva of the upper and under lids freely, and obtained full evacuations from the bowels; by these means, I found the next morning, Sunday, that there was a little relaxation of the pressure, and that the globe was less distended; the outer layer of the cornea sloughed, but the contents of the globe did not escape. *Her power of expressing herself evidently improved from this date, and in TWO DAYS more she could articulate perfectly; and I found that, in proportion as absorption proceeded, did her power of expressing herself improve.* She told me afterwards that she comprehended every thing that was said to her during the period that she had so much difficulty of articulating. Vision of the affected eye was entirely destroyed."

Mr SAMUEL SOLLY illustrated the structure of the human brain by a series of beautiful diagrams, and demonstrated its anatomy by dissecting a brain which had been preserved in spirit. He took occasion to disavow participation in the opinions expressed by Dr Engledue in his Introductory Address, respecting the non-existence of mind; adding, that,

as a well-wisher of Phrenology, he could not but regret that such doctrines had been promulgated. This, and sundry statements of Mr Solly respecting the functions of the brain, called forth some remarks from Dr ENGLEBUE, who accused him of inconsistency.—Dr ELLIOTSON repeated his assent to the whole of the opinions expressed in Dr Engle-  
due's Discourse. He complimented Mr Solly for having introduced Phrenology into the anatomical and physiological department of the School of St Thomas's Hospital, which he himself had left in 1834, without seeing Phrenology introduced.—Upon this Mr STREETER remarked, that although it was not introduced in Dr Elliotson's time, yet he had frequently talked in St Thomas's Hospital with Mr Solly upon Phrenology, before Dr Elliotson's resignation; so that if it was not introduced, still it was finding its way into the school.—Dr ELLIOTSON expressed his utter inability to divine what Mr Streeter meant by half denying his statement; for if it were finding its way in before Dr Elliotson's resignation, it certainly had not found its way, as Mr Solly never taught it, often smiled at it, and many more than one teacher opposed it before the pupils. As to its beginning to find its way, added Dr Elliotson, "I invariably taught the truth of Phrenology, gave a sketch of it, and considered insanity phrenologically, in my lectures in the Hospital, from the first season I lectured there in 1826. In the year 1817, when I was appointed physician to the Hospital, I defended Phrenology in the 'Annals of Medicine and Surgery;' and in 1820, in the third edition of my Translation of 'Blumenbach's Physiology.'"

*Wednesday, 22d June, half-past One o'Clock, P. M.*—Charles A. Tulk, Esq., F. R. S., in the Chair.—Dr J. P. BROWNE read a paper *On the Organ of Hope*; and Mr DEVILLE illustrated the *Correspondence between the Forms, Sizes, and Proportions of the Brain, and both the Inside and Outside of the Skull*, by a series of casts, which were taken by him at the suggestion of Drs Gall and Spurzheim, by whom notes of the diseased specimens were in part supplied to Mr Deville. We regret our inability to give a report of these two papers at present.

Mr HAWKINS exhibited his new and ingenious instrument for taking the dimensions of the head. It consists of three branches, two of which form the ordinary callipers, but with the addition of a screw, which can be so adjusted as to allow of the instrument being opened (and thus removed from any region of the head, after adjusting it to the width of the part), and of the branches being returned to the precise spot, thus enabling the operator to ascertain the precise breadth, by laying

the callipers on a rule. The third branch, which opens at a right angle with the other two, is provided with a similar adjusting screw for measuring the depth from any spot in the mesial line to any part of the sides of the head,—to the external meatus, for example,—by placing the two balls at the extremities of the callipers in the external openings of the ears, then bringing the ball of the third branch to the spot whose measurement is required, and, after adjusting the screws, taking off the instrument and laying it upon a rule graduated for the purpose. The instrument is extremely simple in its application, and can be folded into a very small compass. Mr Hawkins stated that it had taken him 27 years to bring it to its present state of perfection; but it would be unnecessary for him to point out the successive improvements he had effected upon the old modes of ascertaining various measurements of the head, as he had described them at the last session of the Association.

*Thursday, 23d June, half-past Seven o'Clock, P.M.*—H. B. Churchill, Esq., in the Chair.—Mr ATKINSON read a paper *On Mesmero-Phrenology*, the facts of which doctrine, said he, consist chiefly in the power of throwing persons of peculiar constitution with regard to nervous susceptibility, into a state of somnambulism or sleep-waking; and in such condition, of exciting or paralyzing the different cerebral organs at will. There are several ways in which this may be effected, depending much on the peculiarities of the individual case; for the effects of mesmerism, of course, like all other effects, although traceable to general laws, are yet modified according to the conditions of the particular instance. One case will only resemble imperfect sleep; another will appear a completely altered state of existence: in one case you may have attraction to the mesmeriser, which in another instance may be wanting; one patient may exhibit clairvoyance, and not ultra-vision; the next ultra-vision, and not clairvoyance; and so on with regard to all the other phenomena. But, nevertheless, there is a general uniformity running through the whole; the cases may be classified, and many of the most essential conditions observed. But it is not necessary to explain further on this head; it is sufficient if I describe the general bearing of the subject, and my individual conviction of the fact,—not so much with the idea of convincing, as of inducing others to follow out the inquiry for themselves. In ordinary cases, there are several methods of exciting the organs, all of which I have practised with success. You may touch or press upon the organs, and observe the natural language which may be exhibited, together with the exclamations which may accompany this; or you may en-



gage the patients in conversation, by which means you may lead the mind at will—they will follow, with their hand pressing on the excited part,—and they will press the more firmly according to the degree of excitement in the organ ; covering one or several, and taking the other hand, if they are not able to reach to a distant part excited in combination. This they will often do of themselves, or if once induced to do so, may continue the habit. A third method is to touch an organ, and ask for an explanation of the power which is manifested there ; or you may picture any particular sense, and request to be shewn where such is felt to be located, or require the analysis of any sensation, and by what combination it is produced, or if it be a simple power. In some cases, you may demesmerise organs, and thus bring them into action ; or you may paralyze any particular power which may be acting. Music is another means which may be used ; and many other methods of inquiry will, doubtless, suggest themselves to those engaged in these experiments. If any organs are much excited, they will no longer manifest their function with any distinctness and energy ; the patient will complain of headache, and a strained sensation in those parts, and a desire to rest. You may excite the organs only on one side of the brain, and when they are becoming confused, you may continue the same feelings on the other side with renewed energy, just as you may tire one arm and then use the other. You may leave the patient in a talking dream, and observe how thought suggests thought, and feeling connects with feeling, how the organs become fatigued, and others become excited for relief ; just as we change from one constrained position to another—perhaps the opposite—for relief. You may watch the effect of any single organ, and how it is modified when acting in combination ; and observe the changes in natural language ; all this was strongly exhibited in a case which I have had of a young lady, who exhibited clairvoyance in the most perfect manner. After playing at whist for half-an-hour, seeing the cards as distinctly as any of us in our natural state, with our eyes open (her eyes were always quite closed, and it made her see more distinctly to cover the eyes with the hand, and press them firmly), she would become fatigued, and complain of pain in those parts which had been employed. In fact, we are hardly able at present to point out any limit to the information which may be obtained in these cases. I have now stated, as briefly as I am able, the nature of those discoveries which I hold to be so important, and I am happy to know that there are some enlightened and fair-dealing men amongst us, who are disposed to pursue the subject ; and I hope that phrenologists generally will feel the immeasurable importance of the question, so far

as to lend their assistance in every possible way to further the inquiry. I have now had four very complete cases of mesmero-phrenology, and others exhibiting partial effects, but which become important when considered in reference to others. Mr Gardiner has kindly afforded me an opportunity of seeing the patient whom he has experimented upon with such success in the Isle of Wight; a case which exhibits some of the highest phenomena of mesmerism, and was the first which exhibited mesmero-phrenology in this country. I have also seen two other cases through the kindness of Dr Elliotson, both exceedingly interesting as far as they go, and which I hope will not be lost sight of. But it is essential that all who really desire truth, should consider well the objections which might be raised against any experiments which they are carrying out; and believe me, gentlemen, that I am as anxious as any of you to bring forward any such objections, and to shew them in the strongest light, that they may have their full weight and consideration, and be the better and the more completely answered—for truth is my only object—I have no other interest in the question; nor have I any love for the marvellous. I desire to reduce marvels into plain things, and not to inflate plain things into marvels. My experiments have mostly been performed before intelligent phrenologists and other scientific persons, and I have not yet heard any sufficient objection to what has been shewn. Those who are engaged in the same pursuit, know that I have been anxious to seek out objections, and I shall now be the first to welcome any new light which shall shew me that I have been in error. But no one can be thoroughly convinced of the truth of these discoveries, who will not observe and reflect and inquire for themselves; and it is much easier to *deny* the truth of any position than to analyse justly its real bearing and claim to consideration.\*

Some discussion followed the reading of Mr Atkinson's paper; in the course of which Mr HУТЧЕ, Dr MOORE, and others, expressed their dissent from his opinions.

*Friday, 24th June, half-past One o'Clock, P. M.*—Charles A. Tulk, Esq., F. R. S., in the Chair.—Mr CULL read a *Case of Defective Musical Perception* in a young lady, illustrated by a cast of her forehead. He began by remarking, that the organs of Music and Destructiveness are those on which we are much interrogated by non-phrenologists. The anxiety

\* In the above report we have been unable to include Mr Atkinson's answers to certain objections, and his account of a remarkable case which had recently fallen under his observation.—Ed.

to have a phrenologist's judgment that the organ of Destructiveness is small, is equalled, perhaps, only by the anxiety to have his decision that the organ of Music is large, and persons commonly think themselves able to judge of music, as they deem themselves without a tendency to violence. Indeed, the phrenologist's patience is often tested by idle questions concerning both those organs. In order to make observations on the organ of Music, Gall remarks, that "it is necessary to avoid confounding those persons who, from practice, have much facility to play an instrument, with the real musician. Frequently," he continues, "am I told, with an air, that I ought to find the organ of Music well developed in certain persons, especially in certain ladies, whom I find manifest nothing but a habit of execution. Such persons betray themselves by the character of their performance, which is more the work of their fingers than of their minds. Their physiognomy expresses nothing of that abandonment, that rapture, which penetrates the entire soul of the true musician." (Gall, *Sur le Cerveau*, 8vo edit., tome v. p. 112.)

After hearing music (proceeded Mr Cull), we are frequently asked if the performer have not a large organ of Music. A mere rapid movement of the fingers over a pianoforte is often mistaken for excellent music:—A sustained note in the falsetto voice, with great and violent changes of vocal loudness, is often mistaken for excellent singing. And when a phrenologist estimates the organ in such musicians to be but moderately developed, his estimate is at once declared to be erroneous, or the science is scoffed at as at least uncertain by the musician's applauding friends.

It must, however, be admitted, that numerous and great errors have been committed by good phrenologists in estimating this organ's development, especially under circumstances similar to those just named. Some of these errors, as might be expected, are traceable to the incapacity of the phrenologist to judge of the music which he has heard, and to the natural tendency of the mind to make observations accord with previous opinions. This tendency of the mind is not easily detected; it is less easily resisted; and phrenologists, like other men, are liable to have their judgments warped by it.

Phrenology, as the science of mind, is in relation with every science and art; but it does not thence follow that a knowledge of phrenology *of itself* confers a power to judge of each science and art;—that power, we know, depends on the possession of the appropriate development of the required organs properly educated. Many persons seem to think that phrenology either is a substitute for universal knowledge, or that it confers universal knowledge; for phrenologists are interro-

gated on all things,—on the emotions, the passions, on innumerable combinations of feeling, on the faculties necessary to this or that conduct, to the acquisition of knowledge, and to the investigation of truth in the several sciences, and to the practice of the several arts. Now, to avoid being misled by this flattering ascription of universal knowledge, and to avoid misleading others, let us freely avow, that we do not possess such extensive knowledge and judgment. Gall remarks on the organ of Colour in relation to the art of painting, that to make complete treatises on the several organs, he should require universal knowledge, which he declares to be an impossible acquisition: then, after quoting an authority on art, he frankly confesses that he himself is neither an artist nor even a connoisseur in art. (Tome v. p. 88.) Let us each study our own heads and minds, and accurately estimate our knowledge, in one word, *know ourselves*, and then, following the example of Gall, let us be humble and cautious inquirers, and not presumptuous judges of what we do not understand; thus, if we are incapable to judge of music, let us not venture an opinion as if we were musicians as well as phrenologists.

It may be asked, Should those phrenologists, then, whose organ of Music is below medium, and those who are unacquainted with music as a science and art, decline to judge of the organ of Music? By no means; but they should state their own condition in regard to the science and art, in order that their judgment may be taken as a simple fact of the organ's development apart from its actual musical manifestations. And then, with regard to the amount and quality of those manifestations, they must depend on the authority of competent judges. Thus, a non-musical phrenologist can estimate the well-developed organ in Malibran and Neukomm as one fact; and although *he* may be unable to judge of their musical talents, he can refer to the high opinion which musicians and connoisseurs of reputation, besides the public voice, express of their talents, as the corresponding fact of which he is in search.

This is the cast of the forehead of a lady of very defective musical perception. The organ of Constructiveness is very large, that of Music is very small. Miss L. H. is about 30 years of age. She cannot distinguish one simple melody from another. She declares all music to be alike. In testing her perception, I with one hand played "*God save the Queen*" on the pianoforte, and requesting her attention, asked her what it was, but she was unable to recognise it as anything she before had heard. The object of playing with only one hand, was to preserve the melody as distinct as possible. "*Robin Adair*" was next played, still with one hand, and she thought

it a repetition of "*God save the Queen*." The latter melody was again played, and immediately followed by the other national melody, "*Rule Britannia*," but she could perceive no difference between them. "*God save the Queen*" was again tried, followed by "*Maggie Lauder*," but she perceived no difference between them. Many experiments were tried on several occasions with similar results. She has been to the opera and likes theatricals, but the music of all operas is alike to her—she can perceive no difference. Handel, Mozart, Beethoven, and Rossini, have lived in vain for her. I tested her in the scales, and explained the construction of the octave to her; then, after accustoming her ear to the succession of sounds of the octave, I purposely threw the semitones out of their places, but she did not perceive it.

She accurately perceives the distinctions of loudness of sound, as tested on the piano, and in everyday life by correctly estimating the distance of common noises. She accurately perceives the distinctions of quality of sound, as tested in distinguishing one musical instrument's sound from another, and in referring ordinary noises to their true causes. She accurately perceives the distinctions of duration of sound, and dances in good time. Thus she perceives all the distinctions of sound except those of pitch.

As several well-informed phrenologists have erroneously estimated the organ's development in this lady's cast, I will venture to suggest its mode of study. 1. Examine the state of integument over the organ. 2. Examine the organ by a front view of the face; then, 3. By a profile view. 4. Then examine the angle of the forehead, by looking from the corner of the eyebrow upwards, and finally looking downwards on the angle. In examining this organ, it is well to move the head so as to obtain various effects of light and shadow on the angle of the forehead. I shall not occupy your time further than to state, that this remarkable case is fully in accordance with the views which I have put forth in some late volumes of the *Phrenological Journal*.

Mr SIMPSON delivered an extemporaneous address on the *Proofs of the Existence of God, afforded by the Adaptation of the Mental Faculties of Man to his Condition in Creation*. Disclaiming all pretensions to authorship on a theme that would require a second Paley guided by the light of Phrenology, he would only venture a few hints in a *viva voce* sketch. After offering some examples of the proofs of design observable in the adaptation of the bodily parts to their various uses, and to the laws of material creation; and noticing the well-known atheistical theory, called the atomic, which

sees in these adaptations only certain conditions of being, which, by a necessary arrangement of atoms, could not be otherwise; Mr S. proceeded to argue, that even were it possible to imagine such a mode of being in the bodily organs, the faculties of the mind excluded all rational idea of fortuitous origin. For the fulfilment of the purposes of man's being, it was necessary that he should be endowed with impulses to act and powers to think, of a determinate and permanent character, each as recognisable as his sight or hearing. Phrenology has demonstrated such determinate faculties in man, each faculty acting by a portion of brain quite as palpable as the eye or the ear. In other words; as determinately and distinctively as man sees and hears, he reproduces his like, cherishes his young, settles in his abode, associates with his kind, repels attack, kills for food, appropriates, fashions, &c. Such organs of the brain, Mr S. remarked, as are related to each other, are arranged in groups. He described the faculties whose organs form the *Domestic group*, and asked, as he went along, if we could believe that the exquisite adaptation of each faculty to its purpose, and the pleasure and happiness which benevolent design has connected with its exercise, are results that could have come out of a process like crystallization, a self-arranging, chemical, power of things? He dwelt particularly upon that combination of feelings which *permanently* unites the sexes, and secures parental care for helpless infancy; Could these, he asked, be mere chemical affinities? After touching more slightly upon the other organs of the domestic group, and pointing out the beautiful and benignly-intended adaptation of each, with their combined production of that concentration of human happiness, "Home," the speaker proceeded to shew the adaptation, to man's condition, of the faculties forming what he termed the *Self-preservative group*—Alimentiveness, Combativeness, Destructiveness, Secretiveness, Acquisitiveness, Constructiveness, Cautiousness; and next the adaptation, to man's relation to his fellows, of the *Character-preservative group*—Self-Esteem and Love of Approbation. He then paused to view man at this stage of his mental composition, and for a moment supposed that the higher endowment of moral faculties had not been superadded. The impulses already enumerated, all excellently adapted to their purposes when controlled by higher faculties, would, if not so restrained, have manifested themselves only in abuse; and man would have been a selfish, sensual, violent, cruel, rapacious, cunning, vain, proud, savage. The law in his members would have mastered him. But there is a law in his mind—Justice, Benevolence, Veneration. These form the *Moral group* in his organization, presenting to us an obvious

and easy ethics or moral standard, which Scripture comprises in these memorable words, "to do justly, to love mercy, and to walk humbly with God." Mr S. expatiated on these humanity-exalting principles. In Benevolence, he said, by itself, he saw the direct impress of Deity—the "Image" in all its radiance; a proof irresistible that God is, and that God is Love;—he saw that Mercy which is over all God's other works reflected in His favoured creature, "twice blessed, blessing him that gives and him that takes;"—that Charity which "suffereth long and is kind;"—that Gentleness which "doth more enforce than force moveth to gentleness;"—that Meekness which, while conquerors, from Sesostriis to Napoleon, have, each for his dark hour, clutched, ravaged, and lost, "shall inherit, the earth." When, he added, we are blessing and blessed in the domestic circle, when greeted on our threshold with "the music of kind voices and the heaven of kind looks,"—smiles these which no wealth can purchase, no state compensate,—can we admit for a moment the belief that these heaven-derived feelings which give the joys of home, and impart to private life its "quiet majesty," could come of a mere energy in atoms; that this could form the fountain of such living waters? It cannot be. The finger of God is here. Design, and that design benignant, is graven on the front of the sublime fabric by its Architect. His Name is there in characters of light. "He that planted the ear," demands the Psalmist, almost in syllogism as well as exquisite poetry,—“He that planted the ear, shall He not hear? He that formed the eye, shall He not see? He that teacheth man knowledge, shall He not know?” And He, let us add, that sent Mercy, Gentleness, Charity, Meekness, on wings of Love to find their home in the bosom of Man—is He not the existing, the benevolent God? Can there, from such premises, be drawn any other conclusion? Mr S. proceeded to reason, at some length, from the *Religious group* of Man's faculties,—Wonder, Veneration, Ideality, Hope,—and a glorious group, said he, they are; lifting man to "heaven's gates," and surrounding him with a halo which God alone could shed on human head;—a constellation of divinest workmanship, for the unconscious orbs of space are as nothing when compared with it. He then directed the attention of his audience to the cluster of organs which he called 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

\* The same faculty may be classed in more than one group.

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, shewing 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 rhythm, prompting to graceful movement, in some with an energy beyond control, 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;'

\* The song, the measured timbrel, the dance, the cheerful voice, laughter itself, are all extolled by the Psalmist as modes of praise; and jewels, ornaments, beautiful garments, as objects of legitimate desire by Isaiah.



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 every-day mercies and bounties,—for terms are not easily found for the distinction,—to attract the gratitude and love of his favoured 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 brother’s love; enough in thrilling 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?”

Time would not permit Mr S. to do any thing like justice to the subject of the adaptation of the intellectual faculties to their objects, the qualities and relations of things; but he could venture to affirm, that the more this wide field is investigated, the nearer we approach to a complete metaphysics of our science,—the more perfect shall we find that adaptation, the more obvious design, the more demonstrable an All-wise Designer. If, when the light, now thrown on man’s exalted nature by a philosophy then unknown, was veiled to Shakspeare, he yet exclaimed, “What a piece of work is man! How noble in reason! How infinite in faculties! In form and moving, how express and admirable! In action, how like an angel! In apprehension, how like a god!” what would he have said now? But what, above all, would he have said to the atheist, who had averred in his presence that all which called forth that immortal rapture is but a fortuitous concourse of atoms—a creature without a Creator? Mr Simpson then referred to a treatise by Sir George Mackenzie for an able argument for the *continued* existence of God, founded upon the fact that Veneration and Hope are *existing* faculties of the human mind; while without God’s continued being, these would have been superfluities in our constitution; and concluded his discourse, which occupied about two hours, and of which we have given only a specimen, by ob-

serving, that admirable as is the body, in its structure, functions, and adaptations, the mind, as analyzed by true science, infinitely transcends it, and offers yet more noon-day proofs that God is, and that He is powerful, wise, and good. The sphere-peopled empire of gravitation, in all its vastness and magnificence, does not utterly exclude our fancying, however far from admitting, a self-arranging energy; the phenomena of the chemical and mechanical world, may, we can imagine, but imagine only, have the same origin; nay more, a wide stretched hypothesis may conceive plants, and a wider yet, animals, necessarily assuming forms which must perform certain functions; but THOUGHT and FEELING, with their adaptations—MIND, with its relations,—resist all visions of chance-formation or atomic self-arrangement; visions which would reduce reason itself to an absurdity. Mind, then, is the work of design, and demonstrates a Designer. But design in a part is design in the whole; design in mind demonstrates design in entire creation, in its series of animal bodies, organized plants, chemical and mechanical things, planets whirled in space, suns poised in infinity, telescopic firmaments of “star-dust,” mocking all measurement, all calculation; in a word, declares all, outwards in material nature, and inwards in the mind of man, to be one harmonious whole—one ineffably vast DESIGN.

*Saturday, 25th June, half-past 7 o' Clock P.M.*—Richard Bea-  
 mish, Esq. F.R.S., in the Chair.—Dr GEORGE JAMES DAVEY read  
 a paper on *Insanity in connection with Phrenology*. Before, said  
 he, we can comprehend rightly the nature and characteristics  
 of diseased cerebration, a correct knowledge of the healthy  
 function of the brain is indispensable. To the general igno-  
 rance of Phrenology—in other words, of cerebral physiology—  
 are to be attributed the erroneous views, not only of the public,  
 but of medical men, concerning insanity, and the unscientific  
 and barbarous manner in which the disease has been treated.  
 Under these circumstances, we cannot be surprised at either  
 the number of incurable lunatics, or the long duration of the  
 treatment to which the curable are too generally subjected.  
 The integrity of cerebration implies not only a healthy brain,  
 but also such a nice balance of the cerebral organs as will,  
 under ordinary circumstances at least, enable the individual  
 to preserve his conduct and inclinations in harmony with the  
 usages of social life. The former position every one will ad-  
 mit, as readily as he will consider a morbid change of any  
 other organ,—the liver or lungs, for example,—to be the cause  
 of functional disturbance. Numberless are the miseries which

have resulted to the lunatic from his malady having been regarded apart from a morbid condition of a material organ—as a peculiar irregularity of some spiritual essence which has been supposed to pervade his organism. Under the influence of this notion, all sound principles of treatment were neglected. To the Spiritualists have succeeded the Materialists, who, in advocating the dependence of *mind*, hitherto so called, on cerebral organization, have effected no slight good, by developing a principle by which they have been enabled to demonstrate the all-important truths of Phrenology, and promulgate sound views on the nature and treatment of insanity. Hence the lunatic is no longer regarded as merely a furious and malignant animal. Knowledge of the healthy function of the brain has made the pathologist understand how the numerous modifications of insanity are not less necessarily the result of cerebral organism, than are the varieties of feeling, thought, and inclination we witness in every-day life. Again, in all departments of nature, we witness a reciprocal dependency, a well-balanced and harmonious relationship of individual parts: thus, in a healthy man, one whose bodily functions are duly executed, we have evidences of an organism whose parts are as perfectly balanced, as harmoniously arranged and reciprocally dependent, as the parts of a complicated machine. Just as, in a piece of machinery, disturbance in the adaptation of any of its parts is followed by irregularity of action throughout the whole; so, whatever interferes with the healthy performance of the nervous, nutritive, or respiratory functions, must proportionately derange the remainder. Now, what the nervous, the nutritive, and the muscular systems are to each other, as the component parts of the body considered as a whole, so are the individual parts of the entire brain to each other, considered collectively—to the whole cerebrum. Insanity, or abnormal cerebration, is thus seen to hold the same relation to part or parts of the brain, that indigestion does to the stomach, or consumption to the lungs. In the medical treatment and general management of the insane, it ought ever to be a guiding principle, that the brain, being a congeries of organs, executes a plurality of functions, every one of which may be variously modified in the same individual, and within a very short time. This most important fact is the very basis of the non-restraint system, which is widely exciting the attention of the scientific and humane. Phrenology exposes the ignorance and mischievous consequences of belief in the lunatic's insensibility to acts of attention and kindness. It is only by balancing the general integrity of his sentiments and kindly sympathies with the excited and diseased animalism

which preys upon him, that his attention can be gained, and his esteem and confidence secured; by this means only can the most suitable remedies be sought out and efficiently applied. Two or three weeks since, a young woman (M. C.) was admitted into Hanwell, closely restrained with a strait-waistcoat; she was reported "violent and dangerous." The examination of the cranium revealed a very good development; the superior and anterior regions were full; she did not complain of local pain in the region of the propensities, neither was there the slightest increase of temperature; Dr Davey therefore regarded the case as one of pure hysterical irritation of the cerebral mass. Being kindly received, and all forms of mechanical restraint immediately removed, she became convinced of the benevolent intentions of those around her, and quickly responded to the call thus made on her better feelings. The effect was almost electrical; in three or four days she was convalescent, and became employed in some domestic occupation in the establishment. She will, ere long, be discharged. Dr D. here took occasion to mention that he had frequently witnessed, among his patients at Hanwell, indications of a particular abnormal cerebration, which forcibly reminded him of the specific and healthy characteristics of animals lower in the scale of organisation; but on this subject he could not enter into detail. He added, that, being much in the habit of analyzing insanity with the aid of the external manifestations of it which the speech and actions of the lunatic supply, he had thought that, to obtain the most correct perception of the real state of the brain, it is only necessary to recur to the state of dreaming. If we watch (said he) a lunatic patient, and mark well his gesticulations and character of conversation, we shall perceive very much of what I would regard as a state of *active dreaming*; that is to say, a condition which would seem to realize *action with unconscious thought*; and in which we perceive evidences of functional power, though deranged, of most, if not all the cerebral organs. An insane person often reminds me of one asleep and dreaming with his eyes open, and in the exercise of his motive powers. I believe it is only during comparatively *sound* sleep that one or two only of the many cerebral organs remain in a state of activity, the remainder being in a state of repose; and that during sleep less sound, dreaming rather consists in a negative state of repose, so to speak, of the whole brain. In really sound sleep, of course the cerebral mass is no less entirely inactive than the muscular powers. I mention this, in order to make you understand what I conceive to be the real condition of the brain of the lunatic generally. I will add, the dreamer with one or two organs alone active,

I should be disposed to consider as a sleeping monomaniac ; and another, with the cerebral organs in a condition which I have described, as a “ *negative state of repose,*” may be not inaptly compared to the patient whose insanity is marked by incoherence. As a sample of this form of disease, Dr Davey read notes of the incoherent talk of two patients, indicating a condition of cerebation where most or all of the organs of the brain, having lost their controlling power as in sleep, are acting so spontaneously, that one is almost irresistibly reminded of the confusion of a school during the temporary absence of the master. By attending to the conversation of the *monomaniac*, on the other hand, we shall perceive a unity of design, so to speak, in all he says. After illustrating this remark by examples, Dr Davey proceeded : “ 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 cerebation, 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.—To resume, however. Such being the view I take of this question, it follows that an examination of the cranium in such forms of disease,—excepting of course monomania,—is no more likely to give us the character of the insanity, or to clear up any doubt that may be entertained respecting its existence, than it would be likely to enable the phrenologist to divine the nature of a dream itself.” Having next adverted to the error of supposing that, by merely examining the head of an insane patient, we may gain immediately a clear view of the character of the malady, Dr Davey went on to say, that, as one of the medical officers of the largest Insane Hospital in the world, his dissections of diseased brains are very numerous ; and although, in the majority of instances, very evident marks of pathological change are to be observed either in the brain or membranes (more generally in the latter), yet instances are frequently witnessed, wherein it is quite impos-

sible, with our *present means of investigation*, to detect the slightest abnormal appearance. This circumstance, however, by no means demonstrates that no change has taken place; and though there may be, and are, cases of insanity in which the whole brain is unchanged,—that is, without *appreciable* morbid alteration of structure, and especially so in those cases of mania, the mere sequence or accompaniment of epilepsy, and wherein the disease assumes a paroxysmal character,—yet nothing is more sure than that very much remains to be done concerning the minute pathology of the brain. Dr Davey then illustrated, by various cases, the remark, that insanity, whatever its form, is generally modified according to the organization of the brain; since it is the largest organs that are most predisposed to disease. He next enforced the propriety of taking into view the sympathetic effects of derangement of the abdominal viscera, and other parts of the body, upon the brain;—adverted to the prevalent errors in the treatment of criminals, many of whom are executed though insane;—and concluded his discourse (of which, from its great length and somewhat unconnected character, we have been able to present but an imperfect outline) by expressing the opinion, that no medical curriculum is complete without a course of lectures on Phrenology. The Lunatic Asylums about the metropolis should, he contended, be made schools of this particular branch of medicine, where medical students should be instructed, both theoretically and practically, in the physiology and pathology of the brain. At Hanwell, an example has already been set; the medical officers of other similar institutions have but to follow in the path of Dr Conolly.

Mr E. J. HYTCHE read a paper *On Love of the Past*; and Mr RICHARD BEAMISH communicated the *Case of a man who, with difficulty, after thirteen years' instruction, was taught to read, and who now spells words of more than two letters*,—illustrated by a cast of his head. He also communicated to the medical gentlemen present, a *Case of diminution of the Cerebellum in consequence of a wound*, accompanied with loss of sexual desire, diminution of the testes, and development of the mammæ similar to a woman's; the case being illustrated by casts of the head, breasts, and testes.

The minutes of the adjourned General Meeting of the Association, held on the 8th June 1841, were read and confirmed; and it was resolved, (1.) That the list of twenty-four names, recommended by the Committee, be elected as the new Committee, with power to add to their number, in accordance

with the second law of the Association; (2.) That George Lance, Esq., and William Wood, Esq., be auditors of the accounts of the present session, as recommended by the Committee; and, (3.) That the Phrenological Society of London be requested to take charge of the casts which have this year been presented to the Association. The new Committee consists of the following gentlemen:—

H. G. Atkinson; Dr Barlow; T. H. Bastard; F. B. Beamish; Dr A. Combe; George Combe; Dr Conolly; Dr A. Cox; Robert Cox; Dr Elliotson; Dr Evanson; Dr Engledue; J. W. Gardiner; J. I. Hawkins; W. Hering; Sir George Mackenzie, Bart.; R. Maugham; M. B. Sampson; James Simpson; Samuel Solly; E. S. Symes; C. A. Tulk; G. Uwins, R. A.—*Secretary*, E. S. Symes, 38 Hill Street, Berkeley Square, London.\*

The following statement was read:—

**THE COMMITTEE OF THE FIFTH SESSION OF THE PHRENOLOGICAL ASSOCIATION, IN ACCOUNT WITH RICHARD CULL, Esq.**

*Dr.*

1841.

Aug. 15. Mr Savill's bill for printing 1000 copies of the proceedings of the fourth session, . . . . .	L.7 7 6	
Mr Fry, law-stationer, copying report; omitted in last year's account, . . . . .	0 9 0	
Postages paid by Mr Sampson for circulating the Report, and issuing the first Prospectus of the Fifth Session, . . . . .	3 3 10	

1842.

June. Stationery and minute-book, . . . . .	0 18 4	
Advertising, as per bills, . . . . .	19 13 6	
Printing for the fifth session, . . . . .	4 17 0	
Postages for the fifth session, . . . . .	3 2 10	
Two visitors' tickets changed for members' tickets—both having been credited, . . . . .	0 10 0	
Cab-hire, messengers, and sundries, . . . . .	1 10 3	
Rent of rooms at Society of Arts, . . . . .	18 18 0	
	<hr/>	L.60 10 3

*Cr.*

1841.

July 20. Balance from Mr Bastard, . . . . .	L.12 17 6	
Subscription of Mr Greatorex, received through Mr Bastard, . . . . .	0 10 0	
	<hr/>	
Carry forward, . . . . .	L.13 7 6	L.60 10 3

\* Several of these gentlemen have lately resigned as members of the Association.—ED.

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1842.	Brought forward,	L.13	7	6	L.60	10	3
May 28.	Annual subscription from 69 members,	29	10	0			
	to						
June 24.	Thirty-four visitors' tickets at 5s.,	8	0	0			
	Donation from Rev. S. Wood, per Mr						
	Cull, . . . . .	0	10	0			
		<hr/>					
		L.51	7	6			
	Deficiency,	9	2	9			
		<hr/>			L.60	10	3
		<hr/>					

We, the Auditors, have examined the above account, with the vouchers, and find it to be correct.

(Signed). GEORGE LANCE.  
WILLIAM WOOD.

Mr DONOVAN rose, and expressed his gratification at seeing the Association in a state of bankruptcy, inasmuch as such a position would prevent a repetition of the disgraceful proceedings of this session, when Mesmerism and Materialism were so mischievously mixed up with Phrenology, in obedience to the purposes of the party who had so unfortunately obtained a preponderating influence in the Association.

Several members of the committee spoke warmly in disapprobation of the spirit of Mr Donovan's remarks, and maintained the propriety of the course that had been pursued; and Mr SIMPSON entered into a narrative of mesmeric operations which he had witnessed that morning at Dr Elliotson's house. Mr DONOVAN begged that gentlemen would not force him into a position which he had not taken. He was no enemy to mesmeric inquiries, nor to freedom of opinion on religious topics; but he maintained then, as he had at first, that the Phrenological Association did not afford a fit theatre for such discussions; that the public thought with him, was very evident.

It was then agreed among the members of the committee present, that each should pay his share towards the deficiency, but that no further expenditure for printing reports, &c., should be incurred, as the proceedings of the session were objected to by several speakers.

Mr LOGAN proposed that the next meeting should take place in Edinburgh; but on this point no determination was come to.

The following are the names of twenty-eight members admitted from the closing of the fourth, to the closing of the fifth session of the Association:—Robert Jamieson; James C. L. Carson, M. D.; C. J. Hampton; Joseph C. Hytche;



Henry Robertson ; John Atkins ; James K. Dow ; William Bye Lidiard ; Count Francis Thun ; B. W. Seiler, M. D. ; Augustus Hedenus, M. D. ; S. P. Partridge, M. D. ; Francis Duval ; Charles B. Mansfield ; Professor Rigoni, of Pavia ; Mr Serjeant Adams ; Mr Thomas Laker ; Alexander John Ellis, B. A. ; Mr Webber ; Mrs Webber ; James George Davey, M. D. ; Henry Brookes ; General Briggs ; W. Fraser Tolmie ; Thomas Chapman ; Isaac Jolit, M. D. ; Sir William Baynes, Bart. ; John Wingfield.

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II.—*The Split in the Phrenological Association.*

TO THE EDITOR.

Sir,—To many of your readers the announcement of the mere fact, that differences have arisen among the members of the Phrenological Association, such as to lead to the resignation of many of the members, may not be satisfactory. They may wish to learn why the declaration of a doctrine which can neither be proved nor disproved, should have led to the decided disapprobation of so many Phrenologists. They may also be pleased to see the utmost extent to which proof can go in support of the doctrine ; and the public may be enabled to do justice between the parties, when it is made clear that Phrenology needs no support from, and cannot be injured by, such a doctrine.

The doctrine is, that there is no such thing as mind ; that what are called mental operations, are in reality material secretions from the brain ; in short, that the brain is the mind. Before the physiology of the brain was known, materialists made use of some such arguments as those which I will now state. It is admitted that the lower animals have no mind—no soul ; but they possess senses and certain faculties in common with man. A dog, for example, sees, hears, smells, tastes, and touches, by means of external organs similar to those of man. In man it is said that perception is an act of mind ; that it is to the mind the organs of the external senses convey the impressions made upon them ; so that the will produces actions, deemed necessary in consequence of the mind being made aware of certain external circumstances. When the actions of a dog are observed, it is evident that external circumstances are made known to it by means precisely the same as in the case of man ; that similar external circumstances produce similar actions ; and hence, that if a dog has no mind, it cannot be proved by actions resulting from the perception

of external objects, and their relations and movements, that man has such a thing as mind. The converse of this is equally true; that if it be admitted that man has a mind, it cannot be proved that a dog has no mind. The modern materialists of course deny, in reference both to man and the lower creation, that they possess such a thing as mind. They may farther argue on the facts of reproduction. They may ask, Does the mind exist in the seminal fluid of the male, or in the ovum of the female?—a question that cannot be answered affirmatively, or negatively. How then, it is demanded, does mind become connected with body? If it be propagated, it must be material. If it be not propagated, those who believe in its existence must shew some ground for their belief,—that they know that for every body a mind is prepared,—that they can exhibit the time and mode of union, as well as whence and how the mind comes to the body. Then comes the inquiry, Is the mind perfect, or imperfect, on its entrance into the body? Phrenologists say, that they know not the condition of mind when a child is born; but they know that the manifestations of mind become more and more decided as the brain continues to grow, and to be more and more fitted for its operations. It is not their province, but that of the metaphysicians, to speculate on such subjects; and in most phrenological works, the inquiry is set aside as utterly useless; because, even if it could be proved there is no such thing as mind, the discovery would not benefit the race. I think it is Mr Combe who remarks, in some of his works, that if it be the brain which thinks, the Creator, we may be assured, has taken the best possible means for producing thought; and so it is, if he has added anything mysterious, call it mind or what we will, to complete the constitution of man and animals. If we cannot see mind, that is no argument against its existence, any more than our not seeing the *modus operandi* of the brain when it excites particular actions, can be brought as a proof that the brain does not act at all. The modern Materialists speak of thought as a secretion of the brain; but they have no means of proving that it is so, because thought is not a thing that can be inspected. The whole subject is one involved in the deepest mystery; and let the observations of manifestation, and of its connection with the brain, be ever so minute and careful, no demonstration can ever be made that there is not, or cannot be, some power connected with the body that gives us the notions of personal identity, and performs the office of what we denominate Will.

Such being the state of the question, it has surprised and offended many members of the Phrenological Association, that

any individual, in an address on the opening of a session, should dogmatically announce that there is no such thing as mind, without pretending to exhibit to the view a single proof of such an assumption. Dr Engledue calls upon phrenologists who believe in the existence of mind to shew it, saying that as it cannot be seen, it cannot exist. He does this in the same breath with the announcement that thought is a secretion of the brain ; forgetting that he may be called on to exhibit this material secretion, and be forced to admit that his own objection to the existence of mind may be brought with equal force against the existence of his secretion. I meddle not with speculations respecting things which are mysterious ; and I agree with those who think that it was most injudicious in Dr Engledue to deprecate prejudice, and at the same time to give, most unnecessarily, strong grounds for those whose lives are devoted to the fostering of that prime obstacle to advancing knowledge, to cause it to strike its roots yet deeper, so as to hold out more firmly against that knowledge which facts, plainly seen, have achieved for us. As phrenologists, we can join, for once, with bigotry and fanaticism in denouncing the doctrine broached before the Phrenological Association. But notwithstanding our disavowal, Phrenology will be dragged forth as countenancing it, and its progress and applications will be sadly retarded. Let Dr Engledue and his associates shew, if they can, to what good purpose their doctrine can be applied, supposing it true, and capable of demonstration. It cannot improve Phrenology as a science applicable to ordinary life. Nothing like a tangible fact is held out of which we can avail ourselves ; but happily, neither is there anything which can change, in the slightest degree, the facts on which Phrenology is founded. The doctrine is a mere assumption that the brain performs mental functions without mind. It may do so, or it may not ; all is mystery. A man may entertain whatever system of religion is most congenial to his constitution, and be a phrenologist at the same time. Christian and phrenological morals are in the strictest accord ; and the same views of God's works, leading to the adoration of his wisdom and goodness, may be entertained by both, whether the Creator has formed mind out of matter, or of something of which we know nothing. Even in the supposition of my agreeing to the doctrine, I could not approve of its having been brought forward as it has been,—a weapon placed in the hand of fanaticism and ignorance to be wielded against Phrenology. Little did I dream that I should be forced to resign my place as a member of an Association which I believe I was among the first to suggest, that I might not be held as giving

the slightest aid to prejudices already too inveterate against Phrenology, but which Dr Engledue will have the credit of rendering doubly morbid and incurable. There has not yet been opportunity for ascertaining the sentiments of many of the Edinburgh phrenologists; but I have reason to think, that the one of them who moved thanks to Dr Engledue for his address, stands single in his gratitude.—I am, your faithful servant,

August, 1842.

G. S. MACKENZIE.

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REMARKS BY THE EDITOR.

Acting upon our avowed principle, that this Journal is designed "to represent no *party* of phrenologists," we have thought it our duty to insert Dr Engledue's Address, and also the comments and opinions of his opponents. But, before taking leave of the subject, we feel called upon to add our own protest against his new and strange propositions,—that Materialism constitutes the only true and rational basis of Phrenology; that those who regard the brain as simply "the organ of the mind," are blinded by ignorance, prejudice, or moral cowardice; and, lastly, that no progress can be made in Phrenology till the phantom of "mind" as a distinct essence be discarded, and "cerebration" enthroned in its stead.

Had Dr Engledue merely expressed his own belief in the non-existence of mind, and adduced what evidence he could in support of that belief, we should have been the last to find fault with him for doing so. But the case is greatly altered when he proceeds not only to represent materialism as the sole firm basis on which Phrenology can rest, but to refer to the great founder of the science himself, as propounding the same views. If Dr E. had even adduced in his own support any fact or argument more conclusive than those which have long been familiar to philosophers, we could readily have excused him for dogmatically propounding the above inferences as the legitimate results, although he could not but know that they would re-arouse against Phrenology a host of prejudices which had well nigh disappeared. But when we find that he has not added one iota to the force of the pre-existing evidence on either side, but left the question exactly where it stood, we cannot take so lenient a view of his conduct. Even in his statement that materialism is "the doctrine of Gall," he is singularly inaccurate, notwithstanding any support which he may be thought to derive from the quotation of Gall's words,

to the effect that,—“ Your understanding, your volition, your free will, your affection, your judgment, instinct, &c., will be no longer personified beings—they will be cerebral functions.” From what part of Gall’s writings this sentence is taken, we do not know, and Dr Engledue has not mentioned ; but we humbly submit, that, instead of separating casual expressions from a context which, we feel assured, would place their meaning in a different light, Dr Engledue was bound to look for the proper evidence of Gall’s opinion in the chapter which he has devoted exclusively to Materialism, and where he has stated his views in unambiguous and ample terms. So far from Gall being a materialist, the truth is, that no fewer than sixteen pages of his 8vo work (tome i. pp. 228–244) are devoted to “ proving how unjust is the inference, that he acknowledged no other substance than that of matter” (p. 232). “ There exists, in my opinion,” says he, “ only one single principle, which sees, feels, tastes, hears, and touches, which thinks and wills. But, in order that this principle may become conscious of light and sound, that it may feel, taste, and touch, that it may manifest its different kinds of thoughts and propensities, it has need of different material instruments, without which the exercise of all these faculties would be impossible. It results, then, from this discussion, that those who charge me with materialism because I regard material conditions as indispensable to the exercise of the faculties of the soul, confound these faculties with the instruments by means of which they act” (p. 243–4). And, farther on, speaking of some of his adversaries, who, he says, had maintained with impudent dishonesty, that he taught the irresistibility of human actions in Germany, but was more circumspect in France, he indignantly remarks,—“ I esteem my doctrine too much, to change or mutilate it in favour of the prejudices or the opinions of any people. I speak and write neither for the Germans nor for the French alone. As an observer of nature, my design is to present and defend a doctrine which may be everywhere useful to mankind, which may be compatible with all forms of government and with true morality, and which, in all ages, may be adapted to the wants of human nature, since it is derived from the nature of things” (p. 313.) These passages seem to us conclusive against Dr Engledue. That Gall held the doctrine of immaterialism is, we readily admit, no reason why his followers should not call it in question, if they discover grounds for doing so ; but surely it is incumbent on them to take his own account of the opinions he held.

Dr Engledue speaks of immaterialism as a mere “ conjectural doctrine,” springing from “ love of the marvellous”—

an opinion clung to through “disinclination to shake off old garments,” and in opposition to a doctrine that is “self-evident;” and he roundly affirms that “no cerebral physiologist can bring forward a single fact to support the position” that what is called mind exists. From these statements one might imagine that the supporters of immaterialism have not a particle of evidence on their side. Now, so far is this from being the case, that for a century past the fight has been maintained with great vigour between the two parties; and, while some men of great acuteness and moral excellence have ranged themselves among the materialists, it is equally undeniable that others, not inferior in these attributes to their opponents, have urged, and been convinced by, a large array of facts and arguments, that such a thing as mind does in reality exist. It would be rash, we think, to charge such men as Dr Samuel Clarke,\* Dr Thomas Brown,† Mr William Belsham,‡ Dr J. C. Prichard,§ and Dr John Bostock,|| with holding, through blind prejudice alone, opinions which in fact they maturely considered, and for which they have given many reasons that were satisfactory to the great majority of their readers.

It is unfortunate that the doctrine of immortality is so generally confounded with that of the existence of a spiritual essence called mind. On former occasions (vol. viii. p. 557, 604), we expressed our concurrence in the opinion, that these two doctrines are quite independent of each other; quoting at the same time from Locke, Dr Rush, and Dr Elliotson, by whom the same view of the subject is taken. We may now add, that in Locke’s private journal, published by Lord King in his *Life of that philosopher*, pp. 128-30, this opinion is clearly and conclusively demonstrated; as it is likewise by the Rev. Thomas Belsham, in his “*Discourses, Doctrinal and Practical*,” (Lond. 1826) p. 458. That Dr Parr was on the same side, we learn from his “*Memoirs*” by Mr Field, vol. ii. p. 366. Indeed, it seems to be generally admitted by divines, that (to use the words of Dr South) the immortality of the soul is a doctrine “which philosophy indeed conjectures, but only religion proves.”¶ So far as we know, Dr Henry More is the only eminent writer who considers immortality to be demonstrable by reason alone.\*\* That Milton thought it perfectly consistent with materialism, is evident from the following

\* See his *Replies to Collins*.

† Lecture XCVI.

‡ *Essays*, i. 32.

§ *On a Vital Principle*, pp. 38-58.

|| *Elementary System of Physiology*, iii. 191, 2d edit.

¶ *South’s Sermons*, i. 136, edit. 1715. Sherlock (“*On Immortality*”) takes the same view.

\*\* See his *Philosophical Works*; “*Discourse of the Immortality of the Soul*.”

passage :—" Man is a living being, intrinsically and properly one and individual, not compound or separable, not, according to the common opinion, made up and framed of two distinct and different natures, as of soul and body—but the whole man is soul, and the soul man ; that is to say, a body or substantive individual, animated, sensitive, and rational."\*

It seems to us, then, that religion has nothing to fear from the doctrine of materialism, even if established ; but since the notion prevails extensively that dangerous consequences are inseparable from it, we consider Dr Engledue to have injured the cause of Phrenology and the usefulness of the Association, not only by publicly professing his own opinions with respect to the non-existence of mind, but still more by erroneously representing the truth of Phrenology itself to be involved in their accuracy. In our view, the materialist and the immaterialist may equally be phrenologists ; and we are puzzled to discover how the views of the one can be rendered more useful or practical than those of the other. What does it signify, in relation to human improvement, whether a certain part of the brain is, in the words of Gall, " the material condition which renders the exercise of a faculty possible ;" or, as Dr Engledue maintains, an organ performing the function of " cerebation ?" Improve the organ, says the one, and you increase the capability of the mind to display, through its instrumentality, a certain mental power. Improve the organ, says the other, and you increase that organ's capability of performing its function of cerebation. Dr Engledue, instancing the beneficial results of his doctrine, exclaims, " How much more intelligible and important do the laws of hereditary descent appear !" But is not the man who endeavours to improve the brain upon the one theory, as usefully employed as he who strives to effect the same object upon the other ? Highly as we estimate the importance of the laws of hereditary descent, we cannot agree with Dr Engledue in thinking, that, " were they only followed out in their broad features, society might be remodelled in the course of three or four generations ;" and that, although " high moral and intellectual pre-eminence is now the exception and not the rule, man could soon reverse the picture." He seems to forget that the mass who form " the rule" cannot, even in more favourable circumstances than are yet possible, produce a race much better than themselves ; and that the work of human improvement must therefore be slow.

Of Mesmero-phrenology, which forms the other prominent topic of Dr Engledue's Address, we shall merely say, that although, for want of the requisite opportunities, we have not

\* Treatise on Christian Doctrine, i. 250-1.

yet witnessed any experiments of the kind described, and consequently are not qualified either to admit or dispute their accuracy; still we consider the statements of Dr E. and his adherents to deserve a sober and candid investigation. If true, they are highly important; while, on the supposition that conclusions have been too hastily drawn by ardent minds, publicity is the best means of effecting an exposure of errors really committed.—EDITOR.

### III. *Mr Combe's Lectures in Heidelberg.*

MANNHEIM, 22d July 1842.

*To the Editor of the Phrenological Journal of Edinburgh.*

SIR,—The course of lectures\* which Mr George Combe delivered at Heidelberg this summer, has been closed to-day.

\* We subjoin the German notice of the lectures and address, which appeared in the Heidelberg Journal.

“*Heidelberg, 23. Juli.*—Die phrenologischen Vorlesungen, welche Hr. Georg Combe im Laufe dieses Sommers hier hielt, sind nun geschlossen. Sie sind vom Anfang bis zum Ende mit steigendem Interesse besucht worden. Besonders inhaltsschwer waren die letzten betzten Vorlesungen, welche von der Phrenologie in ihrer Anwendung auf Erziehung und Criminalgesetzgebung handelten. Freilich war es bei der Kürze der Zeit, welche diesen Vorlesungen gewidmet wurde (23 Stunden im Ganzen), nicht möglich, in die Einzelheiten der Wissenschaft einzugehen. Es konnten nur die Grundzüge derselben gegeben werden. In welcher Weise Diejenigen, welche diese Vorlesungen hörten, sie beurtheilten, spricht sich am Deutlichsten aus in der Adresse, welche ohne Widerspruch von irgend einer Seite von den Zuhörern beschlossen und dem Hrn. Combe durch eine Deputation zugestellt wurde. Dieselbe lautet wörtlich wie folgt:

“HOCHGEHRTER HERR!

“Vierzig Jahre sind verflossen, seit Gall mit der Lehre wozu er den Grund legte, aus Deutschland zog. Ihnen gebührt das Verdienst, sie in derjenigen Ausbildung, welche ihr mittlerweile im Auslande geworden war, in die Heimath zurückgebracht zu haben. Empfangen Sie dafür unsern warmen, unsern herzlichen Dank! Wir wissen die Opfer, die Sie uns und der Wissenschaft gebracht, die Mühe, welche Sie verwandten, in unserer Sprache zu uns zu reden, gebührend zu schätzen.—Schon die ersten Ihrer Vorlesungen fesselten unsere Aufmerksamkeit. Eine Wissenschaft, deren Aufgabe ist, die Tiefen des Seelenlebens zu ergründen, die Werkzeuge gewissermassen anschaulich zu machen, mit welchen der Geist in diese von Raum und zeit umschlossene Welt einzugreifen befähigt wird—eine solche Wissenschaft wird an und für sich schon die Theilnahme jedes denkenden Menschen in Anspruch nehmen. Um so mehr musste daher unser Interesse rege werden, da es uns vergönt war, Ihre Vorträge anzuhören, welche das Gepräge wissenschaftlichen Ernstes, tiefer Ueberzeugung und des ausdauernden Fleisses so klar und deutlich an sich trugen. Möge der Saamen, den Sie ausgestreut, reiche Saaten tragen! An den Früchten bewährt sich auch die Wissenschaft. Mögen die schönsten an dem Baume reifen, welchen



It has been attended with increasing interest by his audience from beginning to end. Nothing can be more satisfactory

Sie, hochgeehrter Herr, wieder unter uns gepflanzt, und mögen Sie auch in Ihrem fernen Vaterlande Ihrer Schüler zu Heidelberg nicht vergessen, wie wir Sie und Ihre lehrreichen Vorträge immer in lebendigem Andenken behalten werden.

“ *Heidelberg, den 22. Juli 1842.*

“ MITTERMAIER. NAGELE. CHELIUS. SPENGLER.

“ WARTENSLEBEN. V. STRUVE. ROLLER, &c. &c.’

“ Nachdem diese Adresse dem Hrn. Combe vorgelesen worden war, antwortete derselbe:

“ MEINE HERREN!

“ Erlauben Sie mir, Ihnen meinen herzlichsten Dank für die Adresse auszusprechen, welche Sie an mich zu richten mir die Ehre erwiesen. Ihre gütige und günstige Würdigung meiner Bestrebungen hat mir die grösste Freude bereitet, und um so grössere, je tiefer ich die Schwierigkeiten empfand, welche mir die fremde Sprache in den Weg legte, und je mehr ich besorgte, meine mangelhafte Darstellung der Phrenologie könne der Wissenschaft, welche ich zu fördern wünschte, in Ihren Augen Eintrag thun. Erlauben Sie mir übrigens hinzuzufügen, dass, so sehr ich diesen Ausdruck Ihrer günstigen Gesinnung schätze, Sie mir zuvor schon ein, wo möglich, noch erfreulicheres Zeugniß Ihrer Achtung ertheilt hatten. Denn ich weiss, dass unter meinen Zuhörern Männer waren, welche den höchsten Rang in den medizinischen und juristischen Wissenschaften an dieser Universität einnehmen, und sowohl durch ihre hohen Talente als ausgebreitetes Wissen befähigt sind, ein gesundes Urtheil über jeden wissenschaftlichen Gegenstand, der sich ihnen darbietet, sich zu bilden; und Männer, welche von ihren Berufsgeschäften so sehr in Anspruch genommen sind, dass ihnen keine Zeit für bedeutungslose Bestrebungen bleibt. Als ich sah, dass solche Männer Tag für Tag meine Vorlesungen die sich über dreißig Tage erstreckten, durch ihren unausgesetzten Besuch beehrten, habe ich gefühlt, dass sie dadurch dem der Phrenologie inwohnenden Interesse und ihrem wissenschaftlichen Charakter den befriedigendsten Tribut, der entrichtet werden konnte, entrichteten. Nur die Uebereinstimmung ihrer Grundsätze mit denjenigen der Vernunft und der Physiologie, und der offenbare Nutzen, welchen ihre Anwendung gewährt, konnte jene ernste und ausdauernde Aufmerksamkeit zur Folge haben, womit Sie mich beehrt haben.

“ Aus dem Interesse, mit welchem Sie meinen unvollkommenen Vorträgen folgten, leite ich die Hoffnung ab, dass Deutschland nicht länger eines der grossartigsten Produkte seines Genius vernachlässigen, sondern dass es sich beeilen werde, in den Augen Europa's und Amerikas sich den Ruhm anzueignen, den es in Gefahr steht zu verlieren, wenn es fremden Nationen die Aufgabe überlässt Gall's grosse Entdeckung von den Verrichtungen des Gehirns und der Philosophie des menschlichen Geistes zu würdigen und in Anwendung zu bringen.

“ Empfangen Sie, meine Herren, die Versicherung meiner höchsten Achtung und dauernden Dankbarkeit für die Güte, womit Sie meine schwachen Bemühungen, die Aufmerksamkeit Ihrer Landsleute auf die Wichtigkeit der neuen Philosophie zu richten, ermutigt haben.

“ In einigen Tagen wird Herr Combe unsere Stadt und Umgegend verlassen, und nach kurzem Verweilen in Ischl sich seiner Heimath, Edinburg, wieder zuwenden. Allein wir hoffen, er werde nach Deutschland in einiger Zeit zurückkehren. Er hat nun die Schwierigkeiten, welche ihm die fremde Sprache bereitete, zum grössten Theile überwunden, und es wäre traurig, wenn er sich derselben nicht bedienen wollte, um die unter der Asche glimmenden Funken, welche Gall selbst angezündet hatte, zur Flamme zu fachen. Jedenfalls darf behauptet werden: mit Hrn. Combe wird uns die Phrenologie nicht verlassen. Seine Vorlesungen werden nicht vergessen werden; die

than the way in which they expressed themselves upon Phrenology, as a science, and upon the merits of the lecturer, in an address voted to him unanimously, and presented to him by a deputation of the audience. When it is considered that the men who signed this address are for the greatest part first-rate men of their respective sciences, I am sure it must be interesting to you to know its contents. As it is not very long, I give it you fully in a literal translation. But as the subscribers of it are perhaps not generally as well known in Scotland as they are in Germany, I give you here some particulars about the most eminent of them. Dr and Professor Mittermaier is not only known throughout Europe by his writings on criminal legislation, but he has been also for many years a most active man in all the political affairs of our country. He has been several times president of our House of Commons, has been for years member of our Board of Legislation, and exercises, by means of his lectures, a very great influence upon the minds of the academical youth. He is become a thorough phrenologist, has repeatedly not only recommended to his audience a particular study of Phrenology, but has also, on all occasions, introduced into his lectures such facts and such reasonings offered by this doctrine, as served his purpose to throw a clearer light on different parts of the science he lectures upon. The names of Dr Chelius and Dr Nægele are not less honourably known in their respective branches. The former, especially, will be remembered by many English, who, while they were in Germany, were attended by him as their physician. Dr Roller is the director of the Lunatic Asylum of our Grand-Duchy. Under his immediate influence and superintendence a very spacious and well-contrived Lunatic Asylum has been built, these last years, in the most beautiful part of our country, by which he did set to humanity, as well as to himself, a lasting monument. So much about some of the dignitaries. Now I subjoin the address itself.

“ Sir,—Nearly forty years have passed away since Dr Gall withdrew from Germany, and with him departed from among us the doctrine of which he had laid the foundation. You\* have the merit of having brought it back to its home, in that

Wissenschaft, welche in Deutschland vierzig Jahre lang auf dem Pfühle der Vergessenheit und des Vorurtheils schlief, ist durch ihn erweckt worden, unde sie wird sich auf jenen Pfühl nicht wieder schlafen legen.”—*Heidelberg Journal Montagden, 25 Juli 1842.*

\* It is proper to mention, that, two years ago, Mr R. R. Noel lectured on Phrenology, in German, at Prague; and that his lectures are now published at Dresden.

state of improvement which it has reached, in the mean time, in foreign countries. For this, please to accept our warm and cordial thanks. We know how to appreciate the sacrifices you have made to us and to science, and the labour which it has cost you to address us in our own language. Even from the first, our attention was riveted by your lectures. A science, the aim of which is to fathom the depths of the mind, and to unfold to practical observation the instruments by means of which it acts in this material world, is calculated in itself to command the attention of every thinking man; but much more has it been interesting to us, when we were favoured by hearing your lectures, which bore so clearly and explicitly the stamp of scientific gravity, deep conviction, and most persevering zeal. May the seed which you have scattered produce a rich crop! The fruits which a science yields are the best proofs of its value. May they grow in brightest beauty on the tree which you have again planted amongst us, and may you not forget, in your distant father-land, your scholars at Heidelberg, as we shall always keep you and your interesting lectures in vivid remembrance! *Heidelberg, the 22d July 1842.* (Signed) CHELIUS, M. D.; NÆGELE, M. D.; MITTERMAIER; ROLLER, M. D.; WARTENSLEBEN, Count; SPENGLER; VON STRUVE; &c. &c."

Along with this address a portfolio, bearing an inscription, and containing a collection of engravings representing the most beautiful parts of the ruin of the celebrated castle and town of Heidelberg, was tendered to Mr Combe, not as a measure, but as a heart-felt token, of the high respect for his character, as well as scientific attainments, which all his audience bears to him.

Mr Combe answered the deputation in the following words:

"Gentlemen,—I beg leave to express my heartfelt gratitude for the honour which you have done me in the address now delivered. Deeply embarrassed as I have been with the difficulties of lecturing in a foreign language, and anxious as I have felt, lest, by the imperfections of my exposition of Phrenology, I should injure, in your eyes, the cause which I was desirous to advance, your kind and favourable appreciation of my efforts has afforded me the highest gratification. Allow me to add, however, that greatly as I esteem this expression of your favourable opinion, you had previously afforded me another testimony of your respect, which has been to me, if possible, still more agreeable. For I know that among my hearers have been men holding the first rank in the medical and legal sciences in this University, and capable, equally by their high talents and extensive attainments, of forming a

sound judgment on every scientific topic presented to their consideration; men also, so deeply engaged in the practical duties of their professions, that they enjoy no leisure for trivial pursuits. When I have seen such men honouring my lectures, night after night, by their constant attendance, I have felt that, by that attendance, extending over twenty-three evenings, they paid a tribute to the inherent interest and scientific character of Phrenology, the most gratifying which could have been given. Only the accordance of its principles with the dictates of reason and of physiological science, and the manifest utility of its applications, could have commanded that close and continued attention with which you have honoured me. From the interest, therefore, with which you have listened to my imperfect expositions, I anticipate that Germany will no longer neglect one of the noblest productions of her own genius; but that she will now hasten to appropriate to herself, in the eyes of Europe and America, the glory which she would lose by leaving to foreign nations the honour of appreciating and applying Gall's great discovery of the Functions of the Brain and of the Philosophy of the Human Mind. Accept, gentlemen, the assurance of my highest esteem and lasting gratitude, for the kindness with which you have encouraged my humble efforts to awaken your countrymen to the importance of the new philosophy."

In a few days Mr Combe will leave this part of Germany to return to Scotland, after a little trip which he intends to make to Ischl, near Salzburg; but we hope that he will return again to our country. He has now overcome the difficulties of lecturing in a foreign language, and it would be indeed a pity if, after having taken all the trouble to make himself master of the German language, he should not use his attainments in rekindling the few sparks lighted by Gall himself, and not yet extinguished by time and prejudice. At any rate, I may venture to predict, that, with Mr George Combe, Phrenology will not leave us. His lectures will not be forgotten. The science, which in Germany has reposed for nearly forty years on the pillow of prejudice and oblivion, has been awakened by him, and it will never sleep on that pillow again.

I am, Sir, your obedient servant, GUSTAV VON STRUVE.

#### IV. *Excitement of the Cerebral Organs by Mesmerism.*

TO THE EDITOR OF THE PHRENOLOGICAL JOURNAL.

SIR,—While lately in London, I found the phrenological world in considerable excitement with the alleged discovery, that the cerebral organs can be roused into activity and ma-

nifestation by direct local application of the mesmeric influence, and that the results tend to confirm the correctness both of the localities and functions of the organs, as observed by phrenologists. Dr Engledue informed the Phrenological Association, which met in June last, that he had succeeded in producing in a patient while in the mesmeric sleep, unequivocal manifestations of various faculties, by mesmerising the organs with superadded or newly applied influence; his subject, a female, being, as he declared, ignorant not only of the situation of the organs, but of Phrenology itself. Mr Brookes of Birmingham, and Mr Atkinson of London, who were both present, lent their aid to the credibility of Dr Engledue's narrative, by declaring that they had each succeeded in obtaining from other subjects the like results.

I had, moreover, communicated to me a particular report, in writing, of experiments tried on a female at Chatham, who, as a domestic servant, was not likely to be familiar with the phrenological organs, by a military gentleman there, of whose integrity and correctness those who knew him spoke in the highest terms. In that case the manifestations were stated to have been very striking; in some of the organs almost violent.

Feeling deeply interested in this alleged discovery, at once so confirmatory of Mesmerism itself, as an actual influence and state, and of Phrenology, I resolved to see any cases accessible in London, and qualify myself to bear witness to the phenomena which should be obvious to my perceptive faculties; and these I stretched to their full limits of attention. Mr Brookes was the first to welcome me to a private trial on Sarah B., a young female residing with himself and Mrs Brookes as domestic servant, who, he stated, had, by a long course of Mesmerism, been cured of epileptic fits, and even insanity. She appeared to be about twenty years of age, of a nervous and rather unhealthy appearance, and extremely modest and timid demeanour. In about ten minutes she was thrown into sound mesmeric sleep or coma, and her limbs, both arms and legs, rendered rigidly cataleptic. This I had often seen done before, by other mesmerisers with other patients. The catalepsy was then relaxed, and Sarah, by a series of shakings and pattings, chiefly about the face, throat, and stomach, was brought into what is called the sleep-waking state, when a conversation may be carried on with the patient. In this latter state the pupils of the eyes were shewn to us dilated to the full extent of the iris in each eye, a condition demonstrative of the reality of the mesmeric state, and at the same time, I believe, inconsistent with vision.

With regard to my convictions on the subject of the patient's

state, I may here say, that I have seen the same produced in twelve different individuals, and by several mesmerisers, and have no doubt of its reality. Indeed, I understand that few candid persons who have given attention to the subject doubt the reality of the mesmeric state, both comatose and sleep-waking, whatever may be believed as to clairvoyance, and other alleged phenomena. The sleep-waking was enough for the purpose in hand. Of the trust-worthiness of Mr Brookes I could not doubt. Nothing could be more open, candid, and unpretending than his deportment, and I was favoured with a sight of letters to him in respectful, and even friendly terms, from well-known characters of respectability. I received, moreover, his solemn assurance that Sarah B. had never learned the names, localities, or functions of the phrenological organs from himself; that, on the contrary, he had kept her scrupulously out of the way of even a hint on the subject, and that he was morally certain that she never received information from any other person. He stated that he did not *touch* the organs, but transmitted the influence from his fingers' ends, held at least half an inch from the head, even the hair being carefully smoothed down. It was farther arranged, to prevent the organs to be mesmerised being *named* in the patient's hearing, and, moreover, to remove all idea of a previously understood or arranged series, that I should make choice of the organs, and shew the name of each in writing first to the persons present, and then to Mr Brookes. One important point more was settled, namely, that, as the patient rarely ultroneously spoke, but generally answered questions, these questions should not lead her to the expected manifestation; and, until *after* an organ was unequivocally manifested, should be only, *How do you feel?* or, *What are you thinking of?*

FIRST VISIT TO MR BROOKES.—One gentleman besides myself present. Wishing to witness the effect on the small convolutions of the knowing organs, I wrote down FORM, shewed it to the other stranger, and handed it to Mr Brookes. He incidentally stated,—as an answer to one objection, namely, that the mesmeriser's *willing* a particular manifestation, may, from what is known of Mesmerism, produce it by mesmeric sympathy—that manifestations sometimes came out which he did *not* will, in consequence of a neighbouring organ being excited. This happened in the present mesmerisation of Form, for Size also was put into activity. I placed myself so as to see, *with the strictest watchfulness*, all that Mr Brookes did, and to hear all that he said to his patient, or she answered to him. She sat, and he stood, without contact with her, even by a foot or a knee. That she was asleep and unconscious of

our presence and proceedings, I had no doubt, yet still the precautions were proper. Mr Brookes's fingers were, for about a minute, held half an inch from Form, being very silently brought near. To the question, "What are you thinking of?" she answered, "I am in the Park; I see many people, and pretty things. I see such a handsome face; but every thing is big (Size excited). I am big myself, my hand is so large." Here I wrote WEIGHT, feeling a peculiar interest to observe, from the manifestation, whether that much disputed organ was rightly located and named. Mr B's fingers shifted silently onwards over it, and almost instantly the patient of herself repeated, "I am so big, and oh! so heavy." She now shewed considerable agitation and alarm, and seized hold of Mr B., saying, "Oh! my weight will break the floor; I shall fall; I am falling." The next organ, COLOUR, having been influenced without Mr B.'s intention, nose-gays, or, as she called them, posies, appeared to her "beautiful flowers; but so large and so heavy—oh! they will fall upon me and crush me; they are so big, so heavy, they will hurt me; they are flying over me; a cat or dog is flying over me, and will fall and hurt me." Mr B. diminished the mesmeric influence by a rapid movement of his hand over the organs, as if brushing flies from the face; and Form, Size, Weight, and Colour, with Individuality, which seemed to have been mesmerised when Form and Size were approached, all at last acting together, became tranquil, and ceased to manifest themselves. As the patient had hitherto been in perfectly good humour, I wrote DESTRUCTIVENESS for the next experiment. Mr B.'s fingers were for a minute or two held to the organ. A cross expression came over the patient's countenance. To the usual question she answered with considerable temper, "Don't bother me; I could stamp my foot; I feel very angry;" shewing at the same time the quick muscular movements of anger, clenching the hands, &c. As a contrast, BENEVOLENCE was influenced, when the countenance relaxed into good humour and gentleness, and all the natural language of irritation was gone. "How do you feel?" "Very well, very happy; I would wish all to be happy." Another contrast was suddenly tried, and SELF-ESTEEM was chosen. The change was striking; the expression was proud and repulsive. To the question, "What are you thinking of?" the answer was, "Why do you speak to me? you insult me." When asked "How?"—she answered, "Speaking to me insults me." "Explain yourself." "I wont explain; that would be making myself less than you; I am above you; I will not condescend to explain; it is not worth my while." Naturally the girl is remarkably humble and respectful to her master.

VENERATION was suddenly mesmerised,—as if another note of an instrument had been struck,—and she was silent, and no longer haughty in her expression and attitude. “What are you thinking of?” was repeatedly asked before she answered, her manner being that of some absorbing meditation: at last she replied, “I am thinking of another world.” “Well,” said Mr B., “no one is conceited or proud there.” “No! God views us all alike. We should bow to him, but we don’t.” Mr B. “What made you fancy that you were above me—I suppose you think yourself as good as the Queen?” Answer, “The Queen and a beggar are the same in the sight of God.” As there was still some action of Self-Esteem combined with Veneration, and as Mr B. said that he never saw Self-Esteem active without rousing Destructiveness, the demeanour had still a character of severity, which suggested the excitement of BENEVOLENCE again, when the expression and manner softened; and to the question, “What do you feel?” the answer was, “I feel as if I could not hurt a fly; but I like to talk of another world—I wish to go there—I wish every body to go there.” A conversation about church, the Bible, giving to the poor, the Sabbath, &c., was kept up for some time, when TUNE was mesmerised as she was talking. For a considerable time nothing came of this organ, but at last the patient began to sing; we recognized one of Watt’s hymns, with a hymn-tune. The voice was musical and sweet, but subdued as of one singing in sleep. She continued to sing much longer than we wished, and was with difficulty stopped. The notes gradually died away. ALIMENTIVENESS was called forth, and soon every feeling and thought were gone but this one. Mr Brookes afterwards told me that voracity had been a feature of the girl’s insanity, and that when excited, the organ always acted morbidly, and continued to act long after she waked. It did so on this occasion. It first shewed itself by an *angry* enquiry—for its neighbour Destructiveness was roused by sympathy—why she did not get her dinner? Mr B. “Dinner! why, you have just had your breakfast.” “I am very hungry, I have two stomachs.” Mr B. “Will you have some potatoes?” “Yes, yes! (earnestly) I could eat a whole peck, and more when that is done.” I suggested *beans and bacon*, which, without my knowledge, is, it seems, a very favourite food with Sarah B. Instantly her demand for beans and bacon was vehement; other things were suggested, but nothing but beans and bacon was listened to. This, the most troublesome organ yet tried, was for the time got quiet, by much waving over and blowing upon it; and IMITATION was written down. Mr B. “What are you thinking of? Ans. “My mother. If I were



at home she would give me be-ans and be-acon, that tow would mother,"—imitating the provincial language of her mother. She then spoke like "Tommy Addison" of her village, and next like the minister when he preached. As she laughed when she did all this, we concluded that Wit or Laughter had been influenced at the same time with Imitation. Sarah was then awakened, looked bewildered and then abashed, and said, when asked, that she had no recollection of any thing that had passed during her mesmeric state.

**SECOND VISIT.**—Ten or twelve persons, both ladies and gentlemen, present. The mesmeric sleep and catalepsy being produced, and the latter relaxed, the sleep-waking state was established, with pupils dilated as formerly.

**WEIGHT** was mesmerised, and still greater alarm was manifested, and tears were shed. She called out that her head was falling off, and begged that it might be caught. She complained of pain, and when asked where? she put her finger on the organ of Weight—"There, there, it pricks and jobs so!"

**ALIMENTIVENESS.** She asked food immediately, and complained of pain in the organ, which she pointed out, exactly where it has been supposed to be located.

**VERENATION.** She was happy. Mr B. "With what?" "Oh! with nothing in *this* world. She could say much about another world. She wished to be seriously talked to, but Mr B., she said, was not serious."

**WIT**, as a contrast. Mr B. "Who am I?" Answer, "Tom Fool; but that is nonsense; I wish to be serious; speak to me seriously." Veneration was evidently not exhausted, and was too powerful for Wit.

**TUNE** tried. A long silence, during which she beat time with her hand on her knee and with her foot, and presently began to sing.

**SELF-ESTEEM.** Countenance became pettish, and she ceased her song, as if singing were beneath her. Mr B. "Why do you stop singing? You are a very poor singer." Ans. "I can sing much better than you." Mr B. "Who are you?" Ans. "Who am I? Your better, Sir." Mr B. "Who are your betters?" Ans. "I do not know *my* betters, or my equals; but I will not condescend to talk with such as you." Mr B. "Are you as good as the Queen?" (It was conditioned that when the organ was fairly manifesting itself, other questions might be put besides the two first settled). "I am better than the Queen, for I can support myself, and she cannot. She cannot make her bread by needlework,—she might by dish-washing. I should think it beneath me to be the

Queen ; but I will give heed to no insulting questions ; I feel that I could wring her neck off." Mr Brookes here called our attention to the Destructiveness which Self-esteem always rouses.

**BENEVOLENCE.**—"How cruel I have been—very cruel—I am sorry for it—I would injure no one." Here tears were evident in the shut eyelids, and ran down the cheeks.

**ALIMENTIVENESS** was then mesmerised. Hunger was complained of ; *beans and bacon* were spontaneously called for, to the great amusement of all present who had been made aware, privately, of the scene at the first visit. She became very urgent for beans and bacon ; and I was afterwards informed by Mr Brookes, that, when awakened, the organ could not be quieted, and beans and bacon were actually procured, and were consumed to such an amount, that poor Sarah was ill for some days afterwards. Mr Brookes resolved never to rouse beans and bacon again ; the organ always acts morbidly in Sarah B.

**THIRD VISIT.**—The party as numerous as on the preceding occasion ; among them three young medical men. It was suggested that Mr Brookes should be blindfolded, and his hand guided to the organs by a phrenologist, of whom several were present. The object of this precaution was to prevent the possible effect of Mr Brookes's *will*, when he himself was aware of the organ to be influenced. I humbly thought it an unnecessary precaution, and predicted an irregular and uncertain effect on the organs,—a result which actually followed ; for, from the unsteadiness of the hand, it happened more than once that the neighbouring organ, without, not with, the one intended, responded.

The organs mesmerised were **TUNE, WEIGHT, COLOUR, WIT,** and **VENERATION.** The patient rubbed with her hand the spot of Tune, I think it was, and complained of pain there, as if a stocking-needle were thrust into it. After she had spoken much not connected with Tune, which was rather hastily considered by some of the gentlemen present,—who seemed to me disposed to regard the whole affair as imposture,—to be failure to excite that organ, the patient, without any fresh application of the hand, and without having heard a word which, had she been conscious, could have led her to suspect that Tune was expected to act, began to sing. Mr Brookes said that an organ mesmerised sometimes did not act immediately, but came out afterwards, and then occasionally in combination with others subsequently excited, but first manifested. **WEIGHT** was answered by the hypochondriacal perception of the head falling off, which "she feared would happen if she sung—for it hung

by a straw." COLOUR being mesmerised, she was asked of what she thought? when she answered, that she saw ribbons and rain-bows. When WIT was mesmerised, she answered to the usual question, that she felt very happy, in charity with every one, light-headed. It was, of course, observed by the sceptical gentlemen above alluded to, that she had not manifested the specific organ mesmerised. After some time, Wit not having been mentioned, she said, of herself, "Would it not be a good joke to take out my old teeth, and put new ones in their place? I mean without pain, for that would be the *fun* of it." She then made some observations which rather treated sacred things with levity, and made use of the word "*devilish*."

VENERATION was then mesmerised, when her manner became serious, and she said she hoped God would forgive her for having used the word "*devilish*," and for speaking of serious things with trifling expressions. Mr Brookes's hand, he being blindfolded, was led to LOVE OF APPROBATION. I observed the hand unsteadily applied as the patient sat close to the wall; and as he stood in front, he was forced to pass his hand over her head, and bend inward his fingers to affect the organ. It resulted that Love of Approbation was not manifested, but its neighbour Self-Esteem. This was called a failure. I thought it a very natural result of the unnecessary, and really unfair, blindfolding, and quite consistent with Mr Brookes's declaration, that a neighbouring organ to that intended is sometimes manifested.

On the whole, the trial of this day was not so distinct and satisfactory as the previous trials. The manifestations came out slowly and with some confusion; the success was partial. But to me, who had seen the two previous trials, the partial failure of that one was confirmatory of the good faith both of mesmeriser and mesmerised. The very presence of sceptical persons would, with impostors, have secured the most unerring *success* in every experiment.

FOURTH VISIT.—Eight or ten persons present; among these two of the three sceptical gentlemen, and with them another medical gentleman of eminence in London, who had not been present on the preceding occasion. The office of watchman or scrutinizer was given, by general consent, to this last-mentioned gentleman. He performed the duty rather rigidly, and Mr Brookes seemed to feel that his scrutinizer, as well as the other two gentlemen alluded to, looked upon both him and his patient as impostors. The scrutinizer wrote down a list of organs. The restrictions and conditions, or rather the manner of them, hurt Mr B. They were in themselves proper, with one

exception, and that was an objection to his mesmerising the organ, when slow of answering, as often and as long as he liked,—a novel restriction, of which he justly complained; and, from much argument, or rather contention, about them, he was thrown into a state of feeling which mesmerisers would consider incompatible with the exercise of mesmeric power. Add to this, the patient was seriously unwell, and for some time few other answers could be drawn from her but complaints of headache. Mr Brookes had premised, before proceeding at all, that he did not succeed when his patient was suffering from illness. This he did with earnestness, and often repeated it; but neither his declaration, nor the patient's illness, seemed to me to be at all recognised by the three medical gentlemen as elements in their judgment.

**WIT** produced nothing.

**SELF-ESTEEM.** She answered only that her head ached. Mr Brookes said he expected no result as long as the head ached. She presently complained that a gentleman near her occasioned her headache; and became very cross, repeatedly threatened to stamp with her foot, and spoke in very contemptuous terms of those about her. These manifestations of Self-Esteem were, however, too equivocal to be of any value. Here the patient asked for water to remove her headache, drank it, and soon afterwards declared her head better.

**CAUTIOUSNESS**, excepting one or two hints about danger in travelling, also failed to produce any clear result. She made some remarks unconnected with Cautiousness.

**TUNE** was then mesmerised, and for a long time nothing came of the operation. The three medical gentlemen here rose to go away; Mr Brookes appealed to themselves and the company as to the fairness of leaving the trial incomplete, especially as they had themselves furnished a list of organs, a very few only of which had been tried. They replied that they could not spare more time. Mr Brookes answered, that much time had been wasted in disputing about the conditions, and protested against this incomplete and unfavourably circumstanced trial being held to be conclusive. During this discussion, which was carried on at the door of the room, the patient, left to herself, began to beat time gently on her lap with her hand, and on the ground with one foot. I saw this, for I had not for a moment taken my eye off her, so that a gentleman sitting by me did no more than shew me that he, too, saw the movement, by touching me, and silently pointing to it. Before the medical gentlemen left the room, the girl began to sing; but they refused their attention, alleging that the meeting was broken up, and they were no more on the

watch. I beg to state respectfully, that the meeting was not broken up. They, three in number, had risen to go away; but there were others there who were willing to remain, and who did remain. I was one of them, and I can declare that I had never moved my eye from the patient, and that her manifestations, first of Time and then of Tune, were ultraneous, unhinted at, unprompted, and in circumstances of the most perfect fairness. Some words might have fallen from some of the spectators on the success of that experiment; but I can confidently aver that these were not spoken before the marking of time, and also the singing, had commenced. I am thus specific and positive on this point, because I know that with the gentlemen in question the experiment on Tune, which all the rest of the company viewed in a different light, went for nothing.

FIFTH AND LAST VISIT.—Present, two medical men of eminence in London, and several other gentlemen, but none of the three medical gentlemen who witnessed the preceding trial. Sarah B. was that day in better health; and Mr Brookes, feeling himself less obviously suspected, was in a better frame of mind. The guard was set with vigilance, one of the medical gentlemen doing the duty. The organs were never touched, and the hair was smoothed down.

TUNE, *after a very long time*, was manifested. Sarah of herself said she heard a Scotsman playing on his instrument; this she had heard on the street some time before. She then began to sing, but without words. Mr Brookes mesmerised LANGUAGE, when she sang with words. She continued to sing, and it was difficult to stop her. VENERATION was excited, when the song became a hymn—she saying she was in chapel. She was mild and kindly till SELF-ESTEEM was roused, when she frowned and became proud and repulsive; her language was self-sufficient, and she treated with great disdain a proposal of Mr Brookes, made *after* the pride was fairly active, that she should clean his boots. BENEVOLENCE changed the expression to mildness. She would clean Mr B.'s boots if no one else would; she was happy, and wished all the world to be happy. COLOUR was then excited. The effect here was almost instantaneous. She said, "How light it is; beautiful light; green fields, hedges, and blossoms; all like rainbows!" SIZE was tried, but WEIGHT, its more excitable neighbour, answered, with morbid strength as usual, "I am sinking through the floor, just where I sit—I am a log of lead. Don't put your hand under mine; it will crush it with its weight."

One of the medical gentlemen is a professed phrenologist ; but, as he has no belief in the mesmeric state, the experiments could prove nothing to him. The other hinted that the patient, supposing her deceiving, might have learned a settled series of organs. But this could not be, when, as in the case before him, the organs were named by himself, or any other third party.

Greater strictness of observation by the sceptics than the well-wishers was also adduced, as accounting for the failure of the fourth day's trial. To this I answer, that, although there was considerably more form on that day, the scrutiny of the first two days, when I was myself the watchman, did not yield, in essential care and strictness, to that of the third, fourth, and fifth. If it be alleged that the wishers of success admit too easily, may there not be an over-zealous scepticism which rejects too easily ? Considering the illness of the patient, the irritation of the mesmeriser, and the premature departure of the scrutineers, it would, I humbly think, be an instance of such rejection, were the fourth trial above narrated to be held conclusive. The medical gentleman who watched the fourth trial is well entitled to my high respect. I know him well, and am proud of his friendship ; and I feel assured that he will take no offence when I say, that it appeared to me that he too easily rejected as worthless the manifestation of Tune, which was proceeding when he was leaving the room. I repeat, that that organ was successfully mesmerised in perfectly fair circumstances ; and I should have thought so, even although I had not seen it manifested on other occasions, and received assurances, to which I give full credence, that it had been excited to manifestation, by mesmeric influence, elsewhere and by other persons, both in England and America.

I had written a full detail of an experiment on the cerebral organs by Dr Elliotson, which he allowed me to witness, but am forced to withhold it for the present, as this letter is already too long. The subject was a young woman whom he had long mesmerised for epilepsy, and only recently thought of subjecting to experiment on her cerebral organs. He assured me that she knew nothing of the organs. He mesmerised without touching, and completely succeeded with three of them—Adhesiveness, Self-Esteem, and Destructiveness. She grasped his hand when the first was excited, with a mild expression ; relaxed her hold, and poutingly tossed his hand away, when the second was roused, becoming cross at the same time ; and was extremely angry when it was the turn of the third. I was allowed to choose the *order* of excitement, which I did indifferently, changing it again and again, and

always witnessing the corresponding results. The effect of the changes suggested to my mind that of playing on a musical instrument. That Dr Elliotson was either deceiving or deceived I had not the slightest belief.

I am aware that you are in possession of information from America of mesmeric experiments on the cerebral organs by Drs Buchanan, Caldwell, and Boardman—each acting independently of the other two—the results of which are even more striking than any that have been observed in this country. But this is not the time or place to adduce them.

The investigation is one of vast importance; and, cautiously, extensively, and independently carried on, may confirm one of the most valuable discoveries yet known to science. I am,  
JAMES SIMPSON.  
&c.

### V. Mesmero-Phrenology in America.

TO THE EDITOR OF THE PHRENOLOGICAL JOURNAL.

ISCHL IN AUSTRIA, 22d August 1842.

SIR,—I have just received the accompanying interesting letter from Philadelphia, dated 13th May 1842. The writer of it, and also the gentleman who performed the experiments, are distinguished physicians of that city, and the subject of them is a literary man of much talent. The high character of all the three, who are known to me personally, leaves no doubt in my mind of the *good faith* in which the experiments were performed.

As I am not certain that my friend intended the letter for publication, I request of you to suppress the names.

“ I found that I had not room in the body of my letter to tell you of an extraordinary exhibition of which I have been, in common with four or five other persons, a witness within these few weeks. The place was Dr ——’s office, the operator Dr —— himself, and the subject or person impressed by him Mr N——, editor of the ——, whom you saw, perhaps had some acquaintance with, when you were here. The other parties (Dr —— and his invited friends) were met at about 8 p. m., when Mr N—— entered. After a brief conversation, Dr —— being seated, and leaning his head on one hand, gazed fixedly at Mr N——, who was seated within a few feet of, but not directly facing, the Doctor. In a few minutes, not more than three, Mr N——, who was sitting at his ease, let his head fall as one would do who has just gone to sleep. Dr —— now rose, and approaching Mr

N——, put his finger, in succession, on parts of the head of the latter corresponding with some of the phrenological organs. The effect was to elicit the expression, by natural language, of the activity of these, and a kind of muttering or chattering sounds. Dr —— then applied his finger to, and gently rubbed, the lower part of the eyeballs, and immediately Mr N—— began to speak. Almost immediately afterwards, the region or spot externally, corresponding with the cerebral organ internally, was touched; and from that time to the end of the exhibition, whenever an organ was appealed to, by the Doctor applying his finger to the part, the faculty was manifested in an energetic manner, both by speech and gesture, or natural language. It was not a little amusing for us to see the lofty air of Self-esteem, and expression of contempt for others, quickly succeeded by the sneaking and deferential manner and language of Vanity, the endearing expressions and gestures of Love of Children, the animation of Adhesiveness, the rude boisterousness and preparation for fight of Combativeness, the mimic drawing of bowie knife and reckless disregard of life of Destructiveness, when Doctor —— touched with his finger the several portions of surface of the head corresponding with the organs of these faculties. In like manner were developed, and with great vivacity of expression and manner, the manifestations of the faculties of Tune, Colour, Order, Weight, Form, and Locality. Mr N——, who is very fond of music, imitated various sounds—as of the horn, and the movements of rapid and emphatic fingering of, and as if sweeping over, the piano; and at last, so great was his delight, that he exhibited it by sundry odd gestures, one might say contortions, with accompanying vocal sounds. Causality and Comparison were each brought into play, as was also Ideality. The extreme timidity of Secretiveness [Cautiousness?] was manifested to almost a painful extent. But most extraordinary was the simultaneous manifestation of two faculties of very different natures, such as of Covetousness and Conscientiousness, or of Combativeness and Conscientiousness. Under the impulse of Combativeness he was raised on the ground, had, in idea, a dagger drawn, and threw himself into a most menacing attitude; when, on Conscientiousness being touched, his whole manner underwent a change: he drew his before extended and uplifted hand quickly to his breast, thrust away then rapidly his supposed weapon, and buttoned up quickly his coat. The gradual unfolding of the feeling of Acquisitiveness, from the moment when he first saw something in view, bags with strings twisted round them, and his knowledge then of their contents, with a desire of possession, up to



an appeal to his companion, whom he supposed to be present, whether they could not without danger appropriate the money to their own use, was a natural and fine piece of acting, if we were to regard it in that light. So, also, was his quickly dropping the money, and his expressions of misgiving at the act when Conscientiousness was touched. Alimentiveness was also affected by the finger being placed under the zygomatic arch, and it responded in decided language and gesture. I felt considerable curiosity to see the natural language of Concentrativeness, the organ of which Dr —— did not, at first, accurately touch. When he did, Mr N—— threw himself into a most singular attitude—head down on his shoulders, but leaning forward, arms and hands brought together and somewhat extended, and one of the hands moved as if to represent the penetration and twisting of a cork-screw. Mr N—— said that he remembered much that had transpired in his magnetic state. His manners and deportment are reserved; and he is quite diffident and averse to exhibition, and to practical jokes or rough mirth of any kind—though under the influence of some of the faculties in his trance he was not so quiescent. Similar experiments have been made, and with analogous results, on thirteen persons, of ages from 13 to 50, in this city, in both sexes, mostly by Dr ——; but in the case of a young lady (who, by the way, had never read, nor studied, nor cared about Phrenology), by Mr C——, a son of the clergyman. The experiments so far, while they singularly confirm the leading principles and details of Phrenology, point to a much greater division and multiplication of faculties than before. Dr —— proposes to send to you (in Edinburgh), *via* Liverpool, a cast of Mr N——'s head, with the new organs marked on it. Dr Buchanan of Louisville was the first to institute experiments of this kind, last winter. Some of his were on persons awake. Dr —— has had repeated sittings since the one I describe, and with similar, and even sometimes more diversified results. Ladies have been present at some of the meetings."

One remark on this and similar cases has been suggested to me by a friend. It has frequently been reported that the magnetiser, by a mere act of his will, can command the thoughts and feelings of the magnetised, without actually touching or approaching his person. In the present case, the magnetiser must have *willed* that the magnetised should manifest particular faculties; for such acts of the will, we may suppose, were the natural preludes to his touching the situations of the organs. May not the manifestations have proceeded from these acts of volition, and not from physical excitement, through touch, of each particular organ? In putting

this question, I assume as well-founded the statements of magnetisers, that by acts of volition alone they can call forth particular kinds of mental manifestations ; and I merely wish to call their attention to the inference that, assuming this to be the case, the proof of the situations of the organs, supposed to be afforded by these instances, fails. I am, &c.\*

GEORGE COMBE.

[We have been favoured with communications on the same subject by Drs Buchanan and Caldwell of Louisville, Dr Andrew Boardman of New York, and Mr W. H. Partridge of Birmingham. A report of similar experiments performed at New York in December and January last, is published in the *American Phrenological Journal* for February, p. 46. Mr O. S. Fowler, the editor of that journal, was present, along with the Rev. Mr Sunderland and Dr H. H. Sherwood. The subject is resumed in the No. for March, p. 81, where some account is given of the supposed discovery "that every organ of the body and brain has a certain magnetic connexion with the face, or a place there for its indication." In the No. for June, p. 155, is inserted a letter from Dr Buchanan, in which he says that his experiments are unconnected with Mesmerism—having been made, not upon subjects in a magnetic or somnolent condition, but solely upon persons in their natural state. He farther announces, that he is preparing for the press a work designed to illustrate the new science, which he believes himself to have discovered, and which he designates by the term *Neurology*. In his communication to us he has given merely the results of his investigations, some of which are so strange and apparently incredible, that, before publishing it, we think it judicious to wait for his statement of the facts on which they are founded. His mode of operating is still undivulged. As to the subject of Mr Combe's remark, see pages 356 and 375 of our present number.—ED.]

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## II. NOTICES OF BOOKS.

- I. *Letters from Hofwyl, by a Parent, on the Educational Institutions of De Fellenberg.* With an Appendix, containing Woodbridge's Sketches of Hofwyl, reprinted from the "Annals of Education." London : Longman & Co. 1842. Pp. 372.

The writer of this volume, known to us to be Mrs Barwell of Norwich, has therein given to the world just such a graphic, instructive, practical, and feeling account of the celebrated

\* Mr Brookes answers this question, see page 356, First Visit.—ED.

institution and system of Hofwyl, as, from what we know of that lady's head and heart, we should have expected from her pen. With the enlightened concurrence of their father, she has committed all her boys, five in number, to the care of M. De Fellenberg; and it was on the occasion of a late visit by both parents paid to their children when actually engaged in the studies, exercises, and pleasures of Hofwyl, that the delighted mother wrote these letters, which have a vividness and warmth of heart about them almost enthusiastic. Our chief object in noticing the volume is to recommend it to our readers. They will find in it, agreeably blended, the tourist's liveliness and buoyancy, and the philosopher's solidity and soundness. Above all, they will find, and, if they are parents, they will sympathize with, the kindest flow of parental affection towards the children; and admire, and we trust profit by, its subordination to a sober, well-regulated, self-denying care for their true welfare, which indicates a mind of no ordinary character.

After devoting a letter or two to a general account of De Fellenberg's system, the writer describes her arrival at Hofwyl,—meeting with M. De Fellenberg—the first evening—the first morning—the scholastic and domestic arrangements—the working of the system as actually witnessed—the Sunday at Hofwyl—the instructions—the exercises—the amusements, all as actually going on; so that, bating the condition of ocular consciousness of the scene, to read this book is *to be* at Hofwyl, and that under the guidance of an intelligent well-informed conductor. The seventh letter is especially full of instruction. We wish we had space to extract it entire; we give its commencement as a specimen. “Perhaps the most striking part of the Hofwyl education is the moral training. M. de Fellenberg has not regarded *education* as *instruction*: he considers the life of man as a long course of education, a preparation for hereafter; and he regards childhood and youth as the period when the mind and character are to be submitted to an especial control, to a direction which shall surround the individual with moral influences, and protect him from all that has an opposite tendency. The systems of reward and punishment, common to the prevailing systems of education, are not the means adopted by M. de Fellenberg. Every thing at Hofwyl is arranged so as to tend to one and the same object, *i. e. moral influence*. There is a protection from evil, and a guidance towards what is good, which, though unseen and unacknowledged by the inexperienced pupils, is gradually and continually producing effect upon character and conduct. The principles which have guided M. de Fellenberg are founded upon the nature of man, his connection with external

nature, his relations with his fellow beings, and his immortal destiny. Acknowledging the existence of certain faculties, he regards their development as a duty imposed upon the educator by the Creator, who formed them, in his infinite wisdom and benevolence, for the production of good. He looks upon mankind as one great family, wherein the individual benefit cannot be separated from the general welfare ; and he acts on the principle, that, by *individual* amendment, the *general* reformation will be secured. At Hofwyl, therefore, we find provision made for the développement of every part of human character combined into one great whole ; the intellectual advancement strengthening the moral progress ; the religious and moral virtues sanctifying, supporting, and adorning intellectual strength ; while the physical powers are fortified and confirmed, in order that the moral and mental forces may effect their purposes with all the vigour of a healthy action. While every means is adopted to establish a moral influence, the *exclusion* of every influence tending towards evil is carefully aimed at. M. de Fellenberg considers the powers of children as weak, and endeavours to apportion their trials and temptations to their powers of forbearance and resistance. They are guarded from vice and impurity, and from all familiarity with what may corrupt the heart, undermine principle, or deceive the judgment,—from all the sophisms and deceitfulness with which vice or self-indulgence deceives the unsuspecting and the inexperienced ; but he does not desire to shut out all experience of the consequences of error. You will perceive that I allude to the distinction between external influence and internal impulse. The former, if evil, is shut out as much as possible, and thus the latter is less difficult to regulate. In the conversations I have with him he makes frequent allusions to the necessity of patiently bearing with the repetition of the same fault, and of the advantage of continual representations on the same subject—on *apprendre à marcher en tombant* ; and so must it be with the moral advancement. The value of patience and hopeful perseverance is inestimable in the educator.”

After some valuable observations on the regularity and certainty of all the arrangements at Hofwyl, the author says : “ I need scarcely observe that the association of different minds will have an effect upon character, or that the communion between the pupils must tend to produce circumstances which lead to experience. While the watchfulness exercised over conduct and conversation extends to the prevention of whatever can injure, morally, mentally, or physically, it does not shut out those exhibitions of natural feeling which, when judiciously treated, are all helps in education. In the little world of Hofwyl, the weaknesses and defects of character, the

pride, the vanity, the tyranny, or the selfishness of human nature, shew themselves in some of their numerous forms; but they are converted into engines of ultimate benefit. To direct, to guide, to form—not to crush and eradicate the original character, is, according to M. de Fellenberg, the part of the educator. The qualities of every mind are bad only when excessive or defective, or relatively ill-balanced. An excess of firmness is obstinacy; a deficiency, infirmity of purpose. Excessive prudence degenerates into timidity; a want of it, constitutes rashness. Self-respect may rise into pride, or fall into a loss of the self-confidence necessary to success. Natural character cannot be eradicated, but faults may be kept in subjection by the predominance of better feelings. The influence of public opinion is often an aid to better motives. At Hofwyl, therefore, character is allowed to display itself, and to have its effect. Thus the tyrannically disposed will be known, even though the weak are protected from the evils of tyranny; the passionate, the timid, the idle, the discontented, the conceited, manifest their several dispositions, and sooner or later find their true place in the estimation of their fellows. Yet such qualities are not made obvious by the treatment of the masters, as you will see when I come to speak of punishment.”

The author succeeded in tracing the malicious misrepresentations of Hofwyl as a seminary of over severe and tyrannical supervision, to the *mauvais sujets*, the bad boys, in the establishment, who, coming to it “ruined” from schools on the old system, were necessarily subjected to more strictness, but not more than called for, than their better conducted school-fellows. The author’s observations (page 104 to 106), on the ridicule, deceit, and hatred directed against their teacher, by boys in common schools, too often abetted by their parents, are of great practical value. She learned that “few English boys came to Hofwyl free from such mischievous sentiments towards the profession and character of an educator.” These, if advanced in age, are often so dangerous, as to render it imperative to refuse, or, if taken, to send them away. But, she adds, this is done without *expulsion*, and often so quietly, that the unfit pupil himself often believes that his parents have voluntarily removed him.

In the fourteenth and last letter, the writer exposes in justly severe terms, the neglect, and even obstruction, with which De Fellenberg’s noble system has been treated by the Government of the Canton of Berne; of which, nevertheless, it is the chief ornament in the eyes of the most enlightened men in Europe. In reading her comments, we cannot avoid the reflection that the governors of the Canton would themselves be greatly benefited by a regular course of training and instruc-

tion at Hofwyl; and that the Bernese youths actually trained and instructed there, will, when men, make much better governors of the Canton than any under whom it has yet been.

We must content ourselves with recommending the "Sketches of Hofwyl," by M. Woodbridge, which form the appendix, to careful perusal. The author of the volume did well to reprint that work, as a valuable educational treatise.

There are two things about Hofwyl which we always regret. The one is, that infant-education is passed over in silence, as if it had no place in the things that are. We are aware that a preparatory infant-school could with difficulty be established and kept up, in, or in relation to, an institution resorted to from many distant quarters, and not drawing its supply of pupils, like a day-school in a town, from the neighbourhood. Hofwyl could not easily have an infant-school as the first stage of its curriculum. But it ought expressly to recognise and strenuously recommend infant-education, and profess to build upon it as a foundation. By doing so, it would not only incalculably benefit itself, but would indirectly promote by far the greatest improvement in modern education, if it made it a condition, at least a facilitation, of admission, that the young candidate had been previously trained in a well-conducted infant school.

The other subject of our regret is, that Phrenology seems not to be recognised, much less acted upon and taught, at Hofwyl. If Phrenology be the true science of mind and man, this must be a serious and hurtful omission. It is not a satisfactory answer that all that is excellent in Hofwyl must stand a phrenological test, as being essentially a right direction of the faculties. True philosophy is not contented with availing itself of results and effects; it includes causes, a knowledge of which is essential to the right systematic use of results. Besides the clear practical analysis of the faculties which the science furnishes, and without which there can be no precise and consistent guidance of them to their legitimate objects—another word for sound education—the loss is not small to the teacher who omits to confer on the pupil that accurate self-knowledge which an introduction to his own brain would give him—an introduction itself more than half the work in the formation of his character.

M. de Fellenberg is old, has done well without Phrenology, and feels it too late for him to study and apply it. If this should be his answer, we leave him, in his own person, to the full benefit of it; but it will not do for the *future* Hofwyl to continue to shroud itself in the same apology. It has complained of the obstructive operation of prejudices; let not itself foster one which, in its extent of evil, leaves most other prejudices far behind.

II. *Cerebral Physiology and Materialism, with the Result of the Application of Animal Magnetism to the Cerebral Organs. An Address delivered to the Phrenological Association in London, June 20. 1842.* By W. C. ENGLEDDUE, M.D. *With a Letter from Dr ELLIOTSON on Mesmeric Phrenology and Materialism.* London: H. Baillière. 8vo. Pp. 38.

Dr Engledue states in his preface, that, since the publication of his Address in the *Medical Times*, several correspondents have requested him to publish it in a separate form. "At the meeting of the Phrenological Association," he adds, "the avowal of Materialism—the inevitable inference from the facts of Cerebral Physiology—excited considerable hostility. This spirit of antagonism prompts me to yield to the wishes of my friends. A writer of talent, speaking of 'Phrenologists,' states, in a communication to me, 'the mass either cannot follow out the consequences of their own doctrine, or they have not the honesty or the courage to avow them.' This is the *fact*, however unpalatable the announcement. The doctrine promulgated in the following pages, I leave to the consideration of those who acknowledge that 'honesty is the best policy,' and who act on the principle that it is *always* expedient to speak the truth."

We have much respect for Dr Engledue, who is a man of talent and worth; but really the cool manner in which he distributes all who differ from him into the three classes of fools, knaves, and cowards, is somewhat amusing. If it is always expedient to speak the truth, surely some difference of opinion may nevertheless be allowed as to what *is* the truth.

Dr Elliotson's Letter describes the phenomena produced by mesmerising different organs in his two patients alluded to by Mr Simpson, on page 364 of our present Number. At first he used to touch the head, but afterwards found that activity of the organs ensued, though not so rapidly, by merely pointing the finger near them. "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 fingers in the patient's right hand, and mesmerise 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, proudly, or 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 another patient, "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."

If it should be urged that such experiments prove nothing for Phrenology, because the excitement of certain ideas in the brain of the patient resulted from the mere will of the operator, and not from his manipulations over particular cerebral organs, Dr Elliotson answers, that although, if it be true that a mesmeriser can mesmerize to sleep a patient at a distance, the will of the operator must certainly be influential, yet this can be only one source of power, for in not even one among his innumerable experiments has he ever once discovered the influence of his will. "I have never produced," says he, "any effect by merely willing : I have never seen reason to believe (and I have made innumerable comparative experiments upon the point) that I have heightened the effect of my processes by exerting the strongest will, or lessened them by thinking intentionally of other things, and endeavouring to bestow no more attention upon what I was about than was just necessary to carry on the process. So far from willing, I have at first had no idea of what would be the effect of my processes,—one set of phenomena have come *unexpectedly* in one case, and one in another, without my being able to explain the diversity of effect : nay, the same process, *conducted with the same object*, turns out to produce opposite results in different cases. As to the influence of the operator's will in exciting the *cerebral organs*, the effect ensues as well in my female patient though the manipulator be a sceptic."



tic, and may, therefore, be presumed not to wish the proper result to ensue, and though I stand aside and do not know what organ he has in view: I have never excited them by the mere will: I have excited them with my fingers just as well when thinking of other matters with my friends and momentarily forgetting what I was about: I have always failed, however much I willed, when I have directed the finger to another organ than that which I willed to excite intentionally, or have accidentally misdirected my finger: I was taken quite by surprise when I found that I mesmerized an organ, Self-esteem for instance, in the half only to which my finger happened to be pointed." Dr Elliotson concludes his lively epistle by arguing that materialism is nowise worthy of reprobation; in support of which position he cites Locke, Paley, and Bishop Watson. "Hoping, as I do," says the last named writer, "for eternal life through Jesus Christ, I am not disturbed at my inability clearly to convince myself that the soul is, or is not, a substance distinct from the body." The Bishop, it would seem, was modest enough to remain in doubt whether the soul *is not*, as well as whether it *is*, a distinct essence.

III. *Observations on the Admission of Medical Pupils to the Wards of Bethlem Hospital, for the purpose of Studying Mental Diseases.* Second Edition. By JOHN WEBSTER, M.D., one of the Governors. London, 1842. 8vo.

We strongly recommend the careful perusal of this brief pamphlet to all the Directors of Lunatic Asylums throughout the country. Its object is to induce the Governors of Bethlem Hospital to admit pupils, under certain regulations, to visit the patients along with the attendant physician, and to require the latter to deliver courses of explanatory lectures on the nature and treatment of the disease. Facilities of study of this kind are greatly wanted, and Dr Webster deserves much credit for his exertions to procure them for the students of the metropolis. At present the profession are, generally speaking, disgracefully ignorant of the subject; and as they have never had the means of studying it, their ignorance is more to be lamented than wondered at. We are happy to be able to announce that the Directors of St Luke's in London have taken the hint, and agreed to admit pupils to their wards and institute lectures. Dr Conolly at Hanwell has already set a good example in the same way, and we trust that ere long it will be followed in all the public asylums near our medical schools.

IV. *True and False Phrenology. Reprinted from No. XXVII, of the British and Foreign Medical Review (July 1842). London: Churchill. 8vo. Pp. 16.*

The very able, opportune, and philosophically written article, of which this brochure is a reprint, has, in the medical journal from which it is extracted, the form of a review of Dr Carus's "Principles of a New and Scientific Cranioscopy," a notice of which work appeared in our Number for April last. The reviewer says of it, and amply supports his judgment—"We cannot refrain from expressing our surprise and regret that a man possessing a good reputation as a human and comparative anatomist, like M. Carus, should have identified his name with a series of propositions so thoroughly unscientifically based as those contained in the present production." But the greater part of the article is devoted to the excellent purpose of indicating in what respects the cultivators of Phrenology are apt to fall short of the character of scientific men, and of suggesting improvements in their methods of proceeding. "There are few sciences," says the writer, "which have not suffered disfigurement, and whose progress has not been seriously retarded, by inaccurate observation and hasty generalization; and it was *a priori* to have been expected that Phrenology, however true in its foundation, should, in the erection of the superstructure, be subjected to the same hindrances and causes of misapprehension, to the same admixture of inaccuracy and imperfection in the detail, and to the same confusion of mere hypothesis with true logical deduction, as more or less happens to almost every science, especially when in its infancy, and when struggling for general recognition. We conceive, indeed, that this has been the case with Phrenology to a more than ordinary extent; and to this cause we mainly attribute the great backwardness shewn in so many instances by scientific men to a fair and candid examination of its true merits. We propose in the present article, before referring to the work with whose title it is headed, to offer a few remarks upon the present state of Phrenology *as a science*—as an accumulation of facts developing principles—upon some of the causes which, in our opinion, have retarded its progress *as a branch of physiology*—and upon the necessity of its being prosecuted more in the spirit of a true inductive philosophy than has hitherto been exhibited by many of its more enthusiastic and popular expounders, if it is to emerge from its present infantile condition, and to obtain the bold and defined outline of a well-matured science, commanding, not

soliciting, the attention of those to whom its truths are of practical importance."

It is unnecessary for us to say more about the contents of a pamphlet so accessible to all. The author evidently possesses an intimate knowledge of the subjects discussed, and has pondered well what he writes. On some points we think his statements questionable, or too strongly expressed; but at present we have neither room nor leisure to go into details. The article is highly creditable to the journal in which it originally appeared, and we trust that phrenologists will extensively read and study it, and imbibe the accurate and cautious spirit which it inculcates.

### III. INTELLIGENCE, &c.

*Germany.*—It will be seen, from an article in this Number of our Journal, that Mr Combe has satisfactorily concluded his course of lectures at Heidelberg. He seems to have made an impression on men whose knowledge and judgment qualify them to form a just opinion of Phrenology, and to contribute towards the removal of its defects. We are informed that Professor Teidemann did not attend the lectures, but received Mr Combe personally in a very cordial manner, and lent him specimens from his anatomical collection. Mr Combe presented him with about twenty casts of national skulls, for which he offered casts of any skulls in his collection in return. Tiedemann was and is strongly opposed to Phrenology. Der Freiherr von Reichlinn Meldegg, professor of Logic, did not attend any of the lectures; and, while some of the medical professors were subscribing the address to Mr Combe, he was busy casting ridicule on Phrenology in his lectures. As he has published his objections in the text-book for his class, we may hereafter notice them. In Germany, as in Great Britain, every professor of Psychologie has his own theory of the human mind, which he cannot afford to sacrifice at the shrine of Nature, but which he must defend at all hazards against Phrenology, which threatens to sweep the errors of them all away.

In our late notice of Mr Noel's Principles of Phrenology, published at Dresden in 1841, it was mentioned that, at the instigation of the heads of the medical faculty in Prague, the circulation of the work had been prohibited by the Austrian Government. Mr Noel now requests us to state that the prohibition has since been *recalled*. He sent a petition to the Minister of Police in Vienna, together with a copy of his book, begging that it might be submitted afresh to censorship; and the result is, that it may now be circulated freely in the Austrian dominions. This is creditable to the Government, and it gives us much pleasure to record the fact.

There has recently been published at Leipsic, a work entitled "Theorie der Verbrechen auf Grundsätze der Phrenologie basint, von Dr Attoyr: Leipzig, bei Georg Wigand, 1842." (Theory of Crimes founded on the Basis of Phrenology, by Dr Attoyr). A notice of this work will appear in our next Number.

We have lately perused a clearly written German work, entitled, "Researches on the Nervous System, by Dr Julius Budge: Frankfort-on-Maine, 1841." He operated on living animals, and his cruelties have sometimes made us shudder almost to sickness; but he brings out seemingly

important views, which, however, may prove to be ill-founded theories. He finds fibres of feeling and fibres of motion in all parts of the spinal marrow; but they are *collected*,—those of feeling at the back, and those of motion at the front. There are distinct fibres for flexion and for extension of the muscles, in the spinal marrow. The whole nervous fibres for voluntary motion unite in the medulla oblongata, and they end in the *pons*, and have all *crossed* by the time they reach the *pons*. Irritation of the *pons* and all below produces convulsive movements; but irritation of the cerebellum produces no convulsions; it is attended only with incapacity to execute regulated movements. For regulated motion, executed by means of extensor and flexor muscles, there must be, first, an *exciting* power, and, secondly, a *restraining* power. It is the *balance* of the two that produces regulated action. The same cerebral parts cannot *both excite* and *restrain* at one and the same time. The hemispheres supply the exciting power; the cerebellum supplies the restraining power. When Flourens removed the hemispheres, the animal lost all voluntary exciting power; it sat like an unconscious automaton; when he removed the cerebellum, it could run, but not with regulated steadiness. When one side of the cerebellum is cut through, the restraining power on *one* side is withdrawn, while the restraining power of the other is left entire. The animal can execute regulated movements with *one side*, and not with the other; it therefore necessarily *turns* round, moving only towards the suspended side, when it means to go forward. These results the author produces at pleasure by experiments on dogs, cats, rabbits, &c. Farther, the cerebellum is the central end also of the nerves which go to the organs of reproduction. By irritating it, in a male cat, he caused the testes to move strongly. The nerves of motion of the uterus also end in the cerebellum. The central termination of the nerves of motion of the bladder is in the cerebellum. The nerves of the rectum end there also. The nerves which occasion the movements of the intestines arise in the corpora striata, go through the corpora quadrigemina, thalami nervorum opticorum, and cerebellum, into the medulla oblongata and spinal marrow; lie chiefly in the front layers of the spinal marrow, go through the ganglia of the N. sympathicus, and end in the muscular covering of the intestines. Irritation of the right thalamus and left corpus striatum produced motion in the stomach; no motions in it follow from irritating the brain itself. The nerves of the stomach go through the cerebellum, but do not end there. The cerebellum has no effect on the heart's action. The heart is moved by the brain's influence, but, in consequence of having no connection with the cerebellum, the brain cannot stop its motions. Thus, the brain uses the cerebellum as its instrument for stopping action: all functions may be *moved* by the brain, but none can be stopped unless their nerves end in the cerebellum. Stopping is essential to *voluntary* motion: Hence all nerves of voluntary functions have ends in the brain for motion, and ends in the cerebellum for restraint. If irritation is applied to the foot of a decapitated frog, it withdraws the foot. The explanation is, that the irritation is discharged by the nerve of feeling into the nerve of motion in contact with it in the spinal marrow, and the nerve of motion produces flexion of the muscles, all without consciousness. The hemispheres send an irritation (called Will) to the nerves of motion, and they act. Will can stimulate to motion, but it needs the cerebellum to stop it. Such are the views of Dr Budge. His book is logically written, and extremely condensed; but it is subject to two objections; 1st, The running and ending of fibres is described, not from seeing them, but from inference that, from the effects produced, they *must* run as described; and, 2dly, his views are not complete—he needs much metaphysical reasoning to produce agreement among the phenomena observed. Dr Budge intends to continue his researches.

*Liverpool.*—In July last, a long and stormy discussion on Phrenology took place here, in the Portico, between Mr J. Q. Rumball, lecturer on Phrenology, and Mr Brindley, a professional disputant, whose name has previously been mentioned in our pages. We disapprove of such gladiatorial exhibitions, even when conducted with more judgment than Mr Rumball is reported to have displayed, and above all, when phrenologists condescend to encounter opponents who care for nothing but victory and gain, and exhibit neither candour nor a courteous deportment. Two committees were appointed, one on behalf of each party, and Dr J. S. Thorburne was called to the chair. As usual, the inequality of thickness of the skull was the most prominent objection brought forward. Mr Rumball having undertaken to examine the heads of six boys, and write down the mental qualities indicated by them, a joint deputation from the committees (we quote from a letter by Dr Thorburne to Mr Rumball, published in the *Liverpool Chronicle* of 23d July) “succeeded in obtaining a competent schoolmaster to select and supply, of his own uninfluenced accord, six boys (the number mutually agreed upon) for open examination by you in presence of both committees. This was done. When you were committing to paper the developments of the fourth of the six boys, five lads entered the room. One only of this lot you reluctantly acceded to examine, grounding your objection so to do because of the possibility of some tampering or private understanding having been resorted to; and at any rate, because of their selection not having been made at the solicitation of a *joint committee*. While you were taking down the developments of the boys openly in presence of Mr Brindley, Mr Crisp, and your opponent’s committee, he (Mr Brindley) was continually talking *to* and *at* you. Every one of Mr Brindley’s committee must have noticed this, as I complained of it audibly and repeatedly, and also blamed you for suffering your attention to be in any way diverted from what required the closest concentration of mind, to enable you to do common justice to your own reputation, and to the practical part of the science in which you believe and profess. What Mr Brindley’s object was I cannot know: it is enough for me to bear witness to facts.” On the last of the five nights of the discussion, the sealed papers containing Mr Rumball’s inferences, and the characters of the boys by Mr Jones of the Moorfields School, were produced to the meeting. “When the seals were broken,” continues Dr Thorburne, “and the ‘characters’ read in pairs connectedly to the public, late in the discussion on the evening of Wednesday, July 13, the estimate of the audience was (and as Chairman I had unmistakeable evidence of it), that the only case out of six in which you could be said to have failed (as in my opinion you did fail) was that of the Workhouse-boy, privately marked ‘A. A.’ In each and all of the others you were considered remarkably correct, and the cheering was general.” Dr Thorburne states also, that “Before the public meeting had terminated, a printed handbill was circulated in the room, headed ‘Antiphrenology for the People,’ and in which Mr Brindley added, that ‘*having disposed of Mr Rumball, whom he had met for five nights in debate,*’ he the next night and following one would, among other points, shew, &c. In accordance with your request, the *premature handbill in question*, which was discovered to be in private circulation in the room, was read from the chair. The meeting then and there denounced it; and two of Mr Brindley’s own committee expressed their condemnation of the extraordinary act of finesse, implied and proved, and which, I presume, does not need to be further characterized.” A vote of thanks was passed to Dr Thorburne for his decision and impartiality in the chair. We may add, that it was an intelligent medical friend of our own who discovered copies of Mr Brindley’s handbill in circulation, and led to the exposure by immediately drawing Mr Rumball’s attention to the fact.

*South Shields.*—In June last, five lectures on Phrenology were delivered by Mr John Connon, editor of the *Tyne Pilot*, to the members of the South Shields Mechanics' Institution. The object of these lectures was to answer the questions, 1st, "What is Phrenology?" 2dly, "Is it true?" and 3dly, "If true, of what use is it?" The attendance was about a hundred; and, on the second night, the lecturer was assisted by Mr Thomas Stephen, surgeon, North Shields, who described the brain with the aid of some excellent drawings, executed by himself. Mr E. T. Craig, a professional lecturer on Phrenology, was present, and offered to examine the head of any person, unknown to him, that the company chose to submit to his inspection. One head was in consequence examined, and in relation to it, we are informed, "he made a very fair hit, and committed no actual mistake." A good deal of discussion on Phrenology took place. We are glad to understand that Mr Connon contemplates the delivery of a more extensive course.

*Dr Conolly's Lectures at Hanwell.*—We have much pleasure in recording the recent delivery of a series of clinical lectures in this Institution, with admission to what may be termed the practice of the Asylum. Great credit is due both to Dr Conolly for his exertions in bringing it about, and to the Visiting Justices for their boldness and liberality in consenting to the experiment, notwithstanding the numerous objections which were urged against it, and the prejudices which it had to encounter. It must be a source of great satisfaction to all concerned, to find that the experiment has succeeded so well, that no excitement appears to have been produced amongst the patients by the visits of the students, whilst the students have had an opportunity of acquiring, for the first time, much valuable information upon a subject, the study of which has hitherto been attended with so many difficulties.

The plan adopted with regard to the admission was, to give to each of the principal Metropolitan hospitals, the privilege of sending one of their more advanced pupils; thus at once reducing the number within the necessary limits, and, by having only senior pupils present, rendering it unnecessary to occupy any valuable time with the more elementary parts of the subject.

We shall refrain from noticing more particularly the lectures themselves at present, as we are not without hopes that Dr Conolly may be induced soon to publish them in some form or other, an address having been presented to him to that effect at the last lecture.—*Medico-Chirurgical Review*, July 1842.

*Dr Foville's latest Researches on the Brain.*—The inferences drawn by Dr Foville from his later researches, are, first, that the fibrous parts of the brain are conductors, some from without to within, others from within to without; that these conducting parts may be distinguished into afferentes and efferentes; that the distinct course of both the one and the other may be demonstrated; that the first are inserted especially into the circumference of the gray substance, and the second into its internal surface; that the afferent conductors are those fibres which are intermediate between the posterior parts of the spinal marrow, the optic and olfactory nerves, and the circumference of the convolutions, and that the efferent are those parts connecting the internal surface of the convolutions with the anterior pyramids: second, that the gray substance of the convolutions, intermediate between the two preceding orders of fibrous parts, seems to be the material substance through the instrumentality of which the will directs the movements of the body.—*Dr Streeten's Retrospective Address at the Meeting of the Provincial Medical and Surgical Association in August 1841.*

*The Musical Speaking Voices of Friends.*—To the Editor of the Phrenological Journal.—Sir, In No. 71 of Vol. XV. of your excellent Journal, there is a communication from Mr Hytche "On the Perception of Rhythm," which reminded me of some observations I have made connected with this subject, viz. that members of the Society of Friends have often very good organs of Time and Tone, and yet they rarely cultivate music; nor have they, until comparatively very lately, deemed it right to listen "to the harmony of sweet sounds" in musical composition. Yet the influence of the above organs appears to be manifested in their case, as their voices have often a *musical* intonation, which is commensurate to the proportionable development of the cerebral portions of Time and Tone. I will briefly describe the circumstance which indirectly induced me to take such particular notice of the organization of Friends. Many years since, when a boy, curiosity induced me to attend a funeral of one of this society at Ipswich, in Suffolk. A plain, unadorned coffin, containing the corpse, was placed on a table in the meeting-house, under the gallery where male and female ministers sat. The place was crowded, and for some time the silence of death made the scene particularly impressive; the stillness being only occasionally disturbed by a deep-drawn sigh, or a partial inspiration from some intruder like myself, tired of the ominous monotony. But our patience and attention were repaid. A female Friend (a minister) suddenly stood up, and in a voice musically sweet, and thrilling with devotional feeling, began a kind of recitative address with the words—"Behold our departed brother," &c. The cadences of her voice being marked with intervals and pauses as accurate as in the most musical composition, I was affected to tears, and even now the beautiful tones of her voice I can recall by a mere act of volition; and I am told, although more than thirty years have passed since this occurrence, that she still continues to excite pleasure in her addresses by her sweet and mellifluous tones. The lady I allude to is the benevolent Mrs Elizabeth Fry, celebrated for her philanthropy.

After studying Phrenology, and associating with many of the Society of Friends, I particularly noticed that those whose voices were musical, had the cerebral organization referred to before. I am, Sir, yours respectfully,  
J. L. LEVISON.

9 Colmore Row, Birmingham,  
April 19. 1842.

*Case of Delahunt.*—Wallington, Newcastle-on-Tyne, April 24. 1842.—To the Editor of the Phrenological Journal.—Dear Sir, In the Phrenological Journal, Vol. XV. p. 141 (New Series), is the case of John Delahunt, the murderer of a boy, by Mr John Armstrong, who, directly at variance with the development, states that Delahunt was a "responsible being," therefore a free agent, whilst Mr Armstrong's own shewing proves that he was a moral lunatic, as will be seen from what follows:—He states that amongst the "strikingly deficient organs" are "Philoprogenitiveness," "Benevolence," and "Conscientiousness;" amongst the large are "Combativeness" and "Destructiveness;" amongst the remarkably developed are "Secretiveness," "Acquisitiveness," and "Caution;" "Hope, Veneration, and Adhesiveness very full;" and "the organs of Reflection and Observation" only "full;" from the animal organs preponderating, a development well suited, when excited, to commit the very crime he was (unjustly according to the natural laws) executed for.

The temperament is not mentioned. It appears, also, in his confession, that "for a month previous to the commission of the crime, he was nightly oppressed with the feeling that he should commit murder;" "and he in-

tended it should be a child;" which shows his Destructiveness to have been in an insane state, and in choosing a child his great deficiency of Philoprogenitiveness and large Caution are exhibited. Some phrenologists are very anxious (quite at variance with the truths of the science they profess to believe in) to make human beings free agents: so long as the science is in accordance with Nature's laws, why should they wish to prop up a doctrine which has led to the greatest social misery and injustice? Benevolence, guided by reason, commands us to leave no absurd doctrines or customs unexposed, and to battle to the death, by example, tongue, and pen, in crushing opinions injurious to the welfare of our fellow-creatures, and unworthy (because untrue) of the rational.

No person can be a responsible being (strictly so called), without being a perfectly free agent, to be which requires a head with all the organs well developed, and equally balanced, all the temperaments in equal portions, and unvarying healthy action of all the mental, nervous, and other animal functions.

That human beings will become perfect, I have not the least doubt, but it will require all marriages to be formed on strictly phrenological principles for ever.

From what I have written, some persons might imagine that I think we are not responsible to society for our actions, but far from it; Phrenology teaches that those who commit any act injurious to the welfare of individuals or of society, should be placed in such a position (reformatory or otherwise) as would prevent the recurrence of such action; and amongst those who should be placed under restraint are seducers of females, who seduce but to forsake; debtors, who run in debt but to cheat their creditors; and duellists:—yet, owing to the irrational and immoral state of society, such persons (miscreants, as the believer in human free agency might justly call them), are allowed to mix unallied amongst their fellow-creatures, and doubtless seeking for fresh victims. Faithfully yours,

ARTHUR TREVELYAN.

*Phrenology and Insanity.*—We have been favoured by Professor Mittermaier of Heidelberg with extracts from a letter by Dr Pier Francesco Buffa to Professor Benedetto Monti, physician to the Asylum of St Giovanni di Dio at Ancona, dated Genoa 10th April 1842, and published in the *Espero*, No. 20, under the title of "Remarks on the Lunatic Asylum of Genoa." We here present a translation of them:—

"After these remarks, I shall conclude with an exposition of my views concerning insanity, and the mode which I have followed in conducting its treatment—always uniting, however, my colleague's labours with my own. I am of opinion that the general management ought to be regulated according to the principles of association, and, therefore, that gentleness and freedom from unnecessary restraint ought to be combined with that perseverance which never allows itself to despair of benefit to the patient, and never abandons him to himself. I have always had recourse to the precept of a sound *pedagogia*, and of a moral hygiene, based on the science of Phrenology, which, more than any other psychological system, presents a complete exposition of all the affective and intellectual faculties, and enables us to explain all the various manifestations of man. I am not of the opinion of those who maintain that the phenomena of consciousness alone are sufficient to constitute man, for extensive observation has taught me that one or several of the intellectual faculties may be deranged, while the others remain unimpaired; and that in the same way reason and consciousness may be affected, while the affections and sentiments remain uninjured. Experience has made me a rational follower of Phrenology,



which assists me not only in discriminating partial and general mental affections, but also in curing them. I do not think, however, that every form of mental alienation always corresponds to the greater development of one or more of the cerebral organs. Every intellectual faculty, every sentiment and instinct, may acquire increased activity by disease, and become predominant in its manifestations without any corresponding predominance of the size of its organ. The mental equilibrium may be broken, and insanity become developed, simply by the dynamic or chemic-organic excitement of its cerebral organ." \* \* \* "With regard to the employment of restraint, I think that the greatest possible freedom should be allowed, even at the expense of some occasional inconvenience. Rightly estimated, the inconveniences are always greatly inferior to the advantages accruing from it, and in this I entirely agree with the celebrated Ellis, physician to the Hanwell Asylum near London, which is considered one of the best in England." [Dr Buffa's opinion that the diseased organs are not uniformly the largest, is in accordance with that of all rational and experienced phrenologists. Where any organ predominates greatly over the rest in an insane person, the diseased manifestations will generally correspond. But this does not always happen, because a small organ may become intensely excited from disease, and one naturally predominant may nevertheless preserve its healthy tone.—ED.]

*Love of Mathematics.*—In the Rev. Charles Bridges' "Memoir of Miss Mary Jane Graham," p. 64, the following quotation from her writings occurs:—"But I am so carried away with my ancient mania for mathematics, that, although my head aches, and I cannot think without inconvenience of any thing, I am perpetually puzzling my brains to resolve questions which will never be of any use to me. It is said that every thing is given for some good. I cannot imagine why I have been endued with this invincible propensity to a study which is always diverting me from more useful and feminine occupations." Miss Graham's portrait displays, with Locality full, Form, Number, Individuality, and Comparison large, and Size very large.

JOHN MORRISON.

London, 12th Aug. 1842.

*Rumoured New Phrenological Association.*—A correspondent of the *Lancet*, 13th August, p. 702, after stating that the present Association has been abandoned by Sirs George Mackenzie and William Baynes, Mr Serjeant Adams, Drs Browne, Moore, Forbes, and Andrew Combe, and Messrs Cox, Deville, Hytche, Cull, Streeter, &c., and that resignations are pouring in from all quarters, adds, that "it is, however, the intention of the seceders to form another society, from which the introduction of Materialism, Mesmerism, and that worst of isms Cliqueism, shall be excluded by a specific rule." So far as we are aware, no intention exists in any quarter to form a new Association.

*Glasgow Western Academy.*—We have perused with great satisfaction a report of the proceedings of a meeting held in the Assembly Rooms, Glasgow, on 10th August last, for the purpose of hearing opening addresses from Messrs R. J. Nelson and George Greig, the head masters of this new institution—the Lord Provost in the chair. In these addresses the objects of the institution are fully unfolded, and if these be well carried out, the inhabitants of the western districts of Glasgow will be enabled to give their sons a very sound and comprehensive education. We shall endeavour to insert in a future publication a considerable part of Mr Greig's address, which is the production of an enlightened and well-informed mind. In the seminary referred to, not only literary education,

but moral, religious, physical, and scientific, will be imparted; and it is proposed to act upon the principle, that the faculties require to be *trained* as well as instructed. We wish the institution all success.

*Vaudeville enacted in a Lunatic Asylum.*—On the 20th of July, a vaudeville was performed at Bicêtre by the patients, and followed by a musical concert. The actors and musicians were trained by a young *artiste*, M. Florimond Rouger, who has devoted his services for some time past to the establishment. The play went off admirably, and the most perfect harmony reigned throughout the proceedings.—*Lancet*, 13th August 1842.

*Addendum.*—On p. 267 of this vol., line 27, after “Merioneth 82,” insert, “the proportion in England being 51.5; in Wales, 65.1; and in England and Wales united, 53.1.”

*Books received.*—Report of the Directors of the Glasgow Royal Asylum for Lunatics, 1842.—Medico-Chirurgical Review for July.—British and Foreign Medical Review for July.—Proceedings of a Public Meeting on behalf of the Assistant Tradesmen at Wolverhampton, May 27. 1842. Wolverhampton: Joseph Bridgen. 12mo., pp. 16.—Letters from Hofwyl, by a Parent, on the Educational Institutions of De Fellenberg.—Annual Report of the Belfast District Lunatic Asylum, 1842.—True and False Phrenology: Reprinted from No. XXVII. of the British and Foreign Medical Review.—Facts in Mesmerism, and thoughts on its Causes and Uses. By Charles Caldwell, M. D. Louisville, Ky. 1842. 8vo. pp. 132.—Cerebral Physiology and Materialism; with the Result of the Application of Animal Magnetism to the Cerebral Organs: An Address delivered to the Phrenological Association in London, June 20. 1842. By W. C. Engledue, M.D. With a Letter from Dr Elliotson, on Mesmeric Phrenology and Materialism.

*Newspapers received.*—Liverpool Journal, July 16.—Liverpool Courier, July 13.—Medical Times, July 9; Aug. 6, 13, 20, 27; Sept. 3, 10, 17.—Lincoln Standard, June 29.—Preston Chronicle, July 9, 23.—Glasgow Argus, Aug. 11.—Tyne Pilot, Aug. 19.—Sunderland Herald, Aug. 12, 26.

*To Correspondents.*—The length of our report of the proceedings of the Phrenological Association, has prevented us from inserting in this Number the communications of Messrs Beamish, Lowe, and Hytche. Several short articles and notices of books are likewise deferred.—The paper on Conscientiousness, by Mr W. Hancock jun., must, we fear, be declined, but shall be farther taken into consideration.—The writer of a communication on Memory, dated Sheffield, July 1842, will find, on consulting the elementary works on Phrenology, that the opinion for which he argues is the one generally held.

Communications for the Editor (prepaid) may be addressed to Mr Robert Cox, 25 Rutland Street, Edinburgh. Books or parcels, too heavy for the post, may be left (free of expense) with the London publishers, Messrs Simpkin, Marshall, & Co., Stationers' Hall Court—Articles intended for the next following Number must always be with the Editor six weeks before the day of publication. Communications for the section of “*INTELLIGENCE*,” and also advertisements, should be in hand at least a fortnight before the same day. Charges for advertising:—eight lines, 6s.; twelve lines, 7s. 6d.; every additional line, 6d.; half a page, 14s.; a whole page, 25s. Advertisements may be sent to the publishers in Edinburgh or London.

EDINBURGH, 1st October 1842.

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THE  
PHRENOLOGICAL JOURNAL,

AND

MAGAZINE OF MORAL SCIENCE,

FOR THE YEAR 1843.

VOL. XVI.

OR

**VOL. VI. OF THE NEW SERIES.**

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

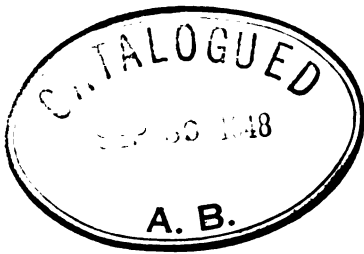
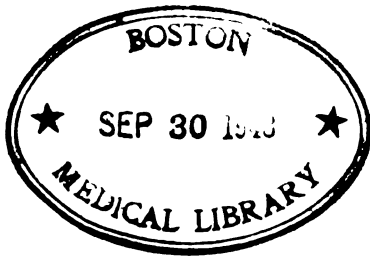
The first business of philosophy is to account for things as they are; and till our theories will do this, they ought not to be the ground of any practical conclusion.—MALTHUS.

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THE  
PHRENOLOGICAL JOURNAL.

No. LXXIV.

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NEW SERIES.—No. XXI.

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**I. MISCELLANEOUS PAPERS.**

- I. *On the Application of Phrenology to Criminal Legislation and Prison Discipline.* By MR C. J. A. MITTERMAIER, Professor of Criminal Law in the University of Heidelberg; and MR GEORGE COMBE.

I. LETTER FROM MR COMBE TO THE EDITOR.

*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 23d July, expressed himself in terms of warm acknowledgement concerning the prac-

\* On the Effects of Drunkenness upon Criminal Responsibility. Edinburgh: T. Clark.

tical 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 perspicacity, led the way to the re-introduction of Phrenology into Germany. You have excited new ideas, and prompted us to new investigations. I am convinced that the researches 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 shew 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 acquaint-

ed 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 antagonising 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 dispositions 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 shews 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 abrogates 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 administration 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.

### III. LETTER FROM MR COMBE TO PROFESSOR MITTERMAIER.

*Ischl, 20th August 1842.*

MY DEAR SIR,—Your letter of the 23d July has afforded me the most lively satisfaction. I was oppressed by the con-

sciousness 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 observations 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 Massachussets, 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 the 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

\* The errors of the prevailing systems of criminal legislation, with suggestions for their removal, are forcibly expounded in an article "Ueber das Verhältniss der Phrenologie zum Strafrecht, vom Herrn Obergerichtsadvokaten von Struve in Mannheim," which appeared in Fagemanns und Nöllners Zeitschrift für Criminal Recht Jahrgang 1842, Heft 3, Carlsruhe, and to which I beg leave to solicit your special attention.

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 corporeal 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 un-instructed 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.

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.

*2dly*, 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.

*3dly*, 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.

4thly, 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.

*5thly*, 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 capacity 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.

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

\* Those individuals in whom the cerebellum, the organ of the sexual passion, was very large, gratified it by self-abuse, and this evil was apparently increased by solitude. But as there were no means of gratifying any of the other passions, these appeared to me to be more quiescent under the solitary than under the social system.

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 any thing 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 shewed 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 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, resolved to return to Bridewell, to state their case to Mr Brebner the Superintendent (who, by his humane treatment, had convinced

\* The fact that a class of irreclaimable offenders exists is now acknowledged by the greater number of humane and intelligent prison superintendents. Mr Frederick Hill, the enlightened and philanthropic Inspector of the Prisons of Scotland, Northumberland, and Durham, in his Seventh Report, dated 10th August 1842, says, "I have already stated it as my belief, in this and others of my Reports, that there is a considerable class of offenders, who, on account of confirmed habits of crime, or want of self-control to resist temptation, must be looked upon as incurable; and that these ought to be withdrawn permanently from society. But the fact, that these persons are beyond the power of prison discipline to reform (although the greater portion even of these may be rendered quiet, inoffensive, and, to a certain extent, self-supporting, in prison), is no more a proof that prison discipline is inoperative, than is the corresponding fact, that many persons are suffering from physical maladies which must end in death, a proof that the science of medicine is mere quackery." P. 11.

## 18 *On the Application of Phrenology to Criminal Legislation.*

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 this 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 themselves.

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.

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## II. *Progress of Liberal Education—The Glasgow Western Academy.*

[It was mentioned in our last Number, that a seminary had recently been established in Glasgow under the title of the Glasgow Western Academy; and that, from the addresses delivered by the head masters to a meeting of ladies and gentlemen assembled for the purpose of hearing the objects of the institution expounded, it appeared that those objects were highly beneficial and worthy of encouragement. The address delivered on the occasion by Mr George Greig one of the masters, and subsequently published in the *Glasgow Argus*, contains so many sound and enlightened views on the subject of physical and mental culture, that we think it worthy of a more than local circulation, and therefore here present it, in a slightly abridged form, to our readers.—ED.]

It has been stated, in the prospectus which has been circulated amongst the friends of education in Glasgow, that “the object of this institution is to afford to the inhabitants of Glasgow, and more particularly to those resident in the wes-

tern part of the city, an opportunity of obtaining, without resorting to distant seminaries, a comprehensive, liberal, and systematic course of instruction for their sons, under the eye and tuition of the same masters, in the same building and play-ground, and with the same companions." The advantages thus proposed are as evident as they are important; and no argument can be necessary to shew, that, as a knowledge of the temper and taste, as well as talent, of the pupil, is essential to the educator's success, there is much greater probability of a successful system of training and tuition being pursued, where the teacher has the opportunity of seeing his charge in the playground as well as in the classroom, than where he beholds him only under the usual sedate aspect of a student. But while these several advantages will be generally admitted, it will be naturally expected that some explanation will be afforded of what is included in the comprehensive, liberal, and systematic course of instruction thus promised; and it is to furnish this explanation that the efforts of my valued colleague and myself will, on this occasion, be made. The duty that devolves upon myself is to furnish as full and complete a development of our general management, and of the particular departments of tuition committed to my charge, as the limited extent of a single address will allow; and, leaving to my worthy associate that explanation which he is so well able to afford, I shall endeavour so to unite theory with practice, as to enable you at once to understand what we conceive to be the objects of the several branches of a physical, intellectual, and moral training, which constitute the sum of education; and what will be the instrumentality or means employed for their realization in that institution in which we are to be labourers.

1. *The greater importance and more lasting duration of the influence of moral education*, demand for it our first consideration. Believing, with an eminent countryman of your own, that the great object of education "is to make man wiser and better—to give him a greater means of happiness to himself, and a stronger desire to promote the happiness of others—to train the imbecility and ignorance of infancy into all the virtue, and power, and intellect of mature manhood—to form a creature, the frailest and feeblest perhaps which Heaven has made, into the intelligent and mighty sovereign of the whole animated creation—the *interpreter*, the *adorer*, and almost the *representative* of Divinity!" Believing this, I say, to be the great end of all teaching, it will be easily conceived that we are prepared to assert, most distinctly and most emphatically, that *religion* ought to be the basis of education; for "the human

body may attain its noblest perfection of health and strength; the observation may be acute, the intellect profound, the imagination rich, and yet these varied and glorious powers turned to evil. Strength may support tyranny, acuteness and depth raise up obstacles to truth, and imagination spread its gorgeous eloquence in the service of the basest vices. The work is incomplete if the moral nature remains uncivilized. Physical and intellectual education aim at the perfection of the instruments, which may become implements of evil, if moral education does not succeed in regulating the power which is to use them." How gladly, then, do we hail the sacred Scriptures as the most powerful agency in moral education—how readily do we admit that they alone contain that perfect code of morality, by obedience to which man's greatest happiness is only to be obtained. We are well aware, that precepts, however important, will not produce that character which it is our great aim to secure to our pupils. Example must be added, and the teacher's conduct should furnish the best illustration of the lessons he would instil. Training also, or the constant exercise of the scholars in acts of virtue, must be employed. In order to unite these various processes in our institution, a constant watchfulness will be exercised over the pupils, the slightest deviation from rectitude checked, a studious regard for truth and justice inculcated, and the exchange of the most kindly and most benevolent feelings with their playmates unceasingly encouraged. In addition to this, the strictest punctuality will be exacted, habits of order and regularity will be induced by the arrangement of the classes, and every attention will be paid to decorous behaviour, both in the class and in the playground; and thus, as the pupils will never be left without the care of one of the masters during the whole time that they may be under our charge, we trust that we are not promising ourselves or you too much, when we hope, with firm reliance upon the Author of all good, to succeed in training up our charge to "love the Lord their God, with all their heart, with all their soul, and with all their strength," and "to do unto others as they would that others should do unto them."

2. By *physical education*, we understand the employment of those agencies by which that sound and vigorous frame of body, which is one of the greatest of blessings, may be more readily attained by our pupils, and, at the same time, a powerful influence be exerted upon their intellect, their morals, and their happiness. A sound body was the chief element in the happiness of the ancients; and modern educators, aware of the important and intimate connection between the body and the

mind, have turned much of their attention to the conditions necessary to the well-being of the former, as a direct means of influencing the latter. Many of the conditions upon which the vigour and health of the body depend, such as diet and rest, will not be within our province or power; but it will be an object of no small moment with us to acquaint our pupils with the wondrous mechanism displayed in the structure of the human frame, and with those laws of health essential to its preservation. The valuable works of such men as Drs Andrew Combe, Southwood Smith, and Curtis, will make this a comparatively easy task; and experience has shewn that there are few studies more replete with interest to the intelligent youth, and none more calculated to benefit, than those which shew "how wondrously and how fearfully man is made." For the practical accomplishment of our views, every provision has been made; thus, in addition to an airy playground, a spacious and well-provided gymnasium has been prepared, where regular lessons in gymnastics will be given to all the pupils. Every attention has also been paid to the arrangement of the class-rooms—to their ventilation and to their warmth. The pupils will be able to assume easy positions; and the appearance of the rooms being light and cheerful, the lessons will assume a much more pleasant character than would be possible under the usual educational plans. Care has also been taken to provide against the unhealthy as well as the inconvenient practice of crowding many scholars, pursuing different studies, into one room, by preparing a commodious apartment for each branch of tuition; and thus good order and method, so essential to physical as well as to intellectual training, will also be preserved. The classes will be limited in duration to about fifty minutes, a short period being allowed between each class for breathing the open air, and taking lively exercise, the beneficial effect of which upon intellectual vigour is so well known. A longer interval of half an hour or an hour will also be allowed in the middle of each day, so as to prevent the pupils from feeling the time devoted to teaching tedious, and consequently unprofitable; and, as a master will be with them in the playground, the pupils will still be undergoing a system of training even in their games; and, to prevent that long abstinence from food, which is especially to be avoided in youth, arrangements will be made by which our pupils can partake of some light refreshment during the time thus allowed for recreation. Physical training is a branch of education, the value of which, as part of a complete system, has been but little recognised; we are inclined to attach much more importance to it, know-

ing how often a long train of serious evils has resulted from the neglected physical education of youth ; and, satisfied that much of the happiness of the man depends upon the proper unfolding and healthful training of the bodily powers of the child, we shall, at all times, carefully endeavour to avail ourselves of every opportunity that is afforded of improvement in so valuable a department of human education.

3. *Intellectual education* should include not merely the communication of knowledge, but, as still more important, the development and strengthening of the intellectual powers of the child, by which he may the more readily secure knowledge for himself. Hitherto, the mere communication of a certain amount of knowledge has, in most cases, been allowed to pass for a good education ; but the power of memory having been almost exclusively addressed, while the reflective powers of the mind have been left with scarcely any working, the ideas which have been conveyed, instead of taking root and bringing forth real knowledge, have but too frequently lain in "dead useless masses upon the surface of the mind." Unless, therefore, the child is taught to think as well as to repeat, he will scarcely be made to understand ; he may remember facts, but will not be able to derive instruction from them ; he may repeat lessons, conned by rote, but unless his reflective faculties have been exercised, and the clear ideas conveyed by these lessons have been grasped by himself, by the application of thought as well as of memory, no solid good will be obtained. The child must be taught to observe, and trained in the habit of reflection. It has been well remarked by Mr Lalor, in his valuable essay, that "Education is a preparation for after-life. It should not attempt so much to communicate extensive knowledge, as to excite the love of it. The results of the observations of the most eminent observers, received passively into the mind, are worthless, compared with the habit of observing for one's self. In the one case, a man enters life with cumbrous stores which serve no purpose, because he knows not how to use them ; in the other, he comes with a slender stock, thoroughly at command, and with skill to increase it by daily fruits of original observation and reflection." To accomplish this important end of intellectual education, our pupils, in the earlier stages, will be taught as much as possible by objects, and thus be enabled to understand the things themselves, as well as the words, which, alone, would convey a much weaker impression than the reality ; and, in all the subsequent departments of tuition and training, care will be taken to afford constant exercise to that power of thought which it will be our great aim to educe. The

course of instruction will include all the branches of learning usually taught in schools, as well as various departments of general science, which at present have been admitted into comparatively few institutions as parts of a scheme of education. As my highly respected colleague will unfold the routine to be observed, and the plans to be pursued, in his important departments of tuition, I shall briefly explain the course to be followed in my own department, and advert to those other branches of tuition which are embraced in our curriculum. In the English department will be included reading, elocution, spelling, grammar, composition, logic, and rhetoric, with geography and history. In reading and elocution, especial attention will be paid to correctness of pronunciation and intonation, and various methods will be employed to secure clear and distinct enunciation. Spelling will be taught in various ways, but without the old parroting spelling-book; and the pupils will be constantly examined as to the meaning of the words they spell. Grammar will not be *systematically* taught at so early a period as is the usual practice, although it will be incidentally taught from the commencement of reading. When the pupil has obtained some knowledge of the language and its usual phenomena, a systematic course of instruction upon the rules of grammar, or laws of language, will be far more eagerly pursued, and such lessons far more easily acquired, than by the usual drudgery of "going through grammar" before commonly able to read the language to which it has reference. By delaying, also, systematic grammar to a somewhat advanced period of tuition, the great advantage will be secured of having the pupil most probably studying the grammar of the Latin, Greek, and French languages at the same period; and, from the great similarity observed by him, he will be much facilitated in its acquisition in each department. Composition will be commenced as soon as the pupil can write freely, and will extend from the mere written names of ordinary objects to the writing of essays upon various subjects, always associated with some branch of study. The object of teaching the elements of logic and rhetoric will be in accordance with what I have stated in the first part of this division of my address—to induce habits of clear and connected thought, and to enable the pupil to express those thoughts in appropriate and elegant language. Geography will be taught not merely as the science which explains the external appearance of the earth and its various changes, but also as the pioneer of history, preparing for and aiding its proper understanding. The use of the globes will necessarily form a part of this department.

History will not be taught merely as a record of the past, but will be used also as means of enabling our charge "to deduce what will be from what is, by means of what has been." It will be our object also, as well expressed by an eloquent writer on education, "to give history an aspect more of peace than of war, to render it a true picture of the successive generations of the human race, rather than a mere chronicle of kings; a valuable record of experience related to the philosophy of man, as a gradual induction of facts capable of being systematized into a code of practical principles, with a beneficial application to every department of human affairs." In the course of our lessons various departments of general knowledge, such as zoology, animal and vegetable physiology, mineralogy, geology, and different branches of natural philosophy, will be included; some as means of recreation, most of them incidentally and systematically taught, but all of them as sources of valuable instruction. It is almost needless for me to say, that lessons in the natural history, geography, chronology, and poetry of the Bible, with the manners and customs of the Jews, will occupy a prominent place in this department of tuition. Great attention will be paid to writing in our institution, not simply as a separate branch of education, but also as forming a part of our whole system of intellectual teaching; and as habits of careless writing are chiefly induced by a want of attention to the penmanship of exercises and essays, neatness and beauty in the caligraphy, as well as correctness in composition, will be expected from our pupils. A new system of instruction in writing will be pursued in the junior classes, which time will not permit to be further explained at present than to say that it will consist of the application of the principle of analysis to letters, and thus the pupils will be taught to write by learning the simple elements of writing, just as we teach them every other kind of knowledge, by making them at first acquainted with the simplest and clearest ideas of the matters to be known. Book-keeping will be taught both as to its theory and practice, and every effort employed to perfect our pupils in a branch of knowledge so important in a commercial city like Glasgow. Drawing will be taught not merely as an accomplishment, but as a powerful auxiliary to many other branches of education; and, by causing the pupils to insert sketches of objects, diagrams, views, &c., in their written essays, we shall study to promote a taste for this useful and elegant study. Provision will be made for teaching the most important modern languages—the French and German. Efforts are at present being made to secure the services of an efficient native, direct

from the Continent. These arrangements will preclude us from commencing German at once, but, for the time, attention will be paid to the French department by another master.

Being wishful to give a somewhat complete outline of our proposed plan of operations, I have necessarily drawn largely upon your time and patience, while at the same time I am aware that my details have been most imperfect. It is, however, in the class-rooms that a knowledge of the system pursued can be alone correctly obtained, and to such investigation every facility will be given by the masters. We shall, it is true, have no "exhibition days," but we earnestly invite parents and friends of education to examine, on the spot, into our plans; making but one condition—that they shall time the period and duration of their visits so as not to disturb the order of the classes, nor to distract too much the attention of the teacher and scholars. Though I have thus been speaking of these several departments of tuition and training as separate, it must be remembered that they are but parts of a system, and that it is only in the agreement of each one of these branches with the other, and the perfect performance of the duties of all, that sound education can be said to consist. It is from such an education, which, with religion for its basis, and intelligence for its superstructure, shall have taught the child to think, to feel, and to act, so as to promote his own happiness and the happiness of those around him, that we shall look for the full development of those thoughts, feelings, and actions through life, "which is itself, upon the concurrent testimony of revelation and reason, a state of preparation or education for a subsequent and more glorious existence."

A few words will suffice as to our means of discipline. From what has already been advanced, it will easily be supposed that, making that love which the Bible teaches the great motive, we shall superadd all those incitements to learning and obedience, which the nature of truth, the importance and love of knowledge, and the affection of devoted masters, can furnish. Thus supplied, we confidently rely upon being able to dispense with the usual modes of rewards and punishments. Personal chastisement will not, on any consideration, nor whatever the offence, be inflicted: if there should be a case—though we do not fear it—where all kind, suasive, and corrective means fail, it will be a sufficient evidence that, so far as that pupil is concerned, he is neither a fit scholar for us, nor shall we be fit masters for him. We have, however, too great a reliance upon a well-organized system of education, to believe that such an instance will occur. Every means of cor-



rection that kindness with prudence can dictate will be employed, and the pupils taught to feel that whenever correction becomes necessary, it is for their benefit, and not for the gratification of the master's anger. Rewards will not be given for mere intellectual advancement, which is more frequently a proof of superior natural ability than of stricter and more attentive application. Our testimonials will have reference to the entire conduct of the pupil, and may, therefore, be justly looked upon as credentials of character, not as rewards for scholarship. Although throughout all these remarks we have been considering our plans of education irrespective of other influences, yet we are justly sensible that the preparation of the child, before he is committed to our charge, and a joint care of him whilst under our management, devolves upon his parents. We would, therefore, most earnestly solicit that affectionate co-operation, on the part of parents and guardians, without which our efforts must be comparatively fruitless, but, combined with which, we may well command success. Your smiles will cheer him in his labour when preparing for his class; your approbation secure to him his most cherished reward in success. If you think us worthy to share your responsibility in training up your child in the way he should go, at least exhibit your sense of that worthiness by attending a little to the studies of the child when at home. We would also entreat you not to judge too hastily of the system; nor altogether estimate the value of the studies of your children by the different course that you may have pursued. Look for the fruits of education; make yourself acquainted, by personal investigation, with the means employed; allow a sufficient time for the unfolding of the results you have been led to expect; and then, but not till then, form your opinion of the system which has been adopted.

[When Mr Greig had concluded, the meeting was addressed at considerable length by Mr R. J. Nelson on the departments of classical and mathematical education, which have been committed to his charge. It was then intimated that the Academy would be opened on 16th September; and, after voting thanks to the Lord Provost, who occupied the chair, the Meeting adjourned.]

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### III. *Notes on the Connexion of Temperament with Cerebral Organization.* By Mr E. J. HYTCHE.

Amongst the active powers in modifying and controlling the bias of the cerebral organization, the temperaments are

pre-eminent. Indeed, to such an extent does their influence manifestly operate, that many philosophers, by over-rating their power, have been induced to consider that they confer that distinctive mental quality by which each man is characterized; and, like many other philosophic errors, the notion has become the popular creed. Thus, in the bilious, they look for gloom; in the sanguine, they expect the manifestation of cheerfulness; and when the nervous predominates, they anticipate the exhibition of irritability. These inferences are not, however, correct; for although the combinations indicated do occur, yet we have seen the conjunction of the sanguine temperament with misanthropy, and the bilious with serenity; and matured investigation has shewn, that these qualities are derived from the preponderance of specific cerebral organs.

The temperaments do, however, materially modify the mental bias. It is ascertained that they induce cerebral energy or sluggishness; and the only debateable questions relate to the laws which regulate, and the boundaries of their influence. With the view of contributing my mite to the positive or semi-positive information which has been collected on this subject, I have transcribed a few notes which contain the sum of my observations on the temperaments.

I. The effect of national habits on temperament deserves investigation. There is a national type of head, and, to some extent, a national type of features; and the more limited the intercourse with other countries, the closer is the approximation to one standard. In like manner, national temperaments exist. The sanguine predominates amongst the northern tribes, and the bilious is prevalent in the Asiatics; and whilst in the French we perceive the influence of the nervous temperament, the lymphatic is as observable in the Hollander.

Now, as there are national temperaments, if the causes which have blended the diverse into one temperament be discovered, we shall learn to what extent it is possible to reduce or increase its influence. The power sought is of great importance; for the high endowments of many men, with respect to volume of cerebral organs, have been neutralized by the possession of an inactive temperament; while, in others, madness has arisen from the excessive action of the brain, occasioned by the pure nervous constitution. Hence it is that power to modify the temperament becomes desirable. Nor is such power of a visionary, and therefore unattainable, character. We know that too much study, by absorbing an undue share of nervous energy, can impair the most powerful digestive organs; and, moreover, that great natural powers

have been destroyed by a continuous addiction to sensual indulgence. In these cases, then, men have overcome the bias of the physical and cerebral organizations; and we are not acquainted with any essential quality of the temperaments which indicates that they are all-powerful.

But my opinion that the temperament may be changed is not a mere hypothesis; for many facts confirm the position, to a few of which I shall refer. At the meeting of the Phrenological Association in 1840, Mr Deville related a case in illustration of his theory that change of the shape of the head is concomitant with change of character; and he incidentally alluded to the change of temperament which also occurred. When Mr Deville first saw the person referred to, "his temperament appeared to be lymphatic principally, with a little of the sanguine and nervous;" but at a subsequent interview, when his pursuits had materially altered, his temperament was considered to be "bilious, 55; nervous, 30; and sanguine, 15." Here, then, we perceive a great change—the eradication of the predominating temperament, the lymphatic, and the production of another, the bilious, which eventually prevails. I may cite two cases to a similar effect. The temperament of G. F. D. was originally two-fourths sanguine, one-fourth lymphatic, and the remaining fourth bilious; but at present it is two parts bilious, one part sanguine, and the remaining portion lymphatic. So the temperament of R. T. A. was formerly two-thirds sanguine, and one-third lymphatic; but now it is—nervous 20, sanguine 20, and bilious 10. As these changes have been concomitant with an increased devotion to intellectual pursuits, the connection between the nervo-bilious temperament and the growth of the intellectual organs becomes apparent.\*

The notion that the inherent temperament can be changed, is also supported by the fact, that in British† youth the sanguine predominates, whilst in adults it is less prevalent. Indeed, it is rarely that we find a specimen of the pure bilious temperament in youths below fourteen years of age, and the presence of the nervous is as rare; the only exceptions being

\* In such cases of concomitance, is it not likely that alteration of temperament produced by advancing age or other constitutional changes, is often the cause, rather than the effect, of increased devotion to mental pursuits?—  
EDITOR.

† It does not accord with my purpose to discuss the influence of *climate* on temperament; but inasmuch as variation of climate occasions the formation of specific physical and intellectual habits to compete with those evil results which might be entailed were it not controlled, there can be little doubt that climate is very influential in the production of temperament.

in cases of great intellectual precocity, when in fact the mental stature of manhood is attained in extreme youth. In Sunday schools I have found 70 per cent. of the sanguineous in boys, and above 80 per cent. in the girls. The bilious appeared to be introduced about the fifteenth year; and after that period, the influence of the sanguine temperament gradually lessened; hence the ratio of the sanguine in male adults is not at all in proportion to its prevalence in boyhood. The change in females is not so great, but the nervous temperament is more powerful after than before puberty.

Farther, we find that the lymphatic temperament increases with the advance of age, so that persons who presented little sign of its existence in manhood, display its predominance when senility arrives. This growth of the lymphatic is most observable in persons engaged in trade, particularly those whose circumstances do not require much anxiety as to their prospects, and who are devoid of intellectual taste. It appears that persons in whom the nervous most prevails, are least liable to the encroachments of the lymphatic temperament, whilst the sanguineous are most subject to this degeneracy.

II. From much observation, I am convinced that where there is a general commixture of the temperaments, most beneficial results ensue. Indeed, this appears a law of nature; for it is rarely that we find one temperament only; but cases are not unfrequent where of two temperaments one so predominates, as to nullify the antagonistic power of the other. Indeed, as a general rule, one temperament prevails. The desirableness of a mixed temperament appears from these facts—that the nervous and sanguine impart general activity; the bilious, the power of untiring action; and the lymphatic, that degree of inaction which is essential to the resuscitation of the brain after fatiguing employment. Take, for example, the case of G. S. He has a pure nervous temperament—he is characterized by the utmost degree of cerebral activity, and in any given period he can perform an uncommon amount of intellectual labour. But, when his task is completed, physical prostration and mental exhaustion ensue, insomuch that he can neither think nor act. Now, if to this pure nervous the bilious temperament had been conjoined, the fulfilment of his task would have occupied more time, but it would have produced less consequent fatigue; and the completion of the old task would not have precluded his entrance on a new engagement. And by the addition of the sanguine and lymphatic temperaments, the physical system would have re-

ceived that nourishment and rest, upon which the proper action of the brain is dependent.

But here the question recurs—How can we produce this result? If we cannot entirely eradicate the temperamental tendency of a man like G. S., increased as it has been by the growth consequent upon habit, its power can be at least limited to the individual. Herein proper regulations for intermarriage will become beneficial; and the moral feeling of the person who possesses a temperament to an injurious excess is appealed to, as he values the interests of his offspring and society, to subscribe the marriage-contract with an antagonistic temperament. For as surely as the organic tendency to scrofula and insanity is transmitted, so certain is it that temperaments also are hereditary. Family portraits indicate family features and family temperaments. From sluggish temperaments those of an active character rarely emanate; and from the nervo-sanguine in man and woman, we usually find the same combination in the offspring. Nor is this all. When two persons are united in whom one and the same temperament prevails, it is not only found in the issue, but in greater abundance, and its energy is more excessive. And hence, from the illustrations with which I am acquainted, I am inclined to consider that the continued intermarriage of the pure nervous would generate a cerebral activity provocative of insanity, and that the constant combination of the lymphatic would ultimately produce idiocy.

Further, upon the intermarriage of antagonistic temperaments, we generally find those temperaments blended in the issue. It does not, however, appear from whom the predominating temperament shall be derived—that of the father sometimes prevailing, and occasionally that of the mother. Thus I am acquainted with a family of seven children—all possess the combined temperament of the parents; but in some the father's temperament predominates, and in others that of the mother, and this irrespective of sex. The general rule of temperamental production is, however, elicited—"like produces like;" and hence, the existence of temperaments, their design, and the evils which may be engendered by the neglect of due regulation, should no more be forgotten previously to the subscription of the marriage-settlement than moral and intellectual qualities.

The late Mr T. A. Knight, who devoted much of his attention to the laws which regulate the transmission of qualities, intimates, that the influence of the temperaments is not confined to the physical constitution, but also prevails in increasing or curbing mental power. He says, that he is "dis-

posed to think, that the most powerful minds will be found in offspring of parents of different hereditary constitution ;" and that he has "witnessed the bad effects of marriages between two individuals very similar to each other in character and colour." So also Mr Alexander Walker, in his very curious work on "Intermarriage" (page 419), states his opinion, that the "union of different temperaments should be favoured ;" but adds, that "the notion that the bilious might advantageously be joined with the lymphatic or sanguine is founded in error." The latter opinion, however, is a mere hypothesis ; for the combination of the sanguine and lymphatic temperaments is common, and the conjunction he repudiates is desirable, because the vivacity of the sanguine counteracts the sluggish lymphatic, and thus the action of the brain is properly regulated by being neither too excitable nor too inert.

III. From some observations, it appears to me that there is an affinity between the nervous and bilious temperaments, and intellectual pursuits ; and that the predominance of the sanguine or lymphatic, indicates the prevalence of the physical system, or its cognate organs. It is true that illustrations of all the temperaments may be found in men who have attained eminence ; for we find the nervous in Fuseli and the bilious in Beranger, while strong traces of the sanguine in Mirabeau, and of the lymphatic in Thomson and Fox, are discoverable. But we shall find that the adverse temperaments were not solitary, but combined, although in less degree, with those of an antagonistic character ; and the size of the brains of the illustrious men in question, was as far above the ordinary standard as were their actions. The life of Mirabeau shews how much he was addicted to the physical gratifications, and I need scarcely indicate what strong inducements were requisite to incite the sluggish powers of Thomson and Fox into activity.

The connection between the temperaments and intellectual vigour or inertness, has been recognised by many observers. Dr Brown, indeed, considered that temperamental are not innate qualities, but that they are produced by habit alone. But this opinion is partially erroneous ; for however much the temperament of manhood may be engendered by the special mental development, yet there can be no doubt of the existence of inherent temperaments : for we perceive their indications in infancy, when scarcely more than the organic functions are performed. Nevertheless, the connection of temperament and intellectual habit must have been very striking, to have allowed Dr Brown to make so strange a deduction. Shak-

speare, with that masterly observation which has rendered his portraitures of character as life-like now as when they were first embodied, also recognises the connection of mentalization and temperament. In his play of Julius Cæsar, the following pithy lines occur:—

“ Let me have men about me that are fat,  
Sleek-headed men, and such as sleep o’ nights :  
Yond’ *Cassius has a lean and hungry look ;*  
*He thinks too much : such men are dangerous !”*

The relation between the lymphatic temperament and inert intellect, has even been recognised by savage tribes. Mr Moffat, in his able account of his labours, in speaking of the Bechuanas, who, it appears, possess a periodical conclave resembling our Parliament, says, in reference to the head chief—“ I have heard him inveighed against for making women his senators and his wife prime minister—while the audience were requested to look at his body and see if he were not getting too fat, a sure indication that his mind was little exercised in anxieties about the welfare of his people.”

It is a well-attested fact, that distinguished warrior-statesmen—men whose talents were as strikingly developed in the cabinet as in the camp—have been characterized by the nervo-bilious temperament. Julius Cæsar, Charlemagne, Cromwell, and Napoleon, are examples of this fact. Most poets have also possessed a large share of the nervous temperament—the portraits of Tasso, Dante, and Alfieri, and of Pope, Campbell, Keats, Shelley, and Leigh Hunt, indicate its presence. Great thinkers, like Kant or Spurzheim, have possessed much of the bilious temperament.

Nor is the rule confined to public characters : for in most cases which I have observed, the nervous or bilious temperament has rarely been found in connection with the addiction to *mere* animal gratification ; but where there have been strong propensities, there has also been the antagonistic tendency to intellectual exercise. But in those men in whom the lymphatic has prevailed, and who have been engaged in intellectual labour, it has sprung from the force of great natural talent, and from external influence or necessity, as in the case of Dr Johnson. It has resulted from this, that, when the counter-operating temperaments have been blended in equal portions, and the brain has been of the medium class, the organs to which they are related have been alternately supreme, according as internal excitement or external circumstance has predominated.

To shew the connection between temperament and the

prevalence of the intellectual or animal system, I may notice the different intellectual positions occupied by the nervous French and the bilious Germans, when compared with the mental status attained by the lymphatic Dutch. It is impossible to trace the progress of literature or science without concluding that our attainments could not have been what they are if these countries had not existed, whilst the names of few Hollanders are engraved on the tablet of memory. It is true that the Dutch can boast of a Grotius, a Huygens, and a Boerhaave; but these philosophers did not possess the national temperament, the bilious having prevailed in their constitution; and hence they can scarcely be considered as a type of the national character, no more indeed than could the head of Eustache be considered as a type of the negro head.

Whilst pursuing these investigations, many persons, who possess a large endowment of the sanguine temperament, together with a cerebral organization such as tends to metaphysical studies, have confessed that their great physical vivacity is an impediment to continuous reflection on abstruse subjects. Nor is this the only obstacle to intellectual progress which is derived from the sanguine temperament. Persons in whom this temperament predominates will be found commencing a study with much vigour, and with an earnest intention to persist in its attainment; but difficulties soon discourage, the brain soon becomes too tired for the attention to be fixed, and the unaccomplished task is abandoned with as much alacrity as it was commenced. Nor will a large endowment of Concentrativeness serve to fix the attention, if the sanguine temperament too much prevail. Such persons admit that they possess the *mental inclination* to concentrate their energies on one pursuit; but they intimate that, as their physical constitution is a great antagonist to the completion of their aims, by inducing wandering of thought and ennui, it is only by repeated efforts, and a determination of purpose, continued day by day, that they are finally successful.

Again, Sunday scholars exemplify my position. Ask the teachers to indicate the restless, fidgetty children—the clock-watchers and untiring trick-players—and in nine cases out of ten the boys of sanguine temperament will be pointed to, and it will be found that their inclination to frolic arises more from natural physical vivacity, than from any wilful desire to neglect their lessons. Again, we do not choose the nervous temperaments for our porters; but we select the sanguineous, with its physical vigour. Besides this, the extreme nervous organization is rarely found amongst the agricultural population; the peasantry of Yorkshire display much of the sanguine



and lymphatic temperaments. But amongst the artizans of London—who require the dexterous employment of many intellectual organs—the bilious temperament abounds. Nor is this contrast of temperament more striking than is the difference between the intellectual apathy of the one, and the energy displayed by the other. But in those cases where the rule is reversed, we find the country labourer seeking the more congenial town, for his birth-place and position are alien to his feelings; and the lethargic townsman, if he retain his station, is rarely elevated in the scale of society. A large town, therefore, becomes the destined home of the energetic temperament, for none other can compete with its difficulties and overcome rivalry and opposition. The mere sanguineous cares for physical enjoyments alone, and the lymphatic heeds the luxury—to him at least—of doing nothing, too much to hold out his hand for the prizes of society. The nervous and bilious, on the contrary, are rarely happy except when actively employed, thus exemplifying the dictum of Byron—

“For quiet to quick souls is as a hell.”

IV. The fact that intellectual and physical vigour are promoted by activity and workableness of temperament, is generally admitted; but a few further illustrations of the doctrine may be adduced. Most factories present obvious proofs of its correctness. We shall find that the best workmen—those who seek out new methods to evince their skill, and suggest practical improvements in machinery—possess the *nervo-bilious* temperament. So those who are slow in their work, and slow in comprehending their orders, particularly if their performance involve any novelty, will be noticed as much for temperamental as for intellectual sluggishness. Thus, we shall also find, that the secretaries to sick-clubs, and the delegates to trade-meetings, possess vigorous temperaments.

We have a striking illustration of the influence of temperament in the pauper class. They are characterized by a mental apathy and physical sluggishness, which approximate to idiocy. Their movements are slow; the play of the countenance is feeble; the eye lacks lustre, and is expressionless; and the prevailing physiognomical sign indicates that exercise with them is synonymous with pain. As a class, they possess the lymphatic temperament, varied in the young by the addition of a small portion of the sanguineous.

Now, it is rarely that we discover amongst the pauper class any aspiration for the melioration of their mental condition; and if it be at all improved, it is not by self-help, but from the leading of other men. Give them much food and little

work, and they are satisfied. Hence it is, that in the riots which occasionally occur in workhouses, we rarely find that they are so much generated by official cruelty, as by what they consider over-work and under-food ; and it will be found on inquiry, that the men in whom some degree of physical vivacity remains,—the sanguine temperaments, in short,—are the planners and ringleaders. Those persons who have been induced by the parish gratuity to accept the youthful paupers as apprentices, describe them as almost incapable of self-exertion, and intimate that they require double care and double instruction before their perception can be sufficiently awakened, so stolid is their intellect. Nor need we be surprised that these charges are not exaggerated, for, according to the Reports of the Poor Law Commissioners, whole generations of paupers exist ; men whose family history is a record of mendicancy or pauperism, and many of whose progenitors were derived from the workhouse itself. The existence of a hereditary pauperism has been ascribed to the influence of cunning alone, but improperly in my opinion ; for I conceive that the hereditary transmission of an inert temperament, increasingly deteriorated as it is by circumstances, which dispense with the action of antagonistic qualities, effectually prevents any alteration in their condition, so far as it depends on their own exertions. And thus, as each generation increasingly deteriorates, can we be surprised that the unhappy victims become so inured to the position which they occupy, as to be unable to perceive its degradation ? Hence, if hereditary pauperism is to be destroyed, it can be only by eradicating the *pauper sentiment* ; which can be accomplished only by first eradicating the lymphatic temperament, otherwise no cerebral change can be of any avail.

V. With respect to the connection between temperament and taste, it is a noticeable fact, that, in persons who are characterized by the display of taste, there is generally found a large share of the nervous temperament. Innumerable facts confirm this position, to a few of which I shall refer. The French, who are distinguished by their great taste in the decorative arts, possess the nervous temperament. Musical composers, more particularly those of the Beethoven class, evince the possession of the nervous constitution. So those musical teachers, who, like Mainzer, regard their art as a means of ministering to Ideality, and thereby of elevating the conceptions and taste of the masses, possess a large endowment of the nervous temperament. Artists also exhibit the concomitance of taste and the nervous constitution. So, amongst

those artizans who have made their homes graceful by simple and beautiful decoration, and for whom their own fireside and the literary club possess the greatest attractions, I have found the nervous temperament to prevail. Literary men, who, without any practical skill, still display a strong appreciation of the fine arts, possess a fair share of the nervous. Again, woman, who is acknowledged to possess more delicacy of taste than man—more natural refinement of manner, and a greater inherent aptitude for the elegancies of life—has also a larger comparative share of the nervous temperament.

In consequence of this coincidence, some philosophers have been induced to consider that taste is the production of temperament alone—thereby reviving the old fallacy which ascribes to the effect of temperament qualities which are necessarily of cerebral origin, and in which the organic influence can be readily traced. In analyzing taste, take decorative taste, for example: Here we perceive an appreciation of beautiful forms; and surely the co-operation of Form, Order, and, above all, Ideality, is competent to produce this effect without the intervention of temperament. And yet, so inseparable is the connection of taste and fineness of temperament in our idea, that we involuntarily look more for coarseness than refinement in the sanguineous, and when we perceive the presence of the pure lymphatic temperament, we do not expect the exhibition of distinguished taste; and these conclusions are rarely unfounded. Hence, in ascribing the origination of taste to a special organization, I do not doubt that a specific temperament, the nervous, has the same tendency, but I merely deny its creative power. From the evidence contained in these Notes, it appears to me that certain temperaments are allied to specific organs—that in concomitance with the growth of those organs is the growth of the related temperament; and that the nervous has an affinity to those organs of intellect and sentiment, by the co-operation of which taste is produced. As, however, the temperaments and organization possess a mutual reaction,—when the nervous quality exists, it is so far influential as to incite and sustain the taste-creating organs in action.

The few facts which I have related indicate how wide a field of inquiry has yet to be explored before we shall have exhausted all the facts which illustrate the connection of temperament and mental phenomena. At present, our knowledge on this subject is very limited; and he who knows most, feels how trifling is the amount of information accumulated, compared with that larger portion which is still unattained. For,

notwithstanding the researches which have been made from the time of Aristotle down to Alexander Walker, the very constituent of temperament is as obscure now as it was three thousand years ago. Every temperamental theory has been exposed to startling objections; and the best arguments in their favour have been derived from probabilities, and not from irrefragable facts. Hence it is no exaggeration to assert, that the *positive* knowledge to be acquired from most observers is confined to these particulars—that the existence and kind of temperament is denoted by physical signs; and that they confer a tendency to cerebral activity or sluggishness.

I have, however, endeavoured, by tracing the temperaments in some of their more remote results, to shew that their influence is not limited to mere cerebral excitation, but that a definite relation subsists between each temperament and specific classes of organs. Moreover, that not only do the cerebral powers manifest a want of power, if the related temperament be absent, but that on the continuous development of the class of organs is dependent the growth of its allied temperament; and hence, that the innate temperament can be eradicated. These results prove that, if ancient philosophers over-estimated the function of the temperaments, others have underrated their influence; and it behoves us, by rigid observation, to deduce the laws which regulate, and perceive how far extends, the indubitable action and re-action of brain and temperament.

12 Brunswick Terrace, Islington, April 1842.

#### IV. *The Ancient Macrocephali.*

In Captain Jesse's "Notes of a Half-Pay in Search of Health," published last winter, the author, describing the contents of the Museum at Kertch in the Crimea, says:—

"The greatest curiosity in the collection is the skull of a Macrocephalus, said to have been found in the neighbourhood of the Don.

"It is not a little remarkable, that the Greeks, being ignorant of the natures and languages of the people to the eastward of the Euxine, were very much in the habit of describing different tribes by names formed from their physical characters; just as we say that some tribes on the north-west coast of America are 'Flat-heads,' so they called the Macrocephali 'Long-heads.'

"Their historians seem to have peopled the countries beyond the stormy Pontus with inhabitants, to whom they have attributed the most extraordinary physical peculiarities, so fabu-

lous and marvellous, that it is quite inconceivable how they could have believed in the existence of such monsters. It has been observed, that the natives of this unknown land were Sauromatæ, which may mean, with a slight deviation of orthography, 'Lizard-eyed.' Herodotus refers to the Arimaspi, one-eyed people; the Argippæi, bald from their birth, having large chins and nostrils like the ape species, and others. There were, likewise, the Gymni, naked people; the Kehryphi, the concealed, hidden people; Aonopes, sheep-faced people; the Bathychætones, the thickly-haired people.

"Strabo speaks of a tribe called the Phthirophagi, or louse-eaters: they came to Dioscures for commercial purposes, and from their filthiness received this appellation. It is true, ancient authors have left but meagre information regarding the history of the Macrocephali. Their existence, however, has been amply authenticated, even if the testimony afforded by the preservation of their skulls were wanting. It is rather singular that Pliny, who, as a naturalist, might be expected to have made some inquiries on so interesting a subject, merely mentions the site of their principal town, while, in many instances, he gives his attention to the greatest absurdities, and exhibits a credulity exceeding even that of Herodotus, who lived upwards of four hundred years before him. Amongst other wonders, he asserts that he was an eye-witness of a woman being transformed into a man on the marriage day, and that the gentleman was alive when he wrote his book. But he is not alone, for Livy also alludes to a similar circumstance having taken place in his day.

"According to the opinions of Hippocrates, Pomponius Mela, Pliny, Valerius Flaccus, and others, the Macrocephali appear to have inhabited that part of the shores of the Euxine between the Phasis and Trapesus, the modern Trebizonde. Xenophon places them near the Scythini; Strabo and Eustathius affirm that the Macrones or Macrocephali (for they appear to have considered them the same) were anciently called the Sanni. Strabo speaks of another nation called the Sigynni, who also used artificial means to alter the natural shape of the head; they lived nearer to the Caucasus, and some among them were in the habit of making the heads of their children very long; so that the forehead, by being compressed, was forced out *beyond the chin*. This people adopted many of the customs of the Persians, and had a race of small horses with very thick hair, which were too weak to be ridden. They were generally harnessed four together in a carriage; the women were practised from their infancy in driving these light teams, and those who made the best *whips* had the pri-

vilege of choosing their own husbands. Pliny, however, takes no notice of the Sigynni; Herodotus alludes to them, but places them in European Scythia, beyond the Danube; and Hippocrates and Apollonius of Rhodes confirm Strabo's opinion of their living near the Caucasus. Pliny, however, differs from Strabo, and thinks that the Macrones and Macrocephali were two distinct tribes of people, for he says, 'Moreover, in Pontus you have also the nation of the Macrocephali, with the town Cerasus and the port Condulæ, beyond which are the Bechires, and so forward to the quarter of the Macrones.' But be this as it may, the majority of the ancient writers concur in fixing upon Cerasus, now Keresoun, as the principal town of the Macrocephali, or long-heads, of their day. Pomponius Mela calls it one of the most notable towns of Pontus. The city was not celebrated in this respect only, for from it the cherry was introduced into Europe by Lucullus. \* \*

"It was a subject of great regret to me, that, in consequence of the Curator's absence at Odessa, I was unable to obtain a drawing of the skull I saw in the Museum at Kertch. It presented all the peculiarities of a head compressed by artificial means, and may possibly have been that of a Macrocephalus, who left Pontus, and settled near one of the Greek colonies on the Tanais. Hippocrates, the only author besides Strabo who gives any definite account of the process by which the Macrocephali accomplished the distortion of the head, says, that this nation had heads different from all the world. As soon as a child was born, they formed its soft and tender skull, by compressing it with their hands, assisted by the use of bandages and proper arts. In this way the spherical figure of the head was perverted, and being forced out of its natural shape, they effected their object of lengthening it by sacrificing the width. He does not say whether the forehead projected or receded, but it has been shewn that Strabo, in describing the mode in which the Sigynni practised this custom, asserts that their foreheads projected forward, and in the words of the translator, 'au point d'ombrager le menton,' whereas the skulls of the Caribs and Chinouks recede. Hippocrates accounts for this custom amongst the ancients by an opinion prevalent amongst them, that a long head was evidence of a noble nature; other authors, that it was an indication of courage, which, in those days, it may be inferred, meant the same thing."

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#### *V. Materialism and the Phrenological Association.*

The proceedings of the last session of the Phrenological Association have elicited a number of letters from correspond-

ents, of which we here insert as many as our space admits. The first is from an eminent English physician, who has long been an active and steady advocate of Phrenology.

TO THE EDITOR OF THE PHRENOLOGICAL JOURNAL.

SIR,—I hope that the manifold errors of Dr Engledue's late Address will be duly exposed by some sound phrenologist and competent critic. Were the principles avowed those merely of the individual propounder, they might, perhaps, be safely left to the neglect they merit. But this is not the case: they are stated as the opinions of a section of the Phrenological Association; they are delivered in an Introductory Address at a general meeting, where they appear to have been commended; and, if not repudiated, they will go forth to the public as the acknowledged doctrines of the science. Under these circumstances, omitting to disclaim the erroneous assertions and unsound reasonings of this declamatory production, would, by the enemies of Phrenology at least, and even by many who are now friendly to it, be deemed a virtual admission of their truth. My feelings would strongly impel me to enter the lists in vindication of our misrepresented science, if circumstances did not forbid me to engage in such a conflict; but having just satisfied myself that Dr E.'s confident averment of his Materialism being the doctrine of Gall, is utterly destitute of truth, I wish to submit to you the grounds of my conviction on this point.

Ere I proceed, I would premise that discussions on Materialism would be made more clear, if the term Mind were restricted in its use to one definite acceptation. It is the only term we have to designate the aggregate of mental faculties, and, in this sense, its employment is unexceptionable. But long usage has sanctioned the practice of expressing by this term the Soul or spiritual part of man. I continually find even the same writer using the word in both senses, without any notice of how he intends each particular employment of it to be understood. This vague use of the term has been a source of great confusion and much false reasoning; arguments referrible to mind, the congeries of mental powers, being continually misapplied, as if they related to mind, the spiritual part of man; and *vice versa*. How far this confusion has sprung from carelessness, or from dishonesty, I pretend not to say. This source of error I have long wished to see removed; and my correction would be to use the term Mind solely and exclusively to express the aggregate of mental faculties,—designating the spiritual part of man always by the appropriate and correct term Soul. Dr Engledue seems to have perceived a necessity for some change in this respect, but his proposed

correction is the reverse of mine. He retains Mind to express soul—and proposes to express the aggregate of mental powers by the barbarous and inaccurate term Cerebration—a coinage which I trust that all sound philosophers will determinately reject.

He commences his exposition of his speculations with the unqualified assertion that man has no soul! His words are,—“ We contend that mind has no existence.” The attempt at argument by which he upholds this assumption I pass over. Having assigned his reasons, such as they are, he proceeds,—“ But some one remarks, this is not the doctrine of Gall. Where are there ten cerebral physiologists who have studied his writings? It is a crying shame that we are not more intimately acquainted with him—more influenced by his boldness—more anxious to profit by his researches—more ready to adopt the same truth-loving course of inquiry. But this is Gall’s doctrine.” When I read this, I was impatient, I own, to re-examine Gall, astounded to think that I could so long have misunderstood him; and, having a copy of his works, I turned to the chapter on Materialism. My disquietude was soon allayed, for I immediately found that my long cherished conviction of Gall’s principles was true to the letter, and that Dr Engledue’s confident assertion was eminently false. Throughout Gall’s works I have never met a sentence which could for a moment be regarded as countenancing such an assertion as Dr Engledue’s. His own positive declarations on the subject will, I presume, admit of no dispute. In vindicating himself from the charge of Materialism, he very properly, in order to clear the way for accurate reasoning, commences with describing the species of Materialism that had at different times been professed. He notices two. The first asserts that matter is the only existence, and that all the phenomena of the world are simply the effects of matter; this species leading directly to atheism.—The second maintains that man is not composed of two substances essentially different; but that all the phenomena which are ordinarily attributed to the soul, are only the results of the combinations and the forms of matter, &c. On this species Gall remarks,—“ My doctrine has nothing in common with this hypothesis, nor consequently with this species of Materialism.”

He proceeds to say, that into the essential nature either of body or soul he attempts no research; that he confines himself to phenomena; that, certain material conditions being indispensable to the manifestation of every faculty, he investigates the material conditions only; concluding with the following clear, explicit, and unequivocal declaration of the prin-



ciples which he holds:—" I call the material condition which renders the exercise of a faculty possible, an organ. The muscles and the bones are the material condition of motion, but are not the faculty which causes motion ; the total organization of the eye is the material condition of sight, but is not the faculty of seeing. I call a material condition which renders the manifestation of a moral quality or an intellectual faculty possible, the organ of the soul. I say that man in this life thinks and wills by means of the brain ; but if it be thence concluded that the being willing and thinking is the brain, or that the brain is the being willing and thinking, it is as if one should say that the muscles are the faculty of motion,— that the organ of sight and the faculty of seeing are the same. In both cases the faculty is confounded with the organ, and the organ with the faculty. This error is the more unpardonable, as it has been committed and corrected very frequently," &c. These passages, which might be multiplied to any extent, shew, I think, to demonstration, that Gall not only acknowledged the existence of soul, but that it formed an essential part of his system ; for throughout his writings he uniformly represents the brain as the organ of the soul, without which latter no intellectual or moral faculties could be exercised or manifested. His philosophy aimed at elucidating the instruments of thought and feelings, not the agent ; but the agency was not overlooked, much less denied. On the contrary, his reasonings every where imply the agency as an indispensable requisite, without which his whole scheme of mental philosophy would be baseless, and incapable alike of construction or demonstration. Such, and so clearly enunciated, being the principles of Gall, with what front can Dr Engledue assert that the rank Materialism which he has broached is the doctrine of Gall ? I am, &c.

Another medical correspondent says—" The barbarous epithet *cerebration*, invented by Dr Engledue, should mean the act of braining, or the state of being brained ! When pathologists talk of hepatization of the lungs, do they wish us to understand that the pulmonary organs secrete bile in such cases ? When Drs Engledue and Elliotson resolved on denying the existence of mind, they should, at the same time, have had the foresight to perceive that there would, on the establishment of their fancy, be a necessity for discontinuing the use of the terms *organism* and *organs*. In their natural meaning, the former term signifies organic structure, and the latter means a natural instrument, an instrument to be used by an agent—by Life or Mind ; and the existence of these two

powerful agents, or active powers, is as distinctly and completely proved as the existence of caloric or light, electricity or magnetism. If the brain, or the body indeed, be a system of organs, then, as the term implies, there must of necessity be some agent or agents to use these organs as instruments ; and, as you know, the agent which maintains vital actions we term Life, and the agent which maintains mental actions we denominate Mind ; but the precise nature or essence of either Life or Mind is altogether unknown. Let the material *cerebrating* apparatus be ever so perfect, it will not, and cannot, *cerebrate* without the co-existence and agency of two active powers—Life and Mind ; and consequently, without those powers, using the *cerebrating* process, there can be no cerebration ! Some persons hold these powers to be spiritual ; others call them immaterial ; and we need not refuse to tolerate such terms, so long as we continue in a state of complete ignorance regarding the nature of these invisible and impalpable powers. It is every way unjust to continue the charge of materialism against phrenologists, so long as they continue to teach that the brain is the *organ* of the mind.”

A third medical correspondent, Dr James C. L. Carson of Coleraine, warmly repudiates the doctrine of Materialism, and requests us to publish the fact of his resignation as a member of the Phrenological Association. He thinks that, “ according to Dr Engledue’s theory, not only is man deprived of a soul, but the God of heaven can have no existence ;” an inference, we humbly conceive, which Dr Carson too hastily draws.

The next two communications have been sent us in compliance with requests made to the writers of them. Soon after the publication of our last Number, we learned with regret, that the Report there given of the discussion on Dr Engledue’s Address was considered by some to convey an erroneous impression of what took place. Shortly before the meeting of the Association last summer, finding it impossible to be present ourselves, we requested a friend, who meant to attend it, to endeavour to procure for us materials for a report of the proceedings. Unfortunately the matter was overlooked ; but on application being made by us, after the meeting, to Mr Cull the secretary, that gentleman did all in his power to meet our wishes, by furnishing a copy of the committee’s report, a memorandum of the dates of meetings and titles of the papers read, a copy of the resolutions of the concluding meeting, and a copy of the treasurer’s account. He also collected and transmitted to us as many of the papers read as could be procured ; but for none of the reports of *debates* is he responsible. With

one exception, about to be mentioned, our notices (all we had the means of giving) of the debates were derived from the *Medical Times* and *Lancet*. Thinking it desirable that the substance of the discussion on Dr Engledue's Address should appear along with the Address itself, we requested our friend above mentioned, who had been present on the occasion, to favour us with an outline of the remarks of the speakers; and this he sketched accordingly, but under the disadvantage of writing unaided by notes, and after the lapse of a considerable interval of time. With every desire to be accurate, it subsequently appeared that he had relied with too much confidence on a memory not usually so unfaithful. In order to remedy, as far as possible, the errors thus unintentionally committed, we brought the report in question under the notice of the gentlemen whose speeches it professes to record, expressing at the same time our wish to publish any corrections that might seem necessary. Mr Simpson, who spoke first, authorizes us to say that, to the best of his recollection, the report of his speech, although probably differing from the original in arrangement and expression, and perhaps including some remarks which he may have introduced at subsequent meetings and not on the occasion referred to, certainly expresses, in substance, opinions which he has long held, and which it was his object, in addressing the meeting, to lay before his audience. The communications with which we have been favoured by Mr Sergeant Adams and Mr Tulk, are inserted below. Mr Cull informs us, that he made no remarks at all on the first day, and never mentioned Materialism during the session: on the subject of Mesmerism and mesmeric excitation, he spoke rather fully on the Thursday evening after Mr Atkinson's paper. Mr Churchill writes—"The report of what I said is, so far as my memory serves me, substantially correct." Mr Donovan's speech, also, is accurately reported. With respect to Mr Beamish, as he was not present at the first meeting, probably some remarks of his at a subsequent meeting were in the reporter's mind. From Dr Moore we learn that the sole ground of his reprobation was the introduction of Mesmerism. To Mr Logan, Dr Elliotson, and Mr Symes, who are merely alluded to in the report, and who, we have reason to think, entertain the views ascribed to them, no application has been thought needful.

## LETTER FROM MR SERGEANT ADAMS TO THE EDITOR.

SIR,—I beg to acknowledge the receipt of your letter of the 5th instant. The report in the *Phrenological Journal* certainly does not give a fair representation of what I in sub-

stance stated. I should say it was written by a friend of Dr Engledue, and with the object of putting his principles in a strong light, whilst appearing to give mine. I most cautiously abstained from entering into the argument; but I protested strongly against the impropriety of discussing such principles without notice. I said, I came to hear a discourse upon *Phrenology*—not upon Materialism, Necessity, and Mesmerism; that I had not the slightest objection to the discussion of these subjects, if avowed beforehand, for it was then at the option of persons to come or stay away; but that I thought it most unseemly so to introduce them as if connected with *Phrenology*, with which they seemed to me to have no connection. I added, that I had only become a member of the Society that morning, supposing it to be a phrenological society; and that I should certainly withdraw my name before night: and I did so. I left the room immediately after I had concluded my address, as did a vast number of other persons, amongst them some clergymen—one of whom, a young man, expressed to me his thanks, telling me he did not like to make himself conspicuous by getting up during the lecture and walking out of the room, but that he had no notion when he entered it that such a discourse could have been permitted.

I have understood that the greater part of the audience had left the room before the vote was put, and the great majority spoken of arose from the circumstance that Dr Engledue's friends only remained, and that the numbers were about 20 to 9; but this I cannot vouch for.

Allow me, in conclusion, to say, that whilst I admired the talent of Dr Engledue, I did not hear one new argument upon the subjects of Necessity and Materialism, or one with which I was not familiar thirty years ago. Of Mesmerism I know nothing, and want to know nothing.

You may make any use of this letter you think right. I am, &c.

JOHN ADAMS.

NO 5. STANHOPE PLACE, HYDE PARK, Nov. 8, 1842.

LETTER FROM CHARLES AUGUSTUS TULK, ESQ. TO THE EDITOR.

LONDON, Nov. 11, 1842.

SIR,—I feel greatly obliged to you for the courtesy of your offer. Your reporter, in giving you an account from memory of what passed at the meetings of the Phrenological Association, could not but fall into mistakes, which may, in some instances, bear the appearance of unfairness. Of this I have no reason to accuse him, and yet I am bound to say, that his report of the part which I bore in the discussions, is as incomplete as it is inaccurate. With your permission, then, I will

correct what I have been made to say, and endeavour to supply the more important parts which have been altogether omitted.

It is quite correct, that Mr Sergeant Adams denounced, with considerable warmth, Dr Engledue's discourse, as one of a most dangerous tendency; expressed his regret that he had ever entered an association where such sentiments could be delivered; and declared that he should immediately erase his name from the list of its members. But in no part of this denunciation by the learned sergeant, nor in the propriety of his retirement, did I in the least concur. I thought at the time that he was entirely wrong in expressing his abhorrence at the sentiments of Dr Engledue, without offering an antidote to the moral poison; and had he been present when I rose, I should have called upon him to stay among us, and combat by our side, instead of depriving the friends of morality and religion of the assistance he could so well afford them. But his indignation appeared to me to have warped his better judgment. He was but a young member, knowing but little of Phrenology or phrenologists, and naturally enough he felt amazed and disgusted at the boldness with which the obscene form of Materialism was stripped naked, and displayed before the meeting. Had he been a more experienced member, he would have known that Phrenology includes among its votaries many a man who can see in its phenomena nothing but so many confirming proofs of the most irrational Materialism; who are Fatalists of the grossest kind, resolving all our purest sympathies, and our most elevated thoughts, into the healthy action of a well-formed brain, and all the viler lusts of the criminal into some molecular disturbance in its convolutions. But the boldness of the avowal was, in fact, its best feature. It gave those who held different opinions the opportunity of pointing out distinctly the sources of the error, and of this Mr Sergeant Adams should have availed himself.

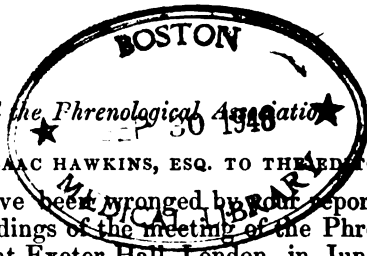
In the observations which I made after the learned sergeant left the meeting, I did not express any concurrence whatever with him; neither did I say, that "I was not prepared to surrender the thing called spirit;" nor did I give utterance to any of the solemn sentences which have been fathered upon me. The memory of your reporter has here entirely failed him. I knew that an opportunity must occur before the close of the meetings, and of which I intended to avail myself, of pointing out the absurdities of Materialism; but upon the occasion in which I am introduced, I confined myself to the consideration of the vote of thanks to Dr Engledue, which had been proposed by Mr Simpson—

a vote which, if it was to be passed at all, should not, as I thought, be held to imply any approval of the sentiments we had heard, but be merely the usual expression of civility, on the part of the meeting, for an address on which evidently a great deal of labour had been bestowed, although, as some might think, most unprofitably.

On the following Saturday, after the reading of a paper on Insanity in connection with Phrenology, by Dr Davey, I delivered my sentiments at large in opposition to that gentleman and Dr Engledue. I combated their views, not only because they were mischievous, but because, to my mind, they were unsound. To shew that such was the case, I directed the attention of the meeting to the nature of the objections which had been urged against the existence of mind as distinct from matter; and I pointed out the error involved in the assertion that we knew nothing of mind, but knew a great deal about matter. We knew nothing about mind, in the opinion of the materialist, because it could not be subjected to the scrutiny of the senses; and as it could neither be seen nor felt, it was at once pronounced to be a nonentity unworthy of further consideration. But to insist upon such a test was as unreasonable as it would be to quarrel with the eye, and to deny its existence, because it could not convey the impressions of sound, or with the nose because it could not see. Mind and matter were unlike in kind, both as to their powers and properties; and no conclusion could be drawn that the one did not exist because it did not happen to possess the sensuous properties of the other. But the materialist was equally wrong in supposing that he knew any thing whatever about matter. In believing that he had a sure basis in his knowledge of matter from which to educe the phenomena of mind, he was under a complete delusion. His ingenious system of secretions was built upon a mistake,—the mistake of supposing that he was in the least acquainted with that matter which he was so anxious to identify with mind. Of matter he positively knew nothing whatever, and was therefore unable to demonstrate its existence. He had never seen it, nor touched it; nor had it ever been, nor could it ever become, by any possibility, obvious to his senses. The fact was, that, in speaking of matter, the advocate for Materialism had unknowingly been talking, not about matter, but about the images of sensation, which existed only in being perceived by the mind, connected though those images might be, in his opinion, with some imaginary substratum which can never be perceived by the senses. To shew that mind is a secretion of the brain, the materialist is bound first of all to prove the existence of matter independent

of mind ; for, until he can do this, he is reasoning from a hypothetical fiction, for which many a man, who had not the good fortune to be a phrenologist, has been clapt within the walls of a Lunatic Asylum. But the truth is, that the coincidence between the representative forms of the brain and the powers of the mind, has been at once set down by the superficial thinker as a proof that they stand in the relationship to one another of cause and effect. Certain convolutions accompany certain propensities, and straightway their molecular actions are supposed to have produced them. Instead of seeing these convolutions as the *words* of a universal language, in which the mind, whatever be its condition, healthy or unsound, may behold itself as in a mirror, the antagonists of mind, because they correspond, believe them to be identical. So strong is the under-current against Revelation, that there is nothing, however monstrous, that they will not believe, nothing, however mischievous, that they will not assent to, provided only that mind or spirit be got rid of, and matter be enthroned in its stead. In their hands Phrenology is misused for all manner of pernicious purposes. A fatalism, derived from the supposed activities of brute matter, is openly proclaimed and defended. For what can be more obvious than this, that if the brain be the mind-secreting organ, or if the mind be nothing more than some incomprehensible play of atoms, man can have only such thoughts and desires as his organs are fitted to secrete ? It follows, therefore, from such views, that no one ought to be punished for the commission of any crime, since he is but following out the law of cerebation, which determines every one's course, whether for right or wrong, even more inevitably than if he were a piece of clock-work. For these reasons, in substance, and, as far as I can recollect, in form also, I considered the cerebation of the materialist to be a mischievous piece of absurdity ; *mischievous*, because it tends to destroy all belief in moral responsibility, by excusing every one, both to himself and others, who is credulous enough to believe that his vices are the vices of his brain, over which his mind can have no control, because his mind happens to be the very organ which requires it ; and *absurd*, because, while he thinks that he is dealing with matter, and has made *thought* a mere curious play of atoms, or a chemical secretion, he is in fact dealing with nothing more than his own sensations,—sensations which presuppose the existence of mind for their perception. I am, &c.

C. A. TULK.



LETTER FROM JOHN ISAAC HAWKINS, ESQ. TO THE EDITOR.

SIR,—I feel that I have been wronged by your reporter in his report of the proceedings of the meeting of the Phrenological Association, held at Exeter Hall, London, in June last (see *Phren. Journ.* vol. xv. p. 317); he having omitted to mention that, on the question of a vote of thanks to Dr Engledue for his Address, I strongly expressed my reprobation of his conduct in taking advantage of the position in which the Association had placed him, to mix up Materialism with Phrenology.

So strong were my feelings on the occasion, that I rose at the same time with Mr Sergeant Adams, but yielded the precedence to him; Mr Tulk having next caught the chairman's eye, I yielded to him also; but I followed Mr Tulk, and spoke as earnestly, although not as fluently, as either of them, against this point in Dr Engledue's Address; at the same time, but strictly under protest against his Materialism, I stated that I should vote for the thanks to him as a tribute of respect for his talents and zealous advocacy of Phrenology. Thus, I made the same distinction that Mr Simpson did in his proposal of the thanks.

As I cannot willingly take a second rank among the defenders of Phrenology upon Christian principles, I have resigned my membership of the Phrenological Association, and also of the London Phrenological Society, with which I have been connected for eighteen years, and had the honour of being repeatedly elected to the offices of Vice-President and Treasurer; from which connection it must be supposed that I would not separate myself upon slight grounds, especially as I continued a member for many years after numbers of my Christian friends had resigned in disgust at the Materialism so often obtruded on the meetings by influential characters.

After having been the pupil and personal friend of Dr Spurzheim, and received the visits of himself and his amiable and intelligent lady, and after having been the zealous advocate of Phrenology for near twenty-eight years, and frequently lecturing on the subject to several scientific and literary institutions, I have earned a right to a front rank among the defenders of the science against its worst enemies,—those who would mix it with anti-christian principles.

Materialism and Spiritualism are questions quite distinct from Phrenology, yet every one has a right to mix either of them with Phrenology, if he thinks they will illustrate the science; but he has no right to obtrude his view at meetings attended by a large proportion of those who have made up their minds to the opposite side of the question, as nothing but discord could be the result.



From a thorough conviction, which I know to widely exist, that Christianity and Phrenology can be beneficially blended in investigating the condition of man, I have issued proposals for the formation of a "Christian Phrenological Society," and several eminent phrenologists have already sent their names to be enrolled as members. The meetings to be held monthly, and the annual subscription to be five shillings, payable in advance at the first meeting of each year. I have offered my office, No. 26 Judd Place West, New Road, London, for the first meeting to form the Society, on Wednesday, the 1st day of February 1843, at seven o'clock in the evening.

Those Christian phrenologists who wish to join this Society will please to send their names and addresses to me, post free, prior to the meeting, and they shall be proposed as members.

It is my intention to propose to the Society, when formed, the publication of a quarterly Journal, beginning at 6d. a number, and increasing in size and price as communications of sterling worth may be sent to the Editor. The title to be "The Christian Phrenologist."

Thus the Society would offer a bold front to stem the torrent of Infidelity and Materialism which threaten to overwhelm the noble fabric of Phrenology, but which is too firmly built on the rock of truth to be shaken by such impotent means.

I send you a copy of a syllabus of four lectures, which I delivered last winter at the place and times mentioned, "On Phrenology, illustrated by Christianity; and on the importance of the science in education, and in the treatment of disease, of insanity, and of crime;" which syllabus, if you have room for its insertion, may possibly aid the cause I have at heart, namely, the dispossessing the public mind of the false notion that Phrenology leads to Materialism and Fatalism.\*

With best respects, and many thanks for your able editing of the Journal,—I remain, &c. J. I. HAWKINS.

26 JUDD PLACE WEST, NEW ROAD, LONDON,  
Nov. 23, 1842.

LETTER FROM T. S. PRIDEAUX, ESQ. TO THE EDITOR.

SIR,—Although circumstances, to which it is unnecessary to advert, have long prevented my acting as a contributor to the Phrenological Journal, I feel desirous, on the present occasion, of making a few comments on the observations in the last Number on the split in the Phrenological Association.

Sir George Mackenzie commences his letter on the subject

\* These lectures were delivered at the North London Training Seminary, Liverpool Street, King's Cross, London, on the 16th and 23d February, and 2d and 9th March, 1842. If room can be spared, we shall insert the syllabus in the section devoted to "Intelligence."—ED.

by observing, "To many of your readers the announcement of the mere fact, that differences have arisen among the members of the Phrenological Association, such as to lead to the resignation of many of the members, may not be satisfactory. They may wish to learn why the declaration of a doctrine which can neither be proved nor disproved, should have led to the decided disapprobation of so many phrenologists." Now, unfortunately for the gratification of their curiosity, this is just the point on which Sir George's letter does not enlighten them; and if surprised at the occurrence before, I think this feeling is more likely to be increased than diminished by its perusal,—for a more unsatisfactory cause than that assigned for his own resignation, viz., that he felt forced to resign, lest he should be "held as giving the slightest aid to prejudices, already too inveterate, against Phrenology," it would, I think, be difficult to render.

For myself, I may remark, that what has recently occurred in the Phrenological Association would have much more surprised me had I not long since come to the conclusion, that, with a certain endowment of Veneration (probably not more than an average one), how great soever the intellect, the individual is quite incapable of reasoning impartially on any subject connected by early association with this feeling; and as to the question of authority which has been appealed to in this discussion, I must confess that, for my own part, I should set more value on the opinion of one sensible man greatly deficient in Veneration, on any point in which the venerative feeling was implicated, than in that of a dozen oppositely organized, however illustrious their names in science and literature.

For Faith, fantastic Faith, once wedded fast  
To some dear falsehood, hugs it to the last.

That Sir George Mackenzie has suffered his usually acute reasoning powers to be obscured by his feelings on the present occasion, is proclaimed equally by the style and matter of his letter,—by its inconsistencies, its erroneous deductions, and the frequent occurrence of the words "mystery" and "mysterious." "I meddle not," says Sir George, "with speculations respecting things which are mysterious." But are not all first causes mysterious to man, and does not this very quality usually act as a condiment to whet the appetite of the true philosopher? But what does Sir George mean by this repudiation of examination? That he will hold no opinion on such subjects? Alas, no! but only that in forming it he will discard the assistance of his reason, and resign himself to the dictates of his feelings. Truly a most irrational determination.

Sir George, speaking under the guidance of his reason, justly observes, "The same views of God's works, leading to the adoration of his wisdom and goodness, may be entertained, whether the Creator has formed mind out of matter, or of something of which we know nothing;" but when he resigns himself to the guidance of his feelings, he exclaims, "We can join for once with bigotry and fanaticism in denouncing the doctrine." How inconsistent to *denounce* a doctrine, which is not only harmless, but *asserted* to be quite negative in its tendencies, and one, the carrying out of which is to be productive of no practical results! Again, in another part of his letter I find the following passage: "They" (*i. e.* the phrenologists) "may also be pleased to see the utmost extent to which proof can go in support of the doctrine." Now, what is to be inferred from this passage, if not, that the doctrine is of so pernicious a tendency, that the circumstance of its being shewn to be deficient in proof is to be hailed as matter of congratulation? Is it usual, in abstract questions of science, *where no feeling but a love of arriving at truth is brought into play*, to speak of the want of proof for any determinate proposition (thus leaving the question in doubt) as a cause for pleasure?

The statement that "Dr Engledue calls upon phrenologists who believe in the existence of mind to shew it, saying that, as it cannot be seen, it cannot exist," is quite erroneous, totally devoid of foundation. Dr Engledue possesses far too philosophic a mind to assert such an absurdity as, that incognizability to one of our five senses, Sight, is a proof of non-existence.

The application of the word "assumption" to the doctrine that no such thing as mind exists as an entity apart from nervous matter, I confess, amused me not a little; it appearing to me that the term by far more justly appertained to the creed of those who choose unnecessarily to conjecture the existence of a phantom, without being able to bring forward the slightest evidence in support of even the probability of their opinion.

Sir George seems to consider that he has disposed of the question in a most conclusive and unanswerable manner, when he observes,—“The whole subject is one involved in the deepest mystery; and let the observations of manifestation, and of its connection with the brain, be ever so minute and careful, no demonstration can ever be made that there is not, or cannot be, some power connected with the body that gives us the notions of personal identity, and performs the office of what we denominate will.” Granted;\* but what then—does the impos-

\* As a phrenologist I cannot recognise, neither am I able to conceive, the existence of any "will" in man, apart from the desires of the cerebral organs.

sibility of demonstrating the non-existence of a thing establish the rationality of a belief in its existence? Such a mode of reasoning would introduce a chaos of absurdities into philosophy: the wildest doctrines which it is possible for the mind of man to conceive, provided they be framed with just sufficient care to avoid being self-contradictory, might, by such a system, be triumphantly vindicated, and refutation defied. How does such a procedure agree with the hitherto unimpugned axiom of Newton, given in his *Principia* as the first of his *Regulæ Philosophandi*, viz. that "no more causes of natural things are to be admitted, than are sufficient to explain their phenomena"? All experience has hitherto shewn man, that the exhibition of feeling and intellect is invariably preceded by the development of a certain form and arrangement of nervous matter; and I fearlessly maintain, that the only conclusion which, *as a philosopher*, man is warranted in drawing, is, that the two former are the product of the latter. *Is it consistent with any sound principles of philosophy, gratuitously to burden science with an imaginary being, the existence of which is not demanded for the explanation of a single phenomenon?* I defy any one to answer this question in the affirmative.

Sir George Mackenzie, in thinking that Mr Simpson, who moved the vote of thanks to Dr Engledue for his Address, stands single in his gratitude amongst the Edinburgh phrenologists, has, I should hope, underrated their liberality; for I am unwilling to regard them as so bigoted as to wish to withhold a customary compliment, from any individual, who discharges a task intrusted to him, conscientiously, and to the best of his ability, merely on account of difference of opinion.

Of all the topics adverted to in the letter, that on which I differ most widely from the writer is, as to the probable effect of Dr Engledue's Address on the advance of Phrenology; for, so far from anticipating it will be productive of any injurious result, as apprehended by Sir George, I believe it *will*, nay, already *has*, done more to popularize and extend a knowledge of the science, than all the proceedings of all the other meetings of the Association put together.

You, Mr Editor, in your remarks, bring forward such an array of great names in favour of the doctrine of Materialism, that if one were surprised at the terrible outcry raised at its introduction into the Address, by some of the members of the Association, *before* their perusal, this feeling is likely to be increased tenfold *afterwards*; and I must confess it is a matter for wonder to me, how you reconcile your own resignation of membership with the holding of the opinions you there profess.

Since the doctrine, that the brain is a mere instrument through which a superior being, Mind, acts,—and the doctrine, that Mind *per se* has no existence, but is a mere function, the result of the action of nervous matter,—cannot both be true; I cannot agree with your opinion that, practically, it is perfectly immaterial which doctrine we espouse. It seems to me rather a hardy assertion, that in any science true principles may be rejected, and false embraced, with a perfect impunity. It is easy to say, that “the man who endeavours to improve the brain upon the one theory, is as usefully employed as he who strives to effect the same object upon the other;” but the question is, Which is the theory, the profession of which will cause the greatest number of men so to employ themselves? There are doctrines so absurd, that, even when abstractly professed, they fail to exert any influence as a rule of conduct. The common sense view of the question will ever be the popular one;—and it is this—That results do not depend solely upon the tool with which they are effected, but jointly upon the tool and the workman that directs it; and as long as the brain be represented to be the mere organ through which a superior being, Mind, acts, so long will a full and entire recognition of the importance of those laws which determine its formation, and regulate its health, be delayed.

At the outset of your remarks I read,—“Had Dr Engledue merely expressed his own belief in the non-existence of mind, and adduced what evidence he could in support of that belief, we should have been the last to find fault with him for doing so;” but a little further on I find the following contradictory statement—“It seems to us, then, that religion has nothing to fear from the doctrine of Materialism, even if established; but since the notion prevails extensively that dangerous consequences are inseparable from it, *we consider Dr Engledue to have injured the cause of Phrenology and the usefulness of the Association, not only by publicly professing his own opinions with respect to the non-existence of Mind, but still more by erroneously representing the truth of Phrenology itself to be involved in their accuracy.*” Which of these two dissimilar opinions you now hold, it is of course impossible for me to determine; but I cannot allow the latter to pass, without recording my protest against the implied advocacy of concealing the truth, and fostering, instead of combating, popular prejudices, which it contains. The statement that Dr Engledue has represented the truth of Phrenology itself to be involved in the accuracy of his opinions, is erroneous. Dr Engledue has asserted that Materialism is the inevitable inference from the facts of Phrenology, but he has nowhere asserted that

the truth of Phrenology depended upon the correctness of his opinions.

That there is nothing in the doctrine of Materialism in itself which need to have occasioned the retirement of a single member from the Association on account of its introduction, you have, I think, very satisfactorily shewn ; and Dr Elliotson, after quoting the authority of Locke, the erudite Dr Law, and lastly, the renowned apologist of the Bible, Bishop Watson, in its support, humorously observes—" Thus that which a Bishop viewed with indifference, terrified all the more pious, learned, and enlightened members of the Phrenological Association !"

Whilst we smile at the alarm of the superstitious, yet recognise in their belief an adequate reason for their conduct, in what light are we to regard that of those, who, whilst they profess to regard the doctrine of Materialism as harmless, withdraw from the Association on its introduction, because prejudices exist in the minds of the public as to its tendencies ? Is not the step they have so ill-advisedly taken, the most direct means to confirm and extend these prejudices ? Is it to be expected that any one will surmise, what seems to be the fact, that certain members of the Association withdrew themselves from this body, because another introduced certain (harmless) opinions, not in accordance with their own ? No ; most undoubtedly, by the public generally, the fact of their withdrawal will be looked upon as *prima facie* evidence, that the doctrine, from the approach of which they so precipitately fled, must have possessed in their eyes a most dangerous and pernicious tendency ; and thus, probably for the first time, the vulgar will read in the conduct of a body of phrenologists a confirmation of their own prejudices.

Sir George Mackenzie, and those who agree with him, have then, it appears, withdrawn themselves from the Association, not because any doctrines of a dangerous or pernicious tendency have been advanced ; not because the principles of free discussion have been violated, and an opportunity denied them of advancing, promulgating, and defending their own opinions, in opposition to those of Dr Engledeue ; not because any attempt was made to identify them with an opinion from which they differed (the very fact of such difference being proclaimed by Dr E. at the commencement of his Address)—but because—because—What must I say ?—because, for the first time, these gentlemen have become morbidly sensitive to public opinion, and shrink from being identified with a doctrine, not evil in its tendencies, but at present erroneously supposed to be so by the ignorant. Can this be the same Sir

George Mackenzie, known and respected throughout the phrenological world for his manly avowal of his belief in Phrenology, at a time when no other individual of any scientific reputation in Scotland had embraced it? \* “How are the mighty fallen!”

Who can wonder that prejudice weaves her dense web around the minds of the commonalty, when we find such minds as Sir George's entangled in her toils? I ask this question, because, notwithstanding the reason assigned by Sir George, and those who act with him, for their conduct, I am disposed to attribute it to a different source, and one less indicative of moral poltroonry. The true key to their conduct is, in my opinion, to be looked for in that sentence of Sir George's letter, where he observes, “It has surprised and *offended* many members of the Phrenological Association, that any individual, in an address at the opening of the Session, should dogmatically announce that there is no such thing as Mind.” It is no new thing for men not to tolerate difference of opinion on points associated with early prejudices, and to be angry at its expression, whilst an obscure consciousness of the unreasonableness of their emotions will make them shrink from avowing their true source, even to themselves, though insufficient to subdue their activity. In short, I think it is sufficiently evident to all impartial spectators, that prejudices have been shocked, and feelings of irritation as a consequence called into action, and that this is the cause to which the scene just enacted in the Phrenological Association must be assigned. Yes, the principal actors have felt *offended*—they have suffered for once their feelings to get the mastery over their reason, and taken a step, which all their statements shew to be not only uncalled for, but calculated to prove injurious to the interests of that science they had associated together to foster. I am, Sir, your obedient servant,

T. S. PRIDEAUX.

SOUTHAMPTON, *November 1842.*

Having in this and the immediately preceding Number published so much about Materialism and Dr Engledue's Address, and having thus laid before our readers pretty copiously the means of forming for themselves a judgment on the questions at issue, we think it unnecessary, in concluding the pre-

\* As an index of my own sentiments towards Sir George Mackenzie, I may relate that, at the close of the 4th Session of the Association in 1841, I expressed a hope to several friends that Sir George would be selected to deliver the ensuing Address, because I considered that, next to Mr Combe and Dr Elliotson, he possessed the best claims to the compliment.

sent article, to do more than offer a few remarks, in as brief a manner as possible, on the communication of Mr Prideaux.

To the tone in which that communication is written we have nothing to object, farther than as regards the too confident ascription of undignified motives to those from whom he differs, and the unseemly dogmatism with which the assertion is made, that those who believe in the existence of the soul, are "unable to bring forward the slightest evidence in support of even the probability of their opinion." With Mr P.'s remarks on the influence of Veneration in misleading the intellect of men otherwise capable of judging and reasoning soundly, we entirely concur; but the question whether Sir George Mackenzie "resigned himself to the guidance of his feelings" in writing the letter commented on by Mr P., is one on which we take leave to differ from that gentleman—whose criticisms, however, may safely be left to the consideration of Sir George himself, who, we doubt not, will ably defend himself, should he judge any vindication to be necessary.

It is a subject for wonder to Mr Prideaux, how the editor of this journal can reconcile his retirement from the Phrenological Association with his published belief that the doctrine of Materialism is perfectly harmless in a religious point of view. Now, although some members have resigned because they look upon Materialism with horror, there is no authority for the assumption that *we* withdrew for the same reason, or with the object of encouraging the popular alarm. In tendering our resignation, we assigned no reasons for the act, nor do we conceive it very important that the public should know what our reasons were. Since, however, we are charged with inconsistency, it may be allowable to mention the principal considerations which induced us to take this step. The two great objects of the Association we have always understood to be, the *advancement* and the *diffusion* of Phrenology; and so long as there seemed to us to be a reasonable prospect of these objects being effected by it to any considerable extent, we gladly gave it such small support and countenance as it was in our power to bestow. But we ceased to perceive such a prospect, when Dr Engledue, with the approbation of a section of the members, and in circumstances tending (in spite of his own express wish to the contrary) to make the public suppose that he was the spokesman of the British phrenologists at large, had broadly and openly promulgated a doctrine which, whether true or false, has no necessary connection with Phrenology, and, though it had, might have been discussed with at least equal benefit elsewhere. The tendency of this imprudent, though, as we believe, conscientious proceeding,



was, we thought, to excite against Phrenology a host of prejudices which had well-nigh fallen asleep; and thus to convert the Association into a means of retarding instead of promoting the *diffusion* of the science, and, as a necessary consequence, also to throw a great obstacle in the way of an accession of labourers to the work of *advancing* it. Holding this opinion, which was likewise that of Sir George Mackenzie and Dr Andrew Combe (another seceder on the same ground), we considered that no good object could be served by remaining any longer in connexion with the Association. Other reasons of less cogency, though of much earlier growth, concurred to strengthen our inclination to resign; and resign we did accordingly. Into the reasons which induced other members to withdraw from the Association, it was quite unnecessary to inquire: each, no doubt, like ourselves, acted according to his own perceptions of what was right and becoming. Some of our friends, whose judgment we respect, and with whom we agree in regarding Materialism as harmless, have preferred to adhere to the Association, which, they appear to think, may still prove serviceable to the cause of Phrenology. While following the course that to ourselves seems best, we, of course, have no objection that others should act on the same principle; and it will gratify us to be convinced by experience, that our apprehensions are groundless.

Mr Prideaux quotes two passages from our last Number, expressive, he thinks, of "two dissimilar opinions." Doubtless there might have been greater precision in the language employed; but what we meant to say was, that though Dr Engledue had, as an individual, a perfect right to promulgate and defend his own opinions in all proper circumstances, yet, standing as he did in the ostensible position of representative of the phrenologists of Britain, his conduct, viewed in reference to the progress of Phrenology and the efficiency of the Association, deserved to be strongly reprobated. We are favourable to the free discussion of every subject; believing that truth has nothing to fear, but, on the contrary, much to gain, from the minutest and boldest investigation. But is there ought in this belief at variance with the opinion, that there are times, places, and circumstances, in which discussion of certain views (*even if generally admitted by thinking men to be true*), is much more fitted to retard their progress, and that of associated truths, than to hasten their reception?

Finally, as our pages already contain too much about Materialism, we desire that, so far as this Journal is concerned, the discussion may now be considered as terminated.

VI.—*Opinions of Locke, Dugald Stewart, and Robert Hall, on the Relation of Immaterialism to the doctrine of Immortality.*

At the present time, the following extracts are likely to be read with interest. The first is from the private journal of Locke, published in 1829 by Lord King.

“*April 20. 1682.*—The usual physical proof (if I may so call it) of the immortality of the soul is this; matter cannot think, *ergo*, the soul is immaterial; nothing can really destroy an immaterial thing, *ergo*, the soul is really immortal.

“Those who oppose these men, press them very hard with the souls of beasts; for, say they, beasts feel and think, and therefore their souls are immaterial, and consequently immortal. This has by some men been judged so urgent, that they have rather thought fit to conclude all beasts perfect machines, rather than allow their souls immortality or annihilation, both which seem harsh doctrines; the one being out of the reach of Nature, and so cannot be received as the natural state of beasts after this life; the other equalling them, in a great measure, to the state of man, if they shall be immortal as well as he.

“But methinks, if I may be permitted to say so, neither of these speak to the point in question, and perfectly mistake immortality; whereby is not meant a state of bare substantial existence and duration, but a state of sensibility; for that way that they use of proving the soul to be immortal, will as well prove the body to be so too; for since nothing can really destroy a material substance more than immaterial, the body will naturally endure as well as the soul for ever; and therefore, in the body they distinguish betwixt duration, and life, or sense, but not in the soul; supposing it in the body to depend on texture, and a certain union with the soul, but in the soul upon its indivisible and immutable constitution and essence; and so that it can no more cease to think and perceive, than it can cease to be immaterial or something. But this is manifestly false, and there is scarce a man that has not experience to the contrary every twenty-four hours. For I ask what sense or thought the soul (which is certainly then in a man) has during two or three hours of sound sleep without dreaming, whereby it is plain that the soul may exist or have duration for some time without sense or perception; and if it may have for this hour, it may also have the same duration without pain or pleasure, or anything else, for the next hour, and so to eternity; so that to prove that immortality of the soul, simply because it being naturally not to be destroyed by

any thing, it will have an eternal duration, which duration may be without any perception, which is to prove no other immortality of the soul than what belongs to one of Epicurus's atoms, viz. that it perpetually exists, but has no sense either of happiness or misery.

“If they say, as some do, that the soul during a sound quiet sleep perceives and thinks, but remembers it not, one may, with as much certainty and evidence, say that the bed-post thinks and perceives too all the while, but remembers it not; for I ask whether during this profound sleep the soul has any sense of happiness or misery; and if the soul should continue in that state to eternity (with all that sense about it whereof it hath no consciousness nor memory), whether there could be any such distinct state of heaven or hell, which we suppose to belong to souls after this life, and for which only we are concerned for and inquisitive after its immortality; and to this I leave every man to answer to his own self, viz. if he should continue to eternity in the same sound sleep he has sometimes been in, whether he would be ever a jot more happy or miserable during that eternity than the bedstead he lay on. Since, then, experience of what we find daily in sleep, and very frequently in swooning and apoplexy, &c., put it past doubt that the soul may subsist in a state of insensibility, without partaking in the least degree of happiness, misery, or any perception whatsoever (and whether death, which the Scripture calls sleep, may not put the souls of some men at least into such a condition, I leave those who have well considered the story of Lazarus to conjecture), shall establish the existence of the soul, will not, therefore, prove its being in a state of happiness or misery, since it is evident that perception is no more necessary to its being than motion is to the being of body. Let, therefore, spirit be in its own nature as durable as matter, that no power can destroy it but that Omnipotence that at first created it; they may both lie dead and inactive, the one without thought, the other without motion, a minute, an hour, or to eternity, which wholly depends upon the will and good pleasure of the first Author; and he that will not live conformable to such a future state, out of the undoubted certainty that God can, and the strong probability, amounting almost to certainty, that he will put the souls of men into a state of life or perception after the dissolution of their bodies, will hardly be brought to do it upon the force of positions, which are, by their own experience, daily contradicted, and will, at best, if admitted for true, make the souls of beasts immortal as well as theirs.”—*Lord King's Life of Locke*, p. 127-130.

Dugald Stewart, in the First Dissertation prefixed to the *Encyclopædia Britannica*, asks—"Where is the sober metaphysician to be found, who now speaks of the immortality of the soul as a logical consequence of its immateriality; instead of considering it as depending on the will of that Being by whom it was at first called into existence? And, on the other hand, is it not universally admitted by the best philosophers, that whatever hopes the light of nature encourages beyond the present scene, rest solely (like all our other anticipations of future events) on the general tenor and analogy of the laws by which we perceive the universe to be governed? The proper use of the argument concerning *the immateriality of mind*, is not to establish any positive conclusion as to its destiny hereafter; but to repel the reasonings alleged by materialists, as proofs that its annihilation must be the obvious and necessary effect of the dissolution of the body."—*Encyc. Brit.*, 7th edit., i. 58.

Robert Hall, in a letter to his congregation at Bristol, written in 1790, says, with reference to Materialism—"My opinion, however, upon this head is, that the nature of man is simple and uniform; that the thinking powers and faculties are the result of a certain organization of matter; and that after death he ceases to be conscious until the resurrection."—*Id.* xi. 115; art. HALL.

## II. CASES AND FACTS.

- I. *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 the permission of the Sheriff, had taken a cast of the head after death, for the perfect accuracy of which he could confidently 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 24½ 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 control 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 familiarity 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 22 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 night 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 sad 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



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."

The foregoing constitute the principal features in Williams' cerebral organization and real character ; the intellectual region generally being so poorly developed, as to present no striking peculiarities worthy of notice. The following are the calliper measurements of the head.

	Inches.
From ear to ear, over the crown, . . . . .	14½
... .. to Individuality, . . . . .	5½
... .. to Comparison, . . . . .	5½
... .. to Benevolence . . . . .	5½
... .. to Veneration . . . . .	5½
... .. to Firmness, . . . . .	5½
... .. to Self-Esteem, . . . . .	6½
... .. to Philoprogenitiveness, . . . . .	5½
... Combativeness to Combativeness, . . . . .	6
... Destructiveness to Destructiveness, . . . . .	6½
... Secretiveness to Secretiveness, . . . . .	6½
... Acquisitiveness to Acquisitiveness, . . . . .	6½
... Cautiousness to Cautiousness, . . . . .	6
... Ideality to Ideality, . . . . .	4½

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.

With a view of instituting a phrenological experiment, when

the preceding remarks were written, I deposited them in the hands of another gentleman (a physician in this place), and then forwarded the cast to Mr Donovan of London, with a note, merely stating that the cast was that of an individual with whose real character I was perfectly acquainted, and requesting his opinion as to the indications there exhibited. That gentleman, with his accustomed courtesy, at once acceded to my request; and, in the course of a day or two, I was favoured with a note, acknowledging the receipt of the cast in the following terms :—

“ *London, June 3. 1842.*

“ Dear Sir,—I have this morning received the cast, and as soon as I shall have recovered from the shock which I have actually received from the inspection of it, I will write a paper thereon. *Such poor things as Greenacre or Good fade into insignificance, in comparison with this great chieftain of the ruffian race.*”

Mr Donovan then goes on with the greatest candour to admit, that the rope-mark (which I had done all in my power to conceal) was unfortunately apparent.—He says, “ I regret that the mark of the rope is obvious; had it not been, I should have gone to the work with more gusto; *now*, I have only to shew what is said by the organization, and sealed by strangulation.”

Without any further information on the subject from myself, the following post brought another communication from Mr Donovan, containing the following concise and admirable summary of the character indicated by the cast.

“ The head before me exhibits such an appalling tendency to every description of criminality, that one may almost debit the unfortunate person upon whom it was inflicted, with the ‘ seven deadly sins’ at once. These (according to the Church of Rome) are, Pride, Covetousness, Lust, Anger, Gluttony, Envy, and Sloth; a nice inheritance truly; and upon what or upon whom should our pity descend, if not upon him, who, from the operation of natural laws, which had begun to operate towards the production of such a result perhaps a century before he was born, came into this breathing world with such an organization? Here we have the murderer, the burglar, the ravisher, the drunkard; ‘ *Nascitur, non fit.*’

“ This person was of a lymphatic temperament; there was no activity but such as was produced by the necessity of acquiring the means of procuring sensual pleasures; but under this stimulus it was not to labour he had recourse. It was necessary *to get*, but that which was done for this purpose was done quickly, and under excitement.—Poaching per force, not sneak-

ing, snaring poaching, but open 'vi et armis' work, or house-breaking, would be the most likely means, if living in an agricultural community. In a city, employed at hard labour, such a man might go on tolerably well for a time, but the monster would ultimately break out, and then—

'Hope withering fled, and Mercy sighed—farewell!'

"I can see no indication of any thing bordering on a virtue, beyond that occasional good-fellowship, which so often accompanies reckless profligacy.\* I cannot even suppose that, during the pauses between deeds of violence, such a person could keep his hands from picking and stealing; we have, therefore, the wholesale and retail robber. Some social attachments *might* have shewn the 'one virtue midst a thousand crimes,' but there was no security even for friend or wife (a child only would, perhaps, be safe) when the monster was roused.

"As regards the intellect, a good deal of shrewdness and cunning must have existed, when the passions were in abeyance; and, in any occupation, quickness and readiness would be shewn, when *an object* was in view to stimulate to activity. Of such a person common people say, 'If he would only exert himself, he could do this or that,' &c.† This being was intellectually *educable*, though morally, nothing short of a series of miracles could keep him in the right path. There is a fulness in the region of Number, *very close* to where the organ is said to be; close enough, I think, to warrant the belief of the existence of this faculty in a high degree.‡ Such a person might be brought to some sense of the enormity of his crimes in a religious view, and 'in extremis' would exhibit a shew of repentance; but his regret would really be for his detection, not his crimes. He would, however, die boldly, if not recklessly;§ but that boldness would be the hardihood of the mon-

\* We have an instance of this good-fellowship, in his division of the thirty-six sovereigns and a half among his companions *equally*, when he alone had stolen them from the pocket of the sleeping man.—W.R.L.

† There is an apparent difference here, between Mr Donovan's remarks and my own, as to the poorness of the intellectual region generally; this difference is, however, only in appearance, as the "readiness" of which Mr Donovan speaks, would naturally result from large Individuality and full Constructiveness, while the intellect generally was very deficient.—W.R.L.

‡ I had noticed this fulness, which has a peculiar appearance, and which seemed to me to belong to the adjoining organ of Order, rather than of Number. Hence my remark in a former portion of this paper, that Williams had "large Individuality and Locality, and *perhaps* Order." We have no information as to the actual manifestations either of Order or Number.—W. R. L.

Williams died "boldly," but not "recklessly." As a proof of the com-

ster, rather than the undaunted courage of the 'noble savage, man.'

"Gluttony and drunkenness having been predominant features, I cannot, with every disposition to modify my opinion on some point or another, see any ground for believing the character to have had any redeeming features. There is so strong a tendency to every vice, and such impulsive force and self-reliance, that Nature seems to have done her very best, to produce a sample of mankind of the very worst.

"C. DONOVAN."

On the general correspondence between Mr Donovan's sketch of character, made from phrenological development alone, and my own, made from phrenological indications with a knowledge of the real character in addition, it will be quite unnecessary for me to comment; for though the captious opponent of Phrenology may magnify the fact (which Mr Donovan so honourably acknowledges) of the rope-mark being apparent, yet the rope-mark could convey no intelligence as to the general character of the individual. It would perhaps naturally lead to the conclusion, that the cast was that of a murderer, (murder being the chief, if not only crime, for which the punishment of death is now inflicted), yet this would by no means imply that the criminal must needs be the glutton and adulterer, "the wholesale and retail robber" as well as the murderer, nor could it throw any light upon the subject of the criminal being eventually brought to a sense of the enormity of his crimes in a religious point of view.

Before quitting the subject, I would, however, direct attention to another short extract from the wretched criminal's Confession, to which our Legislature and judicial authorities would do well to lend a listening ear. It is this:—"I was made worse by being two months in Ruthin gaol as a vagabond; all the misdemeanants were together in one court, and we learned a great deal of wickedness there. I wish the truth to be known that others may take warning." Would that those who have the power, would take this "warning," and remedy this crying evil!

WOLVERHAMPTON, June 18. 1842.

posure with which he awaited his end, the *Shrewsbury News* says—"On no night since his imprisonment,—certainly on no night since his condemnation,—did he sleep so soundly as on his last night; and so little were his spirits ruffled by the imminent approach of his untimely and ghastly doom, that on the morning of his execution he ate with unusual keenness of appetite, a most substantial breakfast, and asked Gough, the turnkey, who was with him, if he ever saw a man enjoy his last meal so heartily." At the period of execution also, while the horrid preliminaries were taking place, and even on the scaffold, he evinced the greatest self-possession and presence of mind.—W. R. L.

II.—*Case of Hallucination and Epilepsy; with Remarks on the Study of Insanity, and Improvement of Mental Science, by Medical Men.* By JOHN CLENDINNING, M.D., F.R.S., Senior Physician to St Marlyebone Infirmary. (From Report of one of Dr Clendinning's Clinical Lectures on Medicine and Medical Practice, published in the *Lancet*, 12th March 1842.)

There was a case amongst the discharges of the last week, which had been about three weeks under treatment for mental hallucination, connected with fits, which I must notice. This woman was fifty-seven years of age, and had for nine years been subject to occasional fits of an epileptic character. The night before her admission she had one, and, after her recovery from the fit, her mind was affected; she said that she had been bewitched by somebody in the workhouse; on every other subject her mind appeared to me quite clear, but on this subject she never hesitated; she seemed quite satisfied of the reality of her fancy. I listened to her story gravely, not attempting to dispute with her about it, as I knew I might add to her excitement materially by doing so, and that I should certainly not succeed in undeceiving her. On examining her person, I found the head hot, the carotids full, and resisting compression strongly; her manner and expression indicated excitement; she complained of headache. She was put on broth diet, and was cupped on the nape to eight ounces, and had a senna draught immediately. Cold was then applied to the head, and light antimonials were ordered. In a day or two the head was much relieved, and she told me that she had no trouble from the witch after the second day of treatment. On the fifth day, however, I cupped her again to eight ounces; and on the ninth day, all trace of determination to the head was gone, and weakness only remained: her hallucination had disappeared some days earlier.

This witchcraft is a common fancy of this class of wrong-heads, or a common form of what is now called monomania. We have another example of the illusion up stairs at this moment: it is a case you have all seen in Alderton's ward, of a woman of seventy-eight, admitted January 24th, with head-symptoms, like those of the case just detailed. This old lady assures me, that for a long time the spirit of some person that is dead has lain on her, and caused her sharp pain in every part of her body, so that she suffers torture from it. The oddest feature in her case is perhaps this, that, though a Protestant, she says none but a Roman Catholic clergyman can release her from the spirit. We meet strange things in the

practice of physic ; facts stranger than fiction : but few things in physic are stranger than the phantoms of the crazed mind. There was formerly (now many years ago) an official register kept by the house-surgeon of this infirmary, of the illusions and airy visions of the inmates of our vesanial wards, and it contained some curious matter. Witchcraft frequently recurred in it, but, of course, amongst various other dreams. In the very same ward in which the former woman was located, I met the following examples, amongst others, within a few years, while it was a male ward. One day, on entering the men's vesanial, I saw a patient sitting up in his bed, covered over with the bed-clothes ; he was moaning sadly. I asked what was the matter, and he whined out, that he had wrapped himself up because of the cold, for the angels, he said, were pouring water on him down from the ceiling ; and, he added, he thought it very unkind of them, as he would not serve them in such a manner. \* \* \* I do not mention these things for the idle purpose of raising a titter. My object is very different, namely, to excite curiosity in you respecting the inmates of our vesanial wards. I can assure you, that amongst the ten or twelve, or more, persons commonly, for a longer or shorter period, under treatment in that part of the infirmary, you will often meet with facts of high interest. I now draw your attention to them in this pointed way, because they are, so far as I have seen, less attended to by our pupils than other wards, and less, I think, than they deserve. Those wards will show you that, as in the two cases just alluded to, so in most cases, if not all, madness, in whatever form and degree, involves some cerebral disturbance more or less amenable to medicine and professional care. You will see in them the effects of bleeding, antimony, mercury, stimuli, opium, cold applications, &c., administered on the same general principles as in other diseases, though with important differences as to degree of activity, mode of combination, and other details. It is very much during the acuter states, when medicine has most direct power, that our insane patients are admitted, being passed to various asylums when confirmed or chronic. If you are ever called before a court of inquiry respecting lunacy, &c., you will feel the advantage of having familiarized yourselves with the signs and effects, physical and moral, of mental derangement. Let me add one more reason or inducement to watch the patients in these wards. It is this :—In all ages medical men have been large contributors to the progress of science ; every department of human thought and research is indebted more or less to medical learning and talent ; and none more than mental science, for which, per-

haps, more has been done by medical men than by any other class of men whatsoever. Not to go too far a-field, I may refer to our great reformer Locke as a physician. His system has gone to pieces now some time since, and out of the fragments have been constructed, as a French philosopher (Baron Degerando) has clearly shewn, some seven or eight different and jarring systems or sub-systems. But the business of reform in mental science has been resumed on other and sounder principles, and by a physician, I mean Dr Gall; and Phrenology, or the science of mind, when it shall have been disencumbered of numerous crudities, heaped on it by its founder for the most part, will, I make no doubt, generally be regarded as the only system before the public that makes any tolerable approach to what the enlightened common sense of mankind can recognise as real in science, or useful for practical purposes. Now, it was the study of insanity very much that gave Gall the clue: mad people are unconscious witnesses against, and telling illustrations of, the unsoundness of the earlier systems. But I have said more than enough on the point, and must conclude with this, which, if you will, you may consider an apology for alluding to such things as philosophy and mental science in this place of sickness and suffering, or for a moment turning your attention away from practical medicine,—and it is this:—Having been for many a long year a physician and practitioner before I had been able practically to study insanity, owing to the exclusion of lunatics, &c., from our hospitals, and of medical students from our lunatic establishments, I have personally experienced the want of that familiarity with mental disease against which I now warn you in time to provide yourselves, as to a considerable extent you may, in a moderate period, in these wards.

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III. *On the Derangement of the Organ of Amativeness in Herod the Great.* By the Rev. Mr BARLOW, Episcopal Minister at Flatbush, Long Island. (From the American Phrenological Journal, March 1842).

Having occasion some time 'ago to recur to the account given in Josephus, of Herod the Great, I was much struck with his description of the illness of that prince, occasioned by the death of Mariamne, as an instance of the *reversed action of the organ of Amativeness.*

That Jewish Bluebeard, like his royal English antitype, Henry VIII., was remarkable for the strength of the sexual passion, and the furious jealousy and revenge to which it oc-

asionally gave rise. The beautiful and chaste, but indiscreet Mariamne, was the object of his most devoted love. The selfishness of that passion was twice evinced, by his giving private orders for her execution, in the event of his own death, lest she should fall into the hands of Anthony. These orders were betrayed to her, and, together with the death of her brother by Herod's orders, had the effect of alienating her affections from him. This circumstance enabled his mother and sister to effect her ruin. In a sudden paroxysm of jealousy, which they had excited, he caused her to be tried, condemned, and executed. On the subsequent discovery of her innocence, he was seized with the deepest remorse, which was followed by a severe illness. The account of it given by Josephus is as follows:—

“But when she was once dead, the King's affections for her were kindled in a more outrageous manner than before, whose old passion for her we have already described; for his love to her was not of a calm nature, nor such as we usually meet with among other husbands; for at its commencement it was of an enthusiastic kind, nor was it by their long cohabitation and free conversation together, brought under his power to manage; but at this time, his love to Mariamne seemed to seize him in such a peculiar manner, as looked like divine vengeance upon him for the taking away of her life; for he would frequently call for her, and frequently lament for her, in a most indecent manner. \* \* \* He was so far conquered by his passion, that he would order his servants to call for Mariamne, as if she were still alive, and could still hear them. \* \* \* At length he forced himself to go into desert places, and there, under the pretence of going a hunting, bitterly afflicted himself; yet he had not borne his grief there many days, before he fell into a most dangerous distemper himself. *He had an inflammation upon him, AND A PAIN IN THE HINDER PART OF HIS HEAD, JOINED WITH MADNESS; and for the remedies that were used, they did him no good at all, but proved contrary to his case, and so at length brought him to despair.*”—*Josephus, Ant. b. xv. c. vii. 7.*

“This was a clear case of the *deranged action of the organ of sexual love*. Deprived of its object, it put on a morbid action, and drove the frantic monarch through the apartments of his palace, calling for the murdered Mariamne. The unconscious sleeper answers not; and the wretched tyrant flees from the halls and chambers which remorse and hopeless love had made a dreary solitude, and seeks a refuge from self-reproach in the desert. The aggrieved organ at length becomes acutely inflamed, producing “*pains in the HINDER part*



*of the head, with madness.*" The inflammation extended at length to the neighbouring organs of Combativeness and Deconstructiveness, and made him, as Josephus goes on to inform us, "*readier than ever upon all occasions to inflict punishment upon those that fell under his hand. He also slew the most intimate of his friends.*" They might well suppose him to be smitten by the curse of God, or possessed of the devil. The phrenologist, however, will find no difficulty in giving a more rational account of the king's distemper.

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#### IV. *Case of Deficiency of the Organ of Concentrativeness.*

By MR E. J. HITCHER.

I have recently met with a case which illustrates Mr Combe's views respecting Concentrativeness, and which as strikingly refutes the opinion of those phrenologists who consider that Firmness is competent to produce mental concentration to any pursuit which is allied to the specific intellectual development. On examining the head of a friend of good intellectual development, and possessing the bilio-sanguine temperament, I found the organ of Firmness very large, and that of Concentrativeness very deficient. His mental characteristics may be described in a few words:—He is obstinate in the expression of his opinions, whilst, at the same time, he complains of his inability to concentrate his powers on any pursuit which requires continuity of thought. Having an intellectual development far above the average, he has attempted most sciences and arts; and though for every branch he has displayed much natural capacity, yet he has been unable to study any one sufficiently to obtain that mastery which the ability displayed at the outset might have led us to anticipate;—in his own words, he "begins well, but tires soon." Although he possesses a large organ of Eventuality, I have heard him complain, that even when reading a novel, he is unable to combine chapter with chapter, when the events have not been consecutively reported, or the details have been in the least degree fragmentary; for he has lost his interest in the first chapter before he has arrived at the third. He was unable to reconcile this deficiency of mental steadiness with his large organ of Firmness, and his almost bilious temperament; but his doubts were removed when I stated, that obstinate adherence to opinion in most cases results from Self-Esteem in combination with Firmness, and that Concentrativeness imparts the tendency to continuous study or fixity of attention.

V. *Case of Local Tubercular Deposit on the Surface of the Brain.*

By ROBERT DUNN, Esq. (Report of the Proceedings of the Royal Medical and Chirurgical Society, 14th June 1842, published in the *Lancet* of 25th June, p. 460.)

The patient was a little boy, two years old, a fine intelligent child, who had been healthy from the time of his birth. He had suffered little during dentition : at eleven months he had twelve teeth, and could then walk alone. On the 7th of October he was first seized, and he died in about six weeks, on the 15th of November. He had awoke in the morning as usual, and was suddenly seized with a jerking or convulsive twitching of the left hand, but which did not extend beyond the wrist. Excepting this continued convulsive jerking of the hand, the child seemed to be quite well. There were no indications of general derangement. About a fortnight before, the child had fallen down stairs, and from that time had been irritable and fretful. In about twenty minutes the jerking subsided ; it returned the next morning for half an hour, and then extended to the elbow. The following morning there was a slight attack, and the next day passed without any jerking, but there was partial paralysis of the hand and arm, pyrexia, and general constitutional disturbance. He complained of pain in the head, and frequently applied the hand to the right temple. He had been freely purged at first. Leeches were now applied ; counter-irritants ; cold lotions and ice to the head ; saline medicine ; and calomel and James's powder every four hours. This course was pursued throughout the disease, and the mercurial ointment was also applied to the armpits night and morning, but salivation was not induced. During the next four or five days he had frequent attacks of the convulsions, not confined to the hand and arm, but involving the whole of the left side and lower extremity in convulsive agitation, with twitchings of the eye and angle of the mouth, the attack lasting for hours. He cried, and even screamed violently towards the termination of the fits, but was sensible throughout, and could at times be soothed by his parents. The attacks were followed by profound sleep for several hours, and the side was left partially paralyzed. For about a week he had no return of the fits, except occasional jerkings of the hand and foot: the paralysis was not persistent. He was dull and heavy, sleeping many hours, yet sensible when awoke, and eager for food. He had a quick but weak and irritable pulse ; dry, hot skin, and great thirst. He was then seized with a kind

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of cramp or spasm in different parts of the affected side, arm, and leg. The pain was most distressing, and seemed as in ordinary attacks of cramp, which it closely resembled, to be in some degree relieved by active friction. After suffering in this way for three or four days, he was left with decided symptoms of effusion. The convulsions returned, attacking the right side in a similar manner in which the left had at first been affected. Both sides and the whole body, indeed, were eventually affected with convulsive agitation, and the head at the same time drawn backwards. On the subsidence of one of these attacks he gradually sunk.

*Note of the Post-mortem Appearances, by Dr Todd, of King's College.*—The scalp was pale and bloodless, like the rest of the body, which was much emaciated; the dura mater healthy. The vessels on the superficies of the brain were turgid with dark blood, but there was no subarachnoid effusion. The arachnoid cavity was natural. On the surface of the right hemisphere of the brain, under both the arachnoid and pia mater, there was a deposit of tubercular matter, disposed in patches of irregular shape and size, but the whole occupying a surface of about two inches square. The deposit was most abundant on the surface of the convolutions, but it nevertheless descended into the sulci between them; a circumstance which proved its connection with the deep surface of the pia mater. The cortical substance of the brain in contact with the tubercular matter was reddened and greatly softened, and, on microscopic examination, evinced a nearly total destruction of the tubules in it, a great enlargement of the proper globules of the grey matter, and of the pigment granules which adhere to them. The softening extended a slight way into the subjacent white matter. On the edge of the left hemisphere, corresponding to the diseased patch on the right, a slight tubercular deposit had taken place in a similar manner, producing a red softening of the grey matter in contact, but not occupying more than a half inch square in surface. The ventricles contained more water than natural, about double, and did not collapse when laid open. The cerebral substance throughout, excepting at the diseased parts, was firmer than usual at the patient's age.

Mr Dunn was of opinion that the fall which he had, had operated as an exciting cause in setting up diseased action about the tubercular deposit, and that the local affection, the simple twitching of the hand and jerking of the arm, was the consequence of the local membranous irritation thus induced. Irritation of the membranes and cineritious substance of the

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brain he believed to be attended with convulsions, without decided or persistent paralysis, and that it requires the medullary matter to be involved to render the paralysis permanent. Admitting that red softening of the brain is the result of chronic inflammation of its substance, persistent paralysis in the present case was not to be expected, until the inflammatory action had involved the medullary substance. In briefly advertent to the phrenological bearing of the case, Mr Dunn considered Phrenology not in the light of a system of psychology, but of an attempt to elucidate the physiology of the brain, and that it was a duty incumbent upon the medical inquirer to avail himself of every opportunity of bringing its pretensions to the test of experience; and that it was to post-mortem examinations of the brain, and to pathological investigation, more than to any other source, that we are to look for evidence *in support* or *refutation* of its dogmata. In the present instance the parents of the child, who know nothing of Phrenology, had been forcibly struck with a change in the disposition of the child, which they had observed for some months previous to the child's illness to have been gradually taking place. From being a happy, placid, docile boy, he had become more and more petulant, self-willed, and obstinate. On the post-mortem inspection of the brain, the tubercular deposit was found to be situated on that part of each of the hemispheres where Gall and Spurzheim have located the organ of *firmness*. Among the first of the morbid effects arising from the tubercular deposit, would be an *irritating excitement* in the grey substance, which would lead to an abnormal development of its functional power. Now, obstinacy is an abuse of *firmness*, and if we associate the change of disposition which had taken place in the child with the structural disturbance induced by the tubercular deposit, the case might be fairly adduced in *support* of the *hypothesis* of Gall and Spurzheim, and of the locality which they have assigned as the site of the organ of firmness.

In the desultory discussion which followed the reading of Mr Dunn's paper, Dr Seymour called the attention of the Society to the various points of interest which it touched upon. He did not agree with the author regarding the necessity of the involvement of the medullary substance of the brain for the production of persistent paralysis.

Dr Anderson agreed in the main with Mr Dunn. He believed that irritation of the membranes of the brain induced convulsions, and that it required lesion—sudden and violent, perhaps,—of the medullary substance to produce persistent paralysis.

Dr Mayo alluded to the use of mercury in cases similar to that related by Mr Dunn, which he considered one of tubercular deposit brought into an active state by the fall. The use of calomel has been highly lauded by some, and condemned by others ; he thought we should be guided in the use of this medicine, by taking into consideration the strength of the child, the condition of the glandular system, and the state of the secretions. Where these contra-indicated the use of mercury, the plan of support should be adopted.

Dr Addison entered at some length into a description of the various forms of tuberculous disease of the brain. He took occasion, in the course of his remarks, to make an acknowledgment of the correctness of Dr Hall's theory, that epilepsy resulted from spinal irritation, and which, two years before, he had disputed in that Society ; he was now convinced that Dr Hall was right. His (Dr A.) attention had of late been much directed to the condition of the spine in cases of epilepsy ; and he had found even in those cases in which it had originated in the brain, that the irritation had been conveyed down the spinal marrow.

Mr Dunn said that the first symptoms, as the twitching of the hand and jerking of the arm, in his case, he considered to be associated with the true spinal system of Dr M. Hall, and dependent upon irritation set up in the membranes of the brain in consequence of the fall. Dr M. Hall had shewn by experiment that irritation of the membrane of the brain, as well as of the spinal cord, did produce convulsions.

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### III. NOTICES OF BOOKS.

- I. *A Review of Berkeley's Theory of Vision, designed to shew the Unsoundness of that celebrated Speculation.* By SAMUEL BAILEY, Author of *Essays on the Formation and Publication of Opinions, &c.* London : Ridgway. 1842.

This is a clear, logical, elegant argument on a subject purely metaphysical. It is extended to a volume of 239 octavo pages, and therefore, we fear, destined to be read through by a very select few indeed. To our mind it completely succeeds in its object ; and as a model for the metaphysical student, as well as a total demolition of a theory which has misled the most celebrated metaphysicians for a hundred years, it is well entitled to take its place among standard metaphysical works.

Although the author assumes the credit of great boldness, in questioning a theory which Hartley, Reid, Smith, Condillac,

Voltaire, and Stewart, not only did not question, but did not dare to examine,—Stewart even denouncing as utter folly the very approach to a doubt about it,—we must claim for the phrenologists the first assault upon it, and, moreover, the first complete refutation of it.

In treating of the Senses, these writers have, for many years, challenged the theory of Berkeley, and vindicated the sense of Sight from an alleged dependence upon Touch, for its perception of form, and of all the three directions of size, height, breadth, and depth, the last constituting distance, or as it has been called in the theory, "outness." Mr Bailey first shews clearly that Bishop Berkeley assumed, without proving, his predicate; and that his metaphysical successors lauded, but never examined, his "beautiful theory." He then proceeds to ask *why* the sensation of outness, or distance, should not belong to the sight as well as to the touch, and most legitimately fixes the *onus probandi* on those who assert that it should not, or does not. We *do* perceive distance by the eye; that we got the power through any other medium but the eye requires demonstration, and it has received none.

Besides much cogent metaphysical reasoning, the author adduces the unanswerable fact, that many of the inferior animals, when they have not been an hour in existence, demonstrate by their actions that they perceive outness and distance by the eye alone. The human eye, at birth, is too imperfect to be a fair test. The cases of restored sight, by the removal of cataract, although likewise not fair tests, considering the state of the organ immediately after the operation, are, nevertheless, mainly in the author's favour. These also prove that form or figure, as well as distance, can be *seen*. To this it is no answer, that at first Mr Wardrop's adult patient could not by her sight tell which was the pencil and which the key, and wished to touch them to ascertain. It is enough that she saw them to be different, and she would *learn* by sight alone, as she had once done by touch, to distinguish and name them. Unless it could be shewn, which it cannot, that without touching them she could never have perceived their forms, her hesitation at first is no confirmation of the theory of Berkeley.

The following, which forms the concluding chapter of this able treatise, we extract as a specimen of the author's philosophical and elegant style of composition:—

"In the preceding treatise I have endeavoured to give the ingenious Theory of Berkeley a close, comprehensive, and, I hope, candid examination. With this view, I have directed my attention, in the first place, to the phenomena of conscious-

ness, on which Berkeley himself has almost exclusively dwelt, and have shewn that they not only offer no support to his doctrine, but are wholly inconsistent with it.

“ In the next place, I have examined such phenomena as are external to the observer. The indications of vision presented by the lower animals, by infants, and by blind persons restored to sight, have been successively passed in review, and have all tended to prove the unsoundness of this celebrated hypothesis. Wherever I have sought for evidence the character of the testimony has been uniform; metaphysical investigation and physiological inquiry have given the same answer, and alike served to confirm the universal belief of mankind in the direct visual perception of the three dimensions of space.

“ If these conclusions should be corroborated by strict investigation on the part of various competent inquirers, and appear as clear and correct to others as they do to the author; and if the theory of Berkeley should consequently fall; its general reception by philosophers heretofore must be considered as one of the most extraordinary circumstances to be found in the annals of speculative philosophy.

“ This general reception of it is undoubtedly a proof of the great ingenuity with which it is developed and maintained; and yet a close examination will scarcely fail to convince any one, that the *Essay towards a New Theory of Vision* is rather a clever mustering of plausible arguments, in support of a favourite notion, by a mind delighting in the exercise of its own subtlety, than a masterly exposition of the subject in hand, or a skilful arrangement of a train of ideas in their due logical order and dependence. It has little method, and abounds in repetition for want of it, while the author scarcely seems at all times sufficiently master of the impalpable and shadowy notions which he has called up, to escape confusion and perplexity.

“ That an hypothesis so insecurely founded, and so slightly although ingeniously supported, should have been so long regarded as valid, has probably arisen from the abstruseness of the subject, and the consequent disinclination of most people to think it out for themselves.

“ It is so much easier to adopt the reasonings and representations of an ingenious philosopher, than to scrutinize them step by step, that when his doctrines are speciously maintained, when they are at the same time not concerned in any practical result, and when the correction of their errors depends rather on continuity and precision of thought and accuracy of deduction, than on physical investigation or experimental inquiry, it is not surprising that they are handed down

unchallenged from one generation to another, and are, perhaps, at last arrested in their tranquil descent by some fortuitous circumstance, which instigates an inquirer to question their soundness."

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II. *Die Phrenologie in und Ausserhalb Deutschland.* Von GUSTAV VON STRUVE, &c. Heidelberg, 1843. 8vo. pp. 55.

*Phrenology in Germany and Elsewhere.* By GUSTAV VON STRUVE, Advocate in the Supreme Court of Baden in Mannheim. Heidelberg, 1843.

The first section of this very judicious publication embraces a brief history of Phrenology. "Long," says Mr Von Struve, "was the sleep of the seven brothers in the cave of the mountain Celion near Ephesus, and great was their astonishment when they awoke. I will not maintain that the Germans may in every respect be compared with propriety to these seven sleepers; but certainly they may be so in regard to Phrenology. They have slept for more than thirty years, unconscious of the advance which this science has been making in France, England, Italy, North America, the East Indies, and Australia, since Gall left his native country; and even yet the greater number of them have not awaked from their repose. A striking proof of this fact is exhibited by the lately published work of Dr Carus of Dresden,\* which pretends to found a new and scientific cranioscopy, while the author does not betray the slightest appearance of knowing that this scientific foundation has already been given to the study through the co-operation of several hundred persons in lectures and published works, in a much more satisfactory manner than any single individual could be in a condition to accomplish, however suited to the task."

The author proceeds to sketch the history of the science; he then treats of its principles, and afterwards of the individual organs. Section IV. contains a powerful representation of the practical importance of Phrenology; while Section V. treats of the explanations which it affords of many important mental phenomena. In Section VI. the objections against Phrenology are considered and refuted. Section VII. contains a comparison of Phrenology with former systems of psychology and anthropology; from which we learn that, in Germany as in this country, every leading author founds and defends a psychological theory of his own. "What should we think if, in Heidelberg, one system of human anatomy, in Leipsic

\* Noticed in our 15th vol., pp. 154, 376.—ED.



another, in Berlin a third, in London a fourth, in Dublin a fifth, and in Edinburgh a sixth, were taught, in which the professors of these universities differed from each other, not in regard to minute and inaccessible parts of the human structure, but in regard to the existence or non-existence of important bones, muscles, nerves, and blood-vessels! Yet such is the spectacle presented by psychology, where Phrenology is unknown." The author concludes the work in Section VIII. with some remarks, illustrated by cuts, on the relation between national character and national development of brain.

We consider this little work as calculated to be eminently useful in the present state of the public mind in Germany in relation to Phrenology, and expect that it will attain an extensive circulation.

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*The Phrenological Almanac, or Psychological Annual.* No. II.  
—for 1843. Glasgow: J. and G. Goyder. 8vo, pp. 64.

The second Number of this successful Annual has just been published, and lies before us. It reflects credit upon its conductors in the zeal, industry, and judgment which it displays. It ransacks the phrenological world for matter, seizing the near, and sweeping the horizon, like the seaman with his telescope in his hand, for the distant. We are happy to observe, that "two very large editions of the first number were speedily sold off," and that it has been "deemed advisable to have the work stereotyped." This success is well merited. The first article in the new number, is the second lecture of a course delivered in Newcastle-on-Tyne, by Mr Alexander Falkner, now of Edinburgh. We hail the labours of well-educated honest lecturers in a field so wide, and yet so imperfectly supplied. It is important that men of education and intelligence should occupy it extensively, to the exclusion of quacks and impostors. As we think well of Mr Falkner's lectures in their substance, we cannot withhold a word, in friendship, on their style. It is too much the style of a young man. While he communicates to his audience faithfully the information which forms the introductory matter to all good phrenological lectures, he creates the impression, which nevertheless may be unfounded, that his ambition is to shine, as much as to teach. His smartness, poetry, and eloquence, are not subordinate, but prominent and primary,—do not arise out of a grave philosophical development of the subject, but are stuck upon it all over, to the detriment both of the theme and its

adornments. This fault of youth's Ideality and enthusiasm so much more promising than dulness, is curable; and in Mr Falkner is well worth curing. If he will think more of the body of his subject, and less of its dress, which last, in his hands, will be all the more graceful that it is less thought of and worn more easy,—if he will advance the philosopher in front of the poet, wit, or orator,—he can hardly fail to be an effective and *really* eloquent teacher of Phrenology. We observe Mr Falkner's name at Article IX., in which is seen the same *ambitious* composition, though in a less degree. Declamatory treatment of the question of Materialism is peculiarly inappropriate, and tends, if not to obscure the subject, at least to puzzle the reader as to the author's views of it.

The second article treats of the subjects of Materialism and Mesmerism, both at present, but with very different degrees of claim to attention, agitating the phrenological world. In the Materialism question, the author takes the same view as we do of the unadvised step of Dr Engledue, and of our ignorance of the essence either of matter or mind; but goes beyond what, we think, that ignorance warrants, and holds them to be distinct existences. Before this conclusion can be fairly drawn, we must, it appears to us, know the essence of both. He concurs in our opinion that the doctrine of immortality is not affected by either view of the question; yet he is not free of fears that Materialism leads to atheism, seeing that if we deny an immaterial part to man, we cannot conceive of an immaterial God. This, we humbly think, besides being a *non sequitur*, is founded on an assumption, in boldness far beyond any made by Dr Engledue,—that we know the divine essence of the Incomprehensible,—that “by searching we can find out God.” We farther differ from the author of the article, in so far as he excepts to the introduction of mesmerical phenomena as confirmatory of phrenological organology. We wish to give the alleged facts fair play, and regret the disposition shewn by not a few phrenologists, to treat them pretty much after the fashion of that treatment which their own facts have, as they themselves think most unjustly, received. This is to kick the dog at Stamboul, according to a Turkish proverb, because of the dog that bit us at Cairo. On the whole, we cannot accord to Article II. the character of a perfectly unprejudiced composition.

We have not very much to remark upon the other articles. Dr Maxwell's is a sensible short paper on the *questio vexata* of the coincidence of the two tables of the skull, in which he advises phrenologists not only not to contend for parallelism, but to admit, or rather found upon,

*non-parallelism* as the truth, and address themselves to the easy task of shewing that, instead of injuring, the fact aids Phrenology. It ought to be mentioned that absolute parallelism has never been contended for by phrenologists, and that the existence of such inequalities of thickness of the skull as those spoken of by Dr Maxwell, has long been recognised in the standard works. Dr Maxwell says,—“Were the organs of the mind of all men exercised according to the same ratio, all heads would be of precisely the same shape; man, going on in the evenly tenor of his way, would present no variety. In this case, the manipulator, the phrenologist, would have nothing striking to predicate; his art would be gone.” Here it is erroneously assumed that all are born with the same conformation of brain, and that all brains which are alike at birth have a natural tendency to equal development in the same directions. On the main subject, the opinions of Dr Maxwell are thus expressed:—“The brain of man is not stationary in size—neither as a whole, nor in any of its parts, or artificial divisions. On the contrary, various portions of it are, from the constitution of the human mind, in an irregularly alternate state of activity and inactivity, and must, at all times, be either increasing or diminishing in bulk. That this is actually the state of matters during the natural life of every individual, we have much in proof, and among the best proofs we have, is the thickness or thinness of the cranium. The smaller variations in size in the different parts of the brain may not tell on the surface of the head; for a part of the brain, after having for some time advanced outward and pushed the inner table before it, may retrograde again, before the outer table has advanced to any sensible extent. When we consider the many accidents to which mankind are liable, together with the many seasons of indefinite purpose to which all are more or less subject, we may not be at all surprised that its smaller differences in size are not seen on the outer surface of the cranium. That they have their effect on the inner surface of it, there is, however, no reason to doubt. In every skull that we have examined with a view to this fact, and they are not a few, we have seen some parts of it thinner than other parts of it; even to that extent was it thinner, as to be diaphanous. In all subjects in which this is found, we may presume that the corresponding parts of the brain have recently, and for some time, been experiencing an increase in bulk, and that the inner table of the skull had for a certain duration of time previous to the death of the individual, been actually yielding to pressure from within, caused by the growth of brain at the particular part. Other parts of

the same skull may be found thicker than natural. In such places, we may presume that the brain has recently become of less bulk, and that the cranium, in process of adapting to it, has the inner table receding from the outer one. Concluding from appearances in a skull that the brain of the individual, for a certain period recently anterior to death, must have experienced in particular parts, corresponding to certain organs, an increase or decrease in size, we are warranted further to presume, that these changes were attended with concomitant activity of some, and inactivity of other organs, situated in their localities respectively, corresponding to manifestations of the mind, which may have been recognised by the friends or attendants of the deceased. Large frontal sinuses, we think, are under the same predicament with thick cranium; that is, the organs behind them have shrunk from inactivity, and that in exact proportion to the depth of the sinus over each of them respectively, and the inner table has followed them, leaving the outer table in its original or state of greatest elevation." These opinions are worthy of consideration; but it is important to keep in view the distinction between what "*we may presume*" and what is *proved*.

The history of William Henderson, a criminal, is told with spirit, but with rather too much straining after effect, in Article IV. Mr Hytche's successful experiment on religious melancholy (Article V.), by explaining to the patient phrenologically the delusions under which he suffered, though it will not uniformly succeed, is always worth trying. The conversion to Phrenology of the Rev. S. Deane by his preparations to fit himself to lecture it down in America, and the astonishment of his audience when he delivered a powerful lecture in its favour, is a history worth recording, and is well recorded in Article VI., borrowed from the American Phrenological Journal. That Journal is very properly censured, in Article VII., for the extravagancies with which its editor, Mr Fowler, sometimes deforms its pages. Article VIII. is devoted to a description of Mr Hawkins's triple callipers, illustrated by a very distinct engraving. The object of this ingenious instrument is to measure the head, particularly the distance from any medial organ to the middle of a straight line passing through the orifices of the ear.

We have already alluded to Article IX., Mr Falkner's not very clearly expressed opinion on the question of Materialism. He "regrets that this *denouement* of a mere 'section' (of the Association) should have led to the resignation of any member, far less to that of those who can only be regarded by the public as the fathers of the science, and as the guardians of their

opinionate morals against theological heresy. Our lamentation is for the cause of truth, and for Phrenology."

The next article is a very short one on the origin and moral protection of property,—Acquisitiveness and Conscientiousness,—in contrast with the lengthened dissertations, on the first by Paley, and on the last by Adam Smith.

Among the articles of Intelligence in the Almanac, we find the proposals which Mr Hawkins has published in our present Number, p. 51, for founding a society to be designated "The Christian Phrenological Society," and for establishing a quarterly journal, to be entitled "The Christian Phrenologist." That the intentions of Mr Hawkins are worthy of high respect, all who know him must be satisfied; yet we doubt whether these proposals are judiciously made. They are not, we fear, capable of being successfully or beneficially carried into effect. First, the Society will inevitably become a theological more than a philosophical association. Its enquiries will cease to be free, and will be made to quadrate with its Scriptural interpretations, to the serious damage of both. Or, if no religious creed be adopted, differences of opinion on theological points will give rise to disputes which must utterly mar the utility of the Society. Secondly, its members, if bound together by a creed, will form a sect of phrenologists who will either themselves direct the *odium theologicum* against all phrenologists without their pale, or, by their very existence, encourage the "falsely and perniciously impressed" public to do so. The impressions of the public will not be cured by the Society; they will only be differently directed and most unjustly strengthened. The philosophical truth of Phrenology, and the falsehood of the impressions with regard to it, require nothing more for the triumph of the one and the refutation of the other, than their own respective characters. What should we say to a Christian Chemical, Mechanical, or Geological Society! Science, as the result of observed phenomena, ought to be pursued without connexion with revealed theology. Let us not forget the consequences of assuming the Scriptures as an authority for the dogma that the earth is the centre of the universe, around which all the heavenly bodies revolve. Nothing will more tend to injure Christianity itself than such an unwarranted use of it as that proposed by Mr Hawkins. We trust that, on reconsideration, he will see the propriety of abandoning his plan.

The Almanac contains several communications, by Messrs Craig, Leighton, Hall, and Atkinson, of experiments in Mesmero-Phrenology, on which subject we have not room in the present Number to make any observations.

After giving a useful list of Phrenological Societies, Lecturers, and Commercial Museums, the Almanac concludes with a meteorological vaticination by Mr Mackenzie for 1843, *valeat quantum valere potest*, and the usual monthly tables for the same year. We say, as we said before, to the editor—"Euge et perge."

#### IV. INTELLIGENCE, &c.

*Aberdeen.*—The Phrenological Society in this city continues in steady and active progress. Since the date of last report, the following are the principal papers that have been read:—On the Education of Veneration, by Rev. Mr P. Clerihew. On the tendency of the Popular Movements, by Mr J. Stratton. On the Education of Causality, by Rev. Mr P. Clerihew. The Edinburgh Review and Phrenological Ethics, by Dr Gregory. The Peculiarities of human nature considered in reference to Happiness, by Rev. P. Clerihew. Practical Remarks on the Education of the People, by Mr John Esdale. Introductory Paper on Education, by Mr R. J. Reid. On Popular Amusements, by Mr Esdale. At the annual general meeting on the 5th instant, the following gentlemen were elected as office-bearers and committee for the ensuing year:—George Combe, Esq. *Honorary President*; Professor Gregory, King's College, and Mr. J. R. Reid, teacher, *Presidents*; Mr James Straton, *Secretary*; Mr William Still, *Treasurer*; Mr Thomas Kirby, *Librarian*; Messrs G. Petrie, J. Johnston, John Finlason, Alex. Masson, and J. Esdale, *Members of Committee*. Twelve volumes of the latest works have been added to the library last year, and surplus funds are expected to enable us to add as many during the ensuing year.  
Dec. 1842. J. S. Secretary.

*Colchester.*—To the Editor.—Sir, I take leave to inform you, that a Society for the study of Phrenology has been recently established in this town. Mr Donovan of London was engaged by the Society to deliver a course of four lectures to the public upon the leading principles of the science, which were well attended by highly respectable audiences, and appeared in some degree to remove the prejudice which too generally exists. A medical gentleman of the town has since favoured them with a public lecture on the Anatomy and Physiology of the Brain and Nervous System, and they have some other lectures promised upon some of its applications; and although novices are said to be enthusiasts, they feel warranted in congratulating themselves upon having induced at least a spirit of inquiry into the principles of Phrenology. I am, Sir, yours respectfully,

JOHN UNDERWOOD, *Secy.*

East Stockwell St., Colchester, Essex,  
December 2. 1842.

*Edinburgh.*—At the Annual General Meeting of the Phrenological Society, held on 12th December, the following gentlemen were elected office-bearers for the ensuing year:—Sir G. S. Mackenzie, Bart., *President*; Peter Couper, James Tod, Patrick Neill, LL.D., and Francis Farquharson, M.D., *Vice-Presidents*; Charles Maclaren, Andrew Dun, George Monro, George Cox, James Simpson, and Andrew Combe, M.D., *Councillors*; Robert Cox, *Secretary and Curator of Museum*.—Thomas Oliver, Esq., Loch-

end, was unanimously admitted as an Ordinary Member.—The following donations were received, and thanks voted to the donors:—Cast of the Head of Daniel Good, executed at London for Murder; presented by Mr James Deville. Bust of the Rev. B. T. Stannus; presented by the Sculptor, Mr Clarke of Sheffield. Six Skulls, presented by Miss Baillie of Polkemmet: viz. (1.) Skull dug up on Mount Henry, near Lewes, and supposed to have been the head of a soldier who fell in the battle of Lewes in the reign of Henry III. (2.) Skull found in a moss-moor at Linton, and supposed to have been the head of a young trooper, killed during the rebellion in the reign of Charles II. (3.) Skull from Rome, having the situations of the organs marked on it by Dr Spurzheim. (4.) Skull dug out of the beach near Larnahinden, Argyleshire, and supposed to be the head of one of the Danish invaders who were defeated there by the Highlanders, and whose slain were buried in the sand. (5.) Skull sent to a lady by Dr Monro, and said to be the head of an Irish girl. (6.) Skull taken from the excavations of Tusculum, near Frascati, Rome, 1830. Cast of a Skull found under a Round Tower at Drumbo, county of Down, five miles from Belfast, in January 1842; presented by the Natural History Society of Belfast. Four Skulls from the western coast of North America, presented by W. F. Tolmie, Esq., surgeon in the Hon. Hudson's Bay Company's Service: viz. (1. and 2.) Flattened Skulls of Chenooks, from a cemetery on the banks of the Columbia River. (3.) Skull of a Chimmsiyan, from between  $52^{\circ}$  and  $54^{\circ} 30' N$ . (4.) Indian slave-boy who died in the Vancouver Hospital at the supposed age of 12; tribe unknown, but to the southward of  $43^{\circ} 30' N$ . Chinese Skull from Chuchan; presented by George M. Sinclair, Esq., Edinburgh. Catalogue of Skulls of Man and the Inferior Animals, in the Collection of Samuel George Morton, M.D., at Philadelphia; presented by Dr Morton. First and Second Bulletins of the Proceedings of the National Institution for the Promotion of Science at Washington; presented by that Body. The Reminiscences of an Old Traveller, by Thomas Brown, Esq., 3d edition; presented by the Author.—The Society will meet in Clyde Street Hall on Friday evening, 13th January, at 8 o'clock, when Mr Simpson will read a phrenological analysis of the non-restraint system in lunatic asylums.

*London.*—At a meeting of the London Phrenological Society, held in Exeter Hall on the evening of 21st November, casts of the heads of several criminals were exhibited and commented on by the Secretary and Dr Elliotson, the latter of whom delivered some excellent observations on the treatment of criminals. About one-third of the audience consisted of ladies. A report of the proceedings will be found in the *Medical Times* of 26th November. From that journal, of 10th December, we extract the following notice of another meeting of the Society. "On Monday evening the usual meeting was held at the Rooms, Exeter Hall. After the minutes of the last meeting had been read by the secretary, T. Hewett, Esq. R.A., W. Topham, Esq., Middle Temple, and Dr Debout, of Paris, were elected Members of the Society. Dr Elliotson, in alluding to the case of Cooper, which had been the subject of the last meeting's lecture, said that the head was small—the organs of Destructiveness and Caution were very large, which must inevitably produce revenge. He then remarked upon the curious mesmero-phrenological phenomena elucidated by Mr Carstairs, of Sheffield, where the patient, upon the organs of Time and Tune being touched, sang an air, and when Language was chafed, added words to the tune. The other organs produced similar results, and this under circumstances which precluded all possibility of collusion. He next entered into a clear detail of phreno-mesmerism, for the honour of the discovery of

which, there was a sharp contest in America between Dr Collyer of Massachusetts, and Dr Buchanan of Louisville. By this discovery, the Doctor said, it is shewn that, during mesmeric sleep, one organ may be separately excited, and that also, at one and the same time, an organ on either side of the cranium may be simultaneously excited; thus presenting, as it were, two distinct minds co-existent with each other. Thus, whilst one arm should menace upon Combativeness being touched, the other, upon Veneration being excited, should be put forth to welcome. The president exhibited the cast of a young lady (æt. 18) in whom all the moral qualities were highly developed, and whom he had cured, by mesmerism, of severe epileptic fits. He observed, that he had never been able to excite the intellectual faculties in this case, although he had repeatedly tried. He concluded his observations by announcing, that at the next meeting ladies would be admitted. Nothing of further interest occurred."

We observe, from the *New Moral World* of 12th November, that the phrenological class in the Social Institution, John Street, Tottenham Court Road, continues in active operation. It is added, that, in a recent lecture by Mr Buchanan on the *Literature of Socialism*, he "took a short view of Socialism, and stated it to consist, not only in the opinions of Mr Owen, but everything which advances humanity. The lecturer took a more extensive view of the human brain, and how it ought to be treated or educated, than is generally done by most lecturers—in fact, he took a phrenological view; and as the science of Phrenology is now demonstrable, and gaining respectability by being more known, we are not so much afraid of being laughed at for talking about it." The *New Moral World* of 26th November, we may add, contains a powerful article "On the Applicability of Phrenology to the General Affairs and Management of the Rational Society." We hope it will have the intended effect of inducing the Socialists to take, more generally than hitherto, the valuable guidance of Phrenology.

It will be seen, from pages 51 and 87 of this Number, that the formation of a "Christian Phrenological Society" in London is contemplated. Our opinion respecting this scheme has been stated already.

*Sheffield.*—In March last, seven lectures were delivered by the Rev. D. G. Goyder, in the Assembly Rooms here, to crowded audiences; and the result was the formation of a Phrenological Society, at a meeting on 13th May, convened in the same place for that purpose—Mr H. Atkin in the chair. The objects of the Society are—"1st, The advancement of Phrenological Science; 2d, The diffusion of an accurate knowledge of its principles; 3d, The promotion of intercourse amongst phrenologists of this and other similar institutions." The office-bearers are—Corden Thompson, M.D., *President*; Mr Jehoiada Rhodes, and Mr. J. J. Simmonite, *Vice-Presidents*; Mr Spencer T. Hall, and Mr J. Derby, *Secretaries*; Mr H. Atkin, *Treasurer*; and a Council of 12 Members. "The Society," says Mr Derby, "is founded upon liberal and unexclusive principles, being composed of men in all stations in life. The number of members is at present about 70. There are 150 casts, &c. in the Museum. Place of meeting—Assembly Rooms, Norfolk Street. The Session is from October to March, during which six lectures will be delivered to the members. Besides the above, meetings have been held every Thursday evening since the commencement, to go through the whole of the organs separately, allowing discussion thereon, for the reason of affording to those members who had not so much knowledge of the principles an opportunity of gaining a better acquaintance with them, and also of reading portions from



the Phrenological Journal; which has answered very well."—The first lecture of the Session was delivered by Dr Thompson on the evening of 11th October, and is reported at considerable length in the *Sheffield Iris* of the 18th of that month, from which we extract the following passages:—“Having regarded with peculiar interest the quiet but firm appreciation of Phrenology which has for some time been taking hold of the public mind, we are glad to observe the respectability, as well as stability, that now appear to characterize the Society which commenced at the Assembly Rooms, in this town, in the beginning of the present year. Notwithstanding the many prejudices which operated at first against the spread of this enlightened and useful science, great numbers of our townspeople had, by reading and observation in their separate walks, come to view it with various degrees of interest, from passive toleration up to ardent investigation. These individuals, however, were scattered, and their sentiments unknown to each other for want of some general rallying point; and the establishment of a Phrenological Society, on popular principles, was consequently a signal simultaneously hailed with the highest gratification, as is evinced by the promptness with which it has been joined by numbers of the intelligent—far surpassing the anticipations of the most sanguine of its originators. Fortunate in such auspices, the Society is still more so in having its first session opened by a gentleman so well qualified in every respect as Dr Corden Thompson, who at the very commencement expressed his readiness to give it his support, and consented to become its President for the year. His sound and eloquent lecture on the fundamental principles of the science, delivered on Tuesday evening, was very numerous and respectfully attended, and appeared to make a deep impression on the audience. . . . We are happy to hear that it is to be published in conjunction with others still more fully illustrative of the propositions it lays down; and we cannot refrain from joining in the satisfaction of the members on the talented lecturer's promise of a course to which this is the key. The lecture being concluded amid unanimous cheering; and a vote of thanks to Dr Thompson having been moved by Mr Spencer T. Hall, seconded by Mr Wood, surgeon, and passed; its acknowledgment by the Doctor was received with general applause by the audience, several of whom added their names to the list of members.”

Mr Carstairs, surgeon, delivered the second lecture of the session, on Mesmero-Phrenology, before the members and friends of the Society, on the 18th of November. The lecture was well attended, and afforded general satisfaction. Mr Carstairs will deliver another lecture on the same subject; also one on the Anatomy of the Brain. Three public lectures on Mesmero-Phrenology were delivered by Mr Spencer T. Hall, in the beginning of December, to crowded audiences. The first was in the large Assembly Room, and the others in the New Circus. This gentleman seems to be a very candid and zealous experimenter, but, we suspect, is rather apt to draw conclusions as to the existence of new organs from too limited spheres of observation. In this new and extensively-ridiculed branch of Phrenology, the greatest caution ought to be exercised.

*Lectures on Phrenology.*—The following recently delivered lectures have been reported to us:—

1. A course in *Belfast*, by Mr J. Q. Rumball, in September and October.
2. Several courses by Mr C. Donovan, which he mentions in the following note, dated 24th November:—“I beg to make a report of my lectures, past and to come, within the current quarter. I have delivered a course of four at each of the following towns,—*Ipswich, Colchester, Bury, Norwich, and Cambridge*. On the 30th of this month I shall commence a

course of three at the Polytechnic Institution, *Southampton*; on the following week a similar course at the Mechanics' Institution, *Chichester*; and on the 2d and 3d weeks in December, one each week at the Mechanics' Institution, *Reading*, to be continued probably after Christmas."

3. A course in *Coleraine*, by Dr James C. L. Carson, who, in a letter dated 8th October 1842, says:—"I am happy to inform you that the science is making considerable progress in this town and neighbourhood. In the commencement of last winter, I delivered twelve lectures on the subject, for the benefit of our Mechanics' Institute. At first there was such an inveterate prejudice against it, in consequence of the opinions entertained by the great body of the supporters of the Institute, that the attendance on my lecture did not exceed about 150 people. The number, however, increased rapidly afterwards, and averaged, from first to last, something about 500. On three different occasions gentlemen volunteered to have their heads examined in presence of the audience, and this contributed more to a belief in the science than any other thing."

4. Two lectures at *Kirkcubbin*, on 20th and 22d September, by Mr Dunn, "from the Andersonian University, Glasgow." These are noticed in the *Dumfriesshire Herald* of 6th October, which adds,—“Mr Dunn is going to Stranraer, and afterwards will visit Dumfriesshire.”

5. A course of four lectures in *London*, last spring, by Mr John Isaac Hawkins. These have already been noticed at page 51 of this Number. Another course of four lectures was delivered in November at the Dock-head Mechanics' Institution, by Mr Raine, described to us as “a very promising young man, who has recently commenced lecturing on the science.”

6. A lecture, or “phrenological lesson,” at Manchester, on 12th December, by Mr William Bally; a long report of which is published in the *Manchester Guardian* of the 14th. It was addressed chiefly to mothers, governesses, and those having the charge of the tuition of children. “In this lesson,” says the *Guardian*, “striking out an entirely new path for himself, instead of going over all the various organs, 35 or 36 in number, which phrenologists recognise as forming the perfect organization of the human brain, Mr Bally's object was rather to demonstrate to his auditory, that there are broadly perceptible differences of the form or shape of the head, even in childhood, which, when once made known to parents, they may easily recognise, and which are indications of certain classes of individual character and disposition, as widely differing from each other as do these forms of head, often in the same family. Besides endeavouring to communicate to his auditors this acquaintance with the differences of form in the several regions of the brain—namely, the anterior, posterior, and coronal, or the intellectual faculties, animal propensities, and moral sentiments—he endeavoured to give some general practical suggestions for the correction of whatever might be faulty in an individual child of any of these general classes of character. The lesson was delivered twice, in the Athenæum lecture theatre, to audiences consisting chiefly of ladies. In the afternoon we were sorry to see that the audience was by no means large, though highly respectable, and consisting chiefly of those for whom the lesson has the most weight and deep significance,—we mean ladies, mothers. The walls were covered with neatly delineated outlines of heads, taken from living subjects and from casts, by an exceedingly ingenious adaptation of the pantograph to this purpose, by Mr Bally. One striking series of illustrations which he is thus enabled to give of the form and relative size of different heads, in the several regions, is worthy the notice of all phrenologists.—Taking, for instance, the bust of an individual eminent for high moral character and great intellectual attainments, he delineates the outline on paper, with the pencil of the pantograph; and inside this outline he has

succeeded in portraying, by the same means, from casts in his collection, the heads of no fewer than sixteen notorious criminals, most of them murderers, in every one of which the predominance of the animal propensities, and the peculiar lowness and ridgy form of the coronal region (taking all above the organ of Cautiousness as constituting that region), are most strikingly obvious features. Indeed, from the number of casts of the heads of criminals in his collection (upwards of 40), he is enabled to approach nearer to the delineation of a type of this class of heads than any other phrenologist with whom we are acquainted. For the purposes of illustrating this lesson, and to enable his auditors to study it practically at home, he has also had a number of forms of heads delineated in reduced size, in a lithographed sheet, which is presented to every purchaser of a ticket; and in this way the lesson is not liable to the risk of being speedily forgotten (which is too often the fate of mere oral instruction of the nature of lectures), but the forms become impressed on the mind by recurrence to these little diagrams, which include numerous varieties of the human head." The report, which we regret we cannot quote farther, concludes as follows:—"In the evening, the lecture or lesson was more numerously attended, and on the whole was exceedingly interesting; and, of course, by the apt illustrations afforded by the numerous casts and diagrams, was made much more intelligible to the auditors than any mere report of what was said can convey. We recommend Mr Bally to repeat this lesson occasionally in this and the neighbouring towns. It is well worth the attention of mothers."

7. A course at *Nottingham* in November, delivered in Barker-gate meeting-house, by Mr T. Beggs, the Secretary of the Complete Suffrage Association. The *Nottingham Review* of 11th November, in noticing the introductory lecture, says:—"Considering the brief notice, and the inclemency of the weather, there was a numerous and respectable audience, and the deepest interest was manifested. We understand this to be the first of a series of lectures on the same subject, and entirely gratuitous, being for the object of endeavouring to diffuse information amongst the masses. Phrenology, illustrated as it is by Mr B., by a great number of casts, is a highly amusing and interesting subject. The announcement that the second lecture would be given in the same place, that day week, was received with great applause. The plan adopted by Mr Beggs of giving lectures on subjects of popular interest, gratuitously, is a novel one, but we think laudable, and we wish it every success. We hope the public will appreciate it by a good attendance."

8. A course at *Taunton*, by Mr E. T. Hicks of Bristol, in the beginning of November. "The lecturer," says the *Somerset County Gazette* of 12th November, "displayed an intimate acquaintance with the subject, and considerable ability as a lecturer, and gave great satisfaction to the audience on each occasion. Each lecture was illustrated by busts of different well-known individuals, with skulls, &c. We believe Mr Hicks intends paying a visit to Bridgewater shortly, and those of our readers who feel desirous of gaining information upon a subject which has lately created pretty much interest, cannot do better than attend Mr Hicks's lectures."

9. At *Wolverhampton*, on 8th December, the last lecture of a course of six, delivered at long intervals by Mr W. R. Lowe, in the Mechanics' Institution. The lecture-room, on this occasion, was completely crowded. From the *Wolverhampton Chronicle* of 14th December, we learn, that when Mr Lowe had finished, "and silence was obtained after an unusual demonstration of gratification, Dr Bell, the vice-president of the institution, addressed the lecturer in behalf of the subscribers, and thanked him for the very excellent lecture of that evening, and also for those he had before-times delivered in that room. Dr Bell remarked, whatever the opinions

entertained on the subject of Phrenology, and whether those held by Mr Lowe were correct or not, there was one thing all must concede to him, and that was, an intimate acquaintance with the subject. He felt bound to express his approbation of the fairness and fulness with which Mr Lowe had stated some of the objections to Phrenology, and his general satisfaction at all the answers given to these. After complimenting Mr Lowe on his style of lecturing, and on the zeal and earnestness displayed by him, he concluded by saying, that the members of the institution would be exceedingly glad to hear him again on this or any other subject, which was warmly responded to by the company." Judging from the copious reports of Mr Lowe's lectures which we have perused, we consider Dr Bell's compliments to be richly merited.—On 18th October, Mr Lowe read an excellent paper on the heads of criminals, before the Literary and Philosophical Society of Wolverhampton. A report of it in the *Staffordshire Examiner* of 5th November concludes thus:—"The paper having occupied so long as to leave little time for discussion, Mr Lowe kindly promised to re-introduce the subject on a future evening, from a paper naturally suggested by this examination; that is, on criminal jurisprudence. The meeting separated soon after nine, highly gratified by the evening's occupation, and looking forward with anticipations of equal pleasure from the fulfilment of Mr Lowe's promise."

10. A course of three lectures at *York* in the end of November, by Mr E. T. Craig, upon Phrenology in connexion with education and physiognomy. The attendance on these lectures, one of which is amply reported in the *Yorkshireman* of 3d December, appears to have been very good. From the same paper of 3d September, we learn that this active and clever phrenologist had recently lectured in the school-room at *Brampton*, to very numerous and attentive audiences; and that, "at the close of the course, a vote of thanks was proposed by Edward Cayley, Esq. M. P., in a very neat speech."

*Phrenological Association.*—The following declaration by 66 members of the Association, has been sent us for insertion, and we are happy to give it a place. Its date is 1st November 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 *convolutionary* motion was

felt with the hand, does not demonstrate molecular. 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 any thing 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 shewing 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 Mate-

\* "Bishop Watson's words are: 'Believing, as I do, in the truth of the Christian religion, which teaches that men are accountable for their actions, I trouble not myself with dark disquisitions concerning necessity and liberty, *matter* and *spirit*. Hoping, as I do, for eternal life through Jesus Christ, I am not disturbed at my inability clearly to convince myself that the soul is or is not a substance distinct from the body.'—*Anecdotes of the Life of Bishop Watson*, 4to edit. (1817), page 15."

rialism 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 advocacy of the doctrine of Materialism in the Association, especially 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 advocacy, 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.

"We request that this declaration, with our signatures, shall be recorded in the books of the Association, and published in the Phrenological Journal.

(Signed) "J. B. ANDERSON.

P. R. ARROWSMITH.  
WILLIAM BALLY.  
RICHARD BEAMISH.  
CHARLES BRAY.  
J. S. BUCKINGHAM.  
R. CARDWELL.  
RICHARD CARMICHAEL.  
ROBERT CRAWFORD.  
RICH. S. CUNLIFF.  
J. DENNISON.  
JOHN DONKIN.  
J. DURIEUX.  
SAMUEL EADON, M.A.  
JAMES FAIRHEAD.  
ALEXANDER FALKNER.  
J. GLENDINING.  
JOHN GRATTAN.  
T. GREENING.  
WILLIAM GREGORY.  
JOHN G. GULLAN.  
WM. HANCOCK, jun.  
WM. HARDY.  
S. HARE.  
A. P. HERRMANN.  
R. W. HEURTLEY.  
ALEX. HOOD.  
A. G. HUNTER.  
ED. JACKSON.  
WM. JACKSON.  
DAVID JAMISON, M.D.  
ROBERT JAMISON.  
THOMAS JENNINGS.

J. KENNEDY, M.D.

AW. LEIGHTON.  
W. R. LOWE.  
JNO. P. LYNILL.  
JAMES M'CLELLAND.  
F. A. MACKENZIE (Bart.).  
M. MARSHALL.  
CHARLES MEYMOTT.  
GEORGE MILLER.  
W. MILLER.  
ROBT. R. R. MOORE.  
JOHN MORRISON.  
F. G. P. NEISON.  
JOHN PATERSON, Surgeon.  
HENRY D. RICHARDS.  
HENRY ROBERTSON.  
JAMES ROBERTSON.  
THOMAS G. RYLANDS.  
M. B. SAMPSON.  
JAMES SIMPSON.  
JAMES SMITH.  
EDWARD STALLARD.  
WILLIAM STEWART.  
JAMES STRATON.  
W. TAIT.  
WM. THOMSON.  
ARTHUR TREVELYAN.  
W. C. TREVELYAN.  
WILL. WEIR, M.D.  
W. WHITEAR.  
WALTER WILSON.  
NEVILLE WOOD.  
H. G. WRIGHT."

LETTER FROM MR SIMPSON TO THE EDITOR.

SIR,—As I am alluded to in Sir George Mackenzie's letter, in your previous Number (page 346), as *grateful* to Dr Engledue for his address at the last meeting of the Phrenological Association, I beg to call your attention to the *qualified* thanks which I moved on that occasion (page 314). It is satisfactory to me to know, that that qualification was not known to Sir George at the time he wrote. I am, &c.

JAMES SIMPSON.

NORTHUMBERLAND STREET, EDINBURGH,  
19th December 1842.

*Phrenological Association.*—*Treasurer's Account.*—The amended Auditors' Report has the following items in their respective places:—

<i>Dr.</i>	<i>Cr.</i>
Amount formerly published, L.60 10 3	Amount formerly published, L.51 7 6
Postages, . . . . . 0 1 8	One member's subscription, . . . . . 0 10 0
Loss on light gold, . . . . . 0 16 8	Four visitors' tickets, . . . . . 1 0 0
Cash in hand, . . . . . 1 8 11	Voluntary subscriptions from twenty members of the committee, of 10s. each, . . . . . 10 0 0
<u>L.62 17 6</u>	<u>L.62 17 6</u>

11th Oct. 1842.—We, the auditors, have examined the above account with the vouchers, and find it to be correct.

(Signed,)

GEORGE LANCE.

WILLM. WOOD.

*Germany.*—The following is a translation of proposals just issued, for the establishment of a Phrenological Journal in Germany:—

“Germany can no longer suffer a science to remain neglected, which has made such extensive progress in other countries. It must take part in the exertions of the rest of the civilised world, and not fall behind in the general endeavour to promote the noblest and most influential of studies,—the true knowledge of the human mind.

“Hitherto all phrenological works of importance have been written in foreign languages, and only a few, from time to time, have been translated; and yet it is especially incumbent on Germany to labour assiduously for the cultivation and diffusion of a science which was first called into being by a German. Penetrated by this feeling, and in the conviction that the time has now arrived, to prepare a common organ and a common centre, for the co-operation of those individuals who, in various parts of Germany, have begun to shew an interest in the cause,—the undersigned have united for the purpose of establishing a periodical, the aim of which is to be the cultivation and the diffusion of a knowledge of that science of mind which rests on the sure foundations of experience and observation of nature.

“For this purpose it is proposed,—

“1st, To discuss, historically and philosophically, in a series of articles, the principles on which Phrenology is based, and to point out its physiological and psychological relations: Also, to communicate to our countrymen information concerning what has been already accomplished in this respect, in other countries, namely, in England, Scotland, France, Italy, Belgium, Denmark, Sweden, and the United States of North America.

“2d, To shew the application of mental science—1st, To practical education; 2d, To the relations of social life; 3d, To medicine; 4th, To legislation, and the administration of justice; 5th, To politics; 6th, To ethics.

“3d, To notice and comment on works which have either directly or indirectly relation to mental science, and to try their merits by the standard of Phrenology. And, lastly,

“4th, To communicate the progress of Phrenology in Germany and other countries, in the form of short remarks and notices at the conclusion of each number.

“We intend to publish, at first, four numbers a-year, consisting of from five to six sheets, namely, in March, June, September, and December, which will afterwards form one volume.

“The importance and extent of the subject to which the Journal is to be devoted, demand great and proportionate powers of co-operation, if the

work is to be conducted in a manner worthy of Germany; and we therefore entertain the hope, that our invitation will be responded to by those friends to whom we have addressed it; that they will arm themselves with us for the interests of science, enrol their names with those who have already given us the assurance of contributing to our undertaking, and thus afford us active and energetic support.

"GUSTAV VON STRUVE,  
"Advocate in the Supreme Court of the Duchy of Baden.  
"EDWARD HIRSCHFELD,  
M.D., Bremen."

We rejoice to see that Phrenology is thus at length truly reviving in Germany. Mr Von Struve and Dr Hirschfeld are personally known to us as men of talent and extensive knowledge; and we trust, not only that the proposed journal, conducted by editors so well qualified, will be extensively circulated there, but that many phrenologists in France and Britain, as well as Germany, will respond to the invitation of the editors, and contribute matter to the work. Contributions in English or French will be translated by the editors. We are delighted to learn that Professors Mittermaier, Chelius, and Zachariæ of Heidelberg (the first two already introduced to our readers, and the last a distinguished professor of law), have promised their assistance as *collaborateurs*; and that a bookseller has undertaken to print the journal at his own expense, and to provide for the other charges attending its publication.

Among other indications of the revival of Phrenology in its native country, the following incident may be mentioned. In October last, when Mr Combe was strolling through Leipzig, admiring the wonders of the Fair, he chanced to observe, in a bookseller's shop, a marked bust with a ticket bearing the inscription, "Phrenologische Büste nach Combe," "Phrenological Bust according to Combe." A glance sufficed to shew him that the delineations of the organs were erroneous. Mr C. entered and asked to see the bust, and pointed out its errors to Mr Johann Ambrosius Barth, the keeper of the shop, which is in Grimmaische Strasse, No. 21. Mr C. told him that he was "Combe," at which Mr Barth was somewhat surprised; he added, that the bust was erroneously marked, and at variance with the plates in his work, "Das System der Phrenologie," and therefore calculated to perplex and mislead those who studied it. Mr Barth replied, that he sold the bust only on commission; and that it had been made by an artist residing near Annaberg in Sächsischen Erzgebirge (upwards of 100 English miles from Leipzig), who had been so anxious to construct it correctly, that he had submitted it to the inspection of Dr Carus in Dresden, who had assured him that it was correctly marked "nach Combe." Mr C. told him, that Dr Carus was one of the greatest opponents of Dr Gall's Phrenology, which he, Mr Combe, followed; and had come forth as a discoverer of a new cranioscopy of his own, and on this account was not the best authority in regard to Combe's bust. Mr Barth again expressed his surprise. Mr C. asked him whether he would sell a correct bust, if one were sent him from Scotland; which he promptly agreed to do. Mr C. carried off the ticket bearing his name, and, on his return to Edinburgh, forwarded one of O'Neill's marked busts to Leipzig.

*A Thievish Servant.*—The following appeared about five 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 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.<sup>5</sup> 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 maïd warning; but, without waiting for the expiration of the week, the girl had taken herself off, carrying with her jewels and other valuable 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 jocularly given, probably has some truth at bottom.]

*Perfectibility of Man.*—In your last Number Mr Arthur 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.

*Trick on Dr Gall.*—We are ignorant how far the following anecdote is correct: it appeared in the *New York Sun*, 2d 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 skulls 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 skull. '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 concealment.' The skull 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."

As an illustration of the extent of the field over which an interest in Phrenology is now felt, we may mention, that the *Delhi Gazette* of 20th August 1842, contains a pretty long notice of the proceedings of last session of the Phrenological Association.

The fifth edition of Mr Combe's System of Phrenology is in the press, and will probably be ready for publication on 1st April.

*Books received.*—Medico-Chirurgical Review, October 1842.—British and Foreign Medical Review, October 1842.—The Medical Times, weekly.—Three Tracts by "Cosmopolite," entitled "The Soldier's Trade," "The Aristocrat's Idea of Honour," and "Moral Force Address," &c.—Observations on the Expediency of abolishing Mechanical Restraint in the Treatment of the Insane in Lunatic Asylums. By John Crawford, M.D., late House Surgeon to the Glasgow Royal Lunatic Asylum, &c., &c. Glasgow: D. Robertson. 8vo., pp. 36.—Neurology: An Account of some Experiments on Cerebral Physiology, by Dr Buchanan of Louisville. Communicated to an American newspaper at Dr Buchannan's request. By Robert Dale Owen. London: J. Watson. 12mo. pp. 16.

*Newspapers received.*—The Yorkshireman, Sept. 3, Nov. 3.—Shrewsbury News, Sept. 17.—Tyne Pilot, Oct. 7, 14.—Dumfriesshire Herald, Oct. 6, Nov. 17.—Scarborough Herald, Oct. 13.—Staffordshire Examiner, Nov. 5.—Somerset County Gazette, Nov. 12.—Sherborne Journal, Nov. 17.—Sheffield Iris, Oct. 18, Nov. 26, Dec. 10.—New Moral World, Nov. 12, 26; Dec. 10, 17.—Nottingham Review, Nov. 11.—Sheffield Independent, Dec. 10.—Manchester Guardian, Dec. 14.—Wolverhampton Chronicle, Dec. 14.

*To Correspondents.*—Papers by Messrs Beamish, Leighton, and Donovan, with sundry short communications and extracts intended for this Number, are unavoidably deferred. We are obliged to postpone also notices of several publications, including the medical journals of the last six months.—The metrical paraphrase by R. S., of a passage in the Veds is clever, but hardly suitable to our pages.

Communications for the Editor (prepaid) may be addressed to Mr Robert Cox, 25 Rutland Street, Edinburgh. Books or parcels, too heavy for the post, may be left (free of expense) with the London publishers, Messrs Simpkin, Marshall, & Co., Stationers' Hall Court.—Articles intended for the next following Number must always be with the Editor six weeks before the day of publication. Communications for the section of "INTELLIGENCE," and also advertisements, should be in hand at least a fortnight before the same day. Charges for advertising:—eight lines, 6s.; twelve lines, 7s. 6d.; every additional line, 6d.; half a page, 14s.; a whole page, 25s. Advertisements may be sent to the publishers in Edinburgh or London.

EDINBURGH, 1st January 1842.

THE  
PHRENOLOGICAL JOURNAL.

No. LXXV.

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NEW SERIES.—No. XXII.

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**I. MISCELLANEOUS PAPERS.**

I. *On Rights and Government.* By E. P. HURLBUT, Esq.,  
New York.

SINCE the period of the Revolution, scarcely an attempt of any importance has been made by any of our citizens to shew the origin, and to define the extent, of human rights. The declaration of 1776 contained several broad assertions upon this subject, favouring human equality, and the sanctity of natural rights; but did not attempt much more than to assert the sacred inviolability of human life, liberty, and happiness.

A celebrated political writer of that period discussed at some length the rights of man in opposition to the principles of the British Constitution; but he rather combated error than asserted truth; and while he demolished, by his arguments, the structure of European governments, his Essay fell short of establishing the rights which he defended upon the sure foundation of natural truth. He was not armed with the true philosophy of mind.

While the Constitution of the United States was undergoing discussion prior to its adoption, the Essays of "The Federalist" were presented to the American people by three of the most eminent men of that day;—and this masterly work contains the only true and complete defence and exposition of the principles of republicanism which has ever fallen from an American pen.

But these Essays, excellent as they are universally considered to be, fall short of affording a complete political philosophy; since, supposing them to be well grounded upon natural truth, they discuss only the powers of the General Government, which are limited, and omit altogether the subject of

State legislation, which immediately affects and controls the most important rights of the citizen.

During the half century now past, what discoveries have we made in the principles of legislation? What have we done toward the establishment of wise and just laws, and in the maintenance of their stability? Do we not pass laws and repeal them?—and condemn to-day what we sanctioned yesterday? Is the American legislator grounded upon any philosophy of mind? Does he know the certain nature of the beings whom he binds by the laws? And are those laws in harmony with the law of their nature?

These are questions of grave importance to this people, and concern both individual happiness and our national existence. For it is the destiny of every government which outrages humanity, to fall; and the truly great and noble are the first to transgress unjust laws—faithful as they ever are to their higher allegiance and better destiny.

The duty of the legislator is simply to conform to natural truth. He is the mere "minister and expositor of nature." If Infinite Goodness has ordained the employment of the human faculties for the attainment of happiness, and invited their activity by surrounding them with the means of employment and gratification, human wisdom has but one work to perform, and that is, *to reduce the means of happiness to possession according to the natural design.* Man, then, must know himself, and his true relation to his fellow-men and to external nature. All truth becomes natural truth—all rights, natural rights—and all wrongs, natural wrongs. Our business is to *perceive*, not to *create*. Man makes not good nor evil. He cannot confer rights, nor create wrongs. He can only sanction and forbid in consonance with the natural laws.

"Those rights," says Sir William Blackstone, "which God and nature have established, and are therefore called natural rights, such as are life and liberty, need not the aid of human laws to be more effectually invested in every man than they are; neither do they receive any additional strength when declared by the municipal laws to be inviolable. On the contrary, no human legislature has power to abridge or destroy them, unless the owner shall commit some act that amounts to a forfeiture.

"The case is the same as to crimes and misdemeanours that are forbidden by the superior laws, and therefore styled *mala in se*, such as murder, theft, and perjury, which contract no additional turpitude from being declared unlawful by the inferior legislature; for that legislature in all these cases acts only in subordination to the Great Lawgiver, transcribing

and publishing his precepts. So that, upon the whole, the declaratory part of the municipal law has no force or operation at all with regard to actions that are naturally or intrinsically right or wrong.

*“ But with regard to things in themselves indifferent, the case is entirely altered. These become either right or wrong, just or unjust, duties or misdemeanours, according as the municipal legislature sees proper for promoting the welfare of society and more effectually carrying on the purposes of civil life. Thus our common law has declared that the goods of the wife do instantly, upon marriage, become the property and right of the husband, and our statute law has declared all monopolies a public offence; yet that right and this offence have no foundation in nature, but are merely created by law for the purpose of civil society.”*

The former part of this extract regarding natural rights is entirely sound, and expresses with great clearness the view which we wish to present—namely, that the law is merely *declaratory* as to all natural rights. It does not create, but enforces them; the right depending not upon the law, but the law rather upon the right itself.

The error in this quotation which we wish to combat is, the supposition that the law has anything whatever to do with things “which are in themselves indifferent.” “These,” says the learned commentator, “become right or wrong, just or unjust, duties or misdemeanours,” as the legislature sees fit to declare them.

This is placing man’s destiny in the hands of his fellow-men, rather than in the hand of his Creator. Here is spread wide the grand entrance-door of tyranny. What may not the legislature see fit to declare to be right or wrong, duty or misdemeanour!

If the law forbid that which nature allows, it restrains human liberty. If it enjoin a duty which nature does not impose, it inflicts an act of tyranny upon man. If it confer a right which nature has not ordained, it robs some one or many of that which it confers, and works injustice among men. The instance quoted by the writer, where the law gives the goods of the wife instantly upon the marriage to the husband, is a most apt illustration of this species of injustice. Here the law creates a right arbitrarily, and without a shadow of foundation in nature. But this right conferred upon the husband implies a right taken from the wife; and hence an actual wrong to her, which the law ought not to inflict.

What we design to contend for is, that the laws shall be merely declaratory of natural rights and natural wrongs, and

that whatever is indifferent to the laws of nature shall be left unnoticed by human legislation ; that all rights and duties are natural ; and that legal tyranny arises wherever there is a departure from this simple principle.

How, then, can we avoid this tyranny ? What need we to know in order to arrive at justice and safety, in the work of human legislation ? We answer, that we must know man's mental constitution and its relation and adaptation to the external world.

Nature outraged appeals from human to the divine laws. We have but to know ourselves and our natural relations, and we may be redressed at once.

But can we know the true nature of man ? Are the natural man and the man of society one and the same being ? Has not education changed his character, and luxury disordered his mind ? Have the civilized and the savage man one common nature, which can be ascertained, and upon which we can base a speculation as to human rights ? We answer, that the state of civilization is the true natural condition of the human race. It is in this state only that the true nature of man can be fully exhibited. He is endowed with faculties which inevitably tend to high civilization and improvement. A faculty improved is still the same faculty. A sentiment enlightened does not lose its original character. But if we need to see man in a primitive state in order to detect his natural characteristics, the means are always at hand—for every human being begins life a savage. In the nursery of human infancy are betrayed the true natural desires, emotions, and faculties of all human beings. We need not go back to the traditions of the early ages of the world, for the cradle presents us with the early age of every man—of savage man in the bosom of civilized life.

Tyranny has no excuse. It cannot any longer affect uncertainty and doubt as to the true and certain mental characteristics of mankind.

Man is at length demonstrated. The universal man stands forth to modern view with his mental forces well defined and well known. Modern discovery has given to each native desire, to each emotion and faculty of the human mind, "a local habitation and a name," and presented to the philanthropist and statesman the means of defining human rights, and of conforming human legislation to the eternal standard of truth and nature. We allude to the discoveries of the great Gall, and to that system of intellectual and moral philosophy which has thence resulted, and which one of the greatest of his disciples has justly denominated "*the last and best of human sciences.*"

Dr Gall and his disciples have demonstrated, by observation upon a world of facts, that the brain is the medium through which all human passion, sentiment, and intellect, are manifested,—that the force and degree of these manifestations depend (other things being equal) upon the size of that organ,—that the size of the brain, or any particular portion of it, can in general be accurately determined, during life, from an outward examination of the human skull.—that the brain is composed of a congeries of organs, having each its peculiar function, namely, the manifestation of a peculiar faculty, sentiment, or passion, and having that office alone. Assuming, therefore, that they have, after more than forty years of patient labour and investigation, discovered the peculiar function of each portion of the brain, they declare that they have demonstrated, by physiological facts, the true natural faculties and dispositions of the human mind.

These conclusions are not derived from an examination of any peculiar people. All human kind have passed under their observation—from the rude Tartar to the most enlightened European—the children of the sun, and the inhabitants of earth's frozen regions—the educated and the ignorant—all colours, all classes and conditions of men—the ancients, from their decayed sepulchres, and the moderns in the midst of life—both sexes, and all ages, have passed under their most rigid examination; and the same natural faculties and dispositions have been found in all.

These conclusions, therefore, embrace all human kind. Produce a man, and to them you exhibit a being endowed with the sum of those faculties and dispositions which they have demonstrated as pertaining to humanity. The idea of Man, to them, is but the embodying of certain known and well-defined powers, sentiments, and passions, in a living being. They know his desires, emotions, and faculties—what he wants, what he wills, and what he suffers. No distance renders his case uncertain. Colour clouds not their observation, nor does time outlaw his claims. He is a Man—*that* suffices to define his certain nature, and his ultimate destiny. Climate, country, distance, government, the distinctions of society, can neither change his nature, nor annihilate his rights. The king, the subject, the master, and the slave—each is a man; no more nor less than a man; and in the eye of this philosophy, each is bound to acknowledge the other to be a man, with all the rights pertaining to humanity.

This science does not deny that a very great disparity exists among men in regard to their mental constitutions. On the contrary, it asserts that there are vast individual and na-

tional differences in respect to both intellectual and moral endowments, and that this difference is mainly dependent upon their physical organization. But each man possesses, nevertheless, the faculties and sentiments peculiar to humanity, although as to each of his natural powers, one man may differ from another, either in the strength, activity, or peculiar combination of his faculties. What the phrenologist asserts is, that no sane man has a faculty which another has not. He admits a difference in *degree*, although none in *kind*.

We beg, therefore, to be allowed the advantage of certain great and fundamental truths derived from Phrenology, which we esteem as well established as any truths in natural science.

*First*, That mankind have one *common nature*, which is now *ascertained and well defined*.

*Second*, That this common nature is composed of certain well-known intellectual faculties, moral emotions, and desires or passions, which are innate, and spring from the very existence of a human being.

Of these innate powers, we need not enumerate more than a part, and such only as may be found essential to the discussion of the topic stated in the title to the present article:—the desire of life,—the desire of food,—the desire of safety,—the desire of exclusive property and possession,—the innate love of the opposite sex,—the faculty to speak and communicate ideas,—the sentiment of reverence and awe,—the disposition to have faith, to wonder,—a love of the beautiful and perfect,—a love of praise and commendation,—a desire to see others happy,—a love of justice, or sense of right,—a feeling of self-esteem, or pride.

Now these, and all the other natural faculties of man, are adapted to harmonize with external nature—so that each faculty finds in the world an object upon which to rest for its appropriate exercise and gratification. It would, therefore, seem to be the natural design that every power of the mind should be exercised. Wherever nature has ordained desire, she has spread before it the means of gratification. From this we infer the right to its indulgence—and hence also the rights of man.

Man has a right to the gratification, indulgence, and exercise of every innate power and faculty of his mind. The exercise of a faculty is its only use. The *manner* of its exercise is one thing: *that* involves a question of morals. The *right* to its exercise is another thing, in which no question is involved but the existence of the innate faculty, and the objects presented by nature for its gratification.



To our own mind this derivation of rights seems so clearly just, that we would not attempt its further illustration—but that we meet in the works of the most celebrated writers with so much controversy upon this subject.

“Natural law, natural rights,” says Mr Bentham, in his *Theory of Legislation* (p. 104), “are two kinds of fictions or metaphors, which play so great a part in books of legislation, that they deserve to be examined by themselves.”

“The word rights (p. 107), the same as the word law, has two senses—the one a proper, and the other a metaphorical sense. Rights, properly so called, are the creatures of the law properly so called; real laws give birth to real rights. *Natural rights* are the creatures of natural law; they are a metaphor which derives its origin from another metaphor. . . . There is no reasoning with fanatics armed with natural rights, &c.”

Speaking of the right of property, he says (p. 137), “There is no such thing as natural property—and that it is entirely the work of the law. Property is nothing but a basis of expectation,” &c.

Mr Bentham’s editor, Dumont, explains in a few words (p. 113) the grounds of his author’s errors:

“The first ray of light,” says he, “which struck the mind of Bentham, in the study of the law, was the perception that *natural rights, the original fact, the moral sense*, the notion of *just and unjust*, which are used to explain every thing, were at bottom nothing but those *innate ideas*, of which Locke has so clearly shewn the falsity. He saw that authors were going round in a vicious circle. Familiar with the method of Bacon and Newton, he resolved to transfer it to the subject of legislation; he resolved to make jurisprudence an experimental science. He avoided all dogmatic words; he rejected every thing that did not express a sensation of pain or pleasure; he refused to admit, for example, that property was an inherent right, or a natural right, because these terms explained nothing and proved nothing. When he proposes a law, he does not pretend to find a corresponding law in the code of nature; and by a common piece of legerdemain to present as a thing made already, the very thing he wishes to make.” Here is a giant groping in darkness.

All this error was the offspring of no ordinary mind. A great, a very great mind wandered thus far from natural truth, for the want of a true mental philosophy. This doctrine leaves no foundation whatever for human rights, but the mere will of the despot or the confused speculations of the metaphysician. According to this view, human laws create and confer

the rights of humanity, and one man in one country may have rights to which another is a total stranger. And even if the laws confer no rights whatever, there is no harm done, for man is nothing before the law comes to create him ; and it may breathe into his nostrils precisely such sort of life as the law-makers please. His duty is to be thankful to the law for even the very smallest favours.

We wish now to present the opposite view of this subject.

Life is the *gift* of a beneficent Creator ; but, once bestowed, it becomes a *right* as against all but the Donor. He who conferred can alone rightfully take away. But this gift was for a beneficent purpose ; it would not be a blessing, but a burden, unless it was designed for happiness ; and we may assume, then, that life is bestowed to the end that the being created may be happy. Man has a right to claim that the criterion of the Giver of life shall be fulfilled. He has a right, therefore, to happiness.

The fundamental rights of man are these :

1. The Right to Existence, and
2. The Right to Happiness.

The Creator may bestow or withhold the former at his pleasure ; but it is inconsistent with his benevolence to bestow the former without the latter.

The *fact* of existence is one evidence of the *right* to exist. But man has further evidence from the hand of nature of his right to life ; since he is endowed with instincts devoted to its preservation. The gift, so to speak, came in a case for its protection.

1. He has the instinctive love of life, which prompts the desire to continue existence.

2. He has an instinctive love of food, whose promptings support life.

3. He has an instinctive dread of danger to life, which impels him to shrink from all harm.

4. He is instinctively watchful to anticipate and avert evil to his existence.

5. He has an innate disposition to combat, oppose, and destroy whatever and whosoever threatens danger or injury to him.

Now, because these are the natural endowments of the man, they prove as plainly as natural revelation can, that the intention of the Giver of life is, that man shall enjoy life.

The gift and the accompanying impulses for its preservation establish the *right* of existence.

But the right of happiness may require further illustration. This is to be inferred,

1. From the attributes of the Deity ; and
2. From the organization of man and the works of creation.

Wheresoever the Creator is manifested in his works, we behold evidence of infinite beneficence. He has provided for the necessities of all his creatures. Every want is a source of pleasure, because its means of gratification are abundant. To create a being with wants which could not be gratified, would have argued the absence of benevolence ; but to create a being whose very wants should be a source of happiness, through their abundant gratification, is evidence of a most ingenious goodness. To surround a being with difficulties without the means or intelligence to overcome them, would have been evil ; but to ordain difficulties as the means of exercising the faculties of a created being, and of bringing him to a higher state of perfection, is a blessing emanating from divine wisdom and goodness. To endow man with sensibilities for the purpose of enduring pain, would be evil ; but to ordain those sensibilities for the enjoyment of pleasure, as the antagonist of pain, is good.

There is no general law of nature which opposes the happiness of man ; on the contrary, his constitution is in complete harmony with the laws of matter ; and these may be rendered subservient to his advancement and happiness.

Life, then, is bestowed by the Giver of all good for the purpose of happiness. If so, to live and be happy is our right.

But having a right to happiness, man has a right to employ the *means* for its accomplishment. These means will vary according to the constitution of his nature ; for there must be an appropriate adaptation of the means to the end to be obtained. The right to be happy would be vain without the means of becoming so. The Creator, therefore, has endowed man with certain innate desires, emotions, and faculties, the gratification and exercise of which are the means of his happiness. Here is the consummation of man's rights—the right to gratify his natural desires ; to supply his natural wants ; to exercise his natural faculties, as the means of attaining happiness.

Man's rights, then, are the incidents of his very nature ; and if we would define his rights, we must know his mental constitution.

If nature has implanted in all men one uniform desire for any particular gratification, it becomes not man to deny that in some form indulgence is lawful. A strong natural desire, denied its appropriate indulgence, is a source of constant misery. Why the universal desire, unless it be lawful ? Nature has made it lawful by allowing its universality. We

speak not now of disordered appetite, but of healthy, natural desire, directed and restrained by the intellectual and superior sentiments.

“Every species of creature” (says Bishop Butler, in his “Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature”), “is, we see, designed for a particular way of life, to which the nature, the capacities and qualifications of each species, are as necessary as their external circumstances. Both come into the notion of such state, or particular way of life, and are constituent parts of it.

“Our nature corresponds to our external condition. Without this correspondence, there would be no possibility of any such thing as human life and human happiness; which life and happiness are therefore the *result* from our nature and condition jointly; meaning by human life, not *living* in the literal sense, but the whole complex notion commonly understood by those words.”

As well may a man's right to exist be denied, as his right to “move and have his being” in the manner pointed out by the laws of his organization. If it is obvious from his physical structure that he was destined to walk erect, who may deny his right to do so? If it is equally clear, from his mental organization, that he has numerous natural wants and desires which demand gratification, and that his Creator has spread around him the means of indulgence, who can deny him this means of happiness? Not man surely.

Let no one fear that dangerous conclusions may be drawn from these premises. There is a wide difference between the rational gratification of human desires, and the abusive indulgence of them. There is the same difference as between eating and gluttony—between drinking and drunkenness—between mirthfulness and satire—between justice and vengeance. We are not contending for the abuse, but for the enlightened gratification, of man's natural desires; not justifying violence to the laws of the Creator, but struggling for conformity to them. We are seeking to establish the divine origin of human rights, and not the divine origin of human transgressions. Here will be found no apology for vice, but a vindication of virtue.

We are reasoning from the constitution of man as he comes from the hand of his Creator, and not from his transformations under his abuses of his nature. We never understood the inquiry in the Jewish scriptures, “Is there evil in the city, and the Lord hath not done it?” In the constitution of the human mind there can be no evil. In the abuses of that mind there may be much—but “*the Lord hath not done it.*” Man may

pervert his entire organization to the purposes of evil. Hands that were made to till the earth may be imbrued in a brother's blood. The human mind—that noblest emanation from the Divinity of Nature—may be exerted in the cause of crime and bloody ambition, instead of the study of nature and the advancement of truth and excellence among men. Wit may be perverted to biting sarcasm, and noble pride to imperious and repulsive arrogance. Faculties given to learn the right may be perverted to prove the wrong—and the noblest powers of the mind may be prostituted to the most degrading and mischievous pursuits; but all this, and much more, proves nothing against the excellent nature of man, nor that the healthy indulgence and exercise of that nature can tend to the promotion of evil.

When the constitution of man shall be correctly understood, he will be found worthy of his origin. He is admitted to be the work of an all-wise and beneficent Creator. This alone ought to be presumptive evidence in favour of the natural excellence of his character. They who assert the natural total depravity of man ought to consider his source before they speak so harshly of him. It is not easily reconcilable with appropriate reverence for the Deity, for a creature to pronounce the noblest work of the Creator upon earth to be totally depraved. We have no very satisfactory evidence that man was ever any better than he at present appears; nay, the evidence seems to be in favour of his progressive improvement from the earliest ages of the world, so that if he is altogether evil now, in his advanced state of improvement, it is hard to conjecture how bad he may have been at first. He certainly could not have promised very fair at the commencement of his pilgrimage upon earth! The earth itself has advanced toward perfection and adaptation to the wants of organized beings, by various stages and grades of improvement, and it is in harmony with all analogy to suppose that the races of animals and men have kept pace in their improvement with the globe which they inhabit.

How can man be considered an utterly degraded being, when his natural endowments are such as we have supposed? Take one of the sentiments proper to man—Ideality, or the love of the beautiful and perfect—and consider if a being endowed with this faculty has not at least some redeeming qualities! We quote a beautiful passage from Mr George Combe:\*

“Where Ideality exists to a considerable extent, there is

\* Lectures in America, p. 218.

an innate desire for the beautiful, and an instinctive love and admiration of it. The arrangements of the Creator in the material world are so far from being in opposition to it, that objects calculated in the highest degree to excite and gratify the feeling are everywhere scattered in the most profuse abundance. What are the flowers that deck the fields, combining perfect elegance of form with the most exquisite loveliness, delicacy and harmony of tint, but objects addressed purely to Ideality, and the subordinate faculties of Colour and Form? They enjoy not their beauty themselves, and afford neither food, raiment, nor protection, to the corporeal frame of man, and on this account some persons have been led to view them as merely nature's vanities and shows, possessed of neither dignity nor utility. But the individual in whom Ideality is large will in rapture say, that these objects, and the lofty mountain, the deep glen, the roaring cataract, and all the varied loveliness of hill and dale, fountain and fresh shade, afford to him the banquet of the mind; that they pour into his soul a stream of pleasure so intense, and yet so pure and elevated, that in comparison with it all the gratifications of sense and animal propensity sink into insipidity and insignificance. In short, to the phrenologist, the existence of this faculty in the mind, and of external objects fitted to gratify it, is one among numberless instances of the boundless beneficence of the Creator toward man; for it is a faculty purely of enjoyment,—one whose sole use is to refine, exalt, and extend the range of our other powers, to confer on us higher susceptibilities of improvement, and a keener relish for all that is great and glorious in the universe."

Let us now continue our inquiry into the nature of man for the purpose of ascertaining from his mental constitution what are his natural wants and emotions, with a view to a correct derivation of his rights. Our inquiry will not be vain, for in this country there can be no excuse for the denial of a single right to any human being. We have but to prove a right, and it may be established by law. Here is encouragement for the investigation of human rights. We are our own lawgivers, and our own tyrants, if, indeed, tyranny exist at all.

What, then, let us inquire, is the first great natural want of man arising from the constitution of his mind? It is the *society of his fellow-man*.

The hermit restrains and perverts his nature. He may escape controversy with others, but he makes war upon himself. He exists without living, and dies while he lives—for it is the essence of human life to dwell in such a position, as that all the faculties of the understanding shall have full and

various employment, and that all the desires and emotions of our nature shall have frequent, wholesome, and harmonious gratification and exercise.

Man is so constituted that this cannot take place except in general society. Accordingly, all tradition and history represent man as associated in some manner with his fellow-men. From the earliest ages to the present time, in some form or another, under some sort of league or fellowship, the various tribes, races, and nations of mankind have associated together, have acknowledged some common head, king, or government, or have been leagued by some compact, voluntarily entered into, and often enduring for centuries, guaranteed only by the spontaneous and universal feeling of an inward and all-absorbing desire of man's nature for companionship with his fellow-man. This arises not from a calculation of greater security, nor from the facilities which society affords for pecuniary gain. Society owes not its origin to a sense of fear, nor to the love of money. Neither of these is sufficient to bind man to society in its worst forms, and at the hazard of sacrificing many of his dearest rights and interests. The worst social condition he can better endure than solitude. He can bear the severest blow of tyranny rather than banishment from the face of man. Accordingly, he will endure the bitterest oppression in preference to the sweetest solitude. It *must* be, then, that for some great cause society is as necessary to his moral nature as food or atmospheric air is to his physical—that there are many deep demands of his higher nature that can only be answered in the midst of men, and which, unsatisfied, leave such an aching void in his soul, that life becomes a burden out of human society. And here we beg to repeat, that this arises not from a sense of fear, nor from the want or insecurity of property, out of society. You may wall in the solitary man so that nothing can harm him; you may give him all of this world's goods that he can enjoy in his lonely place, and he will pine away and wish to die; for the aching void of his nature is not filled, and he yet needs, as the vital air of heaven, the exhilarating influences of human society. These alone can breathe into his moral nature the breath of life. Surround him with men, and his moral powers, his higher and nobler faculties, spring into activity, and he moves in the moral and intellectual majesty of the noblest work of the Creator upon earth. How is this? It may be thus explained:—

If it can be made to appear that man, in the social state, hath, as respects a large number of his desires and wants, as sure a guaranty for their gratification as he can possibly have

out of it, then it follows that, as respects these, he loses nothing by going into society. If, moreover, it shall appear that, as to other portions of his nature, he can be better gratified in the midst of men, than as a solitary being, in so far as this portion of humanity is concerned he becomes a gainer by human fellowship; so that, if the case were left here, we should have shewn that man gains something, and surrenders nothing, in the social state. But if, in proceeding further, it can be established that his noblest endowments of intellect and sentiment cannot be exercised nor gratified in any respect, except in the midst of men, then we shew a case of moral necessity,—that the human constitution demands society,—and we establish the absolute *right* of man to dwell in the society of his fellow-men.

It will suffice to refer to a few instances in which the powers of our nature are as well protected and exercised, and others in which they are better provided for, in society, than in the solitary state.

1. The love of life. Life is safest in society. Such is man's nature that he will protect his fellow, rather than do him harm. Benevolence prompts to sympathy and kind protection; and the sense of justice adds force and certainty to the operation of natural beneficence. All history shews that men, in society, guaranty, in some form, and by some mode of action, the right to life. Besides, in civilized life, where the arts and sciences have attained to any considerable advancement or perfection, the comforts of life, and the means of its protection and safeguard, are so abundant and well applied, that a great increase of security and protection to life is thereby afforded.

2. The means of subsistence are greatly increased in the midst of the most civilized nations of mankind, by a superior cultivation of the earth, by commerce, mechanical invention, and more extended and diligent labour.

3. The desire of property is held in most sacred regard by societies of men, its acquisition fostered, and the right to exclusive possession universally acknowledged. This right is not surrendered or abridged, necessarily, by society; while the means of attainment are greatly increased, by an interchange of commodities, a division of labour, improvement in the arts and sciences, and intellectual cultivation; and there need be no interference with it, except for contributions for the general good, which in amount fall far short of the advantages for its acquisition and protection gained by society. Property gains by society, over and above all loss in contributions for the public use.



4. The loves of the sexes, in all well-regulated societies, are protected by the laws, and their sacred exclusiveness held inviolable. In this respect, man and woman are greatly elevated and improved by their social organization in civilized life.

5. The same may be said of the love of offspring. The parent's love, hope, and pride, receive far greater gratification in society, than it is possible for the solitary man to enjoy.

It thus appears, that these instinctive desires derive a greater gratification by human fellowship, than in solitude, and as yet man is a gainer by communion with his brethren. A slight degree of reflection will also shew how finely his nobler nature is attuned to human fellowship.

We may concede that the solitary man may exercise his reverence and awe—that his wonder may be indulged—and that his love of the beautiful, and his pride, may be gratified to some extent in solitude,—yet it would not be difficult to shew a decided advantage in all these respects arising to him from extensive human intercourse. But there remain certain well-defined powers, sentiments, and faculties, peculiar to man, which can have no satisfactory exercise out of general society.

1. "The faculty of language," says Mr Combe, "implies the presence of intelligent beings, with whom we may communicate by speech." In how many ways is this medium of communicating ideas brought into requisition amid the multitudes of men: from simple exclamation, rising upward to the accomplished discourse, the eloquent oration, the exciting romance, the drama, the epic poem, the page of history! What a world of thought and action stands thus revealed to the human intellect!

2. Benevolence demands a wide field of enterprise and exertion. It enfolds all created beings in its love. The more extended its field of action, the greater gratification flows from it. It demands many objects on which to rest with kind sympathy and expansive love. It would embrace a world of intelligent and sensitive beings in its far-reaching sympathy. With what sweet expression it adorns the human countenance! How doth it exalt that noble brow, and light up the features with an expression of love and tenderness, which makes it the welcome visitant of the cottage and the palace—of the abode of suffering and distress, as well as the scene of happiness and joy! Give place among men for this gentle visitant—this minister of mercy and bright radiance of the divinity among the dwellers upon the earth. Benevolence demands the society of men, to rejoice in their joy, to sorrow in their griefs, to cheer the desponding, and to shed her radiant smile of love

and tenderness upon all the sensitive creation. It has, in its very nature, express relation to surrounding life, intelligence, and sensibility.

3. Man's sense of justice—the great monitor of the human mind, for ever prompting the inner man “to do unto another as he would that others should do unto him”—uttering the eternal rule of equity and right,—demands also to be in the midst of men—in the midst of human and moral action; of which it is the great and impartial umpire. Admit a sense of justice, burning for action, “springing eternal in the human mind,” having no other office than to prompt man to do right to his fellow-men, and yet suppose that his superior nature can be indulged and exercised out of society! This is the sovereign power of the human mind, the most unyielding of any; it rewards with a higher sanction, it punishes with a deeper agony, than any earthly tribunal. It never slumbers—never dies. Without this sense of right, man would be unfit for human society. With it he is incapable of enduring solitude. It demands human conduct upon which to decide. It has no sphere of action in solitude.

Mr Combe, in his “Moral Philosophy,” says, that “neither Benevolence, which delights in universal happiness—nor Love of Approbation, whose gratification is the applause and good opinion of others—nor Veneration, which gives a tendency to respect and yield obedience to superiors—nor Conscientiousness, which holds the balance wherein the rights of competing parties are weighed—has full scope and a sufficiently wide sphere of action, except in general society; the domestic circle is too contracted for the purpose.”

And again: “The faculties of Causality and Comparison, which are the fountains of reasoning, imply our co-existence with other intellectual beings, with whose perceptions and experience we may compare our own. Without combination, what advance could be made in science, art, or manufactures? As food is related to hunger, as light to the sense of vision, so is society adapted to the social faculties of man. The presence of human beings is indispensable to the gratification and excitement of our mental powers in general. What a void and craving is experienced by those who are cut off from communication with their fellows!”

If, then, the social state is necessary to the development and exercise of man's moral and intellectual nature, is it not absurd to suppose that he cannot live in society without surrendering a portion of his natural rights? If society is his greatest want, is it possible that this demand of his nature cannot be answered without denying him the proper gratifica-

tion of some of his remaining wants? Has the wisdom of the Creator so poorly executed his plan, that one part defeats another? Has Infinite Beneficence implanted in the same mind various ardent desires, the denial of any one of which will render man unhappy, and yet ordained that one natural want shall be gratified by the denial of another?—that man must elect which of all the craving desires of his nature he will indulge, and which he will restrain, and as he chooses, he shall live in society or out of it?—and, take which he pleases, society or solitude, certain parts of his craving nature shall remain for ever unsatisfied? Absurd and impious thought! Man's whole nature may be gratified, so that the harmony of its powers be not disturbed,—and government cannot demand the surrender of a single right as a condition of man's existence in the social state. The moralist can easily shew how the enlightened intellect and moral emotions, controlling and regulating the passions, may present a man in the full enjoyment and exercise of his nature, and yet a blameless man. Let it suffice for me to shew, that human legislators cannot, without an infringement of human rights, deny to man the healthful and harmonious exercise of all his intellectual powers, since this exercise is necessary to human happiness.

It has been a favourite doctrine that the individual substantially bargains with society upon becoming a member of it, by surrendering a portion of his natural rights for certain acquired rights or advantages, which the laws of government may confer. This doctrine has never, to our knowledge, been well defined; but it is broadly asserted in most of our treatises upon fundamental law.

This is the apology of tyranny for its usurpation of human rights. It admits the deprivation of rights which it causes, but points you to certain benefits conferred by the law as a remuneration for your loss.

Government here has all the advantage. What proper benefit it assumes to confer, you had a right to before. So that, in fact, the supposed legal benefit is but your natural right, and you thus retain one right as a compensation for the loss of another. But tyranny cannot be sustained without fraud as its ally; and this is one of her most subtle pretences. Let us close this door to tyranny. Let us prove that nature confers all rights; and that the only business of the law is to protect them.

How can an individual treat with government on such terms as will ensure an equitable arrangement between them? It is the lamb bargaining with the lion, and the only question is,

whether the former shall be devoured all at once or only by piece-meal.

The moment we admit the principle that one natural right must necessarily be surrendered under government as the price of protection to another, we open the door to fraud and force. Subtile tyranny will cheat us, and brutal tyranny will compel us to surrender the rights of humanity. Success will embolden the coward in his encroachments; and timid acquiescence will aggravate the demands of the bold usurper.

Let our appeal be to the natural laws. Without this foundation all human laws are alike good or bad, just or unjust, as human caprice, whim, or selfishness, may declare. Let us hold on to our humanity. The social state emanates from our proper nature, and must not contradict or wrong it. There need be no war between society and the individual man; and tyranny alone declares it. There is fraud or force defeating the great law of nature in every case of a surrender of human rights under human government.

Who can rise superior to the laws of the Creator, and dictate the surrender of a single human right? A king? And why a king? He is not the product of nature, but is a monster born of ignorance and weak submission. A parliament? What doth a parliament properly represent but the genuine rights of humanity? These rights give birth to the parliament, and by blotting them out, it would extinguish itself for ever. A surrender of human rights! Who stands up before man and Heaven to receive the dreadful sacrifice? A man? He dare not *as man* attempt the rash and wicked deed. But government—*government*—may swallow up all rights! And what is government in its very nature, but the instrument adopted by mankind for the declaration and defence of the rights of humanity?

This inquiry we will attempt to answer in another article.

II. *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 depression, 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 material 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 streets, 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 courtesy his heart is tossed to and fro with a variety of agitating emotions: some intelligence, peradventure, has just reached him that may put in peril a favourite 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 those, therefore, who descant so fluently on the talismanic effects of commerce, in elevating so many from a state of obscurity to the pinnacle of prosperity, look a little at the opposite side of the question, and take into the account the many who sacrifice their peace of mind and 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 over-tension 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 he 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 va-

rious 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, 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 dwellings, 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 re-

lief 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, very 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 symptoms 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 in 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 scirrhusity to be felt in the neighbouring parts, and, from the absence of any considerable pain, no reason to conclude that it 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 temperaments, is no infrequent 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 haunt 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

\* In a curious table, from M. Esquirol, shewing 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 employés, 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 these establishments. M. Foderé, 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 noble and elevated passions and sentiments of man.

“We

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 an early grave, or to a state of melancholy madness.

But of the number of those who seek after, what may be regarded, legitimate objects of speculation, there are some that, from the stake they have at issue, are perpetually in a state of feverish excitement, and allow their inquietude of mind to sap and undermine their bodily health. I have had many opportunities of attesting the truth of this; and in a late case, which terminated fatally, during the delirium which for a few days preceded death, the sufferer used such expressions as these—“Gone, gone; take back the scrip; it is all false;” &c., &c. This gentleman had some years ago taken shares in a concern, which I must not here name, and had sustained a heavy loss by a declension in the value of the shares.

In speaking of anxiety of mind as a cause of intellectual malady, I may be permitted to make use of an extract from Dr Reid’s essay on Nervous Affections. He says, “I recollect the case of an unfortunate young man, who became a victim to the disastrous issue of a variety of mercantile adventures. The same blow which deranged his affairs produced a disorder of his reason. His finances and his faculties fell together. The phantoms of imagination indeed survived, and seemed to hover over the ashes of his understanding. The demon of speculation, which had before misled his mind, now possessed it entirely. His projecting spirit, which was always more than moderately intrepid, took, in the maniacal exaltation of his fancy, a still bolder and sublimer flight. Some of his schemes reminded me of another madman that I had heard of, who planned, after draining the Mediterranean, to plant it with apple trees, and establish a cider manufactory on the coast.”

“We are arrived,” says M. Foderé, “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 speculations, 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.”

III. *Drunkenness considered in Relation to Insanity.* By W. A. F. BROWNE, M.D., Medical Superintendent of the Crichton 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 of the individuals acting under such an impulse being 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 connexion with the public prisons, where the fury of the paroxysm might exhaust itself, but where, of course, the duration 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, is, 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 paralyzes 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 coexist 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 hebetude 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 these 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 reappear 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 shew 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, that 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.*

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IV. *Phrenology in the United States.* By Mr ANDREW LEIGHTON, Liverpool.

To Dr Caldwell, I believe, belongs the merit of having introduced Phrenology to his fellow-citizens of the United States. For many years he stood almost alone its able advocate, its ever ready champion and defender, who, for every blast of obloquy, ridicule, and sophistry, directed against the novel doctrines, had an overwhelming counterblast of nervous argument and withering truth. Compared with the other phrenologists of that country, it is nothing derogatory to them to say, "he is as a star and dwells apart." A thorough thinker—vigorous, uncompromising, just—is Caldwell; one under whose auspices the doctrines could not fail to make way in the public mind: accordingly, the field was well prepared when the lamented Spurzheim made his pilgrimage thither and was received with open arms.

Since then, no event has influenced the progress of the

science in that country more than the visit of Mr Combe.\* His philosophical discourses gave an extraordinary impetus to its progress amongst the educated classes; while his calm, impartial, but earnest spirit, gained the affections of all who heard him. And now Phrenology holds a more commanding position in the United States than in any other country in the world, not even excepting our own. Its language is rapidly passing into the people's "common thought and week-day phrase;" its reforming influence permeating the educational and sanatory institutions of the country; and there is some evidence that even the *judicial* will soon acknowledge its power. I have learned of *one* case where a court of justice received phrenological evidence touching the cerebral development of a criminal; and there may be more such cases. [It is well known that several Lunatic Asylums are under phrenological superintendence; while, not only is the discipline of the common schools, both public and private, avowedly conforming to the dictates of the science, but even professorships of it are beginning to be established in the universities.†

But not solely to these distinguished men is Phrenology indebted for its present flourishing condition in that country. Nor even, in addition, to the many able and accomplished advocates whose names are not unfamiliar to the readers of this Journal,—those, I mean, who may be designated as *theoretical* phrenologists; phrenologists of the studio; usually men of liberal education, following the professions of medicine, law, or divinity, who study the subject in their leisure hours, and advocate it principally by essays and discourses. Not to these only: there is still another class of propagators of the doctrines, who have, in that country, done much in diffusing a knowledge of the subject,—with whose efforts in its behalf the faithful on this side the Atlantic are less acquainted: I refer to the *practical* phrenologists; of whom it is characteristic that they give themselves altogether to the subject, and seldom have any other means of support than what they derive from their profession as phrenologists. These are a very numerous body in the States; much more so than our experience in this country would lead us to infer; and I am convinced that, in general, the beneficial results of their labours have been much underrated—if, indeed, more positive injustice has not been done them—and would, therefore, with all due courtesy, enter

\* For the history of Phrenology in Philadelphia, and particularly of the labours of Dr John Bell of that city, see vol. xiv. p. 292.—ED.

† Before leaving New York, in May last, the writer saw a letter from a medical gentleman of Philadelphia, wherein it was stated that a chair for Phrenology was being added to one of the universities of Pennsylvania.

a plea in their favour, and present such evidence as recent observation in that country has supplied me with, in support of my favourable opinion.

It is not to be denied that many incompetent and disreputable persons have assumed the title of practical phrenologists, and have, by their empiricism and charlatanism, brought discredit upon the science. Unfortunately, we need not go so far from home for instances of the fact. But it is obviously unjust to condemn the whole body for the misdeeds of these. As well may we, for the malpractices of the quack-doctors, condemn the whole medical profession. At the same time, it must be conceded that the frequency with which such persons are to be met, has a tendency to prevent the efficient and really honourable men from attaining their due place in the estimation of the public. They are—*have been*, rather,—so numerous, that a suspicion naturally attaches to *all* who come before us in the same “questionable shape.” Nor is a due amount of circumspection in this regard to be considered unjustifiable or uncalled for: rather the reverse. The only thing to be avoided, is that extreme which permits the suspicion to become a *prejudice*; which pins its faith to a mere inference, and illiberally and uncandidly condemns without examination. Let us avoid this unphilosophical procedure. Let us admit there *may* be well-qualified, high-principled labourers in the field of practical Phrenology; and when we meet those who claim to be so recognised, we shall be better able to do their characters the justice they merit.

But, with many, it is not so much the *abilities* of the men which are questioned, as the propriety of the *application* made of those abilities. They do not, indeed, question the propriety of practical Phrenology *per se*; that is to say, the making of organological examinations. They well know that on this the science wholly rests, and that in accordance with the adequacy or inadequacy of its basis the noble superstructure itself must either stand or fall. But it is *that* which the name “practical Phrenology” popularly conveys, to the expediency or legitimacy of which they demur. In plain terms, they do not like to see a *trade* made of the science. They conceive it derogatory to the dignity of Phrenology as a philosophical study, that its cultivators should live by its profession as a practical art. This I believe to be a feeling—for it can scarcely take rank as an *opinion*—very generally entertained amongst a certain class of phrenologists; and I confess that it was, at one time, no stranger to my own mind. Yet it is evidently one which cannot stand the test of impartial scrutiny. Nothing in the application of Phrenology which is not immoral, can be dero-

gatory to its dignity as a science. All sciences have their related arts; and inquiry would shew that most of the great men whom the world delights to honour for their labours in the cause of science, have, at least at one period of their lives—*i. e. while they were achieving their greatness*,—been practical men who followed the arts respectively related to the various sciences whose principles they expounded, and whose boundaries they enlarged. The physician, what is he but the practical physiologist? The surgeon, but the practical anatomist? The lawyer, but the practical jurist? Is it, then, anything derogatory to the sciences of physiology, anatomy, and jurisprudence, that their votaries are physicians, surgeons, and lawyers, *who live by their practice*? The question excites a smile. Yet wherein is the difference between their cases and that of the practical phrenologist who lives by *his* profession? As far as the principle contended for is concerned, I can see none.

But the clear fact of the matter is, that, unless he had an income altogether independent of his profession as phrenologist, no one could give his time wholly to the science without deriving from it the means of support. In no other way can the poor man be retained as an efficient advocate and propagator. And let no *phrenologist* say, "*He is not wanted.*" He may be the very man required; moulded by nature for the express purpose, and carrying the credentials of his mission written by her finger in phrenological characters on his frame. However much we may practically forget it, "*the rank is but the guinea's stamp;*" the *MAN* is everything: He is always wanted. But, to assume for him a less ambitious position,—one which will quadruple better with common experience,—let us simply say, that he has an active, well-organized, not undisciplined brain; has seized upon the principles of Phrenology, become satisfied of their truth, and felt upon himself their beneficial influence. He sees their universal application, and the immeasurable advantages which would result to society from it, and is fired with the hope of being instrumental to their introduction. But he is poor, and without name or note among mankind; and unless deriving support from his labours he cannot labour. *How*—for the *manner* of the thing seems now the only question remaining—How shall he best accomplish the double purpose of disseminating a knowledge of the science and procuring the means of subsistence? If he attempt to do so by lecturing, who will give their time and attention to *him*,—the unknown, the undistinguished? who, in a community of traffickers, will *pay* for a commodity of the value of which they have no *a priori* means of judging? The



idea is preposterous ; if he clear the expenses of hall and advertisement, he may be thankful. But, by virtue of his science, he knows that, the barrier before Acquisitiveness being removed, curiosity will operate comparatively unchecked among the people, and bring him an audience. He therefore lectures gratuitously ; the requisite opportunity is afforded him ; he enlists the reason and sympathy of his hearers in favour of the novel doctrines ; he demonstrates their eminently practical character, and shews that their beneficial application is in the power of every one who will make their acquaintance. The seed falls not wholly into bad ground ; many are stimulated to inquiry ; and, though not a few may seek him for the gratification of a mere vulgar curiosity, others, from an enlightened desire to know more of the subject, call upon him, and test his ability and the truth of his science by an appeal to their own organizations. Those who thus apply to him, by whatever motive influenced, cannot, with justice, expect the phrenologist to spend his time and attention on them without compensation : " Verily, the labourer is worthy of his hire ;" the physician takes his fee ; the lawyer his ; why not the phrenologist ? Now, he finds, a fertile field has been opened for the employment of his talents ; his personal necessities are adequately provided for by the product of his honest labour ; he spreads abroad a knowledge of the subject, and of its vast importance in all the relations of life ; and a most extensive series of organological observations are literally thrust upon him, by which,—for herein his character is at stake and his faculties are necessarily vigorously exerted,—he acquires a prodigious facility and accuracy of manipulation and predication, and compasses what Mr Combe justly considers " the first step—the second, and the third step—to the formation of the true phrenologist." And thus are all his objects legitimately, honourably, efficiently accomplished.

Let it not be supposed that this is a mere fancy sketch. It is no such thing ; but has more prototypes than one, probably as well in this country as in the United States. There at least they are to be met with. I have met them. But, of all with whom I had the pleasure of intercourse in that country, the most *generally* competent was, without doubt, the present editor and proprietor of the American Phrenological Journal, O. S. Fowler. Perhaps no phrenologist in any country has attained greater facility and correctness as a manipulator than he has done ; certainly no one that I have heard of has made so many remarkable *hits*, to use an expressive though somewhat vulgar term, in the predication of character from the development of the head ; and no one has displayed more un-

tiring zeal, or made relatively greater sacrifices, in disseminating the phrenological doctrines. Of him, and of his practice as a "head-reader," I hope the readers of this Journal will not be averse to learn something. The history of the condition of the science in any place always involves something of its professors; and *vice versa*. It is with a view to indicate to some extent the condition of Phrenology in the States—what practical men have done and are doing for it—that I would now speak of him. But it is to his practice that I would especially direct attention; for therein will be found very marked differences from the procedure of the practical phrenologists of this country; and as these differences appear to be improvements well worthy adoption by the latter, they will probably by them be received as such and adopted accordingly. Permit me, however, by way of introduction, briefly, to advert to his personal history as a phrenologist.

It was while a student at Amherst College, Massachusetts, and just before entering upon a course of Moral Philosophy, that Mr Fowler's attention was first seriously directed to Phrenology. Possessed of an active well-organized brain, he grasped the subject with a hearty good will, and had no sooner mastered its principles than he applied them to the discrimination and explanation of the characters of his fellow-students and teachers with great success. On leaving college, he was urged to lecture on the subject. He did so; and thenceforward became entirely devoted to its diffusion. In conjunction with his brother, Mr L. N. Fowler, who is now equally distinguished as a practical phrenologist, though apparently less regardful of the literature of the science, he traversed the principal part of his own country and the Canadas, lecturing, and manipulating, and collecting facts and specimens in proof and illustration of its truth. His course, as may be imagined, was not free from difficulties. The usual barriers which ignorance, bigotry, and prejudice oppose to the promulgation of new truths had to be levelled or surmounted; and many and severe were the tests to which he and his brother were subjected by stubborn incredulity. To such an extent, indeed, has this testing been carried in America, that audiences have been found who demanded not only an examination before them of any stranger from their body, but that such examination should be conducted by the lecturers *blindfolded!* Yet, such is the precision these gentlemen, by their extensive practice, have attained, and such their confidence of the actual verity of the details of Phrenology—a confidence always in proportion to the *practical* ability of the student,—that they have frequently—always when required—submitted even to

this test. But not only this: the one brother has been taken away and kept in another room, whilst the other conducted his blindfold examination; then he has been led forth and required to go through the same ordeal; and, numerous as are the instances in which this has been done, scarcely a single mistake has been made by them, whilst, when marked cases have been submitted to them, the truth of Phrenology has been strikingly illustrated. The propriety of submitting to such exhibitions as these may well be questioned; yet, when strongly marked subjects are presented (and these are always stipulated for) there can be little doubt of the favourable issue.

In the literature of the science, also, as already hinted, Mr Fowler has, of late years, taken a somewhat conspicuous place amongst the phrenologists of America. Besides having, in conjunction with his brother and Mr S. Kirkham, produced a work of upwards of 400 pages, entitled "Phrenology Proved, Illustrated, and Applied," which, in course of a few years, has gone through ten editions, he has contributed several able articles to the American Phrenological Journal, and written and published a lecture on "Phrenology versus Intemperance," one on the application of Phrenology to matrimony, and another on its application to education; all which are at present in considerable demand, and have already gone through two or three editions. Those who receive the American Journal will have observed, by a notice at the close of vol. iii., that it had owed its existence, up to September 1841, to the generous devotion of him and his brother, who, as proprietors, are said to have sunk several thousand dollars in sustaining it. Up to that period, it had been very ably edited by Dr Allen; but it is now owned and edited solely by Mr O. S. Fowler himself, who seems determined to continue it, at whatever cost, through the present year at least; thereby, as he states, to give a farther opportunity for an answer to the question, "Will the American public sustain a Phrenological Journal?" I have something to say with reference to this periodical, which I think has not improved under Mr F.'s management; but this is not the place to enter upon that subject. Mr Fowler is now settled in New York, where he has formed an extensive collection of casts, skulls, &c., which is open to the public free of charge; and where he vigorously continues his multiform labours in the cause he has so zealously espoused. Perhaps—if I might assume the highest privilege of friendship, and point to defects—he attempts *too much*—"has too many irons in the fire;" hence, evident haste and immaturity characterize most of the productions of his

pen. Nevertheless, it is just to add, that in his works these defects are amply compensated by the healthy exhilarating freshness and enthusiasm which a mind literally overflowing with its subject imparts; and assuredly, no generous mind can rise from their perusal without feeling that, in spite of an occasional grammatical lapsus, a familiar *Jonathanism* of expression, or a premature confidence in the dogmata of his subject, they have much in their pithy, spirited, perspicuous exposition and application of principles, to recommend them. It will convey an idea of the multiplicity of his occupations to mention, that, besides giving a close attention to his professional duties as practical phrenologist and editor of the *Journal*, he was, while I resided in New York, editing a republication of Dr Combe's *Physiology*, with notes by himself; revising and extending his lectures on matrimony and education for forthcoming new editions; and lecturing twice a-week on Phrenology and its applications, to audiences of from one to several hundred persons.

Thus far of him personally. Let me now revert to his practice, and present some of the grounds of the favourable opinion of it already expressed.

In examining an individual, his first observation has reference to the temperament. In this he attends not so much to the colour of the hair, skin, eyes, and so forth, as to the development and condition of the vital organs contained in the abdomen and thorax, of the bones and muscles, and of the brain and nervous system. It is obvious that the functional energy of the brain will depend, to a very great extent, upon the quality, and, within certain limits, the quantity, of blood supplied to it. Hence the propriety of giving marked attention to the state of the organs which manufacture and distribute the blood, when predicating the quality of the mental functions. *Cæteris paribus*, he will possess the greatest mental efficiency who has the most perfect vital apparatus. This is a matter not sufficiently attended to in general; but, as I purpose devoting a distinct article to a sketch and criticism of Mr Fowler's doctrine of the temperaments, it must not be dwelt upon here. Suffice it for the present to say, that he, beyond any phrenologist I have ever met, has approximated precision in his judgment of the influence of temperament upon the mental manifestations; and therein is one secret of his success as a practical man.

Having scrutinized the temperament, he next, in general, measures the horizontal circumference of the head with a tape; for all other measurements he trusts to his own organs of Size. This done—in a title of the time required to tell

it—he reads off the prevailing dispositions and talents of the individual, as indicated by his cranial development, with as little hesitation as one would from a book, and in language so plain, direct, and unequivocal, that should he make any mistake, or should any apparent discrepancy exist between the development and actual manifestations, he is caught on the hip at once, or the seeming fallacy of the science is immediately detected; for he leaves neither himself nor it any loophole for escape. But for himself he seeks no escape; if he err—he errs, and “there’s an end on’t;” and as for the science, when any improbable discrepancy is alleged by the person examined, or his *friends*, the quiet reply is, “Be that as it may, I have gone according to the cerebral development; and, if Phrenology cannot stand in that way, let it fall.” But it falls not; for, in almost every instance where anything of this kind has occurred, subsequent events have proved the correctness of the phrenologist; and when the deficiency of Conscientiousness has been the predication impugned (a frequent case), the very denial itself has been found but another illustration of the phrenological truth. This straightforward, uncompromising reliance upon the certain verity of Phrenology—though *perhaps* he carries it a little *too far*—appears to me one of the finest traits in Mr Fowler’s character as a practical phrenologist. The ifs and buts, the may-bes, should-bes, and other indefinite terms, which disfigure so many phrenological predications, find no place in his vocabulary; but the direct and unequivocal “you are,” or “he is,” distinguished for this or that, is his form of expression.

But what distinguishes his practice most of all from that of other phrenologists is, that whereas *they*, besides the *oral* predication, give only either a mere chart containing the names and functions of the organs, with the relative size of each in the person examined, marked opposite,—or a simple written predication, without the sizes of the organs; *he*, for no greater fee, gives a *book containing sixty 18mo pages of closely printed letterpress, and six pages of engravings, explanatory and illustrative of the science*; in which book several pages are appropriated for a statement of the relative sizes of the organs; and the matter of these pages is such, that any one with very little attention might infer the character of the person examined almost as well as the phrenologist himself. Esteeming this book by far the most valuable distinction of Mr Fowler’s practice, inasmuch as the means are really presented to the parties for becoming acquainted with the principles upon which the phrenologist predicates their own characters, I will give an analysis of its contents, as briefly as is

compatible with the object of inciting the professional men on this side the Atlantic to, as far as advisable in their practice, "go and do likewise."

Pages 1 to 9 inclusive, contain a concise elementary exposition of the principles of the science; pp. 10 to 27, a valuable chapter upon the temperaments (of which more hereafter); pp. 28 to 35, remarks upon the influences of parentage, diet, health, medicines, physical exercise, and education, and on physiognomy, the natural language of the organs, &c.; pp. 36 to 53, an analysis and classification of the faculties, in which their functions are described in seven degrees of power, corresponding with the relative sizes of their organs (of this more presently): then follow the six pages of illustrative cuts, of which there are *forty-two*, marked by figures from 1 upwards,—cut 1 shewing the locations, numbers, and abbreviated names of the organs; 2, their general divisions or classification; 3 and 4, occipital and frontal views of the organs; and all the rest are portraits of distinguished and notorious characters—philosophers, statesmen, thieves, and murderers—and of the skulls of several of the lower animals, &c.; while the concluding seven pages are filled with succinctly detailed pathological cases relating to the cerebral organs, of which Mr Fowler remarks,—“No reasoning mind can resist or evade the force of these and similar *facts*, stubborn, *actual facts*, with names and dates attached; nor can they be explained away, except by admitting the truth of Phrenology.”

And for this book, with the relative sizes of the organs of the individual examined marked in figures, and the oral predication of character, Mr Fowler's charge is only *one dollar*, or about 4s. 6d. sterling,—a fact sufficiently indicative of his being influenced to the profession of practical phrenologist by other motives than the mere desire of making money. When, however, in addition to the above, he *writes* the predication at length, his charge is three dollars.

But, in fulfilment of my promise, and to give a better idea of the peculiarity of his practice, it is necessary to revert to a chapter of this little book already but barely mentioned. I refer to the chapter on the analysis and classification of the faculties. It was stated that in this the functions of the faculties were described in *seven* degrees of power, corresponding with the relative sizes of the organs. This description is, I believe, the only attempt of the kind made by phrenologists, and perhaps it deserves a little illustration. The difficulty of the task must be at once granted; and though Mr F. may not have completely succeeded in surmounting that difficulty, still his attempt deserves commendation, and it may yet lead

to a more perfect execution of its purpose. The following quotation, in reference to Language, is not an unfavourable specimen of the style and manner of this part of the book :—

“ 35, 33. LANGUAGE.—Power of expressing ideas, feelings, &c., by means of words; attaching meaning to signs, &c.; verbal memory; desire and ability to talk. P. 222.

“ AVERAGE.—Can communicate his ideas tolerably well, yet finds some difficulty; uses common words; can write better than speak.

“ FULL.—Commands a fair share of words, yet uses familiar expressions; is neither fluent nor the reverse; when excited, expresses himself freely, yet not copiously. P. 227; cut 6.

“ LARGE.—Is a free, easy, ready, fluent talker and speaker; uses good language; commits easily; seldom hesitates for words. P. 224; c. 5, 7, 20.

“ VERY LARGE.—Has by nature an astonishing command of words, copiousness and eloquence of expression, and verbal memory; quotes with ease; is an incessant talker; has too many words. P. 226; c. 11, 40, 41.

“ MODERATE.—Often hesitates for words; employs too few; may *write* well and be a critical *linguist*, but cannot be an easy, fluent *speaker*. P. 228.

“ SMALL.—Employs few words, and these commonplace; in speaking, hesitates much; is barren of expression; commits slowly. P. 228.

“ VERY SMALL.—Can hardly remember or use words at all or read. P. 229.”

The large number (35) before the name of the organ, is the number according to Mr Fowler's arrangement; the small one (33) is the number according to Spurzheim's. The figures at the ends of the paragraphs refer to the page of the large work, “Phrenology Proved,” &c., where the subject is more fully treated, and to the annexed cuts, in which the various degrees of development of the organs are illustrated. All the organs are treated in the same manner as this, and their relative sizes in the individual under examination are marked in figures from 1 to 7, corresponding to their degree of size, from *very small* to *very large*, such figures being placed opposite the paragraphs to which they refer; for example, were the organ of Language in the person examined only moderate, the figure 3, which denotes “moderate” in the scale, would be placed opposite the paragraph commenced by that word in the above quotation; and so of all the others. The signs plus (+) and minus (—), are used in addition to the figures in certain cases; the one, when the organ is larger, the other,

when it is smaller, than the figure denotes, but not sufficiently so to warrant a different figure.

In the above quotation, lynx-eyed criticism will doubtless find something to strain at. Under the head "VERY LARGE," for instance, it is said the person will be "an incessant talker," and "have too many words." Now, every phrenologist knows that these results follow only certain *combinations* of the faculties; that persons may have the organs of Language of that degree of size, without by any means being "incessant talkers;" nay, they may even be taciturn; but then they have the *ability* to talk with ease and fluency when the occasion requires it. These inaccuracies, however, which are almost inseparable from such a condensed abstract as this, are explained in the large work (to which reference is made), where the phenomena of the combined action of the faculties are more fully described. But even here the inaccuracy is more apparent than real; since, as a general rule, each clause of the sentence, marked by a semicolon, has reference to a different combination.

Let it be considered then, that the number of persons who come to the Fowlers for examination, is very great—several thousands annually; that every one of these takes away with him a copy of this or of their large work, filled up as described, and that many of these persons are men of high education and intelligence—most of the leading statesmen, lawyers, divines, and the literary and scientific men of the country, having passed through Mr Fowler's hands, and been startled by the felicity with which, while in entire ignorance of *who* they were, he discriminated the talents for which they were respectively distinguished. Let it be considered farther, that these operations are not confined to one locality, but extend throughout every State in the Union, and that, in addition to this, *lectures* always accompany *manipulations*,—and it cannot be doubted that *such* practical phrenologists have aided vastly in diffusing a knowledge of the science, and that the beneficial influence of their labours has hitherto been much underrated. I hope that, for the sake of such men—and there *are* others such—what has now been shewn will be a means of leading to a revision of the popular judgment against the profession.

In Mr Fowler's book, there is a claim made to the discovery of two new organs. Of these and their functions, and of the alleged discovery of a number more organs by means of Mesmerism, maintained by him and other American phrenologists, I may, with the editor's leave, say something in a future paper. I fear this has already attained too great length.



That the opinions above put forth may be estimated at no more than their proper value, it should be added, that, though I was upwards of six months on the other shore of the Atlantic—from 22d Nov. 1831 to 31st May 1842—two months only of that time were devoted to observation in the United States, my principal object having been a commercial visit to Canada. One of these months was occupied in Albany, Utica, and other places in the State of New York, and in Boston and Lowell, in the State of Massachusetts. The other was passed wholly in the city of New York, where I had daily opportunities (of which I frequently took advantage) of visiting Mr Fowler's museum, and witnessing his phrenological examinations.

LIVERPOOL, *October 1842.*

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*V. Is it possible to reform certain Criminals without impairing the Health of their Brains.?* By ROBERT DICK, M. D.

LONDON, 9 UPPER JOHN STREET, GOLDEN SQUARE,

*January 9. 1843.*

TO THE EDITOR OF THE 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." (P. 13.)

The sentence now quoted, I say, led me into the following reflections on the alleged applicability 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 shewn to be a chimera. I am, &c.

ROBERT DICK.

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 superintendents 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,

\* See our sixth volume, pp. 82, 147; Combe's System, 5th edition, vol. i., p. 271; Dr Combe on Mental Derangement, p. 108.

we refer to Mr Combe's Moral Philosophy, from pages 261 to 272, 2d 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, 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.

VI. *Address delivered to the Christian Phrenological Society, March 1. 1843. By the President, JOHN ISAAC HAWKINS.*

MY DEAR FRIENDS—This being our first meeting since that in which we were formed into a Society, under the rules which have been printed by your order, and laid on the table this evening, I deem it expedient to draw your serious attention to the onerous duties we have undertaken in thus constituting a Society to hold up a bold front against atheism and infidelity, which have used, and are using, the noble and ennobling science of Phrenology as a weapon to attack the fair form of

Christianity, in the hope (vain hope indeed!) of destroying that still more noble and ennobling system, which is calculated to make us wise unto salvation.

Phrenology is noble, as affording external views of man; Christianity is more noble, by giving internal views of him.

Phrenology shews the tendencies of the feelings, faculties, and propensities of man, as learnt by external observation; Christianity describes the proper direction of those feelings, faculties, and propensities, as made known by divine revelation, for his everlasting happiness. The two systems combined, enable us to understand man more thoroughly than either can do alone: Christianity without Phrenology being like a soul without a body; and Phrenology without Christianity being like a body without a soul.

But what is Christianity? To clear the way for an answer to this question, it may be expedient, first, to declare what it is not. It is not sectarian bigotry; not the enforcing of any exclusive creed; not mere speculative opinion; not worldly-minded priestcraft; not self-worshipping profession; not self-seeking ostentation; not that obtrusive proselyting mania that tends to infringe the liberty of others, who have a right to think for themselves. These and many more pretences to Christianity are the marplots of its beneficial endeavours.

True Christianity is that, and that only, upon which all the professors of the name are agreed; which is, the love of God and neighbour: anything less is not Christianity; anything more is not Christianity. All the systems of doctrine, of all the numerous sects which range under the banner of Christ, are professed to have this end in view. This is practical Christianity, about which there is no dispute; all the religious disputes being upon the means of producing this state of the mind and conduct as an end.

This is the Christianity which is worthy of entering into, and inspiring Phrenology with new life; with internal life, without which external life is nothing.

The excellent editor of the Phrenological Journal (vol. xvi., p. 87), expresses his fear that my proposals for forming this society are not capable of being successfully or beneficially carried into effect, because, he says, "*First*, the society will inevitably become a theological more than a philosophical association. Its inquiries will cease to be free, and be made to quadrate with its scriptural interpretations, to the serious damage of both; or, if no religious creed be adopted, differences of opinion on theological points will give rise to disputes which must utterly mar the utility of the society. *Secondly*, its

members, if bound together by a creed, will form a sect of Phrenologists, who will either themselves direct the *odium theologicum* against all phrenologists without their pale, or, by their very existence, encourage the 'falsely and perniciously impressed' public to do so." And he concludes, "Nothing will more tend to injury Christianity itself than such an unwarranted use of it as that proposed by Mr Hawkins. We trust that, on reconsideration, he will see the propriety of abandoning his plan."

On reading this recommendation, so kindly expressed by the worthy editor, I seriously reconsidered the subject, and again and again viewed it in all its bearings; and was obliged to come to the conclusion, from all the evidence and all the experience I could bring to bear on it, that both Christianity and Phrenology would be cleared of many obscurities and difficulties by union, which separately they are liable to, and consequently, that both would be benefited.

Having had several years' experience of the beneficial working of the Anthropological Society, which is, in fact, a Christian Phrenological Society with a hard name, which few could suppose had anything to do with Phrenology; having, I say, had experience of the beneficial working of that society, I could not entertain the least apprehension of the success of the new society, under a more explicit designation, and a less expensive establishment.

A few extracts from my address delivered at the first anniversary meeting of the Anthropological Society, February 2, 1837, and published in "The Christian Physician and Anthropological Magazine" for the year 1837, vol. ii. p. 205, will shew that we have nothing to fear on the subject of religious animosity.

"In contemplating our moral conduct, we have the pleasure of knowing that all our meetings have been signalized by abundant evidence of kind and liberal feeling.

"There has been no disposition manifested, on the part of any member, to carry a point against the feelings of any other member. Whenever a disagreement in opinion has arisen, the spirit of mutual forbearance has so attempered the discussion of it, that the most harmonious termination of the differences has ensued. The spirit of inquiry has prevailed, and the spirit of dictation has found no place amongst us; and we hope it never will be permitted to enter and infect our meetings with its baneful influence.

"But it is in taking a retrospective view of our religious proceedings that we have the greatest reason to rejoice; for we

have exhibited the novel and interesting spectacle (and I have great pleasure in recording the fact), of from fifteen to thirty persons, professing, perhaps, a dozen different creeds, meeting together nearly forty times, with the full privilege, according to the constitution of the society, of broaching any religious views, and bringing them to bear on Phrenology, and on the nature of man ; and yet there has not been a single instance of the necessity for my calling any member to order on account of endeavouring to press his peculiar dogmas on the meeting. No case has occurred of offence being taken by the professor of one creed, at any expression of the professor of a creed usually deemed opposite to his. All the discussions have been carried on with the most gentlemanly feeling, or, what is the same thing in reality, with truly Christian charity ; for true Christian charity is the most gentlemanly of all feelings.

“ The prognostications, therefore, of those who foreboded our speedy dissolution, from the supposed impracticability of discussing religious subjects upon any other than narrow sectarian principles, without producing such jars as must shake the society to its foundations, are not yet fulfilled ; and, to all appearance, are ten times further from fulfilment than might have been calculated on at our commencement.”

And at page 212—“ It has heretofore been imagined that permanence could not be given to any society that conversed on religious or political subjects, except it were bound by a peculiar creed ; hence men have congregated principally in sects and parties, and spent themselves in labouring to discover and to discuss differences. The prevalent inquiry respecting another was, In what does he differ from us ? And if he was found to differ only in one point out of a hundred, the ninety-nine points of agreement went for nothing.

“ Now, happily, we are more disposed to inquire after the points of agreement, and to let the differences go for nothing ; and this is an immense stride in the march of improvement.

“ We have found, by miserable experience, that the ferretting out of differences is pregnant only with discord and animosity ; while, happily, the searching after agreements proves to be prolific of concord, peace, and goodwill.

“ Phrenology is in strict accordance with genuine Christianity, being nothing else than the science of the harmonies of creation in the noblest part of the noblest work of the Creator, his own image and likeness.”

Many persons who take more pleasure in objecting than in enquiry, have assumed the supposition that the Anthropolo-

gical Society was destroyed by angry discussion on religious topics ; when the fact is, that, during the five years of its activity, it was the most harmonious society I ever attended. In the two or three years of my Presidency, I had no occasion to check any appearance of self-willed pressure of opinions, tending to wound the feelings of any part of the audience ; mutual forbearance and kind feeling were universally evinced and uniformly acted on.

It has been asked, Why then does not the society continue its meetings ? The answer is, that, like many young persons, young theories, and young societies, it began with an establishment too great for its income ; it created debts for the sake of an extensive collection of casts and other property requiring room, and occasioning high rent to protect them.

In order to raise the means of paying the debts, when they became pressing, the casts of the society were distributed among the members as security for loans.

The want of casts at the meetings disappointed those members who came to study, and the attendance, therefore, gradually fell off in such numbers as reduced the interest of the meetings, until they became few and far between, and thus the society is now asleep, but not yet dissolved.

Other causes contributed to this state of things, but none of them occurred from the contrariety of religious sentiment, which was known to exist, but never offensively expressed.

A similar harmonious result I expect from this society. The Christian phrenologist knows better than to become a disputant ; he knows that disputes rarely settle questions ; he knows that

“ He that's convinced against his will,  
Is of the same opinion still,”

as Butler in his *Hudibras* humorously states the important fact, that a man is not easily overcome by argument, but is usually led to his conclusions by his affections and passions. Knowing this, the Christian phrenologist, from principle and habit, avoids controversy.

I have observed that the spirit which gives birth to a society is apt to pervade its whole existence, and to constitute its *esprit de corps*, tincturing all its proceedings.

Well knowing the kind and liberal spirit which actuates the majority of those who compose the society at present, I expect that the *esprit de corps* of the Christian Phrenological Society will be that of unbounded liberality and Christian charity ; that



its practice will be to think and let think ; and I have no fear of its degenerating into narrow-minded bigotry.

I should not have moved one step in the matter had I felt such fear, nor indeed, had I not possessed the fullest confidence, from much experience in Bible Societies and in other associations, that Christians of various opposing creeds can co-operate most harmoniously in the promotion of great and good objects, tending to human progress and improvement.

The age of ultra bigotry is nearly extinct, and we live in times of liberality peculiarly favourable to the operations of such a society as we have had the courage to form. And having had the courage to form it, we must cherish the further courage to support it against all obstacles, as well from the opposition of foes, as from the rash zeal of friends, who may for a moment forget the imperative duty of mutual forbearance, and press an opinion tending to produce discord in the meeting.

As long as I have the honour of presiding in your assemblies, it will be my constant aim to pour oil on every wave as soon as I perceive it begin to swell.

It is an instructive fact, that almost all the phrenological societies have commenced with great zeal and promise,—have flourished for a while,—then declined, and some have become extinct.

In founding the present society, it has been thought prudent to begin on a moderate scale, as to number of meetings, as to the amount of subscription, and as to demands on the literary labour of the members in contributing papers to be read at the meetings. Therefore, monthly meetings only are proposed to be held ; the subscription is fixed at the trifling sum of five shillings a-year ; and one or two papers a-year are all that will be needful from each member.

The income of the society will not warrant the purchase of casts, nor is it desirable that we should possess a collection, since that would occasion expense in rent, &c. to take care of them ; and the intention of this society is not so much to teach the elements of the science of Phrenology, as to watch over and protect its great interests. Not to be a mere grammar-school of Phrenology, but to become a high school, a finishing school, and a protector of Phrenology from the mischiefs which infidelity and atheism would heap upon it.

Phrenology is better studied in the world than in societies ; the student will learn much faster and much better by his own observations of living development and manifestation, than by long dwelling on the examination of casts ; and this circum-

stance being experienced, may go far in accounting for the general falling off of attendances at phrenological societies.

In respect to publishing a quarterly Journal, which was alluded to in the prospectus as part of the business of the proposed society, it will be well to accumulate a good stock of papers and cash in advance before the publication is commenced, and to begin at sixpence a Number; so that contributors of papers shall not be required faster than the members and others can supply after due deliberation.

A year or two may be usefully employed in preparing and arranging for the appearance of the first Number, slow growth being the general presage of long life.

## II. CASES AND FACTS.

### I. *Case of J. P. Papera, a Sculptor.* By RICHARD BEAMISH, Esq.

The following notice was prepared for the last meeting of the Phrenological Association, but in consequence of the lengthened discussions to which certain papers gave rise—discussions little calculated, as it seemed to me, to advance the interests of Phrenology or the cause of truth—no opportunity was afforded me of introducing it.

I may observe, that, without communicating any information as to the character of the individual to whom this notice relates, I asked some practical phrenologists present to point out the leading characteristics as declared by the cast. The observations made were generally in accordance with the history. Dr J. P. Browne, however, kindly consented to give me in writing a more detailed statement, which also I purposed, with his permission, to read to the meeting; and I therefore hope, that I shall not trespass on Dr Browne's kindness by here transcribing that statement. I add that Dr Browne was totally unacquainted with even the name of the individual.

After the expression of considerable diffidence in his practical skill, and anxiety as to his success in estimating the character, Dr Browne continues—"I am the more solicitous on this occasion, because I look upon this as the head of a remarkable person, whose real character his acquaintances could not readily ascertain. First, I would observe, that, if he were well educated, he would manifest much and varied intellectual

ability. He enjoyed a considerable endowment of those powers which would enable him to succeed as a sculptor or painter. The former might be the more suited to his taste: but I fear that continuous and indefatigable exertion in any particular calling was not an attribute of his. He loved music, in which he would have become a proficient. Indeed I infer that with very slight opportunities, he would endeavour to cultivate his taste for that delightful art. Under favourable circumstances he could have become a good linguist, and his ready and easy mode of expressing his thoughts would render him an agreeable companion in society; for he would not soon forget whatever he had read or seen, and there was a good share of sly and quiet humour in his composition. Ardently desirous of praise and ambitious of holding a high place among his associates, these feelings, with his companionable qualities and musical taste, would have tended to withdraw his attention from the cares of business. I cannot believe that he was likely to succeed in regard to good fortune, half so well as others whose intellectual endowments were far inferior to his. Mild, respectful, persuasive, and *plausible* in his manner: but his promises could not always be relied on. His great cunning would render it very difficult to know his real character. The mildness which marked his intercourse with strangers, especially those who were superior to him, would not be always observable; for if he were obstructed in the accomplishment of what he felt anxious about, he would evince much warmth of temper. He would be attached to his relations, but his capricious and unsteady disposition would render him an inadequate protector. He would have a disposition to travel; this might tend to foster his unsteadiness. In fine, this individual possessed too little stability of character, and too much carelessness in regard to the fulfilment of his obligations, to succeed in making a fortune. But he was endowed with much ingenuity and manual dexterity, which, in conjunction with his other powers, would have enabled him to prosper as a sculptor, painter, or musician, having considerable capability of giving expression to his works. Of course it will be understood that I am alluding to the *capabilities* of the individual, and not to the direction which they have received, or to the exercise to which they have been subjected."

I trust that no apology will be considered necessary for calling the attention of the Association to the cast of an individual, who, though moving in an humble sphere, affords in his checkered life matter of deep interest to the philosopher and philanthropist. It would be impossible for me here to offer more than an outline of his life; but I may be permitted to

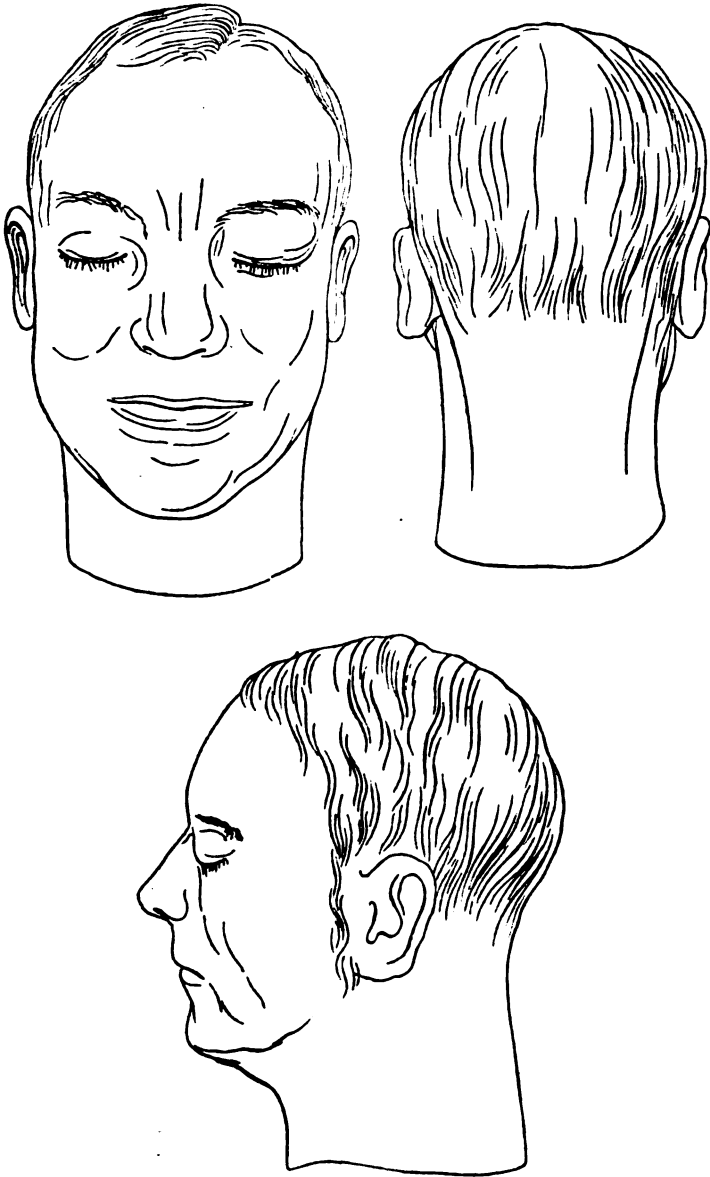
suggest that a wide field is open to the phrenologist in the department of biography, and that if those minute details of character were carefully registered, which the phrenologist is so peculiarly prepared to appreciate, mere fiction, whether in the novel or the drama, would be very soon as indignantly rejected from our polite literature, as it has already been from the mathematics, from astronomy, from natural philosophy, and from chemistry; which at one period of the world's history, were viewed as the spiritual relation of number and figure, as astrology, magic, and alchemy. To the mental philosopher the life of the humblest human being commends itself as worthy of the most diligent study, and the tenderest sympathy: not in the rude exposition of positive qualities only, but in a clear comprehension of the negative conditions of the mind, on which depend all the delicacy and truth of its complex modes of experience.

As a high moral exercise, I know nothing with which to compare the study of Mind; and yet this is the study which is contumeliously rejected by the great Association of Britain, which bestows its recognition rather on the blaster of a rock, or a delver in a mine, than on him who labours to develop the rational and moral nature of his being. Surely Man is "more interesting through what is in him, than the earth or heavens:" and to catch some glimpse of this immortal power will do more to elevate our charity, to strengthen our affection, and to liberalize our sentiments, than the most profound investigations within the whole circle of the sciences.

I would farther suggest, that minute biography would materially aid, not only the young manipulator, but the more experienced practitioner, in correcting his judgment as to the relative position of certain organs; a circumstance which has led to mistakes and contradictions, but too well calculated to afford arguments to our opponents, against our capability of faithfully applying the system of Gall, even though the truth of its principles were admitted.

The head of Papera is not large; temperament, nervous-lymphatic. The dimensions of the head are as follows:—

Circumference, . . . Inches, 22½	Constructiveness to Construct., 5.10
Anterior Arch, . . . . . 11½	Mastoid process to same, . 4.75
Posterior Arch, . . . . . 11½	
Longitudinal Arch over top, 13	Ear to Individuality, . . . 4.70
Transverse do. . . . . 14½	... Eventuality, . . . 5.00
	... Comparison, . . . 5.50
Individuality to Occiput, . . 7.60	... Benevolence, . . . 5.60
Concentrativ. to Comparison, 7.00	... Veneration, . . . 5.60
Destruct. to Destruct. . . . 5.85	... Firmness, . . . . 5.60
Secretiveness to Secretiveness, 5.90	... Self-Esteem, . . . 5.40
Cautiousness to Cautiousness, 5.40	... Inhabitiveness, . . . 5.20
Ideality to Ideality, . . . . 5.60	... Concentrativeness, . 5.00
Acquisitiveness to Acquisitiv., 5.30	... Philoprogenitiveness, . 4.50



Viewing the organs in groups, we have, of the Domestic

group—Adhesiveness, Concentrativeness, and Philoprogenitiveness fully developed ; while Amativeness is small.

Of the Conservative group—Secretiveness is very large ; Cautiousness, Destructiveness, and Constructiveness, are large ; Acquisitiveness is full, more particularly on the right side ; while Combativeness is small, that portion in the cast presenting a flattened appearance.

Of the Selfish sentiments—Love of Approbation is large, as well as the upper portion of Self-Esteem.

Of the Moral sentiments—Benevolence, Veneration, and Wonder, are well developed ; but although rising fairly above a line drawn from Wit or Congruity to Caution, there is a want of breadth in this region. Ideality, Hope, and Imitation are considerable ; Conscientiousness is full ; while Firmness is moderate.

Of the Reflecting faculties—the lower portions of all are well pronounced.

Of the perceptions of relation—Eventuality, Tune, and Language, are large ; Locality is full ; while Time, Order (both of things and ideas), and Number, are moderate, or rather small.

Of the direct perceptions—Individuality, Form, Size, and Weight, are large ; while Colour is moderate, though in the *cast* it seems full.

Here we have large organs of perception, combined with Constructiveness, Imitation, and Ideality, together with a very large Secretiveness, aided by well-developed reflecting faculties, that have enabled Papera to exhibit the varied talents in the arts for which he has been, and still is, so conspicuous. The negative state of Order and Number, however, prevents him from obtaining the full value of his intellectual powers ; while a small Combativeness, with only moderate Firmness, leave him weak in the great contest with the world, and render him the prey of minds far inferior to his own in point of ability and moral worth.

The incidents in the life of the individual, the cast of whose head is now before you, have been principally obtained from his own lips at intervals of months, for the purpose of ascertaining whether any discrepancy would appear on a restatement ; but having been unable to discover any contradiction, I became impressed with the truth of the testimony.

James Phillipò Papera is the sixth child of the sixth wife of his father, a man at one time celebrated for varied talent in the arts, who was the first to establish the figure trade in this country, and to introduce Italian figure-venders—who first made us acquainted with Belzoni as a giant in muscular power, long before he became so celebrated as a traveller. By birth

an Italian, by profession a clergyman of the Church of Rome, of him it may be sufficient to say, that to his country and his profession he was alike unfaithful; having essentially aided Bonaparte in the execution of his plan of spoliation at the period of his Italian conquests, by pointing out the several localities where the rarest works of art were to be found in that country. Becoming subsequently impatient of the restraint under which he found himself placed in the French capital, he succeeded, after the peace of Amiens, in effecting his escape, and in materially aiding in that of the Hon. Mrs Anne Seymore Damer, a lady whose name stands high in the annals of art, and through whose influence he became known to most of the leading characters of the day.

Of the childhood of the young Papera I have no account. He appears to have been early taken from his mother's care, in consequence of a rupture between his parents, and resided altogether with his father, with whom he was a great favourite, from the liveliness, yet gentleness, of his manners, and from the indication which he gave of a refined taste for the arts.

Amongst his father's acquaintances, who interested themselves more particularly in his welfare, were the Hon. Mrs Damer, Sir Thomas Lawrence, and the amiable blind lady, Miss Downing, of Spring Gardens, who, having been struck by the sweetness of his voice, had him instructed in music, and introduced him to the choir of Spring Gardens Chapel, from which he was subsequently transferred to the choral school of Westminster, where he became distinguished for the peculiar softness and richness of his voice, qualities which induced Mr Williams, the organist, to assign to him the principal solo parts. So diffident, or so shy, was Papera, that no persuasion could get him to sing when exposed to the observation of the congregation, and it became necessary, both at the Spring Gardens Chapel, and at Westminster Abbey, to have a place curtained off for his express use.

But his taste for music was soon superseded by that for the sister art of sculpture. Excited by the numerous and exquisite specimens of art amongst the monuments to departed worth which were daily presented to his observation in the Abbey, he felt a strong desire to imitate their beauties; and, with a curiosity and a resolution seldom found at so early an age, he one summer's evening secreted himself within the Abbey for the purpose of being locked in, that he might be enabled to enjoy the high gratification of inspecting at leisure all those portions of the building from which the public are usually excluded. When he found himself really alone amidst

so many revered objects to which his imagination and his veneration had attached the profoundest interest, his feelings were almost overpowering. No language, he has often said, could possibly express them.

To scale the railings around Henry the Eighth's Chapel was his first impulse, and he spent the evening in scrutinizing with curious eye every nook and corner that might be supposed to conceal any thing of interest in that sacred and time-honoured edifice. When night approached he brought together in the pulpit the cushions from the reading-desks and communion-table, and there arranged his bed.

In the morning he again gratified his curiosity, and again secreted himself till the doors should be opened, deriving no small amusement from the consternation of the care-taker, when he found the cushions displaced, forms and stools upset, and all the appearance of sacrilegious violence having been committed, little dreaming that curiosity alone could have proved a sufficient motive to any human being to select that place for his nocturnal abode. At first no notice was taken of his absence from his school, because he was frequently permitted to accept invitations to parties in consideration of his vocal powers; but as he did not make his appearance during the whole night, inquiries were instituted, and the fact ascertained that he had actually slept within the Abbey, but for what purpose it could not be comprehended. The Dean, however, did not permit him to be punished, believing that he should best prevent a repetition of the feat by awakening the caution and wonder of young Papera with tales of strange sights—of ghosts and giants—which were said to be beheld by those who should dare to violate the sanctity of that sacred place.

Being now constantly invited to evening entertainments, and his vanity flattered, he was excited to take many liberties at his school, and he soon became the ringleader in all plans of amusement, and sometimes of mischief. Having one day done something which aroused in an unusual degree the anger of his teacher, a blow was administered, which so exasperated the Self-Esteem, Love of Approbation, and Destructiveness of the pupil, that he did not hesitate to hurl a large inkstand at the head of the good gentleman, and then to fly to the protection of his powerful patroness Mrs Damer, whose influence was sufficiently potent to relieve her protégé from all apprehension as to future corporal punishment, for he had the gratification of hearing it strictly forbidden. As the insubordination of our young hero continued to increase with the developed power of his patroness, other punishments were resorted to. I shall particularly refer to one as having been



mainly instrumental in giving direction to his subsequent eventful career.

During dinner he was placed at a table by himself in the middle of the hall, and such portions of food sent to him as he was known to dislike. This species of pillory excited painfully his Secretiveness, his Love of Approbation, and Self-Esteem ; and on observing one of the servants laughing at him, he dashed dish, meat, and all, at the offending wight, and rushed out of the hall. This event occurred on Saturday. The following day, Sunday, having to sing the solo as usual in the Abbey, he resolved to have revenge for the affront which he conceived to have been put upon him ; and, accordingly, when the sounds of the organ died away preparatory to his solo, not a sound was heard. To the good Dean's remonstrance, he only replied, that having had no dinner the previous day, he was unable to sing ; for already had he determined on the course he would pursue. Having placed his hat, on entering the church, behind Shakspeare's statue in Poet's corner, he hastily threw off his surplice, seized his hat, and fled for ever from a place which had now become hateful to him. An acquaintance that he had formed with a number of figure-sellers, who he knew were about to leave London, enabled him at once to connect himself with them ; and accordingly, on Monday morning at an early hour, he was on his route to France. With this company he wandered through the greater part of the south of France and Spain, subject to hardships of no common kind ; having no change of clothes or of linen ; sleeping on the ground in the open air ; often destitute of food, or driven to the necessity of satisfying hunger by eating of the wild-fruits which the country chanced to afford. A powerful constitution sustained him through all these difficulties for nearly two years, when he found his way back to London, more than ever determined not to sacrifice that freedom which he had gained at so much cost.

Every effort was made to induce him to return to Westminster, without effect ; and the last account we have of his connexion with the choir is, that he sung at the coronation of George IV.

Mrs Damer still continued to interest herself for the youth, notwithstanding the unjustifiable manner he had conducted himself towards her ; and finding him bent on figure-making and designing, she generously raised a sum of L.50 amongst her friends, which she placed entirely at his own disposal. He now determined on becoming a master, the great object of his ambition. With two others he formed a partnership, each contributing L.30 to a common purse. The enthusiasm with

which he pressed forward in the precarious pursuit of his art, was worthy of a higher destiny. On foot he travelled with his partners through France and Switzerland to Italy, for the purpose of engaging boys, and of obtaining models and moulds of superior works.

I may observe that he very soon gained the entire confidence of his partners, and that the care of the purse was confided to him. All cases of dispute were invariably referred to him, and his decision usually proved conclusive. He invariably avoided public houses, and never during the whole of his peregrinations does he remember to have been under the influence of intoxicating liquor. Want of confidence in his companions, and in his countrymen generally, aided him materially in his resolution not to place himself for a moment in their power. With his near relatives in Italy he would have nothing to do, though frequently within a short distance of them. He feared the ridicule and contempt with which it was probable they might visit him.

Ten boys were engaged, and the party returned to England. Shortly after, one of the partners died, and Papera, having but little confidence in the other, dissolved the partnership which his talents had tended much to render successful. His life at this time seems to have been one of abstemiousness and labour, which enabled him soon to save such a sum of money as to allow of his forming a company on his own account, and over which he could exercise an undivided command. His proficiency as a modeller was considerable, and his exertions so unremitting as to obtain for him in the trade the sobriquet of Diavolo, from the quantity of work which he was able to perform in the finer and finishing department of his art.

From Sir Thomas Lawrence he received the kindest consideration, who not only employed him, but supplied him with funds to enable him more perfectly to establish himself; and had he been content to pursue his studies systematically, and with a view to a higher destiny, I should not now be called upon to offer to this Association the mournful spectacle of youth dissipated, ambition disappointed, and energy and genius paralyzed, from a neglect of that guardianship and support which *education* is alone competent to supply. His erratic and speculative spirit still unsubdued, he once more formed a perambulating company, combining with his figure-venders a number of actors, and taking himself the leading comic characters. Amongst those whom he employed was the celebrated Chabart, called the Fire King, from the extraordinary power he possessed of resisting heat, being able to enter an oven at 600° of Fahrenheit.

With this company Papera travelled through the north of

England and Scotland, and subsequently visited South America, where, by taking advantage of the superstition of the people, he made such good use of his time as to be able to return to London in less than two years, with 1400 dollars in his pocket, chiefly obtained from the sale of waxen images of saints. He now seems to have determined on doing something more worthy of his better nature. Limiting his expenses to 3s. 6d. a week, that his accumulation might save him from the necessity of labouring for his daily bread, he devoted himself altogether to the art of design. For months he worked twenty hours a-day, stimulated by the praiseworthy ambition of qualifying himself to become a competitor for a place in the Royal Academy, which he at length succeeded in obtaining by the execution of his *Gladiator*, the honour being conferred upon him by his early and faithful friend and benefactor, Sir Thomas Lawrence. By unremitting industry in his art, and the most rigid economy in his habits, he appeared to be laying the foundation for a high and lasting fame; appointed modeller to his sovereign, he was, as a consequence, receiving the patronage of many noble and wealthy families; when, in an evil hour, he was induced to become security for a friend of the name of Anderson, a paper-stainer, to the amount of L.1000. For printing paper without stamps, and for not paying the duty on export, Anderson was exchequered, and his securities called upon. Of the L.1000 Papera actually paid L.500: still, having established a name, and with it credit, he would have readily recovered from this shock, had he been satisfied with uniformity of action, and with the concentration of his energies upon the art in which he was daily attaining excellence. The extent to which he was about this time patronized, may be gathered from the number and character of the subscribers to his cast of the celebrated statue of Sir I. Newton, by Rubilliac, in Trinity College, Cambridge. Eighteen hundred names appear on the list, and amongst them some of the most distinguished of the nobility and gentry. To his knowledge of the works of the ancients, the late Sir F. Chantrey bore ample testimony, when he referred Sir Watham Waller and Sir Alex. Johnson to Papera, as the person best able to afford them information relative to the numerous statues left by Mrs Damer in her house at Twickenham.

During his sojourn at Cambridge, while moulding from the statue of Newton, Dr Davy, the vice-chancellor, became sincerely interested in the welfare of the young artist, and offered, in the most liberal spirit, to superintend his education, and to place him in the university at his own expense. But Pa-

pera, too tenacious of that personal liberty for which he had already sacrificed so much, refused to accept the bounteous offer of the vice-chancellor. He did not, however, so easily resist the temptation of appearing on the boards of the theatre. A man of the name of Johnson, whom he had known in some of his former rambles, being then at Cambridge, and anxious to produce some novelty at his benefit, solicited the aid of Papera. Heretofore comedy had been his province; he now invoked the tragic muse, and with so much success, that we find his Richard III. drawing large houses, not only at Cambridge, but at Norwich and Bury. Intoxicated by an unlooked-for success, he was induced to sacrifice his more important duties to the dangerous exaltation of his vanity. The contending emotions by which his mind was at that time affected became almost overwhelming; the real business of life sacrificed to the evanescent infatuation of vanity, the recurring perception that the present illusory state of things could not long continue without involving him in ruin, had so nearly destroyed the balance of his mind, as to tempt him to terminate all by one crowning act of desperation and madness—self-destruction; when he was relieved from his position by an event as unlooked for as it was fortunate. Having to play one evening at Bury, some gentlemen with whom he dined, contrived to make him so intoxicated, that he felt it impossible to appear before the audience. Scarcely knowing what he did he threw himself into a post-chaise, and fled to London. So disappointed was the audience, that the theatre narrowly escaped being pulled down. When he presented himself to his work-people in London, none could tell that he had been otherwise engaged than in his regular business—(profound Secretiveness.)

This aberration seems to have taught him a lesson, for he returned with renewed zeal to his occupations; but a change was at hand, which was to humble his vanity and pride, prostrate his genius, and, worse than all, rob him of his good name. With his mind always alive to speculation, he was tempted, in an unlucky hour, to enter on the business of a manufacturer, for which he does not appear to have possessed one qualification. He had succeeded in inventing a composition which combined, with the softness and ductility of plaster during the process of working, the hardness, durability, and purity of marble when perfected. By retaining the secret of the invention to himself, he anticipated that he should speedily realize an ample independence. A large quantity of materials were obtained on credit, many workmen employed, and the manufacture commenced—when his royal patron died. The only

document which I have been able to find corroborative of Papera's own statement of this transaction, is a letter addressed to him by Mr Wm. Bull, solicitor, in 1834.

"SIR,—You will remember that, in or about the month of June 1829, you were applied to by Mr Jno. Nash, then acting as architect to his late Majesty, to mould and cast, in a material invented by yourself, certain models then in course of preparation by Mr Stothard, at his studio in Crescent Street, Euston Square.

You gave an estimate of the time and expense of moulding and casting such models, but in consequence of the impatience of his late Majesty and Mr Nash, your estimate was not adopted, and Mr Stothard was required to finish them in plaster as originally proposed. I have to request the favour of your informing me, at your earliest convenience, whether you remember the above facts, and if yea, whether you will bear testimony to the same by affidavit, the form whereof I would send you.—I remain, Sir, your obedient servant,

(Signed) H. T. Wm. BULL,

25 Ely Place, March 29. 1834."

On the death of George IV. the situation which Papera held as modeller was lost; and his creditors, being unwilling to grant him time for the development of his scheme, because the security of his salary, L.300 per annum, was no longer available, pressed upon him to his utter ruin. Never having kept regular account-books, because he could not bear that any soul should know the state of his affairs; imposed on by those whom he employed, particularly by a cousin of his own, whose barefaced and presumptuous depredations ultimately led to his trial and conviction for robbery; ignorant of the law, and dreading the loss of personal liberty above all things; he fled from London, and wandered for a time through the North of England and Scotland, obtaining a precarious livelihood by taking casts and making figures. At length he was arrested; and after suffering twelve months' imprisonment, to him torture worse than death, he was brought up for final judgment. Painfully alive to his condition, he was unwilling to leave the vindication of his schedule and his character to his legal adviser; preferring the unusual course of pleading his own cause. This he accomplished to the astonishment of the Court, and to the entire satisfaction of the Commissioner, who fully exonerated him from the charge of intentional fraud; noticing strongly the fact, that no debt appeared for a single article of

luxury. The speech of Papera is stated to have lasted eight hours.

Although he had been thus successful in obtaining his personal freedom, the fruits of his talents and ill-regulated industry were for ever lost. Spiritless—hopeless—without friends—without resources—Mrs Damer and Sir Thomas Lawrence no more—the sun of royalty set, and with it vanished the reflected beams of its brightness—this man, so gifted by Nature to refine, to beautify, and to exalt the taste of society, has been condemned by circumstances to the humble, and, I regret to say, neglected condition of a provincial artist in the town of Cheltenham—his field contracted, his energies paralyzed, and his life, though still only in its prime, passing away in a continuous struggle to meet the wants of the coming day—supported only by that feeling of personal independence, still so dear to him, and by a latent hope that some opportunity may yet be afforded him of putting forth his claim to a higher consideration, and a more elevated position in the world of art.

II.—*Case of a Family in which every alternate Child was born an Idiot.* By Mr HENRY NORRINGTON, Ottery, Devon.

TO THE EDITOR OF THE 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 birth-place 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 of 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 inches.
Over the head from No. 2 to 22, . . . . .	11 ...
Circumference, . . . . .	17¼ ...

Thus giving a mean of . . . . . 12¾ ...

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 occupations 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 oftentimes 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. vii.) But he is, unquestionably, a great drinker of cider, which is plentifully made in this county, 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 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, 18th Feb. 1843.

III. *Letter from Dr ANDREW BOARDMAN, New York, to Mr GEORGE COMBE, on Mesmero-Phrenology.*

NEW YORK, 5th June 1842.

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 mesmerizer, agreed to meet the professor and myself, at a room at the Washington Hotel. We met; Mr Dawes tried to mesmerize 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. 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 time I had Phrenology occupied. It was not till Phrenology and Mesmerism became associated that my attention was fairly roused.

You have seen sufficient of Mesmerism, probably, to know



that the mesmerizer has the power of rendering the muscles of the mesmerized 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 disorganized. 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 mesmerizer 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 shew the influence of the mesmerizer on the mesmerized. 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, 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 reference 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 mesmerized. Every question, to answer which required the activity of the demesmerized 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 remesmerized, 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 simulating 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 mesmerized 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 off the possibility of trickery if the mesmerizer be 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 acknow-

ledge that mesmerism affords the most ready mode of demonstrating the truth of Phrenology, and the most ample means for its further investigation.

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 mesmeriser 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 mesmeriser 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 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, 1. In obtaining a susceptible subject ; 2. 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 mesmerizers. 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 demesmerizing 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.

Mesmerizers 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 mesmerizer. 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, much greater effects 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 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 22d of February 1842. In a letter dated April 22d 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 secrecy, 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 connexion between these points and the encephalic organs, and he discovered this through a suggestion made to him by Dr Harris, who had discovered a connexion 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 mesmerized, identified with the mesmerizer in most of the senses, and also in attitude and movement, and be made to turn toward 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 lights 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 connexion with my name, or otherwise, as may be deemed best.—I am, my dear Sir, yours very truly,

ANDREW BOARDMAN.

## III. NOTICES OF BOOKS.

- I. *Phrenology in the Family ; or, The Utility of Phrenology in Early Domestic Education. Dedicated to Mothers.* By JOSEPH A. WARNE, A.M., late Pastor of the Baptist Church in Brookline, near Boston, U.S., afterwards in Philadelphia ; and author of " The Harmony between Phrenology and the Scriptures." Reprinted from the American edition. Edinburgh: Maclachlan, Stewart, & Co. ;—London: Longman & Co., Simpkin, Marshall & Co. and W. S. Orr. 1843. Royal 8vo, pp. 46.

Mr Warne is an earnest, yet calm and judicious writer, and has here produced a valuable practical treatise. We are happy to meet with it printed for circulation in Britain ; for though the author candidly avows himself a learner from the phrenological educationists of this country, who, as he says, have furnished him with most light, he has sent them back their own views arranged and concentrated in a concise, practical, simple, and inviting form, which well entitles the work to the character of Family Phrenology—another term for domestic education. The British public owe this cheap reprint to a lady, who, in a benevolent and pious preface, signs herself " A Christian Mother." The book should be in every mother's hand, or rather in her head and heart. As the author justly says, it is not necessary that mothers to whom it is addressed should be skilful phrenologists or manipulators of heads. He does not invite them to study the characters of their children from their heads ;—no doubt they would find their account in being able to do so ;—but he calls upon them to observe that their children manifest, in their daily and hourly conduct, certain well marked faculties, which require the proper direction that education alone can give them. This may be observed and acted upon by a mother, who may, if she pleases, disbelieve or deny that each of these faculties has its organ in the brain. The author is a sincerely pious minister, and holds the opinion, that between Phrenology and Christianity a beautiful harmony exists. We should therefore earnestly recommend both the present work and his former to those who shrink from Phrenology as an irreligious philosophy—forgetting that, if it be true, it must " be of God, and they cannot overthrow it." In commenting on the division of the feelings into animal and moral, the author remarks : —" The *animal* feelings are to be educated to OBEY, and the *moral* feelings to COMMAND. In the present fallen condition of human nature, *energy* is the characteristic of our animal

feelings, and *feebleness* that of our moral ones ; consequently, *naturally*, and antecedent to education, our animal feelings would *rule* and *not serve*, and our moral ones would *serve* and *not rule*. Hence in educating *those* CONTROL is requisite, but in training of *these* EXCITEMENT. And it is in beautiful harmony with this system that we find the eternal mandates of Heaven directed against excess of the former in prohibitions, 'Thou shalt *not* kill,' 'Thou shalt *not* steal,' &c. But the Moral Sentiments are addressed in commands, 'Thou shalt love thy neighbour as thyself,' and the faculties are stimulated to the act of obedience, by the tenderest and most powerful motive we can conceive, 'Love one another, *as I have loved you.*'"

The author devotes his third chapter to a concise enumeration of the faculties, *all* of which the mother will find in the being she has brought into the world ; and gives her a brief and very intelligible description of each. She will be called to deal with the Instincts of Food, Attachment, Opposition, Anger, Concealment, Property, Self-love, Praise, and Fear,—all of which require regulation and control ; while the moral faculties of Conscientiousness, Benevolence, and Veneration, require assiduous cultivation and incitement. Besides other feelings recognised by Phrenology, the mother will find faculties of Observation and Reflection in the Intellect, each of which demands its own peculiar cultivation. "In order," says the author, "to our readers profiting by this extended enumeration of the elements of human nature, or the materials upon which we have to operate, in the early training of children, it is *indispensable* that the following principles be *constantly* borne in mind ; and we hope that, before proceeding further, mothers will work them into the very texture, so to speak, of their own minds :—

"1. Every sane individual possesses them *all* ; but yet,

"2. They are possessed, in *every variety of degree*, by different individuals.

"3. They belong to our *nature*, or are *innate*. They cannot be annihilated, nor created, though they may be controlled or modified, and stimulated.

"4. They are capable of *simultaneous* or *combined* activity ; and also of *individual* or *separate* activity.

"5. They are not all of the same *rank* or *dignity*, or *authority* : the *reflecting* faculties are superior to the observing ones, and the moral feelings superior to the animal ones.

"The foregoing are principles which lie at the foundation of the philosophy and morality of phrenology ; and their importance, in the application of it to education, can scarcely be too highly estimated."



In the fourth chapter, Mr Warne briefly but happily exposes the *practical* errors, whatever may be the abstract admissions, which prevail in regard to education;—the neglect of the home education of the feelings, and the erroneous belief that education is entirely intellectual, and limited, even as intellectual, to Language, Constructiveness, and Number; in other words, reading, writing, and arithmetic. He points out, too, the prevalent insensibility to the fact, that the most important part of the child's education is found in the circumstances in which he is placed,—in the example, the habits, the predilections, the conversation, the business, the society of his parents. These are all operating as means of educating—alas! how often of miseducating—the young.

We do all that our space permits, in calling attention to this able and useful treatise, which may be procured for a shilling. Its detailed reasonings are divided into "EDUCATION DURING INFANCY," and "EDUCATION DURING CHILDHOOD." As a specimen of the first, we extract the following passage, which conveys a lesson much needed in most families:—"The earliest instinct manifested by the infant being is the *desire of food*—ALIMENTIVENESS. And here we must be permitted to observe, that the order of nature is virtually reversed, in consequence of the ignorance of mothers and nurses themselves—*so* reversed as that the babe *would*, if it might, impart instruction to its seniors. In the newly born infant, nature appears unsophisticated; and when its cravings for food are satisfied, it spontaneously relinquishes its hold on the vehicle of its reception. In fact, the child knows better than the parent when he has had sufficient food, and indicates that he is satisfied by declining to receive more. But maternal fondness, PHILOPROGENITIVENESS, a feeling in itself *blind*, like all the other mere feelings, conceives that more food would be gratifying, and may be necessary, to the child; and to induce him to receive it, Alimentiveness, in the infant, is in various ways *stimulated*. Now this is a capital error; the feeling stimulated is an *animal* one—one of a class which already *possess undue energy*, and are properly educated by diminishing, not increasing, their activity. But the presentation to any faculty of a stimulus does increase its action, and thus, progressively, its *power* of action. So, in the present case, by means of the stimulant (sugar, or spice, or what not), Alimentiveness is re-excited, after having been satisfied, and a further portion of food is received into the stomach; and not only is the cerebral organ of the feeling in question increased in size by the excitement furnished through the stimulus, but the stomach is in some measure distended by the additional food forced into

it. This enlargement is, to some extent, permanent, and, of course, there is space for the reception of a larger portion of food at the next meal. To receive this larger portion, there is also a stronger inclination, in consequence of the increased activity of the organ of the feeling. This increased desire for food is again gratified, and still further stimulated; and this process is repeated from day to day, until, in after life, the parent discovers to her sorrow, that the child of her affections is *greedy* for food—anxious for it, whenever it is in sight—absorbed in the mere pleasure of eating, when partaking of food—and, in one word, an incipient glutton. She bewails her hard fate; but she has ‘rewarded evil unto herself.’ It is a law of our nature—it is the fiat of the Almighty—that an animal feeling in man shall be strengthened by indulgence; and Alimentiveness is such a feeling. A course of conduct has been pursued contrary to the will of the Creator, and the consequence resulting is the penalty which he has annexed to transgression. It is the *natural* consequence of the conduct of the parent; and it is a *righteous* consequence, even though she knew it not, because she is endowed with faculties for obtaining knowledge of it, and is bound to employ them. Hence we perceive the indispensable necessity, in order to a proper education of the human being, that those who conduct it should possess definite and positive knowledge of the nature of man, and of the effects of a given course of procedure, on any of the innate elements of that nature.”

The education of other instincts is indicated, and their miseducation exposed, in an equally successful manner.

The education of the intellect, in strict accordance with its nature, comes under the second branch,—education during childhood. The feelings are resumed, and a strong practical light thrown upon their nature and guidance, the author's views being strengthened by striking facts and interesting anecdotes, and feelingly and eloquently illustrated by reference to the teachings of Scripture. Mr Warne concludes his treatise with the following remarks:—

“We have now finished the task we proposed to ourselves, of affording some hints on the education, in the early periods of life, of human nature *as it is*. No element has been considered as belonging to our nature, which an observant and reflecting parent will fail to recognise in the children of his own family. The elements which enter into the composition of that nature have been separately considered, at least so far as concerns the feelings, animal and moral, which belong to it; and in *early* education it is with these principally that we have to do; and we have endeavoured to shew what kind of

treatment each required, whether separately active, or acting in combination with one or more of the others. It is true, a very brief and imperfect sketch has been given, both of the functions of the several organs, and of the treatment which the manifestations of their activity should receive; but the design of the writer was rather to call attention to this subject, and excite inquiry, than to present a full and extended treatise on education. If he shall accomplish the object he intended, he is assured that the result will be beneficial.

“If the foregoing pages exhibit the Education of the Feelings in anything like a correct point of view, it must follow that some knowledge of the science of Phrenology is highly important to all parents, and especially to mothers, because to them is committed the greater part of the education of children, while they are the subjects of feeling, rather than of intelligence and reasoning. The elements we have ascribed to the nature of children, vary almost endlessly in the degrees in which they exist in different individuals; and to train them aright, it is important to know, before we begin, not only *what* the elements are, but in *what relative proportions* they exist in the minds of the pupils. If we have not this knowledge at first, but wait to acquire it, till the children manifest both the existence and the degrees of these feelings, we shall lose time in experimenting upon them; and, perhaps, those feelings which are feeble and require strengthening, may be finally overpowered by such as are too strong; while these last will have increased their power, by the very experiment itself, which was intended to ascertain the degree of power, in order to bring them under discipline.

“It is not likely that, in a matter so important as the early training of children, our beneficent Creator would have left us without the *means* of knowledge. He has, in fact, imparted to us observing faculties, in order that, by their means, we *might* ascertain, what, after the lapse of almost six thousand years, Dr Gall *did* ascertain, viz. that the size and shape of the head, in its several regions, afford an index to the degree in which the several elementary principles of human nature are combined, in any single case; so that, in our intercourse with the individual, we adapt ourselves to the peculiarities he may present, and operate on him to the greatest advantage.

“Now, it is in childhood, *early* childhood, and even *infancy*, that we can operate *most* advantageously; the material is then most plastic, and most readily takes impressions, and most tenaciously retains them. Of course, then, it is important to those who are destined to give these impressions, and

are most interested in giving, and most concerned to give, *right* impressions (*i. e.* to mothers), to understand, *from the first*, in what relative proportions the elementary principles of human nature are combined in their own children, that they may not err in their treatment of them. This information Phrenology will impart to them; and, on this account, it is, we had almost said, *imperative* on them to study it. It was not always thus imperative; Phrenology was, at first, little more than a hypothesis; but by degrees it advanced to a theory, and ultimately became a system and a science. Its importance, in the department of education, can scarcely be over-rated—it is just beginning to be appreciated—and the sooner it is appreciated in the nursery the better—because the more efficiently will it be applied in the subsequent parts of education, in proportion as the subjects of education have been, in early childhood, treated according to its principles. Let parents, then, be admonished, that in the present state of knowledge upon this subject, they will not be found to have performed their duty, in the education of their children, either as regards their animal, their intellectual, or their moral nature, unless they make that nature the object of their own study; and this, by means of the lights of Phrenology.”

II. *A System of Phrenology.* By GEORGE COMBE. Fifth Edition. 2 Vols. 8vo. Edinburgh: Maclachlan, Stewart, & Co. London: Longman & Co., and Simpkin, Marshall, & Co. 1843.

This edition of Mr Combe's System has been carefully revised and improved throughout, and contains above a hundred pages more than its immediate predecessor. We can here notice only a few of the additions which have been made to the work.

The chapter on Conscientiousness is much enlarged by the insertion of cases, and the nature of the sentiment, 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 these 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 melody unless the organ of Tune be sufficiently developed, neither can they judge of kindness without the co-operation of the organ of Benevolence; nor, according to my view, can they 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 right on the part of one to demand, and 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 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 statutory enactment. In the words of St Paul, he is a law unto himself.”

In the preface, Mr Combe discusses the claims of Phrenology to be considered as an established science. We may, hereafter, lay before our readers his observations on that subject.

The application of Phrenology to the fine arts is frequently pointed out, and errors to which artists are liable exposed. As an example, we take the following remarks from the section on Secretiveness : “ 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 (chap. xxii. verse 18), ‘ Why tempt ye me, ye hypocrites ! Shew 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 insidious 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 Flamingo 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 and mouth are much closed : he had opened both considerably, and changed the character of the mental expression. He was an Englishman, employed by his countrymen to copy some of the great pictures in the Dresden Gallery. His 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."

Several pages (vol. ii. pp. 291-295) are devoted to the question, Whether the size of the organs may be increased by exercise, and diminished by inactivity ? Mr Combe is inclined to think that "susceptibility of change from exercise in mature life is not universal, but peculiar to some individual constitutions." We have room to give only the following observations on this subject: "The cerebral organs increase spontaneously in size in most individuals up to twenty-one or twenty-two, in many to twenty-eight, and, according to Dr Gall, in some instances up even to forty years of age. I have seen organs manifestly increase between twenty and twenty-eight, without any special effort being made to develop them by exercising the faculties ; and the mental powers evolved themselves, uncalled for, in correspondence with the increase of size in the organs. In observing cases of increase of growth, accompanied by exercise, within these ages, it is difficult to determine how far the growth is the spontaneous act of nature, and how far exercise has *caused* it. That exercise *favoured* it, and that inaction might have *retarded* or perhaps *prevented* it, is highly probable, nay, almost certain : But I have not seen facts sufficient to warrant me to affirm, that, in every case, every organ may be fostered into large or even into average dimensions by exercise, although it be naturally small. On the contrary, I know facts which shew that Nature sets limits to organs (in some instances very narrow limits),

which cannot be surpassed. My own organ of Number is very defective in size. I exercised it regularly, and up to the limit of its powers, during forty years, commencing when I was eight years of age, and it has never grown, nor has the function increased in power. I never could, and cannot now, add, divide, multiply, or subtract numbers with even average accuracy and facility."

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. ii. p. 202, 224) well authenticated cases of divided consciousness, and of manifestations of the faculties in singular conditions, have been given; and when 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 impassioned 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 *aura*, 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 operations, 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 report 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 commu-

nity 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 acknowledged facts as to admit of being classed with them, and perhaps lead one step farther towards some generalization, 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 shew 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 mesmerizing, 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 opinions 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 magnetizer and his sub-

ject. 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 the 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. p. 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 mesmerizing and of being mesmerized.

"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 Boardman 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. p. 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 versa* (see vol. ii. p. 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.”

### III.—*Report of the Trial of Daniel M'Naughten, for the Murder of Edward Drummond, Esq.* London, 1843.

AT Charing-Cross, London, about four o'clock in the afternoon of 20th January 1843, Daniel M'Naughten, a native of Glasgow, and a turner by trade, mortally wounded with a pistol Mr Edward Drummond, the secretary of Sir Robert Peel. From the evidence at the trial it appeared, that, for a series of years, the criminal had laboured under the delusion that an extensive and systematic conspiracy had been formed to persecute him, and that the most vexatious and unceasing efforts were made to ruin him in his business and character, and even to deprive him of life. He believed that his persecutors followed him night and day; he saw spies constantly watching him; they frequently laughed and shook their fists in his face, and even intruded into his bed-chamber. Two years ago, he applied to the local authorities and others for protection against these troublesome enemies; but getting no satisfaction, he endeavoured to escape from the destroyers of his peace by going to England and France. Even there, however, the spies continued to follow him. At first, he seems to have ascribed no particular character to his enemies; after-

wards, he thought the persecution proceeded from the Catholic priests of Glasgow, assisted by Jesuits; and lastly, he declared that the Tories had joined the Catholics,—that he could get no rest night or day,—and that his sufferings were so grinding and intolerable, that his health would speedily be ruined unless he was delivered from them. Sir Robert Peel, he conceived, might put an end to this state of things if he chose; and, as no relief came from that quarter, he resolved on the destruction of the Premier—whose secretary, however, he by mistake made his victim. The evidence of the prisoner's insanity was overpowering, and the jury without hesitation acquitted him.

This termination of the trial has created a great sensation throughout the country; a verdict of guilty of murder was all but universally expected—nay, we may say, desired; and the non-gratification of this wish has led to the abuse of the medical witnesses by the press in no very measured terms. This strong condemnation of “the mad doctors,” as they are contemptuously styled, implies either that they must be culpably ignorant of the condition of the insane mind—greatly more ignorant of it than those who so unceremoniously denounce them—or that they have been guilty of flagrant perjury. With every respect for the intelligence of the public, we are constrained to express our conviction, that, on the subject of insanity, they are still less enlightened than “the mad doctors.” As we approve of the verdict, we shall endeavour to state, as briefly as possible, the grounds of our opinion in its favour.

All respectable medical authorities are agreed that insanity is a disease, not of the immaterial soul, but of the brain. The first question that we encounter in an inquiry into insanity is, Whether the brain is a single organ of the general power called the Mind, or whether different parts of it are the organs of different faculties? Until we have settled this point, we cannot advance one step towards understanding the phenomena of mental disease. Conclusive evidence, which it would be superfluous to bring forward here, shews that the brain is a congeries of organs. Every phrenologist is aware, that the anterior lobe manifests the intellectual faculties—the base and hinder parts of it, certain animal propensities—and the upper region, the moral feelings. And it is quite intelligible, that one of these parts may become diseased, and the remainder continue sound.

What effects, then, will partial derangement of these organs produce on the manifestations of the mind? To answer this question, we must understand the functions of the different

organs in their healthy condition. The organs of the propensities and sentiments manifest *desires* or *emotions* only, and the anterior lobe of the brain manifests *intellect only*.

The desires and emotions cannot, however, express themselves in words or voluntary actions, except through the medium of the intellect; and the question occurs, What will the result be if the organs of the desires become diseased, while those of the intellectual faculties remain sound? The patient may feel within himself vehement and involuntary impulses inspired, by diseased excitement of the organs, perhaps to kill himself or other persons, to destroy property by fire, or to steal—while his intellectual and moral faculties, if their organs remain sound, may clearly intimate that the indulgence of these desires is wrong. The result—whether the diseased desire shall be manifested in actions, or restrained—will depend on the relative strength of the diseased and of the sound faculties. So long as the latter maintain the ascendancy, the individual may be conscious of the diseased impulses and deplore them, yet in his intercourse with society he may be able to suppress all outward indications of their existence. Not many weeks ago, a highly respectable and talented individual, engaged in active business, mentioned to the writer of this article that he was then tormented by a desire, when shaving, to draw the razor across his own throat, and terminate his life. In his case, no external misfortune or moral cause existed to produce this desire; but from excessive mental labour, his brain was excited beyond the point of health, and this desire was the consequence of that excitement involving certain organs. He understood the cause, used the means of cure, and recovered. We are pretty confident that more than one of those who read the present remarks will be conscious of having, at one time or another, experienced similar impulses rushing with alarming and involuntary vivacity into their minds. Other persons will probably be conscious of having experienced painful, perhaps even malignant, feelings, which they could not expel from their minds, although they were able to suppress the outward manifestation of them.

All, then, that is wanting in such instances to bring about a fatal result, is the increase of action in the diseased, or a diminution of power in the restraining, organs. When this takes place, the diseased impulse may in a moment obtain the mastery; in a few seconds more it may expend itself in actions; and after the paroxysm has passed, the restraining power may regain the ascendancy, and the individual may know and deeply regret the nature of his conduct.

If the desires and emotions cannot lead to voluntary actions except through the medium of the intellect, and if the intellect depends on distinct organs, it is intelligible that a man may speak and act rationally in some respects, while he is yet really insane in others. If, for example, his organs of Veneration and Intellect be sound, he may engage in religious worship with perfect sanity, although, when the services are ended, he may, if his organs of Destructiveness be diseased and excited, desire to imbrue his hands in blood, or to tear his clothes in tatters.

Farther, the diseased organs of the desires may overpower the intellect, *without deranging it*. This we believe to be the condition of men who commit suicide without having previously given palpable indications of insanity in their general conduct. In such cases, the effects of the diseased feeling may be traced, by an acute observer, in a change of manner and appearance; although the patient, in his general intercourse with the world, may, by means of his still sound intellect, conceal the flame which internally consumes him.

It is in such cases that the difficulty of defining insanity, and of rendering its phenomena intelligible to the public mind, is most felt. If the organs of intellect were *deranged*, incoherent speech and actions would proclaim to all the world the presence of insanity; but when, by disease of the organs of the desires, some propensity is strongly inflamed, while the intellectual organs, although probably *weakened* by this abnormal condition of the other parts of the brain, are nevertheless not in themselves actually *deranged*, the latter may become incapable of resisting the diseased impulse, while there is no raving and no intellectual incoherence on general subjects. In such instances, irrational actions perpetrated for the gratification of the diseased feeling, themselves afford a strong element of proof that the diseased feeling has obtained the mastery over the intellect.

According to these views, a man may know, by means of his still sane intellect, that the act of taking away the life of another is against the laws of his country; and yet he may be impelled, by morbid propensity, to kill in opposition to this knowledge, and in opposition to his own best endeavours to resist the impulse to kill. Pinel mentions the case of a patient, who, during periodical fits of insanity, was seized "with an uncontrollable fury, which inspired him with an irresistible propensity to seize an instrument or offensive weapon, and 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 rose in his mind at the very idea of such a

crime. There was no mark of wandering of memory, imagination, or judgment.”\* There are many cases similar to this,† which shew that a diseased impulse may overpower the intellect, even without deranging its perceptions; and although M'Naughten's perceptions had continued in a normal state, we would still maintain that the verdict was right.

In his case, however, the evidence *demonstrated that diseased impressions existed* in his mind. These are styled *delusions* in the evidence; but they indicate *diseased feelings*. There were *suspensions* of conspiracies against him, and *fear* of enemies. Suspicion and fear are not *intellectual* but *emotional* states of the mind. The intellect seems to have been so far enfeebled, that it became incapable of detecting their insane character; for M'Naughten, under the belief that the dangers were real, applied to influential persons for protection against them. At that time, his intellect retained so much of the character of sanity, that it dictated to him a course of action which was quite rational, on the assumption that the danger did, as he believed, actually exist. His claims for protection were unheeded. The morbid state of the feelings increased; the destructive propensity also seems to have become involved in disease, and the result was the catastrophe for which he was tried. In our opinion, the act of shooting Mr Drummond proved not only that the feelings had at last completely overpowered the intellectual faculties, but that the latter also had become deranged. There was no rational bond of connection between the impressions and the act which he committed. The act itself is explicable only on the hypothesis of disease.

In the *Times* of 14th March, there is a full and instructive report of the speeches of the Lord Chancellor, and of Lords Brougham and Campbell, on the state of the criminal law in reference to the insane. It is admitted by the Lord Chancellor, “that this is a most difficult and delicate subject, because all persons who have directed their attention to these inquiries—all persons who are best informed upon them—concur in stating, that the subject of insanity is but imperfectly understood.” Nevertheless, many individuals, not deficient in intelligence and humanity, have, in this instance, manifested an extraordinary zeal in insisting on the advantage of hanging M'Naughten, whether sane or insane. One great cause of insanity being so little understood, is, that lawyers and the public have not yet studied it seriously as a disease of the *organs* of the mind, and more particularly have not con-

\* Sur l'Alienation Mentale, deuxième édition, p. 102 and 103.

† See our ninth volume, p. 501, and the works there referred to.



sidered the effects of disease affecting some organs, while others continue sound. The speeches of the learned Lords before named afford some instructive information, not only on the law itself, but on the state of mind which absolves from criminal punishment.

To ground responsibility, the law requires that the person accused shall have been capable, when he committed the offence, of "distinguishing right from wrong;" meaning thereby, legal or statutory "right and wrong." Lord Erskine's view of the law, as quoted by the Lord Chancellor, was, that "where a man is labouring under a delusion, if the jury are satisfied that this existed at the time of the offence, and that the act done was committed with that delusion, and done under its influence, he will not be considered as guilty under the law." This definition will include all cases in which diseased impulse has completely overpowered the intellect; but it is not applicable to many others in which this stage of derangement has not been reached, but in which, nevertheless, insanity is unquestionably present.

The Lord Chancellor mentions the case of a person who prosecuted his brother for having confined him in a lunatic asylum, and who was placed in the witnesses' box, and cross examined by Lord Erskine. He gave evidence "clear, distinct, and rational." During nearly an hour he foiled all Lord E.'s endeavours to prove him insane. "The answers were perfectly rational—there was not the slightest appearance of any mental alienation." A gentleman, who had been accidentally detained, came into court, and whispered to Lord Erskine that the man believed himself to be the Saviour of mankind. "The moment Lord Erskine had that hint, he made a low bow to the witness, addressed him in terms of great reverence, respectfully begged to apologize for the unceremonious manner in which he had treated a person of his sacred character, and called him by the term of Christ. The man immediately said, 'Thou hast spoken truly; I am the Christ.'" This answer led the jury to find for the defendant; in other words, to find that the plaintiff was really insane.

Here, then, was a man who, during nearly a whole hour, was able to cope, in intellectual acuteness, with one of the ablest counsel at the English bar without betraying insanity. Surely this man's *intellect* was not *deranged*. We must, as already stated, look beyond the intellect. The facts shew that he was diseased in Self-Esteem, and if we regard this as *a feeling dependent on a part of the brain distinct from that which manifests intellect*, the phenomena become greatly more intelligible. This feeling was here so deeply affected, that the intel-

lect, although not itself deranged, was incapable of detecting its morbid condition ; the man's intellect embraced as true the suggestions which emanated from his diseased Self-Esteem. We frequently meet with analogous instances in ordinary life. Some mothers become the victims of groundless fears and anxieties about their children ; in them the organs of Cautiousness and Philoprogenitiveness seem to be in an over-excited condition, without the intellect being capable of distinguishing the real source of the impressions. Some men, again, live in unwarranted terror of losing all their property and becoming bankrupts ; in them the organs of Cautiousness and of Acquisitiveness seem to be morbidly affected. In such cases, efforts may be used to convince the sufferers by *means of reason* that their fears are groundless ; but in vain. If they could be convinced of this, they would be cured. Nevertheless, on all subjects and interests without the limits of those diseased feelings, they will speak and act rationally. Yet such persons are, in regard to these particular impressions, evidently insane.

Let us suppose, then, that the cerebral disease, instead of attacking Self-Esteem, or the other organs now named, should affect that of Destructiveness ; the patient might then be the victim of an insane impulse to destroy, producing on his speech and actions effects perfectly analogous to those arising from the before-mentioned maladies. In the case pleaded by Lord Erskine, as long as no circumstance occurred to call into action the diseased organ of Self-Esteem, the man appeared to be sane ; but the moment *it* was stimulated by means of reverential language and postures, which afforded direct excitement and gratification to that feeling, the insanity became manifest ; and *that single announcement* by the witness, that he was "the Christ," outweighed, as evidence of insanity, the whole proof of sanity which had been furnished by the cross-examination, successfully sustained for nearly an hour. Is it so inconceivable, then, that the *intellect* of a patient may be able to distinguish right from wrong, on many subjects, and that yet, when some sudden impulse operates on his diseased organs of Destructiveness, an instantaneous act of violence may ensue ? And why should the nature and circumstances of the destructive act be excluded as an item of proof of insanity, when the mere announcement that "I am the Christ" was held, in the other case, to afford by itself demonstrative evidence of lunacy ? When a man kills another from the mere impulse to destroy, and with no rational view to any ulterior end, his act of killing is a manifestation of the diseased condition of his Destructiveness, as striking as the announcement of another, that he is the Saviour of mankind is evidence of the morbid state of his Self-Esteem.

But it is said, that to allow destructive lunatics to escape with impunity, will encourage other lunatics to destroy. We answer, that confinement for life, although not inflicted as a punishment, becomes necessary for the safety of the public. Society has a right to demand, that any individual who has taken away the life of another shall be thereafter confined, to prevent the repetition of the evil. The true question, therefore, is, Whether a man, labouring under a diseased affection of Destructiveness, but whose intellect still acts sanely when the morbid feeling is at rest, will be most effectually restrained from killing, by the prospect of being himself killed, or by the fear of being confined as a lunatic for life? Few persons acquainted with the phenomena of mental disease will hesitate to answer that *killing*, in every shape, and *earnest discussion* (whether in a court of law, or in the newspapers) *about killing*, is a direct stimulus to Destructiveness; just as Lord Erskine's reverential manner and address were a direct stimulus to the diseased Self-Esteem of the person whom he examined. Moreover, the propensity in question, when excited, is as apt to lead to self-destruction, as to destruction of others; destruction is its gratification, and the sight, or hearing, or anticipation of destruction, has a strong tendency to strengthen and rouse it. In the evidence on Oxford's trial, Dr Chowne stated, "I have patients often come to consult me who are impelled to commit suicide without any motive for doing so. They tell me that they are happy and comfortable in other respects, but that they have a strong desire to commit suicide." Surely this indicates the existence of a morbid tendency to destroy, and that *self* may become its object as well as another. On this point we refer our readers with confidence to the 5th chapter of Mr Sampson's work on "Criminal Jurisprudence, considered in Relation to Cerebral Organization," in which numerous cases are cited, shewing "the coincidence of the suicidal with the homicidal propensity, and the tendency of capital punishment to act as a stimulant to the perpetration of murder."

Since M'Naughten's acquittal, several other destructive lunatics have appeared. Their activity is the direct result of the public discussions of his case. In society there are constantly existing a number of persons hovering on the verge of cerebral disease; every strong excitement, administered by public events or public discussions, acts on these brains, and precipitates them into actual insanity. The "General Report of the lunatic department of the Charity Workhouse of Edinburgh for the years 1839-40-41," just published, records a case strikingly similar to that of M'Naughten. "On the late

occasion of the Queen's visit, when it was known that her Majesty was to pass the Asylum, the utmost anxiety was evinced by the inmates to obtain a view, and as many as the windows could accommodate enjoyed the sight, heartily cheering her Majesty and Prince Albert. One man was particularly enthusiastic in calling out, 'Sir Robert Peel for ever!!' This poor man became deranged at the passing of the Reform Bill, when he took up the delusion that the 'vile Whigs' (as he termed them), had formed a conspiracy against him, and were pursuing him wherever he went, attempting on all occasions to destroy him, by poisoning his food." If this man had not been timeously placed under restraint, it is highly probable that we might have had to lament the death of Earl Grey, Lord John Russell, or Lord Jeffrey, as we now do that of Mr Drummond; but who will believe that if this had occurred, and the patient had been hanged, the example of his execution would have prevented the disease in M'Naughten's brain, and saved the life of Sir Robert Peel's secretary? As rationally may we believe, that the sailor by whistling really raises the wind. The effect of an execution would have been the reverse; the killing of the lunatic would have excited the destructive propensity in other individuals bordering on insanity. The railing round the Monument in London is a standing proof of the principle which we are now advocating. One individual committed suicide by leaping from its summit; the journalists wrote emphatic articles on the event, and another and another patient, in quick succession, took the same leap and was killed. The railing alone put a stop to the evil.

The improvement which is wanted from the legislature is the appointment of a public officer, whose duty it shall be, on receiving information, to take legal cognizance of lunatics who are found at large, and whose tendencies give any indications of danger to the public. This officer should have power to cite relatives as witnesses; and the law should compel those who are legally bound, to maintain these lunatics in a place of safety. Such a law is greatly needed. The writer of this article was consulted by the relatives of a gentleman, whose intellect was so entire, that no jury, in the present state of the law, would have convicted him of insanity, but whose destructive propensity at times became ungovernable and threatened to lead to homicide, and it was found almost impossible to obtain a warrant for legal restraint. At last, two physicians, who had studied Phrenology, subscribed a certificate of his lunacy, and he was committed to an asylum. He recovered from this tendency, and was perfectly satisfied with

the kindness and good sense which had dictated his confinement. Nevertheless, while labouring under the disease, he would have baffled legal ingenuity to prove that he did not know "right from wrong."\*

#### IV. Our Library Table.

Of several publications now before us critical notices have been prepared; but, although in this Number twelve pages beyond the ordinary limits are given, we are obliged to defer them for want of room. In next publication, we shall offer some remarks on Dr Shearman's antiphrenological lecture published in the *Lancet* of 8th October 1842, and also on the "judgment on what is now styled Phrenology," pronounced by the critic of Bray's Philosophy of Necessity, in the October Number of the *Eclectic Review*.

The first edition of Mr Sampson's *Criminal Jurisprudence considered in Relation to 'Cerebral Organization* being exhausted, he has reprinted the work in a very handsome form, with the addition of some new matter. It has appeared very opportunely, in the midst of the excitement occasioned by M'Naughten's trial.

There is excellent sense and feeling in a pamphlet entitled *Observations on the Expediency of Abolishing Mechanical Restraint in the Treatment of the Insane in Lunatic Asylums*, by Dr John Crawford of Glasgow. Both sides of the question are temperately and candidly considered, and the usual arguments for restraint replied to. Dr C. is a decided opponent of all restraint whatever; but as we mean to devote an article to this subject in next Number, it is unnecessary to go into his reasonings at present.

Dr John Webster, in a third edition of his *Observations on the Admission of Medical Pupils to the Wards of Bethlem Hospital, for the purpose of Studying Mental Diseases*, gives some very interesting and valuable particulars concerning the state of some of the great French asylums, which he personally inspected last September. It is gratifying to find that our continental neighbours are keeping pace with us in the career of improvement; and Dr Webster's belief is more and more confirmed, that the admission of students into asylums, under proper regulations, is quite compatible with the well-being of the inmates.

\* On the subject of this article, we refer to two papers by Dr Andrew Combe, published in this Journal, iii. 365, and x. 121; and to a treatise on Homicidal Insanity, by Mr Simpson, appended to the first edition of his work on Popular Education.

A London weekly publication, entitled *The People's Phrenological Journal*, was commenced on 4th February; and seven numbers of it, each containing 12 pages royal 8vo, are now before us. It is conducted with judgment, moderation, and respectable ability. A large portion of its contents has been reprinted from our own *Journal*; and though we make the editor very welcome to what he has taken, we must hint that it is his duty to be scrupulous in acknowledging whence his materials are derived.

The first Number of *The Zoist; a Quarterly Journal of Cerebral Physiology and Mesmerism, and their Applications to Human Welfare*, is announced for publication on 1st April. Dr Engledue, and his adherents in the Phrenological Association, are understood to be its conductors.

#### IV. INTELLIGENCE, &c.

*Aberdeen*.—On 21st January the Secretary of the Phrenological Society received the following letter:—"Hallyburton, Cupar-Angus, 20th January 1843.—Sir, I am desired by Lady D. G. Hallyburton to intimate to you, as Secretary of the Phrenological Society of Aberdeen, that as her late husband, Lord Douglas G. Hallyburton, felt at all times much interested in your Society, she is desirous of offering a portion of his Lordship's collection of casts, should you think them worthy of acceptance. Great part of these are, I apprehend, rather valuable of their kind. Your answer will oblige, sir, your most obedient servant, ROBERT NEWTON." The Society, at next meeting, signified acceptance of her Ladyship's offer, and, shortly after, a large package of valuable figures was received. At a meeting of the Society, held on the 14th February, the following extract from the minutes was ordered to be forwarded to her Ladyship:—"The specimens (sixty-one in all) from the collection of the late Lord Douglas Gordon Hallyburton, presented to the Society, having arrived, were examined, and found to be all uninjured in the transit; it was also found that the specimens were nearly all different from those previously possessed by the Society—which renders them a peculiarly valuable addition to our Museum. It was unanimously resolved, that the thanks of the Society be tendered to Lady D. G. Hallyburton for her munificent gift, and that the members feel stimulated to pursue their phrenological labours with renewed zeal by such a mark of respect from long-distinguished friends of science." At the same time, Professor Gregory, M.D., of King's College, presented a copy of Leibig's Organic Chemistry to the Society.

A popular course of lectures on anatomy and physiology has lately been delivered in Marischal College, by Dr A. J. Lizars, Professor of Anatomy there. In the seventh lecture, he entered at considerable length into the bearings of the anatomy of the cerebro-spinal axis on the doctrines of Phrenology. After tracing the motor and sensory tracts into the cerebral ganglia, and describing the structure and relation of the different parts, he pointed out the situations of the various mental organs, and stated that all which is yet known of the nervous system, favours the probability that different portions of the brain are the localities of different mental faculties, and that difference in the size or condition of these parts may be the

cause of the variety of mental peculiarities so obvious in the human race. He shewed, with much tact and clearness, the weakness of many of the common objections to Phrenology, such as that no change had been observed in the brains of many who had died insane. This, said he, might be true, and arise from causes which did not in the least affect the truth of Phrenology. A change of such minute structure might really exist, though imperceptible to the eye; but even if all changes were visible, the ignorance of many who conducted the dissections, and the erroneous and superficial manner in which *post mortem* examinations were generally made, afford good reason for doubting the accuracy of the reports. It is only, he said, since Gall's day that the brain has been dissected philosophically; many now living know little of the modern discoveries—discoveries still in progress—in the anatomy of that important organ. A French physician had recently discovered a change, which had never before been observed, in the cineritious neurine of the cerebral hemispheres of persons who had died insane. In how many cases such a change had hitherto passed unnoticed, it was impossible to form any estimate. The Professor's candour in making these remarks is the more worthy of approbation, as it became apparent that he is not himself a phrenologist, and has paid very little attention to the metaphysics of the science. For instance, in attempting to describe the function of Benevolence by the example of a supposed case, he attributed the powers of perception, memory, abstraction, judgment, and volition, to that sentiment,—a mistake which a very little phrenological knowledge would have enabled him to avoid. In conclusion, he said that he had hitherto stated, and would continue to state, all that he knew both for and against Phrenology, for such he considered to be a duty required of him while he occupied his chair.—Dr Lizars has the merit of being the first in his department here to open his class-room at such hours and on such terms as permit the attendance of working people. He is much and justly admired as a lecturer; his language is simple, appropriate, and copious; his manner easy; his expositions lucid; and his dexterity in the use of the crayon enables him to illustrate the structure of minute and intricate organs with a most satisfactory clearness.

*Dublin.*—We are informed that at the fortnightly meeting of the Dublin Philosophical Society on the 7th March, one of the members, whose name has not been mentioned to us, read a paper against the phrenological theory of mind, in which he shewed his ignorance of the subject—his arguments being gathered chiefly from the *Edinburgh Review*. Mr Neilson Hancock, of Trinity College, who has recently commenced a series of papers expository of the principles of Phrenology, spoke in reply, and described the anatomy of the brain by means of casts. An interesting conversation followed, which terminated after a few remarks from Mr A. Wilson, lecturer on Phrenology.

*Edinburgh.*—The Phrenological Society has met once a month since the commencement of the present year. On 13th January, Mr Simpson read a Phrenological Analysis of the Non-restraint System in Asylums for the Insane. On 10th February, an Essay on Veneration was read by Mr Deseret, and a donation of the following casts and skulls announced:—Cast of the head of the late Lord Douglas Hallyburton; two skulls of natives of New South Wales; cast of the earliest Edinburgh marked bust; twenty-nine casts of heads; two skulls; three upper parts of skulls; two bases of skulls; four casts of skulls; and a number of skulls of the lower animals; presented by Lady Douglas Hallyburton to Mr George Combe, and by him to the Society. Thanks were voted for this valuable present.—

On 10th March, Mr R. Cox read a Report of Cases in America and England; of Excitement of the Cerebral Organs individually, by means of Mesmerism. The next meeting will be held on 7th April.

*Halifax.*—On 20th February, a paper on Phrenology was read by Dr Inglis, before the members of the Halifax Literary and Philosophical Society; after which Mr Craig, lecturer on the science, gave a general and comprehensive view of its principles, in a discourse which occupied upwards of an hour.

*London.*—The fourth meeting of the Phrenological Society for the present session, was held at the Society's Chambers, in Exeter Hall, on Monday evening, 26th December; Dr Elliottson in the chair. Mr E. S. Symes delivered an address on the correspondence between the cerebral indications and the known character of the murderer Daniel Good, in answer to some recent arguments (Mr Brindley's, we presume) against Phrenology. The address is reported at considerable length in the *Medical Times* of 31st December. The same journal, 21st January, mentions that, "On Monday the above Society held a meeting at Exeter Hall, which was most numerously attended. We observed there many gentlemen of science, and the assembly was honoured with the presence of many elegantly attired ladies, who evinced great interest in the proceedings of the evening. Mr Ewens commenced by detailing a series of experiments in Mesmerophrenology, which he had performed upon a highly respectable married lady, a patient of his (under his care), and which entirely confirmed similar preceding experiments, and shewed in a clear and beautiful manner the curious and interesting phenomena of Mesmero-phrenology. He mesmerized her in a few minutes: on exciting the organs, precisely the same results occurred as detailed in former instances, but in still fuller development. When Philoprogenitiveness was excited she said she was nursing infants, and assumed a corresponding attitude; upon Destructiveness being pointed at, she threw them away, declaring 'she could kill the little devils.' Benevolence being touched she appeared to recognise many old friends; and Combativeness following she began to square à la Cribb; when music was touched she sung 'O woodman spare that tree!' In Conscientiousness she appeared absorbed in reflection; and when changed to Veneration, she placed herself in a more beautiful posture of prayer than was ever simulated on the stage. At the end of the sitting she said she had enjoyed two hours tranquil rest: she had no recollection of what had occurred—she was quite ignorant that any experiments had been performed on her, and has not yet been told of the circumstance, the operator wishing to avoid all possibility for the least suspicion of deceit or collusion. The second sitting elicited the same results; when Music was excited, she regretted she could not sing well, but 'her husband, she said, intended to send her to Exeter Hall to learn the Hullah-baloo!' The third sitting was much the same. The organs of Size, Colour, Ideality, &c., when mesmerized, brought up appropriate images in connection one with another, the transition being as quick as the movement of the operator's hand. There appeared to be little or no sympathy between the operator and patient. The report, which was highly interesting and creditable to its ingenious author, and which we regret we cannot give at greater length, was corroborated by Mr Josephs, who witnessed the experiments. Mr Atkinson, F.G.S., delivered an address on the history of Phrenology, more particularly of Mesmero-phrenology, remarking that, in his opinion, the new discovery would rival, if not eclipse, those of the immortal Harvey; that *they* did most honour to Harvey's memory, who, instead of reviling what they did



not or would not understand; and, following the example of his ignoble compeers, in heaping obloquy on what was above their comprehension, devoted their time and serious attention to the investigation of nature, the unerring guide to truth. After some conversation between Dr Elliotson, Mr Ewens, Mr Symes, and others, the president observed upon the interesting topics in the report of Mr Ewens. He ridiculed the futile opposition made against the science by many members of his profession; and said, as no man is a prophet in his own country, time alone would shew that in this, as in other instances, 'magna est veritas et prevalebit.'

The *Medical Times* gives on 4th March the following notice of a subsequent meeting of the 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 instant. 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.'"

We publish in this Number an address by Mr Hawkins to the Christian Phrenological Society, which was formed on 1st February last. He there states his reasons for regarding as ill-founded the fears expressed in our last Number with respect to the success of such a society. We still disapprove of mixing up theology with scientific research; but, as Mr

Hawkins announces that practical, not dogmatic, Christianity is intended to be the religious bond of union, there is a better prospect of amicable co-operation than we formerly perceived. Much, however, will depend on the liberality, candour, and good sense of those who may become members. The following are the office-bearers of the society:—President, John Isaac Hawkins; Vice-President, John Epps, M.D.; Treasurer, James Whitehouse; Secretary, Thomas Chalmers; other members of Council, Charles Hewett, Wm. Tanner Raine, Thomas Dick, John Maunder, John Henry, Peter Drinkwater, and Edward Sparkhall; Auditors, Messrs Hewett and Raine. The Society meets at No. 26 Judd Place West, New Road. We have been favoured with a printed copy of the Regulations, among which are the following. The Fundamental Resolution is, That it is desirable to establish a Society of persons believing in the fundamental principles of Phrenology, for the purpose of investigating the laws of the Creator in reference to the condition of man; and that such Society be now formed, and called the Christian Phrenological Society. The objects of the Society are, the application of the principles of Phrenology in elucidation of the natural and revealed laws of the Creator, as evidenced in the animal, intellectual, moral, and religious condition of man. The means by which these objects shall be accomplished are,—lectures and papers in accordance with the Fundamental Resolution; meetings on the first Wednesday in each month; yearly, half-yearly, and special general meetings; and the publication, as soon as practicable, of a quarterly journal. The Society shall consist of life members, annual members, and corresponding members. Every person desirous of becoming a member, shall be nominated by two members of the Society; and his name, together with the names of the nominating members, be read at a meeting of the Society, previous to his being eligible. Upon receiving notification of his election, he shall pay, if desirous of becoming a life member, the sum of L.3; if an annual member, a yearly subscription of 5s. The officers shall be annually elected, by ballot, at the annual meeting on the first Wednesday in February. The election of members shall be by ballot, and the votes of two-thirds of the members present shall be necessary to constitute the individual a member. The ordinary meetings shall commence at eight o'clock precisely, and be adjourned by the President at ten o'clock. Every information connected with the Society may be obtained by letter (post paid), addressed to the Secretary, Thomas Chalmers, 26 Judd Place West, New Road, London.

The Phrenological class at the London Mechanics' Institute has proceeded satisfactorily during the past year. The usual weekly meetings have been held, and papers read upon subjects connected with Phrenology, which have been followed by discussions. Several evenings have also been assigned for practical instruction in the art of manipulation, from which much benefit has resulted. Accessions have been made to the library and museum, and a catalogue of the collection has been published. Amongst the more interesting subjects introduced at its meetings, the following may be noticed:—On the structure of the brain, illustrated by dissections; on the social state, and its effects on the organization; on physical health as connected with moral health; on love of the past; on Veneration, and things to be venerated; on the effect of study on the cerebral system; on metaphysical objections to Phrenology; on the rules of manipulation; on the best means of governing Amativeness; on prison discipline, considered with reference to the plans which have been and ought to be adopted; on motion in the brain concomitant on mental activity; on the uses of Acquisitiveness; on the qualities of servants, and means of selecting them; on Phrenology as applied to self-education; on the propriety of capital punishments as tested by Phrenology.

At the Beaumont Institution, Mile-End, Mr Henry Brown, author of "Sunday, a Poem," &c., delivered an able lecture on the 1st of January, on the "Origin of the Races of Man." The subject was treated phrenologically, and casts and drawings were introduced to prove that the three great subdivisions of the brain—animal, moral, and intellectual—are based on fact. The lecture was well received by a numerous audience, and it had the effect of removing the prejudices of many against Phrenology.

*Ethnological Society.*—A meeting of gentlemen engaged in scientific pursuits was convened on Tuesday evening at Dr Hodgkin's, in Lower Brook Street, for the purpose of forming an Ethnological Society, on purely scientific principles, for investigating the natural history of civilized as well as uncivilized man. Mr Greenough presided on the occasion, and Mr Richard King acted as the secretary. An essay by Dr Ernest Dieffenbach, pointing out the advantages of such a society, and the course that ought to be pursued in carrying out its objects, was first read, after which Dr Granville moved—that it was expedient that the Ethnological Society be formed. Dr Hodgkin seconded the motion, which was carried unanimously. Dr Hodgkin, Mr Greenough, and Mr Richard King, were appointed a sub-committee, with power to add to their number, to take into consideration the bye-laws and regulations necessary to be adopted, and to report thereon at a future meeting. The objects of the society would be to collect, register, and digest, and to print for the use of the members, and the public at large, in a cheap form, and at certain intervals, such new, interesting, and useful facts as the society may from time to time acquire; to accumulate gradually a museum illustrative of the varieties of mankind, and of the arts of uncivilized life; a library of the best books on ethnology; also voyages and travels, as well as all such documents and materials as may convey the best information to persons intending to visit foreign countries—it being of the greatest utility to those who are about to travel to be aware of what has been already done, and what is still wanting in the countries they may intend to visit;—to render pecuniary assistance, when the funds will permit, to such travellers as may require it, in order to facilitate this particular branch of their research; and to correspond with similar societies that may be established in different parts of the world, with foreigners engaged in ethnological pursuits, and with the most intelligent British residents in the various remote settlements of the empire. The admission fee is proposed to be L.3, and the annual subscription L.2, or both may be compounded for by one payment of L.15; but the first 200 members are to be exempt from the payment of the admission fee, and their composition will be consequently reduced to L.12. When 200 gentlemen have announced their intention of becoming members, a meeting will be called for the purpose of electing the officers of the society; and then, but not before, will the subscriptions become due. In the mean time, those who are already enrolled as members are at work reading papers, publishing transactions, and collecting materials for a museum.—*Medical Times*, Feb. 11. 1843.

*Manchester.*—The following paragraph is quoted from "*The Exhibition Gazette*, in connection with the Fourth Exhibition at the Manchester Mechanics' Institution," 14th January 1843.—"Mr Bally continues to be well engaged daily in taking profiles of life-size, by means of his ingenious machine (named the Pentograph), their value being much enhanced by the accompanying phrenological estimate of the character. Many family parties have had their developments taken, with the laudable view of applying the light which Phrenology claims to throw upon the character, in stimulating the good and checking the evil propensities of our nature. In this view of Phrenology—and this is pre-eminently its characteristic—it

becomes elevated into a moral science of the highest dignity and importance. Surely, it is far better to ascertain the *latent* character of the child, if we may use such an expression—by means of its physical organization—than to wait for such knowledge till occasion has given rise to its development. If there is any truth in Phrenology, juvenile training may be much simplified, and rendered more exact by its means.”

*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 shews 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 shewn, 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 Sidney. 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 Phrenology.*—Lectures have recently been delivered at the following places:—

1. Six lectures, by Mr J. L. Levison, at the Philosophical Institution, *Birmingham*. The attendance, we understand, never exceeded seventy, a strong prejudice having revived against the science, particularly since the late prominent advocacy of Materialism by a section of the Phrenological Association. A notice of the sixth lecture, in *Aris' Gazette* of 2d January, concludes thus:—"A vote of thanks was then proposed, seconded, and carried with enthusiasm, to Mr Levison for his excellent course of lectures, and the able manner in which he had treated the different subjects; to which that gentleman briefly replied, expressing himself doubly grateful to his hearers for their appreciation of his labours, as in all probability it was his last public lecture in this town."

2. At *Bradford*, on 6th January, "a lecture against Phrenology was delivered in the theatre of the Mechanics' Hall, by Mr J. Rigg, of Birmingham. The observations of Mr Rigg were directed principally to the absurdity of the science. There was not any discussion, but Mr Rigg intimated that if any one wished to discuss the subject with him, he had no objection to devote the evening of the last lecture, which will be on Friday next (20th), to a discussion. The attendance was good."—(*Leeds Mercury*, Jan. 14.) At *Halifax*, also, and in other places, Mr Rigg has delivered his anti-phrenological course of eight lectures.

3. At *Bridgewater*, a course by Mr Hicks of Bristol. A paragraph in the *Somerset County Gazette* of 28th January, respecting the fifth lecture, mentions, that "at its conclusion two well known characters went forward to have the truth of Phrenology and the practical ability of the lecturer tested by their heads, and all agreed that their characters were strikingly delineated." On 13th, 15th, 16th, and 21st March, Mr Hicks delivered lectures on Phrenology at the Athenæum, *Worcester*. The first of them, which is the only one we have seen a notice of, "was illustrated by a vast number of drawings and casts, and was listened to with great attention by a very respectable but somewhat select auditory."

4. At *Colchester*, in February, a course of six lectures by Mr J. Q. Rumball, which are reported to have been attended by nightly increasing and applauding audiences. A considerable portion of these lectures was published in the local paper. Mr Rumball has recently lectured also at *Coleraine*, *Lurgan*, *Liaburn*, *Armagh*, *Newry*, *Warrington*, *Barnet*, *Hackney*, and the Royal Adelaide Gallery, *London*.

5. At *Halifax*, four lectures by Mr E. T. Craig, to "a very numerous and highly respectable audience." These lectures are reported at some length in the *Halifax Guardian* of 11th and 18th February. After complimenting Mr Craig on his knowledge of the subject and ability as a

lecturer, the reporter adds :—" During his development of the leading principles of the science, he manifested no disposition to force his opinions upon his auditory, but left them to form their own conclusions as to the truthfulness of the positions he assumed. Whether or not he gained many converts it is not for us to say ; but certainly he more than astounded the most stubborn disbeliever in the science, by his manipulations of the heads of two or three gentlemen in the room, and who, we are persuaded, were perfectly unknown to him." At the conclusion of the third lecture, " a man unknown to the greater part of the audience stepped forward to be manipulated upon. He stated, however, that his friends in the room had requested him to come forward ; and Mr Craig therefore commenced operations, first eliciting from him the fact, that he had had no previous acquaintance with the lecturer. Mr Craig alluded to a representation which had been disseminated that there had been some collusion betwixt himself and the gentlemen examined on the previous lectures ; to which idle tale we only here allude, in order to give Mr Craig's positive contradiction, though the respectability of the gentlemen manipulated renders the denial almost unnecessary. The leading traits of the individual were then stated by Mr Craig to be a love of argument, and a forgetfulness of the names of his friends. These and other particulars the man candidly admitted to be true ; adding, that he came to the lecture a sceptic in Phrenology, but now he believed ' there was something in it,' but should like to hear and know more before he acknowledged himself a convert. The next subject for manipulation was a gentleman particularly well known to all his fellow-townsmen, and who also denied having had any previous conversation with Mr Craig. The analysis of character given by the lecturer was more minute than in the former case ; but it would be hardly proper to report more of it than that its surprising accuracy elicited great applause. On two points only did the statements of the lecturer appear to be at issue with the opinions of the company, or of the gentleman himself. In the latter case (deficient memory of dates and events), the accuracy of the declaration was, however, afterwards tested and proved by some of the gentleman's personal friends. In the former, the statement, as qualified by the lecturer, we believe to be strictly correct ; the apparent contradiction arising from the confusion of two very different traits of character. It would be improper to allude more particularly to those traits. At the same time it would be inimical to truth were we not to say what we have said." " Upon the termination of the fourth lecture, Mr Craig was loudly applauded. He again offered to test the value of the science by manipulating the heads of any gentlemen who might choose to offer themselves. In answer to this invitation, a well-known gentleman, though not a resident in the town, went upon the platform ; and it is only due to Mr Craig to say, that had he known the gentleman personally, and been acquainted with his profession, he could not more truthfully have pourtrayed his character." These lectures are stated to have completely neutralized the effects of the anti-phrenological course delivered in Halifax some weeks previously by Mr Rigg. In the beginning of March, Mr Craig gave several lectures on Phrenology at *Sowerby Bridge*.

6. Three lectures at the Mechanics' Institution, *Reading*, by Mr C. Donovan, in December 1842. It is mentioned in the *Reading Mercury* of the 24th of that month, that towards the close of the first lecture " Mr Donovan enforced, somewhat emphatically, the necessity of adopting the phrenological theory of the moral, religious, and intellectual faculties, as the basis of early education ; and, after shewing that it was to the undue development and indulgence of the ' animal propensities,' that a vicious course of life was justly attributable, he expressed, in a passing observa-

tion, his opinion, that it was not only unwise, but highly dangerous, to impress the yet tender, and timorous, and susceptible mind of infancy, with the terrors which must inevitably accompany the belief in the ever-present influence of demoniacal agency. Mr D., at the same time, endeavoured to guard himself against being misunderstood, by confining the gist of this observation to *infant* education, having, he said, known the evil effects of too early an introduction of so awful a belief." The *Mercury* goes on to state, that, at the close of the lecture, Dr Cowan, the president (whose phrenological and medical writings are well known), expressed his entire dissent from many of the views taken by the lecturer, especially as to the source of man's evil deeds, as well as to Mr Donovan's philosophy of infant education; and strongly repudiated the policy of concealing from the young mind the fact of that agency, to which Christians were taught to attribute all departures from the Divine will. Mr H. Letchworth, as a member of the Mechanics' Institution, and as a Christian, also protested against the sentiments of the lecturer; as did likewise the Rev. W. Legg, who added, that, although he knew nothing of Phrenology, he could not but believe that the view taken by the lecturer, of the cause of evil deeds, was hostile to religion. Mr Donovan, in reply, protested against the course adopted by Dr Cowan, who, in common fairness, ought to have waited for the second lecture, in which the moral and religious faculties of man were to be treated; he believed his (Mr Donovan's) observation, in reference to infant education, to be founded on a sound view of the infant mind, and he would not yield to Dr Cowan or to any other person, in a sincere and awful sense of the importance of the true basis of Christianity; he felt that he ought to have been heard out, and he had no doubt the succeeding lecture would remove those prejudices which had been so unjustly and so uncourtously attempted to be excited against him.—The second lecture was still more numerously attended than the first. Man, as a moral and religious being, was the subject; and the doctrines advanced on this occasion met with no opposition. The third lecture, on the "intellectual faculties," was delivered on 23d December. This course was followed by another, delivered in the Town Hall by Dr Cowan. The main object of the doctor's first lecture was "to establish the authority of Scripture as a record of facts—to give its statements precedence over all the results of man's unassisted reason—to point out the fact that mere intellectual education was not the basis of man's present or everlasting prosperity—that the denial or admission of the truth of Revelation was really the great source of difference in theories, when attempting to erect a system applicable to the moral constitution and condition of man, and that every such system, before gaining admission into the mind, should be summoned to the bar of inspired truth. The object of the second lecture was to give a brief outline of what Phrenology really was, to point out its limited extent, and to illustrate the absurdity and insufficiency of any mere material hypothesis."—(*Reading Mercury*, Jan. 28.) After adducing a variety of arguments against Materialism, which we have not room to quote, Dr Cowan, "in a strain of eloquence that would have utterly baffled the most expert of stenographic writers, proceeded to urge the important and undeniable truths, that we possess the choice of using or not using all our faculties; that personal identity and responsibility are always present to the mind under whatever circumstances we are placed, and however partially active; that criminals feel conscious of criminality, and that in illness, drowsiness, &c., we are alive to desires far beyond our bodily powers of expression, and can distinguish accurately the wants of the mind from the capability of executing them; that no one is ever *satisfied* in this life, however *healthy* in organization, but is conscious of longings

and outgoings of spirit beyond his power to express, and which nothing can satiate; that we joyfully anticipate immortality and change, and are painfully sensible of the limited instrumentality we possess; and that, as death approaches, the sense of spiritual existence heightens, and the belief in another life increases. The mere organic hypothesis was, therefore, wholly inadequate as a theory and as a fact, and would make the Bible a farce, and reduce law and morality to mere fiction and absurdity; the spiritual hypothesis was clearly the most easy, the most reasonable, and also in accordance with facts and Revelation. Another series of arguments was drawn from the sudden and great change of mental manifestation, resulting from the influence of religious or other powerful motives—the organization remaining the same.” Dr Cowan concluded by saying, “that he was not anxious to make any man a phrenologist—but he was most desirous to shield those whom he addressed from views of the subject hostile to the mind’s highest and best interests; that wrong impressions on these questions were not matters of indifference or mere philosophy, but were essentially influential on man’s present and eternal welfare; and that all who felt the study of Phrenology injurious to their highest interests, or incompatible with mental peace, were bound to relinquish it—not as at variance with truth, but as not adapted to their individual condition.” With all due respect for the talents, attainments, and motives of Dr Cowan, we cannot help thinking that an excess of religious feeling has led him into the highly unphilosophical and exploded error of appealing to Scripture as authority in scientific discussion, and has caused him to invest Materialism with perils which not a few excellent Christians are unable to descry. That “many very religious men have been materialists,” is affirmed with truth by a late writer in the *Edinburgh Review* (January 1843, vol. lxxvi. p. 472); and surely, when a divine like Robert Hall is found among the number, it is the part of a liberal and unprejudiced mind to pause before proclaiming that Materialism is calculated to “make the Bible a farce, and reduce law and morality to mere fiction and absurdity.” Can it be necessary to add for the information of Dr Cowan, that the consciousness of personal identity, is sometimes lost (of which phenomenon there are well-known examples in Mr Combe’s *System of Phrenology*, i. 242; ii. 224, 5th edition); and that many criminals do not “feel conscious of criminality” (see Gall *Sur les Fonctions du Cerveau*, i. 349–354)? What are the grounds of his doctrine that sudden and great mental changes result from the influence of religious and other powerful motives, “the organization remaining the same?” Does he mean to say that both the size and activity of an organ so influenced, continue unchanged? And if so, is not this equivalent to affirming, that the strength and weakness of the mental faculties is in some cases independent of the organs altogether?

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 suc-



cess. Mr D. will deliver a short course of lectures for the Mechanics' Institution, Cambridge, early in April.

*Lectures on Mesmero-Phrenology.*—Since our last publication, surprising activity has been displayed by several lecturers in the counties of York, Lancaster, Nottingham, Derby, and Warwick, in exhibiting to large and eager assemblages, the effects of the mesmeric influence in exciting separately the different portions of the brain. Of these, one of the most indefatigable is Mr Spencer Hall of Sheffield, who delivered two lectures at York in January, two at Manchester about the end of February, and one at Liverpool on 1st March, besides exhibiting experiments at Birmingham and other places of minor note. We have received newspapers containing ample details of what was said and done on these occasions. At Liverpool Mr Hall's lecture was delivered in the Mechanics' Institution to a crowded audience, there being on the platform beside him Drs Higginson, Sutherland, Macintyre, Archer, Cohan, and Ramsay; Messrs Hodgson, Connon, Reid, and others. Three patients were operated on, with results similar to those already reported in our pages. At the conclusion, says the *Liverpool Chronicle* of 4th March, "the medical gentlemen on the platform were requested to give their opinion upon the experiments; whereupon Dr Macintyre stepped forward, and stated, that, in his opinion, the experiments of Mr Hall were fair and legitimate. They had been performed with great care, and, so far as he could judge, had been conducted with candour, openness, and fairness. That a great many extraordinary facts had been brought to light by Mr Hall's experiments no one could deny; but whether these would bear all the conclusions which Mr Hall drew from them was a different question, and on it he would not state any opinion. Every one who was present would form his own opinion on the subject. He complimented Mr Hall on the manner in which he had conducted the experiments, which were satisfactory to him (Dr M.), except in a few circumstances which a platform was not the proper place to discuss.—Dr Sutherland agreed with Dr Macintyre. He considered that the experiments had been well conducted, but the conclusions were subject to investigation.—Dr Cohan agreed in the opinion expressed by the two former speakers. He never saw such experiments more carefully conducted, and Mr Hall had completely fulfilled all that he had promised. It was probable that those who were present would form different conclusions from the facts that had been brought before them. For his part, he (Dr C.) did not think that they would lead to all the results which Mr Hall had anticipated, but still he thought there was more truth in the system than medical men in general were aware of.—Dr Higginson concurred with what had been said by his professional brethren."—Among Mr Hall's new organs are those of Velocity, Aquativeness, Riding, Walking, Climbing, Descending, Excavativeness, and so on! An intelligent non-medical correspondent in Liverpool writes to us as follows:—"Wonderful as are the facts stated in the *Chronicle's* report, I can fairly testify, that they are rather *under* than *over*-coloured. At a private meeting of Mr Hall with the medical gentlemen of the town, on the day following the lecture (at which meeting I also was present), even more extraordinary results were educed. One of the patients was magnetized by our common friend, Mr W. B. Hodgson, and in several instances he succeeded in producing partial cerebral excitement, by simply pointing at the organs. The experiments of a phrenological character by Mr Hall, I have not at present time to detail to you. Many were so wonderful, that though I can by no means as yet admit the propriety of the new nomenclature which the phreno-magnetists would

introduce into our science, yet (seeing and appreciating the strong, albeit, in my estimation, insufficient grounds they have) I can excuse their apparent absurdities, and am more inclined to aid their endeavours to advance the discovery, than by ridiculing their imperfections to retard it. The great mistake which it seems to me they have committed, is the giving names to supposed new organs, instead of contenting themselves with simply describing the results of the excitation of the various parts of the brain. The names they have given these new organs imply functions in some cases so utterly preposterous, in others so obviously identical, and in others again so clearly supererogatory, that it is far from wonderful that persons who have not witnessed the facts should consider the whole matter a ridiculous hallucination. Since Mr Hall's visit to this town, several parties here have succeeded in magnetizing various subjects, and also in bringing out the phrenological manifestations. I myself have two patients, of whom you may hear more." We have been favoured by a gentleman in Edinburgh with the perusal of a recent letter from his brother, who is connected with one of the Manchester newspapers. It mentions that the writer, after seeing Mr Hall's experiments in that town, resolved to test the matter himself, and for that purpose selected, he says, "a boy in our own establishment, aged about 8 or 9 years, who knew nothing of Phrenology, Mesmerism, or any magnetic theories regarding the nature of man, and possessed but sufficient intelligence to run errands and sweep a room." The operation of mesmerizing the boy succeeded in about 1½ minutes. When the finger was applied to his Destructiveness, "his hands instantly assumed a combative form, and he was about to dash forward on one of the young men, when I excited Benevolence; he then assumed a pitiful aspect, took some halfpence from his pocket, and flung them down to me as to a beggar. The influence being continued, he proceeded to divest himself of his coat, and gave it me in a charitable manner. I went through nearly all the primary organs, and elicited the same manifestations as I had seen on Mr Hall's and Mr Braid's patients. Whilst writing the above, a medical gentleman has called, and at his solicitation I have operated upon the boy, and quite surprised him. R—, W—, D—, and all others, are believers." We may here state, that some particulars of Mr Hall's life, and of his writings under the title of "The Sherwood Forester," will be found in *Chambers's Edinburgh Journal* of 22d February 1842. At Sheffield, where he now holds the situation of governor of Hollis' Hospital, he is well known and highly respected for his moral qualities; and we feel assured that the errors he has fallen into are merely the result of ardent zeal for discovery, insufficiently checked by that cautious spirit which few men of quick temperaments, and who have not enjoyed the benefits of scientific training, are found to display in such circumstances. In the *London Medical Gazette* of 17th February, he is accused by an anonymous and egotistical writer, subscribing "A Barrister on the Northern Circuit," of not only uttering to the public "crude, indigested, indigestible nonsense," but of deceiving his audiences with collusive exhibitions, for the sake of gain. Charges like these require to be substantiated by something more than anonymous authority. The Barrister 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 [the lad operated on, who, when his organ of Language was excited, attempted to repeat a portion of Goldsmith's *Deserted Village*] in a whisper, which whisper was evidently not intended for the ears of the audience, but which was nevertheless distinctly heard by me." This assertion has been publicly denied by Mr Hall, who

appeals for confirmation to those who were as near the platform as the Barrister, yet neither saw nor heard any symptoms of quackery. Mr Hall is now publishing a monthly journal, entitled *The Phreno-Magnet*, in which we trust he will expose whatever else is untrue in the Barrister's accusation. This work we have not seen, but it is said to contain many extravagancies.

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 friend of ours paid close attention to his proceedings. In a letter with which the gentleman alluded to has favoured us, 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 our friend 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 shews 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, our friend 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, our friend 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.

Mr E. T. Craig exhibited similar phenomena at Knaresborough on 3d, 5th, 6th, and 7th January. The *York Courant* of 12th January states, "that at the last lecture he succeeded in reducing a young gentleman, a medical student, to the mesmeric state in about seven minutes. The organs of Wit and Tune were then excited, and the gentleman sung, 'I'd be a butterfly,' in a clear and effective style, although under ordinary circumstances he avoids singing in company. Whilst singing the song, Mr C. then excited Veneration, and the party changed the song to a low and solemn hymn. Imitation was also stimulated, when he mimicked everything said. On one occasion Mr C. was requested to excite Combativeness, the effects of which were rather serious to the operator, for the young man sprung at Mr Craig, and made a stroke at his face and side, cut the lips, and rendered him, for a moment, unable to at-

tend to the young man, who became violent, requiring four persons to restrain him till he was demesmerized. When awakened, and finding himself on the floor, he very coolly inquired what they had been doing at him, being unconscious that he had undertaken a 'set-to' with such odds against him. These *striking* demonstrations in favour of Phrenology and Mesmerism, have excited considerable interest among the faculty and others in Knaresborough and its vicinity." Mr Craig had previously produced, in private meetings of medical men and others, at Knaresborough, like results, which are reported in the *Leeds Mercury* of 14th January. At Halifax also, in the last week of March, he experimented successfully in private parties, and on the 8th of that month delivered two public lectures in the New Assembly Rooms there. These we find reported at considerable length in the *Halifax Guardian* of the 11th. At one of these, a gentleman present, Mr J. Waterhouse jun., in order to test the good faith of the experimenter and patient, requested Mr Craig to say aloud that he was going to mesmerize the organ of Imitation, while, in reality, he should act upon Constructiveness. Accordingly Mr C. exclaimed, while manipulating the head, "Now, mind, this is Imitation, Imitation;" whereupon the audience began to utter a number of heterogeneous sounds, whistling, coughing, sneezing, &c. (which had been mimicked when Imitation *was* excited), but not a single sound was imitated, the young man being busily engaged in screwing on some imaginary nuts, and filing, drilling, and constructing an imaginary piece of mechanism.

Mr Thomas Beggs of Nottingham is another exhibitor of these phenomena. In the second week of February, he lectured in the theatre at Derby, and was a good deal interrogated by the medical men present. They repeatedly puzzled him; but he shielded himself under the fair enough declaration, that he undertook only to shew phenomena, and not to explain their causes. Mr Rudkin, surgeon, introduced a boy, on whom, he said, he had never operated before except to the extent of simply mesmerizing him, and who knew nothing of Phrenology. Several organs were then excited by Mr R., and appropriate manifestations followed. The lecture and discussion are published in the *Derby Reporter* of 10th February. On 6th March Mr Beggs commenced the publication, at Nottingham, of a cheap weekly journal, entitled *The Phreno-Magnetic Vindicator*. Of this he proposes to issue only a few numbers. Its publication, he says in No. 1. (which alone we have seen), has been forced upon him by the conduct of a large part of the public press, which, instead of giving statements of facts, and itself presiding impartially at the tribunal where the litigants of both sides might be fairly heard, has paid homage to individual and professional prejudices, either to the exclusion of reports altogether, or to the blending them with contemptuous flippancy. The tone in which some parts of the *Vindicator* are written is not quite so calm as we should wish; but perhaps some allowance ought to be extended to a writer in the heat of controversy.

On 15th February, a number of experiments were made in the Athenæum of the Mechanics' Institute, Bradford, "by Mr John Smith, of Tetley Row, upon a comber named John Sutcliffe, who works at Mr Wood's combing shop. The party before whom the experiments were made was a private one. In the course of ten minutes, the operator produced the mesmeric sleep and cataleptic rigidity, and then led the subject of it about the room, by holding his hands on either side of the head. He then operated on Sutcliffe's organ of Combativeness, when he immediately clenched his fists, declaring he would fight any one. On Self-Esteem being touched, he swelled and raised himself as much as he could,

placing his arm a-kimbo. Much interest was excited during the various experiments that were made."—(*Halifax Guardian*, Feb. 18.)

In the United States, Mr Buchanan and others continue very diligent in diffusing Mesmero-Phrenology, or Neurology, as he terms his doctrine, and exhibiting its phenomena to the public. We observe in the American newspapers the statement that at Albany, where Mr B. delivered two lectures in January last, a medical student, "who had submitted to be 'operated on,' and who had been exhibited to a wondering audience as sound asleep, as having his vision impaired or improved, his arm paralyzed or strengthened, his senses affected as by intoxication, at the will of the operator—publicly declared that neither on those two evenings, nor on other occasions in this city, at the houses of the prominent mesmerists, where he had been 'operated on' with apparent magical effect, had he ever been put asleep, or experienced the least impression from their manipulations or farcical mummeries; and that he was fully convinced the whole 'system,' so called, was gross delusion." Now, supposing this account (written by a correspondent of the *Albany Evening Journal*) to be true, is it not clear that the declaration of a person so dishonest as to have thus acted the part of a deceiver is utterly unworthy of credit? And even assuming the fact that he *did* falsely pretend that certain effects were produced upon him, this would prove merely that he was not a susceptible subject.

The foregoing particulars we leave to the judgment of our readers. No such phenomena as those above mentioned having yet been exhibited in Edinburgh, we continue to refrain from giving any opinion about Mesmero-Phrenology, farther than—that we think its claims worthy of a fair and candid investigation; that some of its advocates have been guilty of rushing hastily to ridiculous conclusions; that the results of the experiments are often unsatisfactory; and that discrepancies and collusion ought to be attentively watched for. Certain it is that the essential phenomena are believed in by many acute and by no means credulous persons, who have taken pains to examine and even to produce them.

*Germany.*—The first Number of the German Phrenological Journal was published on 1st March, and we hope to be able to give some account of its contents in our next publication. Mr Combe's letter to Professor Mittermaier on the treatment of criminals, of which a translation appeared in our Number for January last, has been printed in *Der Kritischen Zeitschrift für Rechtswissenschaft und Gesetzgebung des Auslandes*, xv. bd. 25. p. 173-192, where it is preceded by some introductory remarks of Mittermaier, who, in a note, promises that the suggestions of Mr Combe shall be examined in the next Number of the *Neuen Archiv für das Criminalrecht*.

*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 our last Number, p. 94:—James Inglis, R. Bowman, Francis Black, Alex. Rodger, J. L. Levison.

*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; not 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.

*Prize offered for an Essay on Penitentiary Discipline.*—The Medical Society of Bordeaux have announced their intention of awarding a gold medal, of the value of 600 francs (L.24), to the author of the best reply to the following question:—"What is the influence of penitentiary systems, and of solitary confinement in particular, on the health of prisoners, both in a physical and moral point of view?" Papers to be written in the Latin, French, Italian, or German language, and sent (post free) to the Secretary, Mons. Burguet, No. 67 Rue Fondandage, Bordeaux, before 15th June 1843.

*To Correspondents.*—The communications of Messrs Hytche, Levison, Cooke, and W. R. Lowe, shall appear in our next Number.

*Books Received.*—Fowler on Memory: or, Phrenology applied to the Cultivation of Memory, &c. By O. S. Fowler. New York, 1842. 8vo. pp. 96.—The American Phrenological Journal for August and September 1842.—Divine Inversion: or, a View of the Character of God, as in all Respects opposed to the Character of Man. By David Thom, Minister of Bold Street Chapel, Liverpool. 8vo. pp. 297. London: Simpkin & Co.—Chronicles of the Careworn. By Edward West. No. 1. London: W. J. Cleaver.—The British and Foreign Medical Review, January 1843.—The Medico-Chirurgical Review, January 1843.—Criminal Jurisprudence considered in relation to Cerebral Organization. By M. B. Sampson. 2nd Edition, 8vo., pp. 147. London: S. Highley.—Mechanical Philosophy, and its Application to the Arts. By William B. Carpenter, M.D. Forming Part III. of the Popular Cyclopædia of Natural Science. London: W. S. Orr & Co. 1843. Post 8vo., pp. 313.—The Phreno-Magnetic Vindicator. No. 1., March 1843. Edited by Thomas Beggs. Nottingham: W. Taylor. 12mo., pp. 24.—The Medical Times, weekly.—Annual Reports of the Royal Edinburgh Asylum, and the Crichton Royal Institution for Lunatics, Dumfries, for 1842.

*Newspapers Received.*—Reading Mercury, Dec. 29, Jan. 28.—Leeds Mercury, Dec. 31.—York Courant, Dec. 22; Jan. 5, 12, 29; March 9.—Sheffield Independent, Dec. 10.—York Herald, Dec. 31.—Sheffield Iris, Dec. 31.—Yorkshireman, Dec. 31.—New Moral World, Jan. 7, 14, 21, 28; Feb. 4, 11, 18; March 18.—Somerset County Gazette, Jan. 28.—Derby Reporter, Feb. 10.—Halifax Guardian, Feb. 11, 18.—Leeds Times, Feb. 18.—Manchester Advertiser, Feb. 25.—Liverpool Chronicle, March 4, 18.—Sydney Morning Herald, Oct. 10, 1842.—Worcestershire Chronicle, March 15.

Communications for the Editor (prepaid) may be addressed to Mr Robert Cox, 25 Rutland Street, Edinburgh. Books or parcels, too heavy for the post, may be left (free of expense) with the London publishers, Messrs Simpkin, Marshall, & Co., Stationers' Hall Court.—Articles intended for the next following Number must always be with the Editor six weeks before the day of publication. Communications for the section of "INTELLIGENCE," and also advertisements, should be in hand at least a fortnight before the same day. Charges for advertising:—eight lines, 6s.; twelve lines, 7s. 6d.; every additional line, 6d.; half a page, 14s.; a whole page, 25s. Advertisements may be sent to the publishers in Edinburgh or London.

EDINBURGH, 1st April 1843.

THE  
PHRENOLOGICAL JOURNAL.

No. LXXVI.

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NEW SERIES.—No. XXIII.

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**I. MISCELLANEOUS PAPERS.**

*I. Phrenological View of the Treatment of the Insane without Mechanical Restraint on the Person.*

MUCH as we have written on the philosophy of benevolence, we have not yet devoted a due amount of attention to one of its most splendid triumphs,—the abolition of mechanical restraint on the person in lunatic asylums. In the present article, it shall be our aim to bring this moral revolution to the test of a phrenological standard.

The following description, contained in an excellent pamphlet lately published by Dr Crawford,\* of mad-houses as they till very lately were, is fully borne out by the evidence laid before Parliament in 1815:—

“At a period by no means remote, such establishments were an aspect very widely different from what they do at present. The lunatic of those days was looked upon with a singular mixture of dread and pity. Regarded as the victim of a peculiar and mysterious malady of mind, and as placed beyond the pale of humanity, by a disease which was inaccessible to all modes of moral treatment, and not amenable to the usual resources of medical science, little else was desired by his friends, than the means of concealing him from a world to which they believed him already hopelessly dead, and the opportunity of shutting him up in a confinement where he might be prevented from indulging those propensities of violence and ferocity, which they regarded as the results of some

\* Observations on the Expediency of abolishing Mechanical Restraint in the Treatment of the Insane in Lunatic Asylums. By John Crawford, M.D., late House-Surgeon of the Glasgow Royal Lunatic Asylum. Glasgow: David Robertson. Edinburgh: Maclachan, Stewart, & Co. London: S. Highley. 1842.

inscrutable change in his mental constitution, and of which they stood in so much awe. Hence, at that period, such institutions not unfrequently combined the attributes of the prison-house and the grave; and the restraints, punishments, and severity of the one, were veiled by the secrecy and silence of the other. Shut up in cells and cages—chains, fetters, iron collars, iron masks, and leather muzzles, the scourge, the blows, and the threats of a brutal keeper, together with the indiscriminate use of tartar-emetic and drastic purgatives, probably prescribed by an ignorant and non-medical attendant, constituted the treatment to which the hapless lunatic was subjected. The furious imprecations of the maniac, and the clanking of his fetters, were to be heard, mingled with the blows of the lash and the oaths of the attendant; while the drivelling of hopeless idiocy, and the emaciation of person and distortion of figure caused by long confinement and restraint, illustrated the efficacy of the treatment. This picture is not an over-charged one, and many of its descriptions apply to even our principal public institutions during the first ten years of the present century. In Bethlem and St Luke's, and some of the large provincial institutions, although they were nominally under the charge of physicians of eminence and name, the real administrative power, and, in general, the dangerous privilege of inflicting personal restraint, were left in the hands of a non-professional officer—one, who had most usually begun life as an assistant-keeper or servant, and who, having passed through the various grades of madhouse promotion, came at length, under the designation of master, governor, or steward, to exercise at pleasure despotic power over those unfortunate beings who were committed to his tender mercies. The whole system, in short, was founded on the principle, not of treatment, but of confinement; the object was imprisonment, not cure. It is not, then, to be wondered at, that popular prejudice should still continue to draw an unreal and invidious distinction between the subjects of mental disease and patients afflicted with other maladies; and that, in the imaginations of the public, institutions devoted to the treatment of insanity should still continue to be invested with attributes of horror and aversion, now happily in most cases altogether fanciful, which do not attach to their ideas of other hospitals consecrated to the cure and alleviation of the sufferings of humanity."

We think it important to put upon our own record some extracts from the Parliamentary Report.

The following is part of the evidence of Godfrey Higgins, Esquire, a magistrate of the West Riding of Yorkshire, the first witness examined by the Committee of the House of



Commons that sat in 1815 ; and we may say that the evidence published by that Committee, extending to above 900 folio pages, has many such exposures.

“ In what condition did you find the asylum (the York Asylum ; not, however, the Quakers’ Retreat) when you visited it in the spring assize week in 1814 ?—Having suspicions in my mind that there were some parts of that asylum which had not been seen, I went early in the morning, determined to examine every place. After ordering a great number of doors to be opened, I came to one which was in a retired situation in the kitchen apartments, and which was almost hid by the opening of a door in the passage. I ordered this door to be opened. The keepers hesitated, and said the apartment belonged to the women, and they had not the key. I ordered them to get the key, but it was said to be mislaid, and not to be found at the moment. Upon this I grew angry, and told them I insisted on its being found, and that if they would not find it, I could find a key at the kitchen fireside, namely, the poker. Upon that the key was immediately brought. When the door was opened, I went into the passage, and found four cells, I think of about eight feet square, in a very horrid and filthy situation (condition). The straw appeared to be almost saturated with urine and ordure ; there was some bedding laid upon the straw in one cell ; in the other only loose straw ; a man (a keeper) was in the passage doing something, but what I do not know ; the walls were daubed with ordure ; the air-holes, of which there was one in each cell, were partly filled with it. I asked the keeper if these cells were inhabited by the patients, and was told they were at night. I then desired him to take me up stairs, and shew me the place of the women who came out of these cells in the morning. I then went up stairs, and he shewed me into a room, which I caused him to measure, and the size of which he told me was twelve feet by seven feet ten inches, and in which there were thirteen women, who, he told me, had *all* come out of these cells that morning.

“ Were they pauper women ?—I do not know ; I was afraid that afterwards he should deny that, and therefore I went in and said to him, ‘ Now, sir, clap your hand upon the head of this woman,’ and I did so too, and said, ‘ Is this one of the very women that were in these cells last night ?’ and he said she was. I became very sick, and could not remain longer in the room ; I vomited.”

The same witness gave in a certificate by a medical man as to the state of a William Vickers, who had been discharged from the same asylum covered with filth and vermin, with legs

swelled and partially mortified, and in a miserable state of health. The witness himself saw the marks of the whip upon his back, and was told by a woman in the asylum that she had also been flogged. He adds—"Another case, which I laid before the governors, was that of the Rev. Mr Shorey. He was a clergyman, reduced to indigence, I believe, in consequence of his mental complaint. He had at times, and for considerable periods, intervals of reason; in these intervals, when he was perfectly capable of understanding every thing that was done to him, repeatedly, in the presence of his wife, he was exposed to personal indignity; and, on one occasion, he was inhumanly kicked down stairs by the keepers, and told, in the presence of his wife, that he was looked upon as no better than a dog; his person swarmed with vermin; and, to complete the poor man's misery, the keepers insulted his wife with indecent ribaldry, in order to deter her from visiting him in his unfortunate situation. His wife occasionally visited him, to bring him such little comforts as she could procure by the labour of her hands, for she worked to support him during the time that he was in the asylum. He had a gold watch, which he lost there, and which his wife could never recover."

The witness was asked—"Are you acquainted with any other houses in which there is any degree of mismanagement of the lunatics?—Yes, in a house at Spinkwell, near Bradford, the situation in which I found the lunatic paupers was most deplorable; one of them was chained to a stone floor, wallowing in his own filth; another bolted fast into a chain, from which he could not move. This house had no licence, and had never been visited regularly by any magistrates, as the woman-keeper of it told me; and I only got access to it by threatening her that, as I was a magistrate, I would punish her, and that I would ruin her by pursuing for the fine of L.500."

Other witnesses, of the same class of respectability, corroborate Mr Higgins as to the condition of the York Asylum in 1814. Of course, nothing of all this can possibly apply to it now.

Mr Edward Wakefield of Pall Mall, was examined with respect to the condition in 1814 of Bethlem Hospital of London, then in Moorfields, now, immensely improved, in St George's Fields. "Have you visited Bethlem? I have, frequently. I first visited on the 25th of April 1814. What observations did you make? I was introduced, with others, by Mr Alderman Cox, an official governor, whose feelings being overcome before we had gone over the men's side, he was under the necessity of retiring to the steward's office." (On this account

the visit was postponed to another day.) On Monday the 2d of May, we revisited the hospital, introduced by Robert Calvert, Esq., a governor, and accompanied by Charles Callis Western, Esq., M.P. for Essex, and four other gentlemen. At this visit, attended by the steward of the hospital, and likewise by a female keeper, we first proceeded to visit the women's galleries. One of the side-rooms contained about ten patients, each chained by one arm or leg to the wall; the chain allowed them merely to stand up by the bench or form fixed to the wall, or to sit down on it. The nakedness of each patient was covered by a blanket-gown only; the blanket-gown is a blanket formed something like a dressing-gown, with nothing to fasten it with in front. This constitutes their whole covering; the feet even were naked. One female in this side-room, thus chained, was an object remarkably striking; she mentioned her maiden and married names, and stated that she had been a teacher of languages; the keepers described her as a very accomplished lady, mistress of many languages, and corroborated her account of herself. The Committee can hardly imagine a human being in a more degraded and brutalizing situation than that in which I saw that female, who held a coherent conversation with us, and was, of course, fully sensible of the mental and bodily condition of those wretched beings, who, equally without clothing, were closely chained to the same wall with herself. Unaware of the necessities of nature, some of them, though they contained life, appeared totally inanimate and unconscious of existence. In the men's wing, in the side-room, six patients were chained closely to the wall; five handcuffed, and one locked to the wall by the right arm, as well as by the right leg. He was very noisy; all were naked except as to the blanket-gown, or a small rug on the shoulders, and without shoes. One complained much of the coldness of his feet; one of us felt them, they were very cold. The patients in this room, except the noisy one, and the poor lad with cold feet, who was lucid when we saw him, were dreadful idiots; their nakedness and mode of confinement gave this room the complete appearance of a dog-kennel. From the patients not being classed, some appear objects of resentment to the others; we saw a quiet civil man, a soldier, a native of Poland, brutally attacked by another soldier, who, we were informed, always singled out the Pole as an object of resentment." The cruelties described as perpetrated on a violent patient of the name of Norris, even exceed any thing above stated.

Several witnesses state that, in conversing with the coherent insane, they heard bitter complaints of their total and heartless desertion by relatives and friends; and of the rigid isolation

from the world that was imposed upon them—all writing being denied them. Some facts came out in evidence, in regard to the treatment of female patients, too revolting for our pages.

In 1817, Mr Denis Brown, M.P., when examined by a Select Committee of the House of Commons respecting lunatic paupers in Ireland, stated that, in some counties, it was a very common practice to dig a hole in the ground, into which the pauper lunatic was placed up to his neck,—and over his head to put a wicker basket, and supply him with food when so circumstanced.\*

It is not many years since Bedlam was one of the "Lions" of London, where the maniac was excited to fury, as the wild beast in its cage is roused by the long pole, or was incited to gorge himself with food and eat filth for the amusement of the curious spectator. Mackenzie, in his "Man of Feeling," describes a *sentimental* visit to Bedlam, with all the accompaniments of clanking chains, sounding stripes, cells, straw, and screams, the *pleasure-party* leaving the scene without a thought of the possibility of bettering this the supposed natural and unavoidable condition of the insane.

To the elder Pinel belongs the glory—what conquering destroyer ever reaped such laurels?—the imperishable glory, of *discovering* that all this ineffable atrocity was as barbarous in its absurdity as in its cruelty. This he did in 1792, so that it required 23 years for the light of his star to travel to England; her treatment of the insane continuing of the worst possible description all the interval. Every one knows the interesting and affecting tale of Pinel's unchaining an old English naval officer, who was considered so dangerous for 40 years, as all that time to have been in the strongest and most galling iron fetters; and of the beautiful result on the poor sufferer, of the change to kindness and confidence. Above 50 patients were released from their irons at the same time, and all without an accident.†

The Parliamentary Enquiry of 1815 was a blessed event. Its first effect was to astound the "enlightened public," and cover them with shame. The war against the dens miscalled asylums commenced. Magistrates every where visited. *Keepers*, who had warning, made all as decent and *sweet* as their means allowed; and then commenced an improvement in the treatment of the insane as general as it was sudden.

But as all this was done from fear of exposure, and not from enlightenment or principle, the zeal would have waned and

\* See Speech of Lord Monteaule in the House of Lords, 25th April 1843.

† For the details we refer to, see vol. x. of this Journal, p. 187.

died, and the poor lunatic would have fallen back to his straw, fetters, and filth again. Honour to the men who would not that this should be, and who brought science as well as benevolence to the aid of permanent reformation!

Much was done for that change in the lunatic's treatment which we shall presently record with delight, by the men who first shed that light, which is now generally acknowledged, on the lunatic's disease. We cannot claim the whole merit for Phrenology, for some of the ablest pioneers in the right direction were not phrenologists;\* yet, beyond all doubt, the phrenological writers on the subject, besides confirming the views of the others where right, have surpassed them in giving to the enquiry the character of scientific trustworthiness which it has now attained. We need not dwell here on the demonstration that insanity is not a mysterious perversion of mind, but a disease of brain, organic or functional; on the coincidence between partial hallucinations and diseased cerebral organs of thought and feeling; or on the practical conclusion from this discovery, that the sound parts may be used as instruments to restore the health of the unsound. All this is household words to phrenologists. If, therefore, Pinel had not appealed for kind treatment to the insane, and Parliament had not exposed the too prevalent cruelty, Phrenology must have raised its voice against a treatment so utterly at variance with the whole constitution of the human mind, and the working of the faculties. The reader, accordingly, will not be surprised to hear, that the medical superintendents of almost all the asylums where the new system is in most satisfactory operation, are avowed and skilful phrenologists.

Although mechanical restraint had, for twenty years, been greatly mitigated in well-regulated asylums, it was not till 1838 that the bold and happy thought occurred of dispensing with it altogether. The credit of this is due to Mr Hill of the Lincoln Asylum, who, however, substituted muscular for mechanical coercion. Dr Prichard, almost simultaneously, and also of his own motion, not aware of the experiment which had been tried at Lincoln, opened the Northampton Asylum, without any restraints. The Edinburgh, under Dr Mackinnon, and the Glasgow, under Dr Hutcheson, about the same time, 1841, followed the example. Hanwell, under the amia-

\* In an able and feeling letter we have received, Dr George Mann Burrows, the well-known author of "Commentaries on Insanity," who has for many years directed an asylum for the insane at Clapham, after a concise exposition of the principles of their right treatment, says, "It has been the rule of my professional life, to treat my insane patients as I would my sane, that is, with feeling, and a due consideration of all the circumstances of their affliction."

ble Dr Conolly, is exceeded by none in the unlimited and most beneficial absence of restraint ; and we have now before us the Reports of eight other lunatic asylums, viz. the West Riding of Yorkshire, Wakefield, Dr Corsellis ; Belfast, Drs Stewart and Smith ; Dundee, Drs Nimmo and Mackintosh ; Montrose, Dr Poole ; Massachusetts, U. S., Dr Bell ; Woverston, U. S., Dr Woodward ; Connecticut, Dr Brigham ; and Utica, New York ; in all of which, restraint is either abolished entirely, or resorted to only for the safety, or, as the entire non-restrainers maintain, *supposed* safety, of the patient. While the patients are treated not only with kindness but with deference and respect, special directions are given in the Utica Asylum to address them by the titles of Mr, Mrs, and Miss.

Although our space is limited, we cannot help transferring to our Journal some of the instances of the magical effect of even a sudden removal of restraint from the most furious and dangerous patients,—furious and dangerous, it is now evident, just because bound, chained, and fettered. We quote from Dr Crawford, who adduces the cases in proof of the first and chief of his objections to restraint, that it increases the excitement of the violent or maniacal, and deepens the gloom of the melancholic and suicidal :—

“ In our own country, similar proofs have been given of the injurious tendency of the use of restraint, and the beneficial consequences which follow its entire removal, in cases of excitement. At the opening of the Northampton Asylum (August 1838), a great number of pauper lunatics were brought to it from workhouses, asylums, and other places of confinement ; these were all, on their arrival, set at liberty, though among them were many who had been objects of terror to their former keepers, and had, in consequence, been subjected to continued restraint. To exemplify the results, we shall quote the following cases ; premising, that the general character of the patient, which is prefixed to each case, is that given by the resident officer of the institution in which he or she was confined previous to removal to the Northampton Asylum.

“ J. S. Subject to epileptic fits ; very violent and malicious ; will fight, kick, and bite ; not to be trusted with any safety to the attendants.

“ S. L. In every respect as bad as J. S. ; but worse, if possible.

“ When these men were admitted, their legs were confined by heavy irons, which barely allowed one foot to be shuffled a few inches before its fellow, and their wrists by figure-of-8 handcuffs. The son of the officer above mentioned (the resident officer of the institution from which they came) refused

to take these instruments away with him, upon learning that we were unprovided with substitutes ; declaring that he should consider himself personally answerable for our lives, were the patients set at liberty. They were taken out of restraint at bed-time, and have not been coerced for nearly two years. The first became so useful to the attendants, and apparently trustworthy, that he was permitted to have a pass-key ; this privilege he, some months after, forfeited by going home, but he returned voluntarily on the second day. He is remarkably humane to his fellow-sufferers, and exhibits no traces of the dangerous disposition which he once possessed.

“ The other, when able, works at his trade as a tailor ; but he suffers considerably, from frequent and violent attacks of tetanic epilepsy, to which he has been subject for thirteen years. It is utterly impossible to describe the sullen and ferocious deportment of this man when first admitted ; he appeared to thirst for blood, and his attacks were as unprovoked as they were formidable. The maniacal excitement now exhibits itself by singing and laughing ; he may at all times be managed without difficulty, but severity of tone and manner would instantly produce angry feelings.

“ S. M. Violent and dangerous to the attendants ; has never yet been without personal restraint (59 weeks) ; destroys her clothes ; and is very dirty and obscene.

“ A powerful masculine young woman, with a repulsive and cunning expression of countenance, and a badly developed cranium. Her legs were confined by irons, precisely similar to those in cases J. S. and S. L., but the hands were fastened by handcuffs *behind her back*. She was considered so formidable, that the matron of the establishment from whence she was brought, warned the attendants not to approach her incautiously, as she was in the habit of attempting to crush others between herself and the wall. At supper, they were requested to give her a spoon, as, *from practice*, she was able to feed herself, although the hands continued to be fastened as before described. On going to bed, the instruments were removed, and the following day was principally passed in scouring. Within the fortnight she was industriously employed making shirts for the male patients, completing three in the course of the week ; her recovery gradually ensued ; and at the expiration of eight months she was discharged, having, during the whole of that period, enjoyed perfect liberty.”\*

“ T. H. Described as exceedingly dangerous, having so frequently made violent and wanton attacks on the keepers, that it was unsafe to leave him one moment unrestrained.

\* Second Annual Report of the Medical Superintendent of the Northampton General Asylum, p. 20.

“ He was set at liberty, and, together with seven of his companions, travelled very peaceably in an omnibus to this Asylum, the journey extending over a distance of more than 60 miles. At first he appeared dreadfully impressed with the notion that he was a man to be dreaded, and on more than one occasion exhibited a wish to alarm his new associates and attendants, by antics and extravagances that produced an effect directly opposed to his intentions. On making these discoveries, being in reality of a cowardly disposition and his physical force of a very inferior character, he quickly degenerated into a very orderly inmate. He is fond of reading and scribbling doggerel rhymes ; and being supplied with the means of indulging these tastes, his effusions sometimes occasion much amusement.”\*

Several other cases equally strong are extracted by Dr Crawford from the Northampton Report. He then proceeds :—“ For more than three years, the extensive establishment at Hanwell, containing upwards of a thousand lunatics, has been conducted without the slightest resort to personal restraint, and the experiments have been attended with the best results. Dr Conolly gives the following interesting account of the various steps by which this great amelioration was effected, and the consequences as regarded the condition of the patients :—

“ ‘ It was impossible to view these things [the evils arising from restraint], almost daily occurring, without resolving to endeavour to prevent them. Occasionally, peace was restored by the sudden and unexpected removal of the restraint ; and at other times, restraints were allowed to remain on until the patient became quiet or sullen. In the first case, good was sometimes done ; in the second, none ever resulted. By degrees it was found that by refraining from restraint, although it was still alluded to, the patient felt that an obligation had been conferred, and would promise good behaviour, and for a short time maintain it. But it was not until restraints had for many months ceased to be seen in the wards, that tranquil conduct of any duration was observed in these patients (*i. e.* in the old and inveterate cases). Some of them have now proved capable of removal to the quieter parts of the asylum, after having been considered the most hopeless patients in the house. Their malady is incurable ; but it appears to have lost some aggravations resulting from years of mismanagement,—for some of these patients who are now middle-aged, became insane in the prime of life, and were sent here after being in many lunatic asylums.’ †

“ In my own experience, I have fortunately never had occasion to witness such extreme and horrible instances of the

\* Second Annual Report of the Medical Superintendent of the Northampton General Asylum, p. 22.

† Resident Physician's Report for 1840, p. 49.



abuse of restraint, as have been described by others; but I have seen enough to convince me of its injurious effects, in aggravating the excitement under which the unhappy patients labour. I have repeatedly seen patients brought to the Asylum hand-cuffed, restrained by the strait waistcoat, and even bound hand and foot with cords so tightly applied as to produce severe excoriations of the limbs, and who, notwithstanding all these precautions, were so violent, that, in their transport to the establishment, they required the united strength of several men to keep them down,—become perfectly quiet and submissive, and even voluntarily engage in some occupation, when, on their admission, they were freed from their restraints and the presence of their guards, and calmly and kindly spoken to. Such results have often astonished, in no small degree, the friends or relatives under whose care they had been brought to the Institution; and who, though sincerely and affectionately attached to them, had been induced by fear for their own safety to have recourse to such restraint. They have often expressed their surprise, that in a place which in their minds had been associated with ideas of severity and coercion, the patients should be treated with so much more mildness than their own families could venture upon. The same sentiments I have heard expressed by such patients themselves when convalescent, and have known them bear testimony to the beneficial effects produced upon their minds, when, after being excited by protracted and violent struggles, and irritated by the imposition of restraints, which they considered at the time to be unnecessary and degrading, and which, in reality, produced much bodily annoyance and pain, they found themselves all at once released from anything like violent and irritating coercion, and spoken to and treated ‘like rational beings.’ That this striking abatement of excitement, which is by no means an unfrequent result of the admission of a maniac into a properly conducted Asylum, is in some instances to be attributed, in a considerable degree, to the sudden change of scene and the consequent diversion of his associations, I am fully aware; but still, all my observation, as well as the repeated testimony of the patients themselves, convince me, that in such cases as those alluded to, it was in a great measure to be ascribed to the change of treatment, and, in particular, to the removal of forcible restraint.

“This view is borne out by the *increase* of excitement, which is often as apparent on the imposition of restraint, as its *decrease* is obvious on its removal. Nothing can be more graphic and faithful, than the description given by Dr Conolly, of the forcible imposition of the means of coercion, even under cir-

cumstances where every precaution was taken to prevent unnecessary violence, or any harshness beyond what was actually inseparable from the operation, and inevitable under the system:—

“‘The spectacle in those cases where the strait waistcoat was determined upon, was most distressing. There was a violent struggle; the patient was overcome by main force; the limbs were secured by the attendants, with a tightness proportioned to the difficulty they had encountered; and the patient was left, heated, irritated, mortified, and probably bruised and hurt, without one consoling word—left to scream, to shout, to execrate, and apparently to exhaust the whole soul in bitter and hateful expressions, and in curses too horrible for human ears.’\* ”

“On this subject, I am able to speak most positively, because, even at the period during which restraint, in a modified form and to a limited extent, formed part of the system pursued in the Royal Asylum, the humane precaution of the Physician interdicted altogether any of the inferior attendants from imposing it on their own responsibility; and it was only permitted when executed under the direction of a medical officer. Since its abolition, likewise, when a patient has become suddenly violent and excited, the attendants have been uniformly required to report his state, previous to his removal to the quiet of his own room or the seclusion of a retired gallery. I have, consequently, had ample opportunities of observing lunatics under the most violent excitement, and had frequent occasion, under the one system, to superintend the imposition of restraint, and, under the other, to direct the removal of the violent patient to a place of temporary seclusion; and I can unhesitatingly affirm, that, while the former object was rarely attained without considerable struggling and almost invariable increase of irritation and excitement, the latter was frequently accomplished by the mere force of persuasion, and *always with much less resistance* on the part of the patient than the other.

“It is not wonderful that this difference should exist. The mind of the most furious maniac is *morally weaker* than that of the sane man; and if the latter know how to maintain his calmness and composure, he will generally find that he has the advantage over his apparently formidable patient. But, in order to gain this superiority, it is indispensable that nothing should betray excitement or passion on his part, and that he should avoid everything, in language, look, and gesture, that

\* Resident Physician's Report for 1840, p. 48.

can irritate or provoke. If, avoiding all appearance of such feelings, abstaining from all reproach or rebuke, and even, perhaps, sympathizing with him, he calmly tells the patient that it will be better for him to retire a little into his room, he will, in many instances, easily succeed in inducing him to do so. On the other hand, if, when the patient is in this violent state, manacles and straps are produced and forced upon him, it will be in vain to employ that soothing language which, in the excited state of his mind, and under the circumstances of the case, can only sound to his ears like cruel and ironical mockery. Under such circumstances, it is not surprising that his excitement should be more increased by the treatment he receives than abated by the language addressed to him; and that the resistance to which he is thus prompted, should still further exasperate and inflame him, from the physical exertion and mental irritation of the struggle. I am far from asserting that, in such cases, the excitement will necessarily be abated, and the withdrawal of the patient be always easily accomplished, when no instruments of restraint are employed; on the contrary, it may be necessary for his own sake, as well as for the safety of those about him, to exert force for the purpose of removing him: but, even when this is required, the struggle will be much abridged both in violence and duration; and after the object is effected, the patient will be left in a state much more favourable to the subsidence of his excitement, and will be much less disposed to brood, in the sullenness of solitude, over his imagined wrongs, than if the recollection of the contest, and of the supposed indignities he had suffered, was kept up by the galling pressure of the fetters that had been forced upon him.

“Another proof of the advantage of non-restraint in lessening the violence of excitement, has been afforded by its effects in cases of *recurrent* or *paroxysmal insanity*. In the Royal Asylum, as in all institutions of the kind, there is a large number of patients who are subject to paroxysms of recurrent mania, marked by more or less excitement, and recurring at various intervals, during which they are comparatively tranquil and manageable, and in some instances rational. Under the old system, the more excited of these patients were always placed under restraint. Since its use was abolished, they have, of course, been left at those times free from all coercion; and the result is, that, in general, the excitement characterizing the paroxysms is of a much milder kind than formerly. In some cases, patients who formerly required to be strapped to their beds during those attacks, have, though flighty and excitable, been found capable of being employed at work, even during

the paroxysm. In many instances, the maniacal symptoms are much less intense; and in almost all, they are accompanied with much less disposition to personal violence, as exhibited either in expression, threats, or actual conduct. It is also worthy of remark, that, in several of these cases, since restraint has been dispensed with, the paroxysms have been *shortened* in their duration, or the comparatively lucid intervals lengthened."

"In the treatment of the other grand division of the insane—those who are afflicted with melancholy, depression, or agitation—the use of mechanical restraint is equally objectionable as in the case of excited or furious maniacs. Frightful as is the exhibition of intense maniacal excitement, it is questionable whether the class of patients of whom we now speak, do not present a still more melancholy subject of contemplation. A prey to the gloomy delusions of their morbid fancies, they are either sunk in a listless, brooding, and apathetic depression, from which it appears impossible to rouse them to sustained exertion or cheerful and salutary recreation, or they remain in a state of bewildered and startled agitation, trembling before a fixed and steady gaze, and easily driven into a paroxysm of fear, in which (arising, it would appear, from the very desperation of their terrors) violence and excitement are occasionally associated with the agitation which forms the prominent feature of their malady. In such paroxysms, they will occasionally lose their timidity, and unless properly prevented, become, for the time, dangerous to those about them; and for this reason, such patients have been frequently put under restraint; but in the majority of melancholic cases, the risk of suicide, and the fear of their injuring themselves, while under the influence of morbid depression or in the distraction of agitation, have been usually urged as the chief reasons for subjecting them to mechanical restraint, although it is to be feared, that in many instances these unhappy creatures have been bound hand and foot, merely to prevent them from destroying articles of dress which patients in their condition ought not to have been permitted to wear. But, admitting that such patients are only restrained in order to provide for their own security, this security, although real, which we shall have occasion to show it is not, would be dearly purchased by the evil effects which the means taken to obtain it produce upon the disease itself.

"Such patients are, in many cases, as fully and even as morbidly alive to a sense of personal indignity as the more excited maniacs; and though the infliction of what they deem personal degradation may not produce the same effects on them

as on the latter, it cannot be doubted that its results must be equally detrimental. I have seen patients of this description, whom it was thought necessary to coerce, betray unequivocal signs of the greatest horror and agitation when the instruments of restraint were produced; and on other occasions, have heard those who had quietly submitted to their infliction, beg, in the most piteous and heart-rending manner, to be set at liberty. Let us suppose the case of a young, delicate, and susceptible female, who, in a fit of melancholy or agitation, has attempted to commit suicide, and who is brought to an asylum. In such an institution, the occurrence of suicide is naturally looked upon with, if possible, more dread than in a private house. To prevent such an accident, her delicate frame is enveloped in a strait waistcoat, or her slender wrists secured by handcuffs. Is it wonderful, that all her distressing fears, anxieties, and delusions, and the mental depression or agitation which result from them, should be increased by such usage? How much time must be lost—how much medical and moral treatment will it require, to counteract the effect of a first and powerfully injurious impression made upon a mind peculiarly predisposed to receive it?"

Dr Crawford next proceeds to urge as an objection to restraint, the valid one, that it prevents the employment and recreation of the patient, keeps him brooding on his aberrations and resenting his wrongs, and puts his cure by moral means out of the question. We wish we had space to extract the passage, for it is extremely well written, and the point ably argued.

We need scarcely add, that the contracting of filthy habits is an unavoidable consequence of restraint, so that the strapped and fettered patient is almost always the dirty patient. Dr Crawford adduces his own experience for the fact that he has seen no patient become dirty who was left unrestrained; but he has seen instances of unretentiveness, acquired in restraint, continue to the great annoyance and distress of a cured patient. He adds, that distortion of figure, partial paralysis, injury to limbs and joints, erysipelas, and even ulceration, have all been the effect of restraint. To strap down the epileptic to his bed and leave him for the night, would, he says, be about as prudent as to tighten the cravat of the apoplectic.

We must not follow Dr Crawford, but content ourselves with referring to his cogent reasoning on the injurious effect of the restraint system on the care, the watchfulness, the whole manner and feelings of the attendants, and of the great moral improvement in these, which might be concluded *a priori*, but which experience has shown, to be the result of the necessity

imposed upon them of being watchful, careful, gentle, suasive, and kind. Dr Conolly, in the Hanwell Report for 1840, says, "Any contrivance which diminishes the necessity for vigilance proves hurtful to the discipline of an asylum. Physical restraints, as they rendered all vigilance superfluous, caused it to fall nearly into disuse; and, in proportion to the reliance placed upon them, innumerable evils of neglect crept in, which cannot exist where restraint is not permitted." Dr Conolly has not put mechanical restraint on a single patient of a thousand under his charge for three years.\* The *substitutes* for coercion are thus summed up by Dr Crawford:—

\* At a meeting of the Middlesex Magistrates, held in December 1842, and reported in the *Morning Chronicle*, the following testimony was borne to the success of the non-restraint system:—

"Mr Laurie trusted that a careful perusal of the official reports from Hanwell would enable the magistrates now to come to a final and decisive resolution as to the system of treatment of the patients which now for three years had been in practical operation at the Hanwell Asylum. The resolution passed last year on that subject was in studiously guarded language, so as not to commit the court absolutely to its support. Since the introduction of the present system they had had 1000 patients on the average annually in the asylum, and yet the periodical reports were one unvaried record of success. (Hear, hear.) After a practical experiment for such a length of time, without the occurrence of one untoward event, it was due to the public to record a definite opinion as to its merits. He would at once read the resolution he intended to propose: 'That having taken into consideration the reports of the visiting justices and resident physician of the County Lunatic Asylum, laid before the court on the 27th of October last, this court desire to record their opinion, that after a trial of three years, the advantages of the total abolition of personal restraint in the treatment of lunatics, as maintained in that asylum, are fully established on the firm basis of practical experience; and to express their gratification at the success which has attended so great and beneficent a scheme for the amelioration of the condition of the most afflicted class of the community.' After going through some details as to the humane and conciliatory mode of treatment now pursued in the asylum, the worthy gentleman said, that during the past year, 16,984 articles of various kinds had been manufactured by the patients, in addition to performing the washing, cooking, &c., of the establishment." Several other gentlemen having spoken in praise of the new system, the above resolution was unanimously adopted.

In the *London Medical Gazette* of 13th January 1843, p. 576, Mr Solly writes:—"At 11 o'clock at night, on Saturday the 5th of November, I visited the wards of the asylum with Dr Conolly. There were then, I believe, exactly 948 patients in the house, and not one of them under personal restraint. We went into every ward, and, with the following exceptions, there was not a sound to be heard. Two women, each in different parts of the house, were chanting or singing in a low tone, just audible; a third was talking violently, but ceased before we left the ward; and one man made use of a violent expression as we passed him. To me it is perfectly astounding, that such a death-like stillness should reign in a house containing nearly a thousand lunatics. I shall never forget the impression it made, and the reflections it gave rise to in my mind."

“ The first (says he) is strict, careful, and constant vigilance on the part of the attendants—a vigilance founded on the intelligent observation of the peculiarities and habits of the different patients. A second and not less essential part of the system of non-restraint, consists in a careful study of these peculiarities and shades of character, with a view to turn them to account in acquiring a control over the patient, which can only be obtained by such a study, coupled with tact in availing ourselves of it, and a uniform kindness of manner in exercising it. To these is to be conjoined a properly regulated system of occupation, by means of which, the mind is to be diverted from the delusions which mislead it, and the *superfluous excitement*—if the expression may be used—directed into a harmless, and even useful channel. We have seen that such a system is much more likely to be extensively pursued, and generally beneficial, where restraint is altogether dispensed with, than under other circumstances.

“ Lastly, we rely on the resources of medical treatment. It is the peculiar merit of the non-restraint system, that the employment of the resources of medicine is forced upon those who are intrusted with the treatment of the insane. The system of coercion has come down to us from a time when medicine was totally undervalued in the treatment of insanity—if that could be called treatment which consisted in little else than imprisonment and coercion; and wherever that system prevails, it is to be feared that it is relied on to the too great exclusion of medical means. If a patient is furious or violent, the strait waistcoat is the grand specific, and, once secured so as to be deemed harmless, the patient is too often left to the care of nature. On the other hand, in institutions in which coercion is abandoned, those who have the charge of the treatment are compelled, almost in spite of themselves, to seek in the resources of science the means of moderating symptoms which their predecessors were content to combat by mechanical contrivances.

“ Our limits do not permit us to go into a detail of the various therapeutic agents which are found serviceable in insanity; but one which must be considered as of at least as much a medical as a moral nature, we cannot omit to notice, as it has given rise to much discussion, and not a little misrepresentation, viz., *seclusion*. The advocates of restraint have represented this as a dreadful substitute for coercion, and have indulged in much pathetic description of the horrors of solitary imprisonment and the gloom of darkened dungeons. But, under proper restrictions, and especially when employed for only a short period, there can be no doubt of its utility. It is

true, that were it employed indiscriminately and in all cases, it would be at least as objectionable as physical restraint. But there are cases of high and violent excitement, in which its beneficial effects are strikingly apparent. Unlike restraint, it is in reality a therapeutic agent. Its employment is based on strictly physiological principles; and its object is the cure, or, at least, the alleviation of the symptoms. To remove a violently excited man from the society of those whose presence irritates and provokes him, and confirms old or suggests new delusions, is merely the deprivation of stimuli which are obviously injurious; and even though he should be placed for a time in darkness as well as seclusion, we are only removing, in addition to the moral stimuli, one of a physical description. There is no more cruelty in this, than in keeping a patient labouring under phrenitis in a quiet room; or one suffering from acute ophthalmia, in a dark one. Moreover, those who have declaimed most against seclusion, seem to forget that *complete restraint implies seclusion*. So far from seclusion being the necessary adjunct of non-restraint, the very reverse is the case. In the Royal Asylum there have been *far fewer* patients placed in seclusion since the abolition of restraint than formerly."

A majority of the Reports before us reserve a power to apply restraint for the patient's benefit. Dr Browne, of the Crichton Institution, Dumfries, one of the best writers upon, and most successful realizers of, the humane and rational treatment of the insane, would still restrain the suicidal and self-abusing. Dr Crawford, and Dr Lowe of Saughton Hall near Edinburgh, both entire non-restrainers, hold that neither tendency is, after all, prevented, but both are aggravated by the confinement,—an opinion which is concurred in by Dr Hutcheson of Glasgow, and Dr Mackinnon of Edinburgh, the latter of whom can furnish some striking instances from his own experience of the effect of even a sudden liberation of the hands of the most dangerous patients, in restoring them to calmness and good conduct. Dr Lowe, in an admirable communication we have received from him, and which we wish we had room to give entire, states that he never fails, with even the most violent, by kind treatment, and holds the very existence of an instrument of restraint within the walls of an asylum as a surrender of the cause in its very principle, and the most remote fear of it by the patient, or reliance on it by the attendants, as deeply injurious to both. We agree with Dr Crawford that there is a fallacious notion, a lingering remnant of the old system, that a leather belt is less irritating than the application of the muscles of strong attendants.



He says : " Under the system of non-restraint, properly understood and applied, there is no substitution of physical force for instrumental coercion. The object is to allay the excitement by soothing, calming, and conciliating ;—to weaken morbid trains of delusions, by affording encouragement and incentives to cheerful occupation, and employment calculated to direct and strengthen the mind ;—to avoid everything that may irritate the passions or wound the feelings, and to gain a thorough knowledge of the temper and dispositions of the patient, in order thereby the better to gain his confidence ;—and as a part of this system, and a part indispensably necessary to its success and to the proper accomplishment of the above ends, restraint is dispensed with." At Hanwell, a dangerous patient, whom in a paroxysm it is necessary to seclude, often for a very short time, is removed by a sufficient force of calm steady attendants, much more quickly and quietly, and much less irritatingly, than he could be strapped down or placed in a strait-waistcoat. We ourselves chanced to see this done in a ward where there were a number of patients, without attracting the slightest notice ; the patient had scarcely time to cry out, and when the key was turned upon him in his own room, a few minutes' roaring and knocking against the door finished the whole scene. Dr Conolly assured us, he would come out quiet in an hour or two ; no notice would be taken of what had passed, and he would be invited to take part in some amusement or useful occupation. This brings us to the important subject of employment ; which, with kindness, forms the sum and substance of the new treatment. Without engaging the faculties, the non-restraint system would not work. It is delightful to read the Reports before us of the greater number of the asylums on this point. We have ourselves seen, and mingled with, the cheerful and happy *operatives* of Hanwell, Edinburgh, and Glasgow asylums, and excellent work of various kinds they put through their hands. In Glasgow it is so good that for the expected removal from the old to the splendid new building near Glasgow, which is another Windsor Castle, the furniture, even elegant upholstery for the superintendent's house, is all the work of the patients, with a couple of sane foremen to direct them. Nor is elegant furniture for the governor's house alone ; much of it is for the rooms of the higher class patients. Their galleries are to be carpeted, and otherwise furnished with taste and elegance. When we expressed our surprise, Dr Hutcheson said : " These elegancies are my strait-waistcoats. I surround my patients with taste and refinement, and render it morally impossible for them to misbehave themselves ; and I do the same proportionally with my

humble and even pauper patients. Forfeiture of indulgences is motive enough with the great majority of patients." The Reports are enlivened by narratives of recreations, and indulgences of all kinds. Dr Browne has long encouraged the inmates of the Dumfries asylum by tea-parties, soirees, and dances; and lately introduced even private theatricals. We have heard from him that the farce of "Raising the Wind" was twice exceedingly well performed by a part of the patients before the rest, and a considerable number of strangers, who freely mingled with them;\* and we ourselves witnessed the first lessons in choral

\* The performance of a second play is thus recorded in 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 audience are selected. The *corps dramatique* consists of convalescents or incurable 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 January 1843, thus speaks of the audience who attended 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

singing on the Mainzerian system, given by Mr Gunemeyer, one of Mr Mainzer's professors, to about eighty of Dr Mackinnon's patients at Morningside, the Edinburgh asylum; and it was cheering to observe how all were engrossed in the lesson,

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.) Everything 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 succeed. But it failed from a somewhat 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 success, at Salpêtrière, about a year ago, when Molière'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 country 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 *material* of the stage were procured, that the arrangements might be thoroughly digested. When, however, it was evident that the gentlemen 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."

In his Report for 1842, Dr Browne mentions that exhibitions of the magic lantern have likewise been successfully introduced. "So beneficial," says he, "have been the effects of these trials, that we have been, and are, most solicitous to multiply such pleasures. In order to obtain these gratifications, in anticipation of them, and from the conviction that propriety of demeanour will alone entitle to indulgence, the insane exercise control over their minds; *secondly*, during enjoyment they control their minds, or rather their minds are controlled, as they become engrossed, as the happiness of others spreads to them, and as the memory of the past is shut out by the agreeable feelings of the present; and, *thirdly*, they control their minds under the fear of compromising their right and expectation of a repetition of the indulgence. This power of control, or of concealment of predominating and morbid feelings, is an indication of health, a beneficial exercise of the will, which may be trained, strengthened, and established."

how completely each forgot his particular hallucination, and how orderly and decorous the meeting continued throughout.\* The lessons have been weekly repeated for nearly three months, and are looked forward to with delight, much practice going on in the intervals. At these lessons strangers have mixed freely with the patients—a course tending, when well regulated, to keep alive the inmate's connection with the extra-mural world, to cheer him with the conviction that he is not forgotten and abandoned, and that he is only detained until his health is re-established. On the night of our visit, one of the audience was a lady who had come to take home her husband, who had been a violent patient, perfectly cured. They accepted a seat in our carriage, and were set down at their own door in one of the streets through which we passed. We mention this incident as being in keeping with the improved treatment which the inmates of "asylums as they ought to be" receive, and the new light in which insanity will be looked upon by a better informed public.

Many patients restored to the world pay grateful visits to the asylums, which they associate with kindness, and even with pleasure; in short, with all the feelings of a home.† Lastly, religious worship, judiciously arranged so as to soothe but never to excite, has produced such excellent effects as a

\* Music is extensively employed as a means of cure in some of the great French asylums. See the third edition of Dr Webster's *Observations on the Admission of Medical Pupils to Bethlem Hospital*, pp. 42, 46, 54. Dr W. says that the musical meetings at the Salpêtrière at which he was present, "appeared not only to give much satisfaction to the patients, but also to act efficaciously in their treatment. In many, the effect produced by the music upon their countenances and behaviour was often quite apparent; and I could cite several instances of its beneficial influence, but one will be sufficient, which I met with in a young female who had been admitted the previous evening. At the first visit of the physician, only an hour before, this poor girl was morose, stupified, and could scarcely answer questions distinctly; but now she seemed pleased with the entertainment, talked to her neighbour, and looked cheerfully up to the physician; indeed, she appeared altogether a changed creature, and no one, from her appearance or conduct, would have said she was either insane or the inmate of a madhouse. Speaking of the Bicêtre, Dr Webster says:—"Occasionally short selected theatrical representations, tragedies, or comedies, are performed by the patients in a small theatre which the lunatics have recently constructed at one end of the school-room, with the sanction of the administration and the medical officers. From these performances, so far as I could learn, it was not thought that any injurious consequences have resulted to the patients present, or even to those appearing upon the stage, although, to some persons, such kinds of amusement may appear of too exciting a character, and not applicable to the treatment of most kinds of insanity. Upon this point there is certainly a difference of opinion, which further experience may reconcile."

† A patient whom we sent last winter to the Edinburgh Royal Asylum was cured in a few months, and felt so happy in it, that she evinced great unwillingness to change her abode.—Ed.

moral means, that it is regularly repeated every Sunday in most of the improved asylums.

We come now to the question, What does Phrenology say to all this? We answer, It recognises it as strictly philosophical; as the right use of his faculties in the sane guardian, to which all the sound faculties in his insane charge must and will respond. Formerly, in ignorance of the nature and varieties of insanity, all the patients were merely termed mad, and of course dungeoned and fettered accordingly. The phrenologist is taught by the organs of the brain to distinguish the kinds of insanity, and can, *a priori*, tell from the organs diseased which of them will lead to violence. A great majority of the insane are not violent or dangerous. Gross ignorance alone would dream of fettering idiocy, fatuity, harmless self-magnification, exalted vanity, the victim of terrors, the unhappy object of conspiracies, the favoured owner of millions, or the purloiner of rags and straws; the seer of visions and dreamer of dreams; the doomed of heaven; the creature of an ideal world. Still more absurd would be the application of restraint to the aberrations of intellect, which are believed by many to be essential to insanity; hence the phrase, "method in the madness," which many a judge has interpreted, and jury has found, to be actual sanity. Who would strap down to his bed the lunatic who is merely unable to perceive the relations of ideas, or the relations of external things, or the qualities of objects, or the identity of self? To violence and dangerousness, morbid Combativeness and Destructiveness are necessary. From these impulses, either in themselves diseased, or excited to action which, from its strength, may be called diseased, by other faculties acting morbidly, originates all the danger of lunacy. Violence characterizes all such patients, in different degrees, from the blow of anger to the homicidal thirst for blood. This last, called by the French *monomanie homicidal*, is the disease of Destructiveness alone, unexcited by any other feeling—it is the specific disease of that organ. But insulted pride, in its diseased, and therefore most irritable state, diseased jealousy and suspicion, even diseased fear, may excite to violence. There is also a disposition to violence, of which the patient himself is the object—the suicidal tendency. These were the forms of danger which were chiefly met with restraint, and for which it is yet pleaded that restraint is indispensable. Restraint is itself violence, the *vis major*, applied to overcome violence; and (according to the phrenological view of the laws of action of the faculties, which Mr Robert Cox has expounded in former volumes of this Journal) tends strongly, by the outrage which it offers to Self-Esteem and other faculties, to

rouse Destructiveness into still more furious action.\* If, in the sane, violent or insulting treatment has the effect of powerfully exciting that feeling, what must it do in those insane persons whose very insanity is an over-activity, a morbid excitability, of the organ of the feeling? If it has been found that violence defeats its own end in the education of the young, and the treatment of the criminal, what must it do when applied to the violent insane? When pride, in already diseased sensitiveness, is besides lacerated with the degradation of masterful restraint—when the self-important, as well as the irascible, are forced to live in constrained positions and necessary uncleanness in their detested bonds—when such are subjected to the treatment so graphically described by Dr Conolly—the safety of the attendants may be provided for, but all hope of restoring the patient by moral means must be abandoned. The destructive who are monomaniacally insane, have sane feelings, and often sane intellect. These, on the principle already noticed, as well as on that of sympathy, will respond to the constant and invincible manifestation of the same feelings in those around. Of

\* See Mr Cox's papers on the laws of action of Destructiveness and Benevolence, in vol. ix. p. 402, and vol. x. p. 1. The principle for which he there contends is, that Destructiveness and Combativeness are roused by the disagreeable action, and Benevolence by the agreeable, of every faculty of the mind. On page 11 of vol. x., he remarks—"Another department in which a knowledge of the laws under discussion may prove useful, is the treatment of the insane. When Combativeness and Destructiveness are the organs diseased, a cure is to be effected chiefly by withdrawing whatever is calculated to occasion painful emotions, and by giving agreeable excitement to other parts of the brain. By the former means, every circumstance tending to irritate the diseased organs will be avoided; while, by exciting agreeable feelings, not only will the vivacity of Benevolence be increased, but that of Combativeness and Destructiveness will be positively lessened. Such, at least, there are plausible grounds for expecting to be the result: for the propensities lose a portion of their activity, or become entirely dormant, at seasons when the moral sentiments are in play; while violent action of the propensities unquestionably tends, during its continuance, to blunt the moral powers. This view is supported by a singular case, reported by Mr Grattan of Belfast in a recent number of this Journal (vol. ix. p. 473)—the case of a gentleman on the top of whose skull there are two fissures, having the appearance of fontanels in children, and which are uniformly observed to be depressed when he is angry, in consequence, apparently, of the blood being withdrawn from the coronal region of the brain. I may refer also to a circumstance incidentally mentioned of a very violent, combative, and brutal maniac, whom Mr Combe saw in the Richmond Lunatic Asylum at Dublin, namely, that 'he has a good deal of humour, by the excitement of which his violence is easily subdued.' (Phren. Journal, vi. 84.) This effect seems to result from the agreeable action of the sense of the ludicrous stimulating Benevolence, and extending a soothing influence to the animal feelings."

all the feelings, Benevolence is most certain of a return in kind, in sane and insane. "A soft answer turneth away wrath" in both, and in both do grievous words stir up anger. It is mere assumption to say that these laws of mind imply in their invariable response the sanity of all the faculties. It is undeniable phrenological doctrine, that one organ may be perfectly sound while another is diseased, and, unless hindered for the time by the overwhelmingly engrossing claims of the diseased organ in paroxysm, will be called into activity by its own exciting causes, quite as certainly as the eye will be excited by light, or the ear by sound. It is on this ground that Phrenology dismisses the old notion, that insanity is in all cases, in its nature, a disease of mind, mind being considered as one indivisible entity; and on this ground we may reason, *a priori*, that every sound faculty in the insane will answer to its own objects. Who does not see that on this truth is founded all the rationality and expected efficacy of employment and amusement as part of the morally curative treatment of the insane? It is a great and invaluable discovery, that there is much more sanity than insanity in a lunatic asylum—much more reason than folly—much more kindness and reflex gratitude than suspicion, ill-will, and revenge. On this truth, we need only farther say, hangs the theory of non-restraint in otherwise well-regulated asylums; we say otherwise well-regulated, for without previous preparation for his tranquillity by classification, for his comfort, employment, and amusement, without a previous total change of manner, in other words, natural language addressed to him,—suddenly to let loose the furious madman, would be to uncease the hungry lion or tiger, and invite him to his revenge.

While, in contemplating so great a triumph of benevolence as is exhibited by the new system of treatment of the insane compared with the old, we indulge in feelings of legitimate pride for the age we live in, we owe it to our species to make the change as extensively known as we can, and with this practical commentary—that there is now no longer any ground for that horror with which the confinement of the insane in lunatic asylums was formerly regarded. On the contrary, there is no disposal of an insane person, whether his comfort or cure is consulted, more suitable, more desirable, than placing him in a properly regulated asylum. Even formerly, to a madhouse he went at last, when it was found to be as hopeless as it was dangerous to keep him at home; and to an asylum he must yet go, when perhaps the delay in his curative treatment, *which never can be successfully conducted at home*, and the aggravation of his disease by the imperfect but irritating

restraint or mischievous liberty he has there experienced, have rendered his restoration to sound mind impracticable. On this vital point, Dr Mackinnon, in the Report of the Royal Edinburgh Asylum for 1840, says:—"But in connection with this well-grounded anticipation of the future usefulness of the institution, the important fact must be again urged on the attention of the public, that it is only in the early stages of insanity that success can be hoped for from the best arranged asylum—the best conducted treatment. The superstitious prejudices which surrounded insanity have been removed, but prejudices as hurtful to the insane and to society in general, linger in the public mind. An asylum is too frequently regarded with horror, and as a last resource after other measures have failed. The consequence is, that very recent cases are rare in such institutions, and that it almost never falls to those in charge of them to *begin* the treatment. That ought not to be." J. S.

[The foregoing paper, for which we are indebted to Mr Simpson, is, we think, of much value, both historical and philosophical; and, whether or not all his positions be sufficiently established (a question on which it would be presumptuous in us, who have no practical familiarity with the management of the insane, to obtrude an opinion), our readers cannot fail to derive much instruction from what he has written. As the expediency of the total abolition of mechanical restraint is still a matter of debate among medical men, some will of course regard Mr Simpson's advocacy of it as too strong. We are quite willing that the point should be discussed in our pages.—ED.]

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II.—*Observations on Mesmerism.* By Sir G. S. MACKENZIE, Bart.

TO THE EDITOR OF THE PHRENOLOGICAL JOURNAL.

DEAR SIR,—The subject of Mesmerism, or (to use the original denomination which discovery seems to render more appropriate) Animal Magnetism, having made very great progress of late, and attracted the serious attention of scientific men in this country, I am induced, through the medium of your Journal, to offer to those who may be inclined to satisfy themselves by experiment, or to make discoveries, some directions which have been communicated to me by one of the most experienced magnetisers in Britain, Mr Gardiner of Roche Court, who was the first in Europe to observe the extraordinary effects of exciting the different organs of the mental faculties of patients in the magnetic trance, and thus confirm-



ing, in a most remarkable manner, the truth of Phrenology. These effects were observed independently, and about the same time, by some American philosophers, who have also contributed greatly to the diffusion of this wonderful branch of human knowledge.

The public exhibitions that have been, and still continue to be made, by those whose object is to make money, are exceedingly injurious to the cause of truth, both on account of the want of tact and discrimination in some of those who itinerate with patients, and the evident possibility of making similar exhibitions by collusion. There are so many minds incapable of patient investigation—so many who imagine that on their believing or disbelieving, every thing must stand or fall, and, at the same time, are obstinately determined to receive no evidence but such as can penetrate a wilfully darkened vision—that public exhibitions are calculated to cause the roots of prejudice to strike deeper, rather than to drag them out. It is, therefore, in private that experiments ought to be made.

Much has been already ascertained, and much remains to be done. Wide fields have been opened for the metaphysician, the natural philosopher, and the physician, to traverse. The curative effects of Animal Magnetism are those in which the public generally will take the first and deepest interest. We cannot yet foresee to what extent “the ills which flesh is heir to” may be alleviated or removed, or how much farther we are to be permitted, by the providence of an all-wise Creator, to penetrate into the mysteries of mind. It is the duty of man not to reject the benefits that are freely and bountifully offered by the only Hand that can bring them within our reach. When we contemplate all that has been accomplished for human convenience and human power since the Pile of Volta followed the incipient dawn that shed its feeble ray on the mind of Galvani, we may prognosticate greater achievements in the progress of the knowledge of what is good for man, to arise from the light that Mesmer saw, and of which the flame is now expanding, and meeting that which was kindled by the immortal Gall.

For those who feel a sincere interest in the discovery and propagation of what is true, and who are capable of availing themselves of them, the following directions by Mr Gardiner will be useful :

“Dismiss all preconceptions from your mind ; check the tendency we all of us have to prejudice and pre-theorise ; banish all hypothesis, and advance to your subject as an experimentalist. Say nothing to any body ; select for your trials a person of rather a sedate character, and not too young.

Shut yourself and the patient into a quiet room, with no spectators, and let him or her sit in an easy posture, with support for the head. Dismiss from your thoughts all idea of the necessity of mode or fashion, or particular passes. Concentrate your faculties, and be not distracted by anything. Let your volition be earnest, and first try the power of your eye, aided, if you like, by taking the hand. Let the patient look at you, and do you steadily regard him or her visually and mentally with a fixed and determined and definite purpose; and it is more than probable that, ere the lapse of many minutes, you will feel and see the establishment of your power. If not, try the points of your fingers directed to the eyes, putting them as close as possible without touching the lashes or the hair. Should no effect ensue in half an hour, I would advise you to desist and try another patient. If effects be produced within that time, go on until you see that they do not increase, and then demagnetise by transverse passes, and blowing on the face and head upwards from the neck, or other means; and try the same patient again the succeeding day, and go on till you produce all the higher phenomena. This is what I *recommend*; for no magnetiser ought to dogmatise. No two cases are alike; and some patients are readily affected by one process and not by any other; while some will yield almost instantaneously to a certain magnetiser, who have withstood the efforts of many others, although the same process be used by them all. If you wish specially to entrance or influence a particular person, place him or her at the extremity of a chain of persons holding each other by the hand, and do you proceed to magnetise the person at the other extremity of the chain. Tough must that person be who can withstand this. The greater the number of persons forming the chain the better.

“ On the induction of the magnetic trance by various means, the following phenomena are generally seen :—

- “ 1. Loss of ordinary sight, hearing, taste, feeling, and smell.
- “ 2. Somnambulism, somniloquism, &c.
- “ 3. Effects on respiration, circulation, &c.
- “ 4. Attachment to magnetiser, isolation from, and repugnance to, others.
- “ 5. Discrimination of ownership, his things, her, &c.
- “ 6. Taste, feeling, smell, sympathetic with the magnetiser; also sympathetic motion.
- “ 7. Magnetic hearing, taste, smell, feeling, as distinguished from sympathetic sensation.
- “ 8. Magnetic vision, or ‘clairvoyance,’ divided into ordinary clairvoyance, *i. e.* perception of proximate objects; trans-

vision, perceiving through obstacles such as a wall; and ultravision, perceiving things at vast distances.

“9. Production of catalepsy, locked jaw, attraction to magnetiser’s hand.

“10. Excitation of the cerebral organs.

“11. Intuition, remedial instinct, &c.

“Waking, and the consequent oblivion of all that has happened when in the trance.

“Do not forget that some patients can and do read the magnetiser’s thoughts, as from a book. It is necessary to be aware of this in order to conduct experiments advantageously.”

It may be added, that it appears (as indeed was to be expected) the phenomena vary, and are in great measure conformable to those varieties that are commonly noticed in natural constitution, temperament, and cerebral development. Hence, we must not be rash in considering phenomena anomalous or contradictory, when they can be explained by such variations of constitution. In a recent case, a female was accidentally thrown into a particular state of feeling previous to being entranced, and this deranged and contradicted the usual manifestations, which, however, under more favourable circumstances, were perfectly exhibited by the same patient.—I am, dear sir, faithfully yours,

G. S. MACKENZIE.

7 ATHOLE CRESCENT, EDINBURGH,  
22d May 1843.

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We add the following extracts from Dr Caldwell’s “Facts in Mesmerism, and Thoughts on its Causes and Uses,” published at Louisville in 1842.—ED.

Those who wish for a thorough and familiar knowledge of Mesmerism, will most readily and certainly attain it, by learning to mesmerise for themselves. And this they can do as easily, and in as short a time, as they can learn to fold a letter neatly or make a good pen.

Having thus acquired a knowledge of the mesmeric process, they can easily find suitable and willing subjects, experiment on them to their own satisfaction and conviction, and in that way, much more effectually than in any other, gratify their curiosity, and remove their incredulity, in relation to the science.

In aid of such persons as may feel inclined to adopt this suggestion, and carry it into effect, I shall close these observations with a brief and plain description of the mesmeric process.

Let the parties be seated close to each other, face to face, the mesmeriser occupying the higher seat, and the mesmerisee so accommodated as to sit at ease and in comfort, provision being made for the support of the head, in case sleep be induced.

Having requested the mesmerisee to dismiss, as far as practicable, all agitating and impressive feelings, thoughts, and emotions, and be as tranquil as possible in mind, as well as in body, the mesmeriser gently grasps his hands, applying palm to palm, and thumb to thumb, for the purpose of equalizing and identifying their temperature and condition.

Continuing this for about a minute, the mesmeriser lets go his grasp, and, removing his hands, and raising them just above the head of the mesmerisee, brings them gently down along each side of the head, very softly brushing it, and places them on his shoulders. Let the hands rest here about another minute—the mesmeriser all this time looking steadily and intently in his subject's face, and forcibly *willing* that he shall fall asleep. The hands are then to be moved from the shoulders along the arms with a very light pressure, until they reach the hands of the mesmerisee, which are to be again grasped for four or five seconds, as before.

After a few repetitions of these movements, the operator may begin his more regular passes. These he makes by raising his hands near to the face or top of the head of his subject, and bringing them down with a gentle sweep along the neck and breast (touching those parts not being necessary), to the ends of the subject's fingers, turning his palms outwards, and widening the distance of his hands from each other as they descend. The ends of the operator's fingers may be also advantageously applied at times to the pit of the patient's stomach, and held there for a short time.

In making their passes, some operators draw their hands not only along the whole extent of the upper extremities of the patient, but also down the lower extremities to the knees. This, however, I have not found necessary—perhaps not even useful—having been able to effect my purpose without it. The passes may be continued from twelve or fifteen to thirty minutes, according to circumstances. And during the subsequent experiments, while the patient is asleep, they may be occasionally renewed, to hold the sleep sufficiently profound.

Such is the usual form of the mesmeric process, the operator continuing to *will*, during the whole time of it, the production of the phenomena at which he aims. Under the hands of some mesmerisers the process is much simpler—the foregoing being of a formal and rather complex kind.

Dr Elliotson is at once one of the plainest, simplest, and most efficient mesmerisers I have seen. In some of his experiments I have known him to produce complete mesmeric sleep, by merely holding two of the fingers of his left hand near to the face of the subject, making scarcely a movement that could be called a pass.

Let these rules, brief and plain as they are, be followed by a sufficient number of persons, and I hazard nothing in asserting, that, before six months shall have elapsed, what are now pronounced the *wonders* of Mesmerism will be deemed wonders no longer; that all incredulity respecting them will have ceased; and that they will be accounted phenomena as strictly *conformable to the laws of nature*, and belonging as essentially to the economy of man, as the swallowing and digestion of food, sleeping and dreaming by night, and being wakeful and in action during the day. Though not such frequent and familiar occurrences as these, they will be deemed as natural and free from miracle when they do occur.

The statistics of Mesmerism, though far from being yet complete, are sufficiently so for the establishment of the following points.

1. Women are mesmerisable more easily, and in a larger proportion, than men; and delicate, sensitive, and weakly women more easily than robust and less sensitive ones.

2. Men can be mesmerised as certainly and as deeply as women; though not, I say, in so large a proportion.

3. Persons, when in perfect health, are as certainly, and, I believe, as easily mesmerised, as when they are sick; and in many cases more so. I have known mesmeric sleep to be retarded, and rendered less perfect, if not actually prevented, by indisposition.

4. As far as experiments have been made with sufficient skill and perseverance, a very large majority of mankind have been found mesmerisable—one uncommonly able mesmeriser assured me that, under his manipulation, *fourteen* out of *fifteen* had proved susceptible of the influence. With the Rev. Mr Townshend the majority was smaller,—though still abundantly large. Might I report my own limited experience, it would be found to accord with that last cited. A heavy majority of those on whom I operated resolutely, felt the influence—some of them very deeply.

5. Some persons can mesmerise much more powerfully and successfully than others. But as far as the trial has been made with determined perseverance and skill, it has been ascertained that the majority of those who possess the mesmeric power over such as are destitute of it, is large.

6. According to prevalent belief on the subject, some persons are insusceptible of the mesmeric influence, and some incapable of perceptibly imparting it. This opinion, though sufficiently plausible, and concurred in by several distinguished mesmerists, is *doubtful* at least, if not *improbable*.

III. *Remarks on the Views of Dr Andrew Combe respecting Sympathy.* By Mr HUDSON LOWE.

THE views which in October 1841 I brought before the readers of the Phrenological Journal on the subject of Sympathy, are at variance with those advanced by Dr Combe in the article on this subject inserted in the fourth edition of Mr Combe's System of Phrenology. The present short paper, which is, with a few additions, the same that I forwarded with my essay, and which could not then find place, is intended to shew what I conceive the fallacies in Dr Combe's propositions:—

“Every internal faculty,” says he, “like each of the external senses, is most powerfully and most agreeably roused into activity by the direct presentment of its own objects. Cautiousness, for instance, by the aspect of danger; Benevolence by that of suffering, and so on.” P. 669.

It is extraordinary that Dr Combe should speak of the excitement of Cautiousness by danger, and Benevolence by suffering, as agreeable. Precisely the contrary holds, as Cautiousness is agreeably excited only where there is a feeling of security, and Benevolence where it witnesses the happiness of others.

“Hence, if two individuals of nearly similar constitutions of mind be exposed to the operation of the same external causes, the same faculties being called into activity in both, will give rise to similar emotions, and they may then be said to sympathize with each other. This is one kind of sympathy, but it is not the state of mind to which that term is most correctly applied.” P. 669.

Certainly not *correctly* applied. If a house tumbled down and half-a-dozen persons ran at the same time to escape from the ruins, we should by no means describe them as sympathizing with each other, although all influenced by the same external causes.

“By a law of our constitution, the natural language of any active faculty invariably excites the same faculty to action,

and, consequently, gives rise to the same emotion in the minds of those who witness it." P. 669.

This remark does not appear well-founded ; the forbidding struts of Self-Esteem, if it excited indignation when assumed by an equal, would in a child excite laughter. The anger of one man excites fear, of another resentment, of a third contempt. In one man that degree of self-satisfaction may command respect, which in a second is resented as unwarranted assumption, and in a third passed by with a smile of derision. In some instances, Dr Combe's doctrine leads to strange consequences ; according to it, when the child was frightened at Hector, Hector should be frightened at the child.

Dr Combe holds, that when we return the anger of an angry man, this is a case of sympathy, though in popular language it may be said that in this case we do not sympathize with him. P. 673. Not only in *popular* but in *universal* language it would be said that we did not sympathize with him, but rather that we were actuated by antipathy to him. It would be superfluous to prove that sympathy and antipathy are not the same thing. Here Dr Combe seems regardless of the force and value of words in psychological speculation. Words, however, though only one and not the most perfect means for conveying conceptions relating to sensible phenomena, are the sole means we possess for conveying those relating to the emotions and the intellect. More than this ; a *violation* of language is, on questions of this nature, an almost infallible sign of an error in thought. Consciousness is the only *primary* source of all our knowledge of psychology (I refer to remarks in my essay, October 1841), and language is the embodiment of the consciousness of collective humanity. While I have endeavoured to establish a connection between sympathy and a special portion of the brain, the seats of the various antipathetic affections are already fixed in Combativeness, the direct function or tendency of which is opposition, hostility ; Destructiveness, or the tendency to inflict pain and injury,\* and Secretiveness and Cautiousness, the principles of concealment and apprehension, which, if not wholly antipathetic principles, at least most frequently act in that sense. The highest degree of antipathy conceivable is where a man, filled by hostility and hatred to another, is yet obliged to tremble and conceal himself from his adversary ; that is, where all these principles act together and influence each other by their reciprocal action. Dr Combe leads his readers to suppose, in page

\* The papers by Mr Robert Cox on these two organs seem to me to contain the most satisfactory and the clearest exposition of their functions to be found in works on Phrenology, and my definitions are in accordance with them.

672-3, that Adam Smith did not admit that the angry passion might be excited sympathetically. If such be his intention, he must have overlooked the following among other passages in the *Theory of Moral Sentiments*, shewing that the case was otherwise: "A person becomes contemptible who tamely sits still and submits to insults, without attempting either to repel or revenge them. We cannot enter into his indifference and insensibility; we call his behaviour mean-spiritedness, and are as really provoked by it as by the insolence of his adversary. Even the mob are enraged to see any man submit patiently to affronts and ill-usage. They desire to see this insolence resented, and resented by the person who suffers from it. They cry to him with fury to defend or to revenge himself. If his indignation rouses at last, they heartily applaud and sympathize with it. It enlivens their own indignation against his enemy, whom they rejoice to see him attack in turn, and are as really gratified by his revenge, provided it is not immoderate, as if the injury had been done to themselves." (Lib. cit. Part I. sec. 2, *Of Propriety*.)\* All that Dr Combe has done then, is to confound the direct with the sympathetic action of *Combativeness* and *Destructiveness*: he would apply the term not only to the infectious enthusiasm of soldiers fighting on the same side, but also to the hostility excited in them by the aspect of the enemy. An instance from my schoolboy recollection of Greek history occurs to me as peculiarly adapted to place this discovery in a striking light. The Theban Band of Sacred Brothers, who were knit by the closest ties of mutual sympathy, are said to have had their courage and devotion to their cause wonderfully animated by this feeling. Here all may speak of the sympathetic excitation of martial fury; but Dr Combe would describe them as sympathetically affected to the Macedonian cavalry who cut them down.

Dr Combe points out, as Adam Smith had already done, that we sympathize more readily with the dictates of the higher feelings, than those of the animal impulses. Now, that our sympathy does follow such laws, and that, where we sympathize with the inferior desires, it is when they act rather under the guidance of the intellect than from their own blind force, is perfectly in harmony with, and a strong support to, the view I have advocated, which represents sympathy as peculiarly manifested by an organ situate in the anterior-superior region of the brain, in the immediate proximity of the organs of *Benevolence*, *Veneration*, *Comparison* (cognition of resemblance),

\* See also Part II. sec. 2, "As the greater and more irreparable the evil that is done," &c. Part III. chap. 4. Part VIII. chap. 3, &c.



and Causality; but quite at variance with that advocated by Dr Combe, which regards it as an instinctive manifestation of all the faculties, animal or moral. At the conclusion, p. 676-7, are some critical remarks on Adam Smith, which appear to me unsound. "In beholding suffering," says Dr Combe, "we feel deep commiseration with its object, simply because the faculty of Benevolence, the function of which is to manifest this emotion, is a primitive mental power, having the same relation to external misery or pain that light has to the eye; and as such, it is as instantly and irresistibly roused by the presentment of a suffering object, as the eye is by the admission of light, or the ear by the percussion of sounds. In witnessing another's misery, we, in virtue of this constitution of mind, first feel the emotion of pity, and, in proportion to its strength, fancy to ourselves the pain which he endures. But the pity always precedes, and the effort to conceive the pain is the effect, and not the cause, of the pity."

Light, however, directly impinges on the eye, as sound on the ear; but the emotion of pity, with whatever organ connected, *must* ensue on a previous intellectual conception. Our idea of suffering is formed from our own consciousness, and when we feel pity, it is because we conceive a being capable of similar emotions to ourselves. We do not pity insensible inanimate matter; we pity suffering. All pity presupposes a knowledge of suffering, and this suffering is obviously a conception which we can only have as sensitive and as conscious beings; the emotion, in fact, supposes several intellectual operations. These, however, in cases of physical suffering, are so elementary, so early and easily formed, and become so habitual, that most certainly a small endowment of intellect is little obstacle to the activity of the feeling with which they are placed in relation, and the contrast between the benevolent idiot and the hard-hearted man of intellect has little to do with the solution of the question. I admit, of course, that the emotion of sympathy or pity, once formed, quickens the suggestions of the intellect as to the sufferings of the object,\* and is re-excited by these in a constant reciprocation of action and reaction. But when Dr Combe goes on to say, that pity precedes the conception of pain, he falls into an error still more extreme; for if we have no conception that another person is in pain, why or how should we compassionate him—where is the motive of our pity? This discovery of an effect without a cause, Dr Combe, however, calls a principle, and he declares that when, on seeing a blow aimed at *another*, we draw in our own leg or arm,

\* *Vide* the second part of my essay, *passim*, in Phrenological Journal, October 1841.

we do so with a view to *ourselves*, or danger affecting ourselves. But as neither our senses nor our intellect inform us that we are in danger, *as*,—on the other hand, they are by the supposition directed to that which menaces another,—it is self-evident that if we act as if the blow was aimed at ourselves, we do so by a species of moral transposition with the sufferer, by feeling with (*sym-pathizing* with) him, by something resembling, though not identical with, a temporary belief that we are in his situation.

CHARLOTTE COTTAGE, CADOGAN TERRACE,  
CHELSEA, March 2. 1843.

IV.—*Remarks on the Varieties of Talent for Acquiring Languages.* By DR GUSTAF KOMBST.

TO GEORGE COMBE, Esq.

My Dear Sir,—Allow me to communicate to you a few remarks, which were forced upon me whilst reading some of the new chapters of the last edition of your *System of Phrenology*.

From vol. ii. pp. 131, 396–7, I see that there is still some doubt existing as to the nature of the organ of Language, as it seems difficult to explain why one set of persons acquire easily the spirit, and others scarcely more than the mere words, of languages. I should be glad if I, from my experience as a teacher of German, could afford some clew for the solution of this difficulty. Having taught many hundreds of persons my native language, I was forced to make observations on the greater or less facility which my pupils exhibited in acquiring the language.

Persons in whom the reflective organs are largely developed, will catch easily the spirit of a language; but unless they have also a large development of the perceptive organs, they will not make rapid progress in the details, and will blunder frequently with regard to grammatical rules. But besides this, it seems to me that also Tune, Time, and Imitation, must be pretty well developed to make a person acquire a language in all its bearings and for all purposes. Thus I find, that persons sometimes are good speakers but write badly, and even would not understand a book thoroughly; while the two latter accomplishments may exist without the former. Generally ladies, if they take to speaking at all, are more ready and proficient in this respect than men. But I have also had two extraordinary cases of ladies, who, after taking five lessons only, wrote a let-

ter of their own composition, filling two octavo pages, *without a blunder*. Both these ladies learnt the German together, and both were distinguished for the development of the perceptive and reflective faculties.

I would thus infer, that to be a good scholar in languages, requires, besides the organ of Language, a good development of some other organs, without which it would be impossible to be either a good speaker, or to read a language easily, or to penetrate into its spirit. Accordingly, we would have three classes of talents for languages:—

1. Language\* + perceptive + reflective faculties; constituting good philologists, without reference to *speaking* a language.

2. Language + perceptive faculties + Time + Tune + Imitation; constituting good speakers. And,

3. Language + reflective faculties + moderate perceptive faculties + moderate Time, &c.; enabling persons to enter into the spirit of a language.

This leads directly to the supposition that every organ, whatever may be its individual development, forms a combination with other organs, upon the nature of which its strength, manifestation, &c., to a great extent depend.

The suggestion of groups of organs, which has been made by Phrenologists, I think is an excellent one. For every group there must be a central or leading organ, which gives tone and colour to the whole group. These groups are not necessarily the same in all men; on the contrary, in every individual the groups will be constituted, according to the prevalence of one or the other organ, in a very different manner. Having ascertained the groups of organs in an individual, and the relative bearing of the groups to each other, we will be able to form a very accurate estimate of an individual's character.

These are nothing but some hasty remarks; but I think they are not quite groundless, as they are the result of observation. What seems to me as still wanting in Phrenology is, to ascertain the relative proportion of the organs entering into the combination of an individual's mind. By ascertaining these proportions, and their relative strength and influence upon each other, Phrenology would approach nearer to the rank of a mathematical science; and this is the evident tendency of all sciences, viz., to prove the nexus of causality between all things that are.

But to return to the organ of Language. It is very well known, that children readily acquire any language. This is

\* Where no attribute is given, the organs are supposed to be largely developed.

commonly accounted for, *1st*, by the strength of their memory ; *2dly*, by comparative narrowness of sphere of thought ; and, *3dly*, by great power of imitation.

I would lay a greater stress on the last supposition ; but I cannot tell from observation, whether Imitation is with children comparatively more developed than other organs. But I conclude this from certain facts. The Slavonian tribes, for instance, in which the reflective faculties are generally very low, whilst the perceptive ones are rather large, have a great imitative talent, which they shew in learning with a surprising facility all kinds of mechanical processes. *They also acquire languages more easily than any nation of which I know.* Their facilities in that respect are so great, that frequently you do not find with persons of Slavonian origin the least trace of foreign accent, when speaking a language not their mother tongue.

Next to them in this respect are the modern Greeks, who, for the most part, are of Slavonian origin, and, where they are not purely Slavonian, are a cross-breed in which the Slavonian enters very largely.

Then follow the Germans ; next to these the Danes and the Norwegians ; then the Scotch ; then the Italians ; then the English ; and last of all the French. Of Spaniards I cannot speak from experience. The higher class of the Hungarians likewise acquire foreign languages very easily.

Perhaps these facts—by comparing in different nations the leading faculties connected with language—may serve, to a certain extent, to define the nature of this organ more distinctly.

I am,

My dear Sir,

Yours most truly and respectfully,

GUSTAF KOMBST.

EDINBURGH 9th April, 1843.

## II. CASES AND FACTS.

### I.—*Interesting Mesmero-phrenological Case of a Young Lady.*

By Mr JAMES SIMPSON.

TO THE EDITOR OF THE PHRENOLOGICAL JOURNAL.

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. Craig's experiments, both in pub-

\* Vol. xv. p. 354.

lic and private, in Edinburgh. I have been one of a committee composed 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 strangers. 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 verily kindly 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 out 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. She answered, "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 under lip, 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 tranquillity whenever he sat down beside her. Wishing to see the effect of raising *Combativeness*, that organ was touched; instantly, she writhed or fidgetted 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 delighted 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.

## II. *Case of Irresistible Propensity to Imitate Gestures and Motions.*

The following "Extract of a Letter written from Aberdeen, Feb. 17, 1676-7, by Mr George Garden, concerning a man of a strange imitating nature," was originally published in the *Philosophical Transactions*, vol. xii. No. 134, p. 842, and is reprinted in the Abridgment of that work by Drs Hutton, Shaw, and Pearson, vol. ii. p. 382. The case has already appeared in this Journal (vol. x. p. 370), as given at second-hand in Dr Plot's *History of Staffordshire*; but our readers, it is presumed, will not object to see the original account. The narrator is characterised by Dr Plot as "the reverend and learned Dr Garden."

"I remember when Mr Scougall and I were with you last summer, we had occasion to speak of a man in this country very remarkable for something peculiar in his temper, that inclines him to imitate unawares all the gestures and motions of those with whom he converses. We then had never seen him ourselves. Since our return, we were together at Strachbogie, where he dwells, and, notwithstanding all we had heard of him before, were somewhat surprised with the oddness of this dotterel quality. This person, named Donald Monro, being a little, old,



and very plain man, of a thin slender body, has been subject to this infirmity, as he told us, from his very infancy. He is very loath to have it observed, and, therefore, casts down his eyes when he walks in the streets, and turns them aside when he is in company. We had made several trials before he perceived our design; and afterwards had much to do to make him stay. We caressed him as much as we could, and had then the opportunity to observe, that he imitated not only the scratching of the head, but also the wringing of the hands, wiping of the nose, stretching forth of the arms, &c. And we needed not strain compliment to persuade him to be covered, for he still put off and on as he saw us do; and all this with so much exactness, and yet with such a natural and unaffected air, that we could not so much as suspect he did it on design. When we held both his hands, and caused another to make such motions, he pressed to get free; but when we would have known more particularly how he found himself affected, he could only give us this simple answer, that it vexed his heart and his brain."

It is curious that only gestures and motions appear to have been imitated by this individual. The propensity is not said to have been manifested with regard to voices and other sounds.

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### III. *Case of Hysteria, with Loss of Verbal Language.*

Communicated by Mr J. L. LEVISON.

Mrs R., a young married woman, aged 18 years, is the offspring of a healthy mother and a sickly father. The latter, having suffered from infancy from curvature of the spine, was, I am told, very passionate, and probably sometimes harsh with his children; but he was nevertheless a kind parent, and his daughter appeared to enjoy very good health, until about three years since, when she lost a favourite and highly talented uncle. The latter had been an inmate in her father's house during his illness, and she had been his attendant. The first consequence was observed after his last struggle, during which time she had dropped into a feverish sleep, from which her sister suddenly awoke her to impart the fact; and subsequently she entered the room in which her uncle's body lay, and from which it was to be shortly removed, when a young woman, a friend of the family, being there, she persuaded the subject of this sketch, then a girl of fifteen, with her nervous system already affected,

to touch the corpse, in order to feel how cold he was. The girl mechanically complied, shivered, and was taken with her present painful fits of hysteria. Medical men tried every thing they could to relieve her—blisters, bleeding, anti-spasmodics, change of air, and finally marriage. Between her and her husband a very strong attachment exists. But none of these changes produced any marked improvement. When she became pregnant, the fits increased in violence and duration, and even now that her little girl is three months old, she continues a similar sufferer, the interval or convalescent period never exceeding three weeks. When I saw her, a short time since, she had had what she correctly calls "the choaks," very bad, but she seemed then in a calm and very happy state of mind, and spoke of many topics of the day; and all that a stranger would have observed in the pretty, modest, little woman he was talking to, was that her voice was husky, as if her throat was inflamed. I called the next night, when she complained of pains in her forehead, and a lancinating pain over the superior portion of the orbit, or the region of *the organ of Language*, and suddenly she was taken in a fit. The blood-vessels of the neck appeared gorged, and were so unnaturally distended that they seemed as if they must burst. The throat itself was proportionably swollen, attended with a sense of painful suffocation and contractions of the arms, fingers, legs, and other muscular distortions of the whole body. The face was as red as in scarlet fever; the vessels of the conjunctiva were injected, and the optic nerves seemed so much pressed upon, as to induce a painful kind of *strabismus*, presenting a marked and melancholy contrast to her usual expression. Paroxysm followed paroxysm, and when they ceased, she had lost all memory of words, and evidently had also a very imperfect consciousness. This state continued about an half-hour, and when she made an attempt to speak, it was like that of a child wishing to express its thoughts. "Ah den, den, den;" or "ah din, din; ah da, da," &c. With only this baby language her voice and tones were modified, when scolding, coaxing, or seemingly communicating her own states of feeling; it was always "the den, den," &c. As her consciousness returned, she seemed to comprehend all that was said to her, but still failed to make herself intelligible. What appeared very remarkable was, that while the infantile period seemed most palpable, she played with toys, as if indeed she had been a baby. For all the week, her gleams of intelligence were as evanescent as an April sun, and her fits returned until worn-out nature induced heavy sleep, occasionally disturbed with feverish dreams. Recently an attempt has been made to

magnetize her;\* but whether the effects produced were influenced by this process, or were merely the result of exhausted muscular and nervous energy, I do not presume to decide. She has, however, again become convalescent.

Among the phenomena, not the least remarkable are the following. Whatever reminds her of her deceased relative makes her experience a sensation of cold, and induces her fits; but the moment the suffocating feeling is overcome, she insanely thrusts her hands into the candle or fire (unless forcibly prevented), as if she had some imperfect consciousness that their heat would mitigate the death-like coldness she feels. When in health, she rarely, if ever, speaks of her uncle; but when the fits come on, he seems to be the one sole idea that is presented to her mind; all other things are but so many subordinate memoranda, to render this one object more vivid to her diseased imagination. Thus his watch-guard, or any article of dress which was his, or a chair or sofa on which he had sat or rested, ushered in the ghost of the deceased. For example, during the interval of one of her paroxysms, she was under the influence of the most extravagant mirthfulness—laughing in regular gusts, and endeavouring to tell something in her unintelligible jargon; when suddenly she took up the corner of a shawl she had on, which had belonged to her late uncle, and on which his *initials* were marked, and the scene changed from buoyant gaiety to a picture of intense melancholy. Taking up this sad memento, she looked at it with her eyes swimming with tears, and realized in the most vivid manner Sterne's Maria! When suddenly an unexpected painful attack came on, which was followed by a still more affecting scene. She appeared lost to all surrounding objects, and her husband, who is very kind to her, seemed to dread the results. He spoke to her in a most affectionate manner, and shewed various objects; but these attempts were useless. She contrived to gaze on some object which absorbed every faculty. He then sent for her baby (as her large Philoprogenitiveness and Benevolence were always roused and affected by its cry); but though it was made to sob, she heeded it not. Every sense appeared suspended, and the spectre which occupied her mind seemed to be regarded with still more and more intense interest. Her eyes increased in brightness, whilst her features expressed the greatest terror. At length, uttering a painful half suppressed scream, she suddenly wrapped her left hand, in an agitated and convulsed manner, in her apron, her whole body shivering as if in contact with something intensely cold;

\* When the operator pointed his fingers to the organs of Language, it seemed to give her great ease, and she afterwards induced her husband to do the same to her.

and an ashy paleness followed, resembling the hue of some sculptured figure in white marble, whilst the fixed stare made her a fearful image of one "spectre-stricken!" And no doubt she mentally beheld her dead uncle—felt his cold clammy hand as on the occasion when first she received the frightful shock.

I recommended the removal of every thing that could reproduce these associations; and as I take much interest in the case, it would afford me great satisfaction, and some compensation for the pain of narrating the circumstances, if any of your medical readers can suggest the means of mitigation or cure.

BIRMINGHAM, *January 22. 1843.*

#### IV. *Letter on some Experiments in Neurology and Mesmerism.*

By E. P. HURLBUT, Esq.

To GEORGE COMBE, Esq.

NEW-YORK, *March 10. 1843.*

My Dear Sir,—When Dr Buchanan announced his lectures on Neurology last fall, I resolved to attend them. Of six lectures delivered by him at Clinton Hall I attended the first two and the last; and had I felt compensated for the time and attention I should have heard all. His first and last lectures amounted to little more than an attempt to get rid of Dr Gall, and his arguments consisted of the feeblest of the old and oft-answered objections against Phrenology. He did not fairly state any of the positions of the Phrenologists, nor did he attempt to overthrow by facts even the false propositions stated. My firm conviction at the time was, that he had not read Dr Gall, and certainly that he had not mastered Phrenology. There were present several intelligent phrenologists, who concurred in saying that Dr B.'s attack upon Phrenology was unfair and feeble. Dr Buchanan appears to be about thirty years of age, of a nervous-sanguine temperament, with a large brain—Causality being very prominent, and Self-Esteem large. He appears to be quite sincere, but is very ambitious of discovery. I have never in the same space of time heard so much theory and so little fact from any scientific gentleman. The audience called for experiments, and the Doctor indulged them moderately. He operated on the arm of Dr ——— till it apparently lost all muscular energy; then by a few passes he restored it to full power; and continuing the operation, he increased its strength nearly two-fold, as was shewn by Dr P.'s lifting weights at different periods during the operation; Dr

P. stating that, at each attempt, he exerted his entire strength, which appeared to be the fact. Dr —— is very nervous, very grave, and is, I am told, a Swedenborgian. In the course of one lecture, Dr Buchanan stated that he had met by accident with a Mr ——, a gentleman in some way connected with the press, and had found him very "impressible;" that he had touched his organ of "rotary motion" with the most satisfactory results; and he called upon Mr —— to speak out. Whereupon a gentleman with a very sanguine aspect and a wild eye, arose in the midst of us, and declared that Dr B. had applied his fingers to the tip of his nose, and that he soon felt an irresistible inclination to spin round; and that he was compelled to whirl, and did whirl, round and round like a top. His statement was received with cheers, and the audience demanded a repetition of the experiment. Against this Mr —— protested on account of the unpleasantness of the operation, and we were obliged to be content with seeing the experiment by the "eye of faith." Mr —— did, however, consent to enter the desk with Dr B. and to undergo minor experiments. He was touched on the chin, and experienced a sensation of heat. Dr B., with his fingers placed somewhere on his head, asked him how he felt. To which he replied, after some hesitation, "I feel as though I could walk;" and to prove this, rose and walked to and fro in the desk with triumphant success. These experiments were not quite satisfactory to the spectators, and after indulging in a few more, Dr B. declared that he preferred to conduct them in a more private manner, and called for a committee. Three gentlemen were appointed to select a committee of investigation—Judge Scott, Mr E. C. Benedict, and another gentleman—the two former being phrenologists. They selected the committee, and were themselves added to it, and the investigation went on to a final report. While the committee were making their arrangements, I expressed to the rev. Mr —— a wish to witness a phreno-mesmeric experiment by some private gentleman whom I should know, upon a subject whom I could carefully scrutinize, and that we should be alone. He immediately made an appointment at his house, and proposed himself to be the operator. I went in company with Dr ——, but we found a great many persons there. The reverend gentleman did not operate, and instead of a neat and quiet experiment upon a new subject, we had present a blind girl who had become famous in this business, Mrs ——, Mr ——, celebrated for "impressibility," Mr ——, a successful mesmeriser, and others. Dr Buchanan operated on the blind girl, and she appeared to respond to every touch of her head by him. He touched no organ but he excited it.

He appeared to hold her very being at the tip of his fingers ; and no musical instrument ever responded to the touch of its keys more perfectly than did the organs of the girl's head to the Doctor's touch. I know not what to say of these experiments, except that they were apparently successful ; and yet I left the room without a particle of faith in the truth of them. If Dr B. will touch my head according to an approved phrenological bust, I will engage as successfully to give expression to all the faculties in turn. To me nothing seems easier ; and this class of experiments can never be satisfactory until the suspicion of connivance can be banished from the mind. The most Pickwickian simplicity (if I may use this term in philosophy) ought to reject this class of experiments.

I left Dr B. and went into the next room, where Mr —— was mesmerising Mrs —— . He pretended to nothing but Mesmerism, and he stated that he had mesmerised Mrs —— a hundred times, until, indeed, she was completely subject to his will. He made the accustomed passes, and she was pronounced to be asleep. He, now seated several feet from, appeared to have no communication whatever with her. Nevertheless he willed her to make certain motions, and she made them ; to open her eyes and she did it ; he willed her into certain mental conditions, and she manifested them. She was glad, sorrowful, imaginative, argumentative, &c., as he said he willed. She made speeches, sang in the German and Russian languages, &c. &c. In short, Mr —— by pure Mesmerism, and by merely willing the activity of a faculty, and without touch or any aid from Neurology, effected as much in this case as Dr B. in the adjoining room was doing by his manipulations of the organs of the brain. It occurred to me that Mesmerism might do the whole work, and save a deal of scientific labour. I must say in candour that this operation upon Mrs —— seemed to be perfectly fair ; and after more than an hour's close attention and scrutiny, I did not detect any deception. If, however, the parties had been accustomed to go this routine together, and were disposed to amuse themselves by playing upon our credulity, I can perceive how they might easily succeed. But the impression left upon my mind that night was, that Mrs —— was probably in the somnambule state—that somnambulism may be produced in a very few persons by artificial means—and that, as we do not know the causes or conditions of natural somnambulism, we had better begin by investigating them.

This is as far as I have advanced in what a dissenting member of Dr B.'s committee denominates "Newology." Mrs —— is a Polish lady, having a pretty large brain, with a masculine

frontal region, a nervous temperament, great mental vivacity, and impaired bodily health. I should say her organ of Language was quite large, and her imitative powers quite full. More than this I am unable to state. Two members of the general committee, who are both lawyers and phrenologists, are dissatisfied with Dr Buchanan's experiments, and consider that he builds a large theory upon a very slight foundation. Mr —, another of that committee, vented his displeasure in rhyme, and indulged his wit at Dr B.'s expense.

As we were leaving the lecture-room one evening, a man approached Dr B. and informed him of his own great success in this line of operations. His intense earnestness and wild looks attracted our attention, and a gentleman near me pronounced him raving mad; and he appeared to be so. According to Dr B., his impressible subjects exist in about the same proportion as maniacs; and it may be worthy of enquiry whether this "impressibility" is not the precursor of insanity. I find that Neurology encounters the least opposition among persons who are ignorant of Phrenology; and that those believe most in it, who believe all wonderful things. The system of Dr Gall has not enough of the marvellous to commend it to some minds; and the transcendental Phrenology of Dr Buchanan, with its million of organs, is a treat to them. They need an organ for every fibre of the brain; and Dr B. has found one for them, and can find as many more as they demand, for nothing is impossible with a man who has already discovered organs of "insanity," "childishness," and "rotary motion." The last is a capital organ. It lies at the base of the brain; the tip of the nose is its pole; and there appears to be nothing in the way of a fair investigation, since I do not learn that the size of the nose is at all material.

It seems to me that the imagination has much to do with this discovery; and but for the patient attention which our friend — has given to the case, I should have very little respect for the facts presented. He assures me that he has himself verified some of these facts; although, I believe, he gives very little heed to Dr Buchanan's theory. But he has not, I think, determined whether the results obtained were the effect of ordinary mesmerism or of manipulating the organs. You doubtless remember the statement, that Dr Franklin went, at the invitation of a committee appointed in France to investigate mesmerism, when the patients were placed in the position in which they had been during former operations, and blindfolded; and, unknown to them, the operator was sent out of the room. In a little time they became agitated, and for two hours went through all the airs, and performed all the wonders,

that usually attended these exhibitions ; and all this voluntarily, without an operator, although they supposed him to be present. It was purely the work of imagination. But you tire of this ; and since my neurological friends assert that the bilious portion of my temperament retards my progress in the new science, I am not perhaps the proper person to comment on the subject.—Yours very truly,

E. P. HURLBUT.

### III. NOTICES OF BOOKS.

- I. *Theorie der Verbrechen auf Grundsätze der Phrenologie basirt*, von Dr ATTOMYR. Leipzig, bei Georg Wigand. 1842. 8vo., pp. 62.

*Theory of Crimes, based on the Principles of Phrenology.*  
By Dr ATTOMYR. Leipzig, 1842.

This treatise affords satisfactory evidence that Phrenology begins to be appreciated in Germany, and that its practical applications are engaging the attention of able and systematic thinkers. Dr AttoMyr commences with a clear statement of the fundamental principles of Phrenology. He maintains that men are *born* with different degrees of mental endowment, and that, while education can contribute much to the development or weakening of natural gifts, it can neither create nor destroy them. Even among the lower animals, one individual is more intelligent than another, and one more honest and trustworthy than another, although all of the same species. The causes of these differences must be sought for in the brains of man and other animals ; and as the same individual generally has different faculties in different degrees of relative strength, the brain must consist of a congeries of organs. Each organ manifests only its single or special function ; and each is liable to disease.

Dr AttoMyr then gives a brief view of the different organs and their functions, and lays down the principle, that an organ, in a normal condition, cannot act abnormally, and *vice versa*. From this proposition it follows, that we may legitimately infer the existence of an abnormal state of an organ, when we perceive abnormal manifestations of its functions ; and the converse : nay, that logically we are constrained to do so. The normal condition of the whole functions of the human organism is synonymous with health ; which consists in the harmony of the whole functions. The disturbance of this harmony is disease. The production of this harmony must have been the object of the Creator, otherwise he must have bestowed organs



intentionally destined to produce disease. No such organs exist; consequently disease is no attribute, but an anomaly, of life.

The functions of the human organism may be arranged in two groups, the bodily and mental. Our object is the latter. From disturbance of the harmonious action of the different organs and functions of the brain, there results that which physicians name mental disease, theologians sin, and lawyers crime. Every crime arises from the abnormal action of one or more cerebral organs. Every crime, therefore, is an act of insanity as well as a sin. The discordant action of the mental functions may be treated by three different means—punishment, penance, and medicine. As there are offences for which ecclesiastical discipline and penance are more suitable than punishment in a jail, so there are others for which confinement in a lunatic asylum is better adapted than imprisonment in a penitentiary. The prison, the house of prayer and repentance, and the retreat for the insane, are three remedial institutions for psychological, that is, moral and intellectual, infirmities. Crimes are evidences of mental defects, just as sins are of moral imperfections. These three institutions aim at the same ends, although by different means. The ecclesiastic applies his discipline, the judge his punishment, and the physician his medicines, all with the view of removing the same infirmity, or curing the same malady. There are three grand evils in the world; and whoever would transform the earth into a paradise, needs only to render punishment, church discipline, and medicine, unnecessary. A physician who cures his patient, renders medicine thereafter superfluous for him; so also the ecclesiastic with the sinner, and the judge with the criminal. The chief aim of these three functionaries consequently is, to render themselves no longer necessary for human welfare. Unfortunately, however, they appear ever to have wandered farther and farther from this object; for the number of sinners, criminals, and sick, and, on the other hand, the number of ecclesiastics, lawyers, and physicians, instead of diminishing, has constantly increased. This affords sufficient evidence, that, notwithstanding the numerous reforms which the medical, theological, and legal faculties, have undergone in the course of ages, the means employed by them for the removal of mental infirmities have not hitherto been well adapted to the causes of these defects.

Crime is disease, but disease is not crime.\* Crime is the

\* In a former article (vol. xv. p. 60), we objected to the extension of the meaning of "insanity" to the effects of *malformation* of a brain in which all the parts, individually considered, are healthy. The objection applies equally to Dr Attomyr's use of the word "disease" in reference to brains of sound structure.

abuse of our natural powers to the injury of others. The magnitude of the crime depends on the greatness of the injury which it has occasioned. The extent of the injury will depend on the frequency of the abuse, and more particularly on the importance of the misapplied faculty. For example, abuse of Acquisitiveness leads only to the deprival of another person of property, while abuse of Destructiveness is attended with the loss of life.

The *causes* of abuses of the faculties are, *1st*, abnormal largeness or smallness of the cerebral organs, and excessive or defective activity of the faculties, consequent on this condition; and, *2dly*, unfavourable external circumstances: excessive poverty, for instance, may lead to stealing, when the organ of Acquisitiveness is not abnormally large; intoxication often leads to abuses of Combativeness and Destructiveness; all the passions of our nature, and the bad example of others, may also lead to abuses.\*

The author proceeds to explain the functions and relative authority of the several faculties; concluding that the animal propensities are the grand sources of crime. The weightiest offences proceed from abuses of Combativeness, Destructiveness, Acquisitiveness, and Secretiveness; and he therefore enters into a detailed exposition of the uses and abuses of each of these faculties, cites numerous cases in which crimes have been observed to be concomitant either with excessive development of their organs, or with extreme deficiency of the organs of the moral and intellectual faculties, which should direct them. Here we must remark, that Dr Attomyr embodies in his work numerous and extensive passages taken *verbatim* from Dr Hirschfeld's translation of Mr Combe's System of Phrenology, without quotation or acknowledgment—an omission which does injustice to Dr Hirschfeld, as well as to Mr Combe.

He goes on to observe, that two conditions must co-exist to give rise to crime; *1st*, an abnormal preponderance of one or more organs of the brain; and, *2dly*, an external cause which solicits, and in a manner forces, the excessively developed organ to an undue manifestation of its function. The individual, says he, is not chargeable with the first condition as guilt. He cannot help the excessive development of particular organs of his brain. He is born with it, and must bear all the evils consequent on it, to the grave. He is as little chargeable with this as guilt, as the great musician, who is born with an ex-

So far as responsibility is concerned, however, cases of malformation and disease are evidently on the same footing.

\* In no sense of the word, can crimes induced by excessive poverty and similar causes be correctly styled "disease."

traordinary development of the organ of Tune, is entitled to boast of this gift as a merit of his own. No one would think of dragging a great artist before a criminal judge to suffer punishment for possessing a very large development of the organ of Constructiveness; yet this would be as reasonable as to punish a man for labouring under the misfortune of an excessively large Acquisitiveness or Destructiveness.

The author next discusses the exciting causes of crime presented by social arrangements, and shews how the unequal distribution of wealth holds out temptations to Acquisitiveness, and the praise, admiration, and practice, of war by society, fosters Combativeness and Destructiveness; and so forth.

He concludes by discussing the three objects which the criminal legislator should endeavour to accomplish:—

*1st*, The prevention of crime. This is the noblest object of all criminal legislation; but as the physician cannot ward off the inroad of disease without knowing the causes which tend to produce it, so no lawgiver can reasonably hope to employ effectual means to prevent crimes, without an exact knowledge of the causes which occasion them. As the great source of the offences is misuse of the faculties, the best means of prevention are education and training. "Education is the watch-word of the age: From every quarter (with perhaps one single exception), the call for it resounds; our country (Germany) unites in this demand, and will not remain behind in her endeavours to extirpate, by its means, the canker of society—crime."

*2dly*, The reformation of offenders, and arrestment of their progress in crime. The author points out forcibly the utter contradiction between the attainment of this object and the present practice of condemning young offenders, guilty of trivial offences, to imprisonment in the society of accomplished thieves, and men degraded by a life of criminality. Instead of seeking to avenge society on every criminal by inflicting on him severe punishment, a special treatment should be instituted for each, adapted to his special condition. He who has offended through ignorance, should be instructed; the drunken criminal should be disciplined to temperance; the lazy should be taught to work and have habits of industry impressed on him; and the passionate should be softened by admonition, and by exciting his superior faculties.

*3dly*, The safe custody of irreclaimable offenders. These consist of two classes; *1st*, Idiots and cretins, who have become criminals through defect of intellectual perception—this class belongs to the almshouse; *2dly*, Individuals who, in ordinary circumstances, are, as it were, forced to commit crime

by the extraordinary development of some of the organs of the propensities in proportion to that of the moral and intellectual organs—these are the proper inmates of institutions for the insane.

Our readers will observe from this brief analysis of Dr Attoymr's work, that its contents fully warrant its title; and that it shows an intimate knowledge of Phrenology, and of its application to criminal jurisprudence. The Germans differ from the English in their mode of learning new truths. The predominance of the knowing organs in the latter, causes them, when any new views are presented to their consideration, first to investigate the facts on which they are said to be founded; while the predominance of the reflecting organs in the former, predisposes them to neglect facts, and to begin by inquiring into the reasonableness of the new doctrines. The facts must be accompanied by sound arguments to recommend them to consideration, before a German philosopher will take the trouble to inquire whether they are true or false. Such a treatise as the present, is, therefore, admirably calculated to act upon the German mind in favour of Phrenology. It presents in a short space a great extent of psychological reasoning and deductions, accompanied by a reference to facts as their basis; and the clearness and importance of the conclusions will lead many to investigate the data from which they are derived.

## II. *The Fallacy of Phreno-Magnetism Detected and Exposed.*

By J. C. COLQUHOUN, Esq., Advocate, author of "*Isis Revelata*," &c. Edinburgh: W. Wilson. London: Thomas Stevenson, 1843. 8vo. pp. 16.

Mr Colquhoun, as the writer who first attempted to direct the general attention of the British public to Animal Magnetism, continues to feel "a lively interest in the prosecution of the investigation, and the progress of the science;" and comes forward on the present occasion from an anxious desire to maintain the purity of the doctrine—to prevent improper applications of its principles and processes—and to detect and expose certain aberrations into which he thinks the undisciplined zeal and enthusiasm of some of its votaries have misled them. His pamphlet is directed against what he denominates "the bastard science of Phreno-Magnetism—the hybrid offspring of a most unnatural union of Phrenology with Animal Magnetism; in which, by a certain class of experimentalists, the latter science is sought to be made subservient to the credit of the former." He adds, that it was probably a "feeling of the uncertainty of their science, and a conviction of the

inadequacy of the proofs hitherto advanced in the progress of its development, which induced the phrenological magnetists to have recourse to the desperate effort of attempting to prop up their rickety theory by means of the pillars and buttresses of Animal Magnetism."

Now, what are the facts of the case? Simply these. About two years ago, several gentlemen, who had not previously taken leading parts in Phrenology, announced the discovery that the mental faculties could be roused into action in mesmerised persons, by simply touching their heads with the finger, in the situations of the corresponding organs. The alleged fact was received by ourselves, and, we believe, by the great body of phrenologists, with incredulity; and not a few lamented that discredit should be brought upon Phrenology by thus connecting it with Mesmerism. In short, there was, and still is, among phrenologists, a loudly-expressed contempt for those "pillars and buttresses" with which they are represented as so eager to prop up their "rickety theory;" and though the more candid among them have paid respectful attention to the statements of those fellow-phrenologists who have occupied themselves with Mesmerism, the belief of comparatively few seems to have been yet gained by Mesmerophrenology.

Mr Colquhoun does not deny the alleged facts of the mesmero-phrenologists; but he explains them upon a principle laid down in all the works on animal magnetism—that "in certain states of the magnetic sleep, the patient is placed completely under the arbitrary control of the magnetiser, and is entirely directed by his will. In the latter, for the time, it may be said, without intending any irreverent allusion, that the former lives, and moves, and has his being. In these states, generally, the somnambulist sees and hears his magnetiser only, or those, at the utmost, who may happen to have been placed in magnetic rapport by him. Nay, so intimate is this peculiar rapport, that he (the somnambulist) penetrates into the most secret thoughts of his magnetiser, and is, in all respects, submissively obedient even to the unuttered dictates of his will." Of this principle of animal magnetism, Mr Colquhoun declares the phrenologists to have shewn themselves astonishingly ignorant.

It is curious that Mr Colquhoun, in the very act of charging these experimenters with ignorance of what mesmerists have written, has himself forgotten to inquire whether the principle of which he speaks has actually been overlooked in the manner he is pleased to assume. That due attention has in fact been paid to it, any one may convince himself by turning to pages

356--7, and 374--5, of our 15th volume (No. LXXIII., Oct. 1842); where may be learned this additional particular, utterly subversive of Mr Colquhoun's objection, and itself confirmed by ample experience, that faculties are often excited not only without, but even against, the will of the operator. Persons ignorant of Phrenology have been found to educe manifestations of the faculties not less successfully than those who know the positions and functions of the organs.

We do not mean to deny, however, that a mesmerist can, by his mere will, excite any emotion or propensity in his subject; this point is one respecting which we have not yet obtained satisfactory evidence. If the fact be so, it may, perhaps, explain why some enthusiastic mesmerists have supposed themselves to have discovered the organs of so many new and bizarre mental faculties.

Mr Colquhoun says it appears to him "a rather remarkable circumstance, that, although the heads of thousands of individuals have been magnetised during more than half a century previously to the present period, no such discovery as that now in question should have been made in the practice of magnetism, until very recently." The lateness of the discovery certainly is remarkable; but it is not unprecedented, and a fact is not the less a fact because long unobserved.

III. *Zeitschrift für Phrenologie, unter Mitwirkung vieler Gelehrten herausgegeben*, von GUSTAV VON STRUVE, Grossherzoglich Badischem Obergerichts-Procurator, und Dr. Med. EDWARD HIRSCHFELD. Vol. I. Part I. Heidelberg, Karl Groos, 1843. 8vo. Pp. 106.

*Phrenological Journal, &c.* Edited by GUSTAV VON STRUVE, Advocate, Mannheim; and EDWARD HIRSCHFELD, M. D. Bremen. No. I. Heidelberg, 1843.

We have great pleasure in announcing to our readers the appearance of the first number of the German Phrenological Journal. Nearly forty years have elapsed since Gall left Germany, and whilst the knowledge of Phrenology was making rapid progress in France, Britain, and America, the Germans were scarcely aware of the existence of the new science. It fell to the lot of two of our countrymen, Messrs Noel and Combe, to re-import, as it were, Phrenology into Germany. Both, as our readers know, have been lecturing of late in Germany on Phrenology, Mr Noel at Dresden, and Mr Combe at Heidelberg; and the impulse which the study of it seems to have received during the last twelvemonth in that country, seems to be principally owing to the exertions of these two gentlemen.

We have no doubt, that if once the Germans fairly take up this subject, they will vastly enrich it, in consequence of the depth of thought, and force of reasoning power, by which they are distinguished. The Number before us contains, besides a preface of the editors, the following papers.

Part I. *Principles.* Art. 1. "The principles of Phrenology, by G. Von Struve." P. 1-17. This is a lucid exposition of the following principles: (1.) The brain is the organ of the mind, and is concerned in every manifestation of mental activity. (2.) The brain, however, does not act as one indivisible organ, but as a plurality of organs, which are united in one organization. (3.) The degree of energy with which a faculty of the mind manifests itself, corresponds, *cæteris paribus*, with the size of its organ. (4.) The external surface of the skull generally corresponds with its internal surface, and this with the surface of the brain. To readers on this side of the Channel, there is, of course, nothing new, either in these propositions, or in the way in which they are expounded.

Art. 2. "Phrenological development of the head of Gesche M. Gottfried, murderer by poisoning; by Dr Edward Hirschfeld." P. 18-38. Of this case, which offers the strongest evidence in favour of Phrenology, a detailed account was given in vol. vii. p. 560, of our own Journal.

Art. 3. "On the classification of the faculties of the mind, by G. Von Struve." P. 39-45. A farther development of Art. 1, by the same author.

Part II. *Applications.* Art. 4. "Letter of Professor Mittermaier, of Heidelberg, to Mr George Combe, on the importance of the application of Phrenology to criminal jurisprudence." A translation of this letter has appeared already in our current volume, page 2.

Parts III. and IV. *Reviews and Notices.* Art. 5. "Mr Combe's lectures on Phrenology, and the lectures of Professors Tiedemann and Von Reichlin-Meldegg against it, by G. Von Struve." P. 51-73. In this article, the petty animosity of two professors of Heidelberg against Phrenology is laid before the German public. Professor Tiedemann, and the refutation of his incorrect views by Dr Andrew Combe, are so well known to the phrenologists of Britain (see vol. xi. of this Journal, p. 13), that it is unnecessary here to say any more about him, than that he still continues to be strongly hostile to Phrenology. Reichlin-Meldegg is professor of Moral Philosophy in the university of Heidelberg. Neither he nor Professor Tiedemann attended Mr Combe's lectures. His information on the subject is only second-hand, from one of Mr Combe's auditors, and his opposition to it is confined to

common-place arguments, of which we have had plenty in this country, and which, unfortunately, we are still obliged to hear brought forward. We heartily wish Mr Von Struve may not be very often called upon to refute such adversaries; but we think it quite right, that, in the outset, he should pay more attention to the opposition of these gentlemen, than it in itself deserves.

Art. 6. "Critical Review, by Dr Gustav Scheve." Here we find notices of several books lately published in Germany on the subject of Phrenology. (1.) "Principles of Phrenology" (in German) by Mr Noel, of which we have already spoken in vol. xv. p. 252. (2.) "Some Words on Phrenology," pp. 46, by the same author, called forth by an attack on Phrenology, contained in a paper inserted in the Magazine for Foreign Literature, published at Berlin. (3.) "Phrenology in and out of Germany," by Gustav Von Struve, already noticed at p. 82 of this volume. (4.) "Inquiry into Phrenology," &c., by Professor Grohmann; pp. vi. and 175. A work written in a thoroughly philosophical spirit. The author triumphantly defends Phrenology from the reproach of its being no science; shewing, very clearly and happily, the difference between inductive and mathematical sciences. (5.) "History of Phrenology," by Gustav Von Struve; Heidelberg 1843; pp. 60. A very good sketch of the vicissitudes which the spreading of a knowledge of Phrenology met with in the different countries in which it was first taught. We see from this little publication, that the new science, on the whole, was at its outset far more favourably received in Germany, than is commonly known in this country. Men like Goethe, Hufeland, Semmering, and Walther, gave it the countenance of their authority. (6.) "Theory of Crimes, based upon the principles of Phrenology," by Dr Attomyr; Leipsic, 1842. (7.) "On the Relation of Phrenology to Criminal Jurisprudence," by G. Von Struve, in Jagemann's and Noellner's Journal for Criminal Jurisprudence. Phrenology, says Mr Von Struve in that essay (which, as well as Dr Scheve's review of it, now lies before us), aims at presenting a firm basis for psychology, which hitherto has lamentably wanted a stable foundation—in other words, at bringing it into connection with anatomy and physiology. "It is undeniable," he continues, "that men are born with different mental endowments, moral, intellectual, and sensual. Phrenology investigates what are the primitive powers conferred by Nature, and whether these operate by means of corporeal organs. It takes into account the constitution of the brain, with reference to quality, quantity, and form. It shews us that all crimes have their rise, either in original unfavourable, disposition, or in diseased excitement of the



organs. Criminals, therefore, should be regarded as moral patients, who demand our compassion and our exertions to improve them, rather than as the objects of our anger and revenge." He enters into a demonstration of the soundness of these principles. "The roots of crimes," says he, "are the animal propensities: these must be regulated and brought under subjection to the intellect and moral sentiments. When this is accomplished, but not till then, the source of the evil is destroyed. The present system of criminal legislation overlooks entirely the *causes* of crimes, and allows them to operate with undiminished force after every punitive infliction. The convict, when discharged from prison at the termination of his sentence, is the most dangerous of men; whereas, under a proper system of punishment, he should be completely the reverse. In former times, corporal inflictions, and in particular the punishment of death, predominated. Executed criminals were certainly rendered harmless for the future; and society, satisfied with that advantage, looked no farther. Now, however, imprisonment has, in many instances, taken the place of capital punishment; but it is not generally perceived that an essential distinction between these kinds of punishment consists in this—that, under the system of capital infliction, all future danger to society from the criminal was removed, whereas this is not accomplished by a sentence to temporary confinement. I certainly do not mean to recommend a return to capital punishment, this being entirely out of the question; but that imprisonment should not simply be regarded as a means of retaliating evil on the offender for the evil done by him, but at the same time be employed as a means of operating on his mind in such a manner as to protect society from his tendency to commit new crimes at the expiration of his sentence—to render him, if possible, a useful, and, at all events, a harmless member of the community. The transition from corporal punishment to imprisonment, was unquestionably a most important step towards a rational system of criminal legislation;—but society halts half-way, when it does not employ, with an eye to his improvement, the time during which the offender is deprived of his liberty. When he is allowed to re-enter the social circle unimproved, or in all probability still more demoralized, and therefore more dangerous, than when he became subject to the influence of the law, the most important end of criminal legislation is entirely lost sight of." Mr Von Struve proceeds to shew the great advantages of the moral system of prison discipline, and refers, in support of his views, to the experiment of Captain Maconochie, in Nor-

folk Island, and the beneficial influence of Mr Brebner's treatment of the prisoners in the Bridewell of Glasgow. (8.) "Hints for examining Magistrates on Responsibility, according to Phrenological Principles," by G. Von Struve. This is an appendix to Art. 7 in the Journal; it contains very judicious remarks, and shews that the Germans are in a good way of applying the results of science to practice. (9.) "On Education according to the principles of Phrenology," by G. Von Struve, from Dr Mager's Pædagogical Review. He shews how deficient even the best so-called systems of education are in many points of vital importance, in consequence of an utter ignorance of the laws of nature taught by Phrenology. (10.) "A Word on Gall's Craniology," by Dr Gustav Scheve, addressed to the Association of German Naturalists, when assembled at Pymont in 1839. In this paper, the author claims the discovery of a method of exciting or producing dreams, in accordance with the nature of phrenological organs, by touching these organs whilst a person is sleeping. On this subject we shall probably speak more fully in another place.

Art. 7. "Miscellanies, by Dr E. Hirschfeld," on phrenological drawings and casts; giving useful information on some methods for getting accurate phrenological drawings and casts, which are, however, by no means new to our readers.

As an appendix to the first Number of his Phrenological Journal, a pamphlet has been separately published by Mr Von Struve, "On Capital Punishments, and the Treatment of Prisoners in Houses of Correction;" Heidelberg, 1843, pp. 26. This is an able exposition of the gross inconsistency which at present prevails in many respects as to questions of criminal jurisprudence, and the treatment of criminals. It was called forth by the circumstance of a "project" of a new criminal code for the Grand Duchy of Baden having been published, to be laid before the Baden Legislative Chambers.

In conclusion, we wish the best success to this Journal, which is very ably conducted, and promises to be of great use to the cause of Phrenology in Germany.

#### IV. *The Medical Journals.*

##### 1. *The British and Foreign Medical Review.*

No. XXVIII. (for October 1842) of this ably conducted Journal, contains but little that has any peculiar relation

to Phrenology. The reviewer of some works on State Medicine and General Hygiène, expresses strong doubts "whether any system of public hygiène could effectually resist the influence of an enervating climate on man, or modify the thick neck and broad jaws of the Mongol, so indicative of his destructiveness. It seems to us," he adds, "that the customs and habits created by climate induce changes in the cerebral organization of nations, as well as in the muscular and osseous conformation, and that the mental and corporeal qualities which result from these changes becoming hereditary, characterize the race. We know that lower animals when subject to change of climate and habits, or, in other words, when domesticated, acquire new instincts contemporaneously with peculiarities in the form of the body; and that distinct breeds of the same species are thus developed. The character of a government is unquestionably regulated all over the world by the character of the people governed; and if the climate determine the character, by stamping its effects on the mental and physical organization of its inhabitants, how can we hope to discover or apply successfully principles of government or of hygiène, not simply powerful enough to resist its ever-acting influences, but able also to change those vices of organization which have been the growth of ages? All experience is against us. The moral character of the French at the present moment is given by Julius Cæsar, when he describes the character of the Gauls; and what says Mr Alison of the nomade Tartar tribes of China, with its throne supported by the press, or of India, with its ancient civilization?

"The Tartars of the present day differ in no respect from their ancestors in the days of Herodotus; and in the manners of the wandering tribes who now infest the deserts of Mesopotamia, we are transported to the days when Abraham sojourned in the land of Urr.' (Principles of Population, Vol. I. p. 265.)

"To whatever cause it may be owing, nothing is more certain than that the government and institutions of the oriental states are precisely the same at this time as they were at the earliest period of which history makes mention. The descriptions of Porter, of Buckingham, of Morier, of Fraser, differ in no respect from the picture which may be gathered from the graphic sketches of Herodotus; and the most faithful portrait that ever has been given of the present manners of Bagdad and Ispahan, is that which, for a thousand years, has given delight to every successive generation, in the Arabian Nights' Entertainments.' (Ibid. p. 399.)

"The physiological doctrines we have advanced would be in-

correct, if facts were otherwise ; but the melancholy practical inference to be deduced from the theory and the facts is, that it is just as easy to educate a Bengalee into a Mongol, or an Italian greyhound into a Newfoundland dog, as to teach the Hindoo how to enjoy and maintain a free government. Ten centuries would be uselessly spent in the attempt to annul the *climatic* effects of fifty or sixty, perhaps of a hundred.

“We do not make these statements with any other wish than to render philanthropists and legislators aware of the important assistance they may derive from a knowledge of medicine, or rather of the absolute necessity they are under to acquire and act upon such knowledge, if they would act aright. And with this object in view, we will mention other considerations arising out of the subject. Great Britain, in establishing her colonies, is in reality founding empires, which at some future period will be greater than any that have yet appeared in Asia. . . . Need we say that the responsibility of British statesmen and of the British nation is most solemn ? In two or three centuries a larger population than exists in the whole of Europe will curse or bless us according as we have given a bias for good or evil to their infant institutions. Reverting to our previous remarks, we would, as physiologists, warn our colonial secretary and our colonizing companies against the mixture of superior with inferior races of men ; the Hill Coolie with the Highlander, the African with the Englishman. Liberty and a real equality are necessarily co-existent ; and we should have no difficulty in proving that such a mixture of races will inevitably lead to slavery and despotism, to destructive foreign and civil wars, and a retrograde civilization ; and for the primeval solitudes now being broken upon, will substitute the silent ruins of desolated cities.

“Climate will undoubtedly change the character of the English race. It changes it in India ; it is changing it in the United States, and in less than a century will dissolve the union. It is of importance, then, in marking the limits of new colonies, to consider the ultimate effects of climate, and place natural boundaries between them. When the United States separate, the northern will coalesce with the Canadas, and these unitedly will constitute the dominant empire of the western continent, and perhaps of the world. These changes will hardly take place without wars ; and the length and destructiveness of these wars will depend considerably upon the nature of the boundaries, and the compactness of the territories to be defended. Portions of our empire in India might be garrisoned by colonies. The climate of

the high lands in central Asia so nearly resembles our own (as do also the inhabitants ourselves), that Englishmen would not deteriorate there ; and would do more for the civilization of Asia and the glory of England than innumerable colleges and missionaries in Hindostan. We would close our observations on this part of the subject with the hope that British statesmen and legislators will ere long be able to estimate properly the lives of Englishmen as the lives of men springing from a race in whose cerebral organization the ideas of rational freedom and self-government are stereotyped by climate, laws, and habits, and so have become instinctive ; and will adopt those measures best calculated to enhance the value of such a population by lessening the mortality and ameliorating the condition of the labouring poor."

From a notice (p. 529) of a work on "The Doctrine of Legal Responsibility in reference to doubtful or disordered States of the Mind," by Dr Adolph Schnitzer, published at Berlin in 1840, we learn that, according to that writer, young persons between the ages of ten and twenty-four, are especially liable to that disordered condition of mind which leads to acts of incendiarism, and to which some authors apply the name of pyromania. On p. 539, it is mentioned that the anatomical plates of C. J. M. Langenbeck (Göttingen, 1842) "exhibit the nervous system in all its relations, in all its ramifications, and in every possible point of view. Sixty-two of the figures are devoted solely to the anatomy of the cerebrum and cerebellum, and shew several sections of these organs quite new to us. Those who desire to possess a thorough knowledge of the anatomy of the encephalon and of the complicated relations of its various parts, will find these plates invaluable. The successive course of the fibrils through the cerebral ganglia, and their distribution in the cerebellum, are admirably delineated."

In No. XXIX., there is a review of Professor Marx's "Recollections of England" (Erinnerungen an England. 1841. Von Dr Marx. Braunschweig, 1842). The following extract from that work makes it appear that the doctor has no strong liking for Phrenology :—"As I went to Guy's Hospital I was induced by their signs and handbills to go to two phrenologists. For the paltry sum of two guineas Mr Donovan engages to teach you the difficult and useful art of learning people's interior from their exterior. That he was up to the thing he proved by feeling my head, and erected my horoscope with a diagnosis which dispelled all doubt about the matter. And truly his statements ought to have convinced me, as well as the opinion he gave respecting the individuals

whose busts he had collected round him, and who, I believed, I knew either by their deeds or writings. Only there are innate aversions as well as ideas. Mr Deville, near Exeter Hall, was out; nevertheless I went through his large collection of casts and skulls, which is behind a lamp-warehouse. The doctrines transplanted to England by our countrymen Gall and Spurzheim, afford a favourite pursuit to a portion of the higher classes, and have also given rise to a flourishing business. It may therefore easily happen that the bust of Elliotson, who is trying hard to bring animal magnetism into repute, should find little favour with the adherents of this pseudo-Æsculapian sect."

Dr Marx visited the Hanwell Lunatic Asylum, where, says he, "is practically shewn man's power over man, when wielded with humanity"—*Hier wird durch die That bewiesen, was der Mensch über den Menschen durch das Menschliche vermag.* He gives some details, which need not be extracted here, of the manner in which the patients are treated by "the excellent physician" Dr Conolly—the fact of whose being a phrenologist it would have been fair to state, if the writer was aware of it, and if the observations above quoted be intended as ridicule. Some interesting extracts from Dr Conolly's Fourth Report are given in a subsequent article in the same number of the Review, p. 218.

Mr Combe's "Notes on the United States" is intelligently reviewed at p. 52, the critic selecting for analysis only such passages as may be fitly discussed in a medical journal. With reference to the opinion of Dr Woodward, superintendent of the lunatic asylum at Worcester, that there should be asylums for drunkards, since intemperance is a physical disease, generally curable, but confinement is almost essential to prevent the temptation until the patient is cured, the reviewer says:—"No one will deny that confinement would be the greatest blessing to a confirmed drunkard; but how is the line to be drawn between those who have lost entirely their command over their will, and those who, by strong mental exertion, might reclaim themselves? The exertions of Father Mathew and, in a minor degree, of temperance societies, shew that, at least, if drunkenness is a physical disease, it is one of those diseases which the mind can control: and in the present state of society we cannot make people virtuous on compulsion, however desirable it might be." On another subject he observes—"Mr Combe was informed that the average of insanity is higher among Quakers than among the general community, for two reasons: 'First, their doctrine of the workings of the Holy Spirit, and their inward light, their narrow circle

of interests, and limited education, act unfavourably on minds predisposed to disease. Secondly, they intermarry extensively within close degrees of consanguinity.' (Vol. ii. p. 144.) The second is in accordance with the well-known fact, proved by breeds of cattle (where there are no such doubts as to the genuineness of the breed as may often vitiate our conclusions regarding similar effects in our own species), that breeding in-and-in impairs the physical perfection in the offspring; but that a narrow circle of interests and a limited education cause insanity in those predisposed to disease, is a statement contradicting well-ascertained facts. The less highly a people or a class are educated, and the more primitive, simple, and tranquil the state of society, the less numerous are the insane. Insanity increases in the ratio of (what is called) high civilization. And instead of agreeing with Mr Combe as to the effects on the health of the peculiar doctrines of this sect, our observation has rather led us to think that the doctrine of an inward light has induced in such Quakers as sincerely and heartily embrace it, a serene tranquillity of mind, such as philosophers have aimed at; a quiet mental condition, the opposite to that extreme sensitiveness, irritability, mobility, and morbid restlessness of mind which is too often the hereditary curse of those who are tainted with insanity; and consequently a condition which, in the way most suitable to the individual's own mind, should be assiduously cultivated and encouraged by all those who are unhappily predisposed to this disease. Besides, Mr Tuke has shewn the fallacy of the same opinion, formerly prevalent in England." Of Phrenology the reviewer says—"Phrenology (independently of its organology or craniology) must be admitted to be a readily-comprehended and easily-applicable classification of the mental powers; a system which, from its practical nature, is calculated to interest a greater number of minds than more abstract metaphysical speculations. It is a generalization of a large number of facts relating to the faculties of the human mind, such as must be of great interest to every inquirer after truth. The intimate connection between mind and the body is duly recognised. Physiology and psychology are not divided; but the influence of the temperament of the individual, his state of health, and the action of the air, climate, diet, &c. upon his mental manifestations, are insisted upon. Mr Combe observes that he met with many acute men in America who understood the metaphysics of Phrenology, but were ignorant of the situation of a single organ; and from our own observation we should imagine this also much the case in this country also: many who

think themselves incompetent to decide the physiological truth of the system, yet willingly make use of it as a convenient practical adaptation of metaphysics to the elucidation of character."

Some interesting statistical facts concerning suicide are extracted on p. 74 from the "Third Annual Report of the Registrar-General." This crime, it appears, is most prevalent in London, the proportion being there "10.9 to 100,000 inhabitants; next to this discreditable pre-eminence stand the south-eastern counties, bordering on the metropolis, where it is 8.4 to 100,000; the range in other parts of England is from 6.8 to 7.4, which is the proportion in the western counties, whilst in Wales it is but 2.2. The proportion throughout England and Wales is 6.3; and the total number in the year was 2001. The greatest number of suicides occurred in the spring and summer; when crimes attended by violence, and also attacks of insanity, are also most common. Thus, in April, May, and June, there were 563; in July, August, and September, 539; in January, February, and March, 484; and in October, November, and December, 465.\* The suicides in males were considerably more than double those in females; for of the 2001 examples of this crime, 1387 occurred in the former and 614 in the latter sex, the proportions being as 23 to 10." "The tendency to suicide," adds the reviewer, "is least among persons carrying on occupations out of doors; and greatest among artisans who are weakly from birth, are confined in-doors, have their rest disturbed, or have little muscular exertion. The statistical illustration of this point shews that 1 in 9382 masons, carpenters, and butchers, committed suicide in the year; and 1 in 1669 tailors, shoemakers, and bakers; the tendency to suicide in the first class being as 1 to 5.6 in the second. A similar result is obtained by comparing the suicides in the class of labourers with those among artisans and tradespeople; for the tendency to suicide is more than twice as great among artisans as it is among labourers, in the former class the proportion being 6.0 to 10,000, in the latter, but 2.9 to the same number. In the miscellaneous class, designated by Mr Rickman 'capitalists, bankers, professional and other educated persons,' the proportion is 4.9 to 10,000.

"Mr Farr does not grant much force to the opinion of M. Roué and certain theoretical writers, that suicide is most common where education is most diffused. He admits that in

\* What havoc this makes of the fancied suicidal influence of our November fogs, so much talked of on the other side of the Channel!



England suicide is most frequent in the metropolis, the south-eastern counties, and the northern counties, where the greatest number can write, and is the least frequent in Wales, where the proportion of persons signing the marriage register with a mark (the Registrar-General's test of deficient education), is the greatest. But he remarks very particularly regarding these facts:—

“ ‘ There is a general, but no constant relation, between the state of education thus tested, and the commission of suicide. It may be admitted that there is some relation between the development of the intellect and self-destruction; but the connexion must be in a great measure indirect and accidental. In opposition to the arguments derived from agricultural districts and labourers in towns, there is the fact that suicide is more frequent among several classes of artisans than it is among better educated people. If the progress of civilization is to be charged with the increase of suicide, we must therefore understand by it the increase of tailors, shoemakers, the small trades, the mechanical occupations, and the incidental evils to which they are exposed, rather than the advancement of truth, science, literature, and the fine arts.’ (Letter to the Registrar-General, pp. 80-1.)

“ Apparently to shew the distinction between the influence of education, abstractedly considered, and circumstances with which a certain amount of education is occasionally associated, Mr Farr mentions the facts, that about 2·0 to 10,000 persons assured in the Equitable Society, and 7·8 in 10,000 dragoons and dragoon-guards have been ascertained to commit suicide every year.

“ We can see no reason for supposing that education gives a tendency to suicide; but those districts in which education—indicated by the proportion of the population who can write—is most diffused, contain the most numerous class of artisans occupied within-doors. Now, there is in such persons, as compared with a sailor or agricultural labourer, a low state of health, and a morbid sensibility which may give a proneness to self-destruction. As a general rule, these trades are least exposed to accidents; and Mr Farr remarks, that the mind, left unexcited by natural dangers, imagines and creates causes of death. We would say rather, that the individual rendered morbid, moody, and sensitive by seclusion from free air, variations of temperature, muscular exertion, and light, sees in the circumstances around him—viewed through the diseased condition of mind which these very circumstances have engendered—a reason why life is no longer desirable, and, consequently, an incentive to the act of suicide.

“ Regarding this crime Mr Farr suggests—

“ ‘ That some plan for discontinuing, by common consent, the detailed dramatic tales of murder, suicide, and bloodshed in the newspapers, is well worthy the attention of their editors. No fact is better established in science than that suicide—and murder may perhaps be added—is often committed from imitation. A single paragraph may suggest suicide to twenty persons; some particular chance but apt expression seizes the imagination, and the disposition to repeat the act in a moment of morbid excitement proves irresistible. Do the advantages of publicity counterbalance the evils attendant on one such death? Why should cases of suicide be recorded in the public papers, any more than cases of fever? ’ (Ibid. p. 82.)

“ We should certainly see no objection to stripping tales of murder, suicide, and bloodshed of their dramatic character; on the contrary, we should think it highly desirable, if they are invested with such an one; but we are by no means convinced that the evils of *ungarnished* publicity transcend its advantages. Even in the case of suicide, where the advantages of publicity are less manifest than in that of other crimes, is there not much reason to suppose, from our knowledge of the mental state of those having a suicidal tendency, of which state sensibility, even to a morbid extent, is a prominent feature, that the certainty of exposure by the public press, and the disgrace which such exposure would entail on their memory and their kindred, may have in many instances a preventive effect? that the mind, which had not quailed before the dread of death, may have been deterred from the crime by the fear of disgrace? In the case of other crimes—murder, for instance—the advantages of publicity are still more manifest; for the instances, we have reason to know, are numerous where information circulated by newspapers throughout the country has led to the discovery and apprehension of the criminal.

“ In the following suggestions, however, for the prevention of suicide, we cordially concur:—

“ ‘ It may be remarked, that the artisans most prone to suicide are subject to peculiar visceral congestions; that suicide is most common in unhealthy towns; and that the influence of medicine on the mind and on the unstable or ungovernable impulses which are often the harbingers of suicide, is incontestable. To place the shoemaker, tailor, baker, or printer in the same favourable circumstances with respect to air and exercise as carpenters and masons, would be impossible. But the workshops of all artisans admit of immense improvements in ventilation. Cleanliness is greatly neglected.

Neither the men nor all the masters appear to be aware that the respiration of pure air is indispensable ; that the body requires as much care as the tools, instruments, and machines, and that without it neither the body nor the mind can be kept in health and vigour. The new parks and public walks will afford the artisan an opportunity of refreshing his exhausted limbs and respiring the fresh air ; and the health and temper of the sedentary workman may be much ameliorated by affording facilities in towns for athletic exercises and simple games out of doors, which, while they bring the muscles into play, unbend, excite, and exhilarate the mind. Moral causes and the regulation of the mind, have perhaps more influence on the educated classes ; but all must derive benefit from out-door exercise.' (Ibid. p. 82.)

" We are far from accusing the gentry and the capitalists of this country of hard-heartedness or want of sympathy with their labourers and artisans ; but we do impute to them neglect of one means of ameliorating their condition. Is a great landowner or manufacturer in England ever seen (as we have seen those of the same class abroad), furnishing his humbler tenants or work-people with the means of out-door recreation, and joining and guiding them in their sports, as now, fortunately for the health, discipline, and efficiency of our army, its officers may be observed doing ? No ; the most industrious labouring class in the world are left, amid their almost ceaseless and unmitigated toil, to the sole solace of the alehouse, or, by way of interlude, to the foul air and frowzy harangues of the chartist club. We trust that an admonition to the wealthy of the land, conveyed through so important a public document as the Report of the Registrar-General, will not fall on deaf ears or besotted understandings."

The following sentence is quoted (p. 127) from Dr Dickson's " Fallacies of the Faculty," in a notice of that work :— " A gentleman who was fond of play, told me that when he lost much money he was always sure to become ravenously hungry ; but that when he won, this did not happen."

On p. 162, we find this extract from Mr Guthrie's work " On Injuries of the Head affecting the Brain :"— " Such are the deficiencies in our knowledge of the complicated functions of the brain, that although we think we can occasionally point out where the derangement of structure will be found, which has given rise to a particular symptom during life, the very next case may possibly shew an apparently sound structure with the same derangement of function." " In fact," adds the reviewer, " if we attempt to base our diagnosis on the symptom of paralysis for example, how much more do we know than

was ascertained by Hippocrates, who announced that the cause of mischief occupied the side of the brain opposite to the paralysed limb? The progress of science has merely taught us that the rule though general is not universal, as in some few cases the paralysis and the lesion of the brain exist on the same side. . . . Attempts have also been made to connect certain disturbances of the intellectual faculties with injury of certain specific parts of the brain. Into this question we need not enter; abundant information on the subject exists in the former volumes of this Journal: suffice it to say that experience has fully demonstrated the fallaciousness of these speculations." On this we may remark, that we regard pathological cases, whether seeming to confirm or to disprove the received function of any part of the brain, as altogether inconclusive when considered as *evidence* of the truth or falseness of Phrenology. The fact is, that while, on the one hand, many cases of mental disorder have been observed, which seemed to support the phrenological view of the function of the cerebral part injured, others have occurred in which no derangement of the mental faculty specially connected with the diseased part had been remarked in the patient when alive. Such results of observation are, however, not peculiar to the brain; the biliary and respiratory functions being sometimes greatly disordered where the liver and lungs are apparently sound, and being in other cases executed amazingly well in spite of extensive organic disease (see our 8th volume, p. 636). And accordingly, it is by the physiological evidence that the truth of Phrenology must stand or fall.\*

\* The *Lancet* of 22d April 1843 has the following statement:—"M. Velpéu lately exhibited to the Acad. de Médecine of Paris, the brain of a man who had died under his care in the Hospital La Charité. A scirrhus tumour existed between the anterior and middle lobes of the cerebrum, on which it pressed, causing a considerable loss of substance. The man had been distinguished in the hospital for loquacity and salacity. In reference to the latter circumstance the French journal from which we quote this case, remarks,—'If what phrenologists say be true, the cerebellum, the organ of desire, ought to have been in this case largely developed, and the anterior lobe also, in which the organ of language is placed, ought to have been found in its normal condition. The contrary was the fact; the cerebellum was of only medium size, and the anterior lobe was diminished by compression.' Admitting the fact as stated, we altogether deny the ratiocination of our contemporary on this head, and it would not be difficult, though it might be tedious, to point out all its fallacies." As a contrast to this case (of which, by the way, it is impossible to form a satisfactory opinion without seeing the details), we may refer to a case of religious insanity and catalepsy in a clergyman, published in the *Provincial Medical Journal* of 4th March 1843, p. 446, by Mr George Miller, surgeon, Chichester. "In reviewing this case," says Mr Miller, "there can, I think, be no doubt that the cerebral disease was of slow and insidious growth, produced, most probably, in conjunction with predisposing causes, by his severe mental discipline, and his utter neglect of the physical necessities of the frame, as regards food, cheerful recreation, and exercise of mind and body. The char-

*2. The Medico-Chirurgical Review.*

In No. LXXII. (for April, 1842), p. 401, there is an analysis of the 9th volume of the "Memoires de l'Academie Royale de Médecine," the 11th article in which is a Memoir on the Anatomy of the Brain, by M. Foville. Several passages are translated by the reviewer, to which we can only refer. According to M. Foville, "the form of the brain and the form of the cranium are alike determined by the form of the proper serous sacs of the hemispheres, constantly filled with their natural fluid." How he has discovered this we are puzzled to conjecture. All that can be affirmed with certainty is, that different forms of head exist; nothing being as yet known of the proximate cause of the shape of each.

A work entitled, "Observations on the Religious Delusions of Insane Persons, and on the Practicability, Safety, and Expediency of imparting to them Christian Instruction, &c. &c., by Nathaniel Bingham, M.R.C.S.," is noticed at p. 423. Mr B. thinks that religious instruction has a beneficial effect on the minds of persons under the influence of religious delusions; but Dr Millingen is quoted by the reviewer on the other side of the question, and, certainly, the employment of such an agent needs to be regulated by the greatest tact and judgment on the part of those who have charge of the insane. When so regulated, good results have followed; as may be seen in our 15th volume, p. 174. Mr Bingham disapproves of the entire banishment of mechanical restraint in lunatic asylums, and the reviewer agrees with him; but the objections urged by both have lately been replied to with great force by Dr Conolly, Dr Crawford, and others.

From the contents of an article at p. 440, on M. Leuret's work upon "Moral Revulsion in the Treatment of Insanity," we infer that the views expressed in that publication are identical with those published in his former work, "On the Moral Treatment of Insanity," noticed in vol. xiv. of this Journal, pp. 361 and 370. The reviewer denies that the charge brought against M. Leuret, of recommending intimidation of the insane, is well founded.

"The moral means suited to correct the aberrations of reason M. Leuret divides into two series. The first series of

acter of the insanity is, I believe, sufficiently well accounted for by the nature of his studies,—religion and the serious responsibilities of his professional situation; and I am free to confess that the portions of brain to which phrenologists ascribe the functions of veneration, were precisely the seat of the greatest vascular excitement, the most decided opacity and firmness, of the arachnoid coat, and the most effusion between that membrane and the pia mater,—a most striking evidence of deranged function in connection with organic disease."

these moral means consists in producing a well-arranged and judicious diversion on one or more of the intellectual faculties which have still remained unaffected and intact, by giving to these faculties an unusual activity, which may absorb all the rest, and arrest seriously and uninterruptedly the undivided attention of the patient. It is a moral principle, a point which no one will dispute, that we may more easily obtain the mastery over strange and extreme mental associations by a judicious and adroit method of diversion, than by attacking them front to front, and combating them directly. This principle M. Leuret has applied to the treatment of mental alienation. The advantages he has succeeded in obtaining from this moral generalship we shall see presently.

“The second series of moral means has for its object to restore the morbidly changed faculties to their normal state by acting directly on these faculties. These means consist chiefly in admonition, exhortation, and advice, as also in a certain degree of authority exercised with more or less determination, according to circumstances. M. Leuret has been for this latter part of his system charged with employing something like *intimidation*—such a charge, however, is totally groundless. It is quite clear that, under certain circumstances and towards certain characters, a determined method becomes indispensable, and is attended with great practical advantage. Between individuals whose reason is lost, and those whose reason is not yet developed, between insane persons and children, there are several points of analogy: it would be no more advisable to adopt one exclusive system of moral treatment towards all insane persons, than to pursue a uniform system of education for all children. Mildness is no doubt, as the general rule, the plan to be pursued; firmness, however, though the exception, often becomes necessary.

“These two modes of treatment, viz., the direct and the indirect, M. Leuret employs simultaneously or successively in the same individual; sometimes he selects one to the exclusion of the other. In this particular he is determined by the character of the patient and the nature of his mental disorder. Whatever be the mode of treatment adopted, whether a direct action on the perverted functions or a diversion on the normal functions be decided on, great patience and perseverance become necessary. One very important precept which the author inculcates is, to profit by the amendments already gained, in order to obtain new ones.”

Some extracts from the 20th and 21st Annual Reports of the Dundee Lunatic Asylum, are given at p. 545, on the causes of insanity, the non-restraint system, and the delusions

of the insane:—"Occasionally," say the reporters, Drs Nimmo and Mr Mackintosh, "all our patients are to be found perfectly free; and the very small number that we have at any time under mechanical confinement, is a proof that we are not advocates for restraint wherever it can be safely dispensed with. Seclusion, regulated according to circumstances, and attended with sufficient restraint to prevent mischief, we hold, in common with almost all who have had much experience in the management of the insane, to be the most effectual and the most humane means of allaying violent paroxysms."\*

At p. 562, is a notice of a paper by Mr Robarts, on Hypochondriasis, in the London and Edinburgh Monthly Journal of Medical Sciences, Feb. 1842. "Mr R.," says the Medico-Chirurgical reviewer, "has taken a good deal of pains with this rather ticklish subject. He tells us that the seat of the disease is in the head, the gastric symptoms being merely accidental and sympathetic: In the 1st place, Because the evidences of disease in the stomach are occasionally entirely wanting. In the 2d, Because, when present, they may be cured without producing any alleviation of the cephalic signs. In the 3d, Because they often end in those maladies which are recognised as purely cerebral, while they never degenerate, as far as his experience goes, into organic diseases of the stomach. We think that this question is like that on the colour of the chameleon—contrary opinions are both right and wrong. One man has hypochondriasis—gradually there supervene unequivocal cerebral symptoms—and, probably, in that case the hypochondriasis had its seat in the cerebrum. Another has indigestion—hypochondriasis torments him—his indigestion is relieved, and so is his hypochondriasis. This is a common case enough, and the very same reasoning which locates the complaint in the head in one instance ought, surely, to locate it in the organs of digestion in the other. We suspect that the latter is the more ordinary case." In one of our early volumes (iii. 51), Dr Andrew Combe discussed this subject at great length, and came to the conclusion at which Mr Robarts also has arrived. Hypochondriasis is no doubt frequently pre-

\* We may here quote from the *Medical Gazette* of 26th November, 1841, p. 363, one of the resolutions carried at the first annual meeting of the Association of Medical officers of Hospitals for the insane, held, by invitation of the Governors, at Nottingham Asylum, on the 14th and subsequent days of that month:—"That without pledging themselves to the opinion that mechanical restraint may not be found occasionally useful in the management of the insane, the members now present have the greatest satisfaction in according their approbation of, and in proposing a vote of thanks to, those gentlemen who are now endeavouring to abolish its use in all cases."

ceded or accompanied by digestive disorder; but this is not always or necessarily present; while the mental or cerebral symptoms are essential to its existence, and therefore *never absent*. The very fact of the diversity of symptoms attending hypochondriasis, proves its seat to be in some part whose influence extends over all; and where is such a part to be found if not in the brain? The only invariable symptom of the disease is depression and uneasiness of mind—a symptom, of course, attributable to that organ alone. Dr Combe admits that digestive disease is frequently *the exciting cause* of a morbid state of the brain, which, in its turn, reacts on the digestive organs; while in those cases where the brain is the primarily disordered part, the mental depression may eventually be increased by the reaction of those abdominal organs which itself has injuriously affected.

To some cases illustrative of disease seated in the cerebellum, extracted from the Provincial Medical Journal, where they are reported by Mr W. Jackson, the reviewer appends the following remarks:—

“The functions of the cerebellum are as yet but very imperfectly understood; these cases, however, so far as they go, are certainly much in favour of the views of M. Fleurens—that the cerebellum gives to the muscular system a general harmony of action, and a precision of purpose; and that an impairment of its function is attended by agitation, unsteadiness, and irregularity of muscular action.

“Is the cerebellum in any way connected with sensibility? Mr Jackson is inclined, from these cases (especially the second), to answer in the affirmative. The difficulty consists in distinguishing the effects produced by the disease in the cerebellum, from those arising from the affection of the contiguous structures, more especially the membranes.

“It is highly probable that pathology will, in time, do more to explain the real nature of the functions of the cerebellum than experimental physiology, which is liable to two great objections, viz. the great shock produced by the operation, and the necessity of involving other structures.”

We have little doubt that by and by the cerebellum will be shewn to have a plurality of functions; but more light on this subject will probably be derived from the investigation of healthy than of diseased or mutilated structure. We add the following extract from Mr Herbert Mayo's work on “The Nervous System and its Functions,” quoted in No. LXXIII. of the Review, p. 30:—“It may be observed,” he remarks, “that the inferior peduncle, or *crus cerebelli*, on either side attaches itself to the lateral and posterior surface of the me-



dulla oblongata, whereby the fasciculi which descend from it are brought into continuity with those of the spinal cord which contain the posterior or sentient roots of the spinal nerves. Now the class of common sentient cranio-spinal nerves, has as one of its peculiar functions to minister to the inward or bodily sensations. Is it probable that some of the functions of the cerebellum may be to develop instincts connected with that class of sensations? This idea is consistent with the belief, which so much prevails among phrenologists, that the cerebellum has to do with the sexual impulse. It appears to me, indeed, most probable that the cerebellum does not originate that impulse. That impulse is a sensational appetite, like hunger, and depends for its existence upon the state of the bodily organs and organs of mere sensation.\* The argument commonly deduced by phrenologists from pathological phenomena is certainly unsound. As Müller remarks, 'The coincidence of disease of the spinal cord with affection of the genital organs is much more frequent than of disease of the cerebellum.' And Cruveilhier even mentions the striking instance of a girl, in whom after death the complete absence of the cerebellum was ascertained, yet who had manifested a strong tendency to a practice growing out of the appetite referred to." The reviewer adds the remark, that the phrenological argument on the sexual functions of the cerebellum has always seemed to him to be pushed much too far; but we in turn must be allowed to observe, that the alleged anti-phrenological tendency of such cases as the one referred to, is very apt to disappear when the facts are minutely scrutinized.

From other passages quoted in subsequent pages of the article from which the above is transcribed, we learn that Mr Mayo, who was formerly, as the reviewer expresses it, "a staunch anti-phrenologist," has now "come round to more moderate and juster notions." He thinks that, if there are not sufficient grounds for adopting the phrenological chart of the cerebral organs, there are, at all events, for examining it; that very probably, different regions of the cineritious layer of the brain are concerned with different classes of conceptions or emotions; and that no insurmountable obstacle is apparent to the detection of such relations by measurements even upon the living. "And if the primary object of the inquiry should fail, still some new truths will certainly be brought to light in its progress. But there are reasons to hope that

\* Even supposing the sexual impulse to be a "sensational appetite" or "mere sensation," this would prove nothing against its organ being in the cerebellum.

the inquiry will prove in the end more or less successful as to its direct object. Accordingly," says he, "most of those who have diligently studied the craniological map will be found to believe that its general features, or some of its leading indications, are correct." He, however, professes that he has not sufficiently compared the craniological chart with nature to make his opinion of value as to its correctness. "Nevertheless," he adds, "I have not entirely neglected what opportunities of observation have come in my way. But I certainly am not satisfied that even the principle of distribution of the mental elements which is adopted by phrenologists is just ;— that the intellects lie in the front, the moral impulses in the middle, the inferior impulses at the back of the head. Indeed, I have arrived at no more than a few general impressions, rather of a physiognomical than physiological character, which are perhaps hardly worth stating." Of these, which certainly are of no great value, we give the following as a favourable specimen.

"When large heads are met with in combination with dull capacity, their shape is commonly ungainly, and projections of bone, having no relation to cerebral development, catch the eye.

"The worst physical character is great lateral narrowing of the upper part of the head, with a coarse breadth at the lower and middle part. Add to this a mean forehead, and want of symmetry of the two sides, and the portrait is yet deteriorated.

"The heads of the ablest and the best, whether large or small, generally look more carefully shaped and better finished than those of common persons. The shape, too, in which they are fashioned, seems better filled out ; so that the bony boundaries are lost sight of, and the roundness or fulness of the contained organs is the predominant characteristic."

The reviewer adds: "Those who *now* sneer at Phrenology in toto, are neither anatomists nor physiologists. That the brain is the *organ* of the mind, whatever the latter may be, is undeniable. That the mind itself is not a simple unity, differing in different individuals in degree only, is as undeniable. A man is born a Byron, a Napoleon, or a Newton, and no circumstances, no mental training, could make of the mass of men either of the three. If, then, the mind be a composite thing, built up of various and even clashing qualities, and if the brain be the organ of the mind, the brain must have parts corresponding to those qualities and adapted for their exhibition. Take, if you will, the material hypothesis, and it comes to the

same point. What reasoning and observation deduce from the manifestations of the brain in its sound state, the phenomena of injuries and disease confirm. The practical difficulty of determining the several mental faculties and their local habitations is great, it may be insurmountable; but the attempt to surmount it is philosophical, and it is by observation only that it can succeed. We do not see, therefore, what there is in Phrenology, abstractedly speaking, to laugh at. The truth is, that the opposition is that of metaphysics to anatomy and common sense.

“ Like Mr Mayo, we will not go the length of allowing the correctness of Phrenology in detail. But it is only fair to admit that there may be much truth even in that. When we see, as in the Caucasian race, that size of cranium is the great criterion of intellect—that certain forms of head are historically and by all admission stamped as peculiarly intellectual—that even special mental qualities have a special cranial conformation,—when we see all this which common daily observation proves, shall we say that these superficial truths, these facts that swim upon the surface of experience, are all that study, time, and reflection can amass—that philosophy must attempt no more without being set in the stocks as a witch, or pelted as a natural? To our apprehension, to argue in this way is the fanaticism of prejudice, the confidence of ignorance, the re-enactment of that opposition to induction which has worn so many shapes, and has been foiled in all.”

Eight pages of the same Number (79–86) are occupied by a good analysis of Mr Sampson's treatise on “Criminal Jurisprudence considered in Relation to Mental Organization.” The reviewer recommends the work to his readers, with an assurance that they will find in it much food for reflection. At page 147, a favourable notice of Dr Webster's “Observations on the Admission of Medical Pupils to the Wards of Bethlem Hospital,” commences thus:—“We believe that there are very few modern physiologists who now consider insanity as a disease of the *mind alone*, but as a disorder of some material structure, more especially of the mind's instrument—the brain. Sensation, volition, and reflection, are just as much functions of the brain and nerves, as secretion of bile is the function of the liver—or circulation of blood the function of the heart and arteries. It is very true that the primary *cause* of insanity may not always be in the brain. It may be in the liver, the stomach, or other parts; but the brain must be disordered, either primarily or sympathetically, before insanity can manifest itself. The functions of the brain, like those of other organs or parts, may be *disordered*, long before the mi-

roscope or scalpel can detect changes of *structure*—which, after all, are consequences, not causes. These are truths which we believe are almost universally admitted, and yet they have not led to the legitimate conclusion that, insanity being a disease or disorder of the mind's instrument—the brain, wherever located may be the original cause—so the complaint ought to be taught in lectures and studied in hospitals like any other corporeal malady.”

The articles in No. LXXIV. most likely to interest the phrenological reader, are, a review of Dr Prichard's work, “On the different forms of Insanity in relation to Jurisprudence,” (p. 522); and articles entitled “Mesmero-Phrenology,” (p. 593), and “Mind or Matter? That is the Question!” (p. 602.) Of Mesmero-Phrenology the reviewer speaks with supreme contempt. “Let the rational phrenologist,” says he, “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 that Phrenology is in danger, and that there are ‘snakes in the grass.’ We have strong suspicions, indeed, that Mr Brookes himself is a sly anti-phrenologist, as well as a secret enemy of Mesmerism, who, under the mask of disciple and true believer, has taken a most ingenious way of damning both the one and the other science.” There is not over-much candour in some of the reviewer's comments on the cases he quotes. The article entitled “Mind or Matter?” is directed against the Materialism promulgated last year in the Phrenological Association. We strongly disapprove of the style in which this subject is handled by the reviewer, who unphilosophically confounds the two independent questions of Materialism and Immortality, and unwarrantably represents the Materialists as denying the reality of a future state. “Granting,” says he, “*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 religion nor in revelation—no difference between a man and a monkey, except 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 any 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 their 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!!

Unfading HOPE, when life's last embers burn,  
When soul to soul, and dust to dust return,  
What though each spark of earth-born raptures fly  
The quivering lip, pale cheek, and closing eye!  
Bright to the soul thy seraph hands convey  
The morning dream of life's eternal day!

“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 stay or consolation on earth, and thus—

Hurl the poor mortal trembling from the stage?

without a ray of hope from the promised blessings of DIVINE REVELATION! For our own parts, were we the most determined Materialists, Deists, or even Atheists, the mines of Golconda would not bribe us to poison the chalice of sorrowing and afflicted humanity in their dying hour, or shake their faith, by engendering doubts in the pious Christian. What right has the cold-blooded MATERIALIST to disturb the creed of Jew or Gentile—of Christian or Mahometan, by thrusting his groveling and debasing doctrine of annihilation down their throats? The belief in a future state of existence—of rewards and punishments there, even if totally visionary, has an ennobling influence, and pours the balm of consolation daily into the tortured breasts of millions and millions of human beings! Has the SCEPTIC no bowels of compassion on these his fellow-creatures?”

To all this frothy declamation we cannot do better than oppose the following dignified sentences of that very acute reasoner, and avowed Christian, Baron Smith. In his “Metaphysic Rambles,” published a few years ago under a fictitious name,\* (and a principal object of which is to shew the folly of those who pertinaciously maintain either Materialism or Immaterialism), after expressing the opinion that “the human body has, though secondarily and instrumen-

\* *Metaphysic Rambles.* By Warner Christian Search, LL.D., F.R.S., and M.R.I.A. Dublin, 1835. See also *Observations on the Discourse of Natural Theology* by Henry Lord Brougham. By Thomas Wallace, Esq., LL.D., one of His Majesty's Counsel at Law in Ireland. London, 1835. In the latter work, the rashness with which Lord Brougham has perilled the immortality of the soul upon the truth of its immateriality, is very happily exposed.

tally, a great deal to say to the operations of the human mind; I feel, not that my brain thinks, but that something within me thinks, with the agency and assistance of my brain"—and after giving to the question, "Is this Materialism?" the following reply: "I cannot tell, for I know not what immateriality is, but merely what it is not"—proceeds thus:—"Neither do I much care whether there be Materialism in my notions, or be not; for I am sure there is no infidelity; and this is the error from which I would shrink with most alarm. In *doubting* the power of God, if such should be his will, by creating a material mind, to confer on matter the faculty of thought, there is more impiety and irreligion, than in *admitting* that His omnipotence might rouse to intellectual activity the inertness of mere matter. The less calculated matter may seem for such exertion,—the more difficult it may be to conceive mentality attached to matter—the more such union must illustrate the—after all unquestionable—omnipotence of God. In denouncing the impossibility of reconciling immortal being with materiality of soul, there may be something bordering on the impiety of virtually denying that the body can possibly arise and participate with the soul in the enjoyment of eternal life. There is a semblance of presumptuous impiety in deriving, as a necessary consequence of its being immaterial, the immortality of the soul, and not regarding this immortality as an effect of the will and ordinance of God. The profane position would seem to amount to this—that if God create an immaterial mind, it will be immortal by virtue of its essence, independently of (and as it were in opposition to) his will; and that if he create a material mind, and a (of course material) body, their gross essence will preclude his bestowing eternal life on either." (Pp. 45-47.) It is but fair to add, that more rational sentiments on this subject than those last quoted from its pages, are to be found in the *Medico-Chirurgical Review*; for in the immediately following Number (No. LXXV., p. 173), the critic of "Interesting Facts connected with the Animal Kingdom, by Dr J. C. Hall," expresses himself thus:—"Dr Hall descants learnedly and ingeniously on the divine origin of the human mind or soul, and considers that, next to Revelation, the universal concurrence of all nations in the belief of an immortal soul, affords the strongest proofs of its truth. We cannot see any thing like proof in this general (for it is not a universal) concurrence. The belief that the sun daily travelled round the earth, was, at one time, just as general as the belief now in the future existence of the soul. There is, in fact, no proof, and scarcely a probability, of a future state of existence, except in Revelation—and with that we must be content."

## 3. The Lancet.

The *Lancet* of 8th October 1842 (p. 54), contains extracts from a lecture delivered by Dr Shearman on the 1st of that month at Charing-Cross Hospital. Dr S. there attacks Phrenology on several grounds. "That different mental faculties," says he, "are located in separate portions of the brain, appears to me to be an untenable hypothesis; the brain furnishes the medium of communication between the internal and external world, by means of which organ the various attributes of mind are displayed. But Conscientiousness, for instance, no more resides in the brain, by means of which its existence is displayed, than the will resides in the voluntary muscles, by means of which the desire of locomotion is accomplished. . . . The voluntary muscles are the organs by which the will is manifested, and it cannot be manifested in any other possible way; yet the will does not depend upon the size and development of the muscles. The brain is the organ by which Conscientiousness is manifested, but this faculty does not depend upon the size and development of any particular portion of that organ. The will is not the result of the action of the voluntary muscles; Conscientiousness is not the result of the action of the brain, or any of its parts." Now, the phrenological doctrine is, that, wheresoever a faculty may be fancied to "reside" (a point of no great moment), a certain part of the brain is indispensable to its action; and that the larger that part of the brain is, the stronger, *cæteris paribus*, is the emotion in the mind. Dr Shearman may indeed say that this hypothesis is untenable; but before his statement can be listened to with respect, he must support it by something more than his mere assertion. The analogy of the will and voluntary muscles proves as much, or more, for Phrenology than against it:—muscular power is the function of the latter, or, if the phrase be preferred, "resides" there; and nobody will affirm that muscular power "does not depend upon the size and development of the muscles." The will to move a limb is manifested (in the sense in which that word is used in phrenological works) not by the muscles but by the brain: compress the brain and you suspend the will, although the muscles remain perfectly fit to execute the mandates of volition; nay, the will to move a leg or an arm may exist after the amputation of the limb.

Dr Shearman's next objection is thus expressed:—"Some instincts are temporary, lasting no longer than is requisite to fulfil the purpose for which they were planted; such as the love of offspring in the lower animals, which continues no longer than is essential to rearing the young, and then entirely

ceases in the parent, at least for a time, and until a future progeny may be benefited by its operation. If the degree of this manifestation, as the phrenologists call it, be in exact proportion to the size and development of the organ manifesting it, how is it that the instinct or propensity entirely vanishes; that the manifestation of philoprogenitiveness entirely ceases, whilst the organ can have suffered no diminution, but rather, on the contrary, must have become increased by the exercise of it?" We, in our turn, may be permitted to put the question, How is it that so many persons, before setting themselves in hostility to the opinions of phrenologists, omit to perform the obvious duty of ascertaining what those opinions are? If Dr Shearman had even cursorily looked into any elementary work on the subject, he would have found—what has been stated so often that we are almost ashamed to repeat it—that, according to the phrenologists, the strength of a faculty is affected, not only by the size of its organ, but by the organ's internal constitution and irritability, its exercise, the excitement which it receives from without, and other circumstances, which the Doctor will find amply discussed in books that have long been in the hands of the public.\* It does not by any means follow that, because an organ of a certain faculty exists in the brain, it shall be always in the same, or indeed in any, degree of action. Dr Shearman will allow that man possesses an organ of the sense of taste; but does he consider the inference unavoidable, that at every moment of our lives we experience the sensation which the organ in question confers? So, a man may have a violent temper, without being incessantly in a rage. Nay, during sleep, the whole mind, however highly endowed with power, is periodically deprived of action altogether. Were it the nature of our faculties to come into play at all times, whether their action were necessary and convenient or not, the mind would be for ever distracted by jarring emotions. The presence of young offspring excites Philoprogenitiveness, exactly in the same way that an insult excites rage, a sapid body the sense of taste, or inanition the desire to eat. The existence of latent propensities, which occasion is necessary to call forth, has been recognised in all ages and by the best observers. In many species of the lower animals, there is periodical excitement of certain faculties, such as the sexual instinct, the disposition to pair, and the impulse to migrate,—arising, in all probability, from a periodical increase of circulation in the cerebral organs.

\* Combe's System of Phrenology, i. 49, et seq., 5th edition.—Dr Gall says: "Les organes des facultés de l'âme agissent avec plus d'énergie, s'ils sont plus irrités ou plus développés."—*Sur les Fonctions du Cerveau*, i. 308.



Again, says Dr Shearman, "If we wish to eradicate an evil propensity in any person, we do not think to effect this by primarily operating on the brain, and diminishing the size of one particular portion of that organ; but we employ moral means only, which produce their effect solely upon the mind, considered as a distinct entity, and cannot primarily act upon the material substance of the brain;" and he concludes, that "if the moral means act primarily upon the mind, and the organ becomes diminished in consequence of its being less exercised, then the knowledge of the connection between the organ and the disposition, if such there be, cannot be of the least practical utility. We employ the moral means to effect our purpose of correcting the disposition; whether the phrenological organ does or does not vary in size or activity during the progress of this correction, cannot be of the slightest importance for us to know." Of greater importance, we reply, than may at first sight be imagined. In the first place, it is important and of great utility to be aware that a faculty *has* a distinct organ; and, secondly, it will be admitted by educators who, after following, in ignorance of Phrenology, the occupation of mental training, studied that science and reduced it to practice, that they became able to apply moral discipline with far greater success than before. In the treatment of the insane, moreover, phrenological physicians have occasionally found much advantage in employing remedies which "acted primarily upon the material substance of the brain."

Dr Shearman's last objection is, that Phrenology, if true, subverts human responsibility. "There can be neither merit nor demerit," says he, "in a person whose organ of Conscientiousness is larger or smaller, according as it has pleased his Creator to bestow it. . . . I find it stated in a review of a phrenological work, that 'phrenologists have long proclaimed that the great cause of the incorrigibility of criminals is the excessive predominance of the *organs* of the animal propensities over those of the moral and intellectual faculties.' Can the individual be responsible for this excessive preponderance? Is the material organization of his bodily frame under his own control?" We echo, Can an individual be responsible for a predominance of the animal *propensities* so great as to render him incorrigible? Are the impulses of his *mental* nature under his own control? For it is evident that, if an unconquerable tendency to vice do really exist (which Dr Shearman does not deny, and which is susceptible of the clearest proof), the question of responsibility is altogether unaffected by the fact that a certain configuration of the brain is found in its company.

Mr E. J. Hytche replies to Dr Shearman in the *Lancet* of 12th November 1842, p. 248.—In a previous Number (15th October, p. 90), Mr Grainger writes on the use of the microscope on examining the brain and other organs.—On 14th January 1843, p. 579, there is copied from a Dublin medical journal, an extraordinary case of mental derangement, occasioned by fright, and subsequently cured by the casual reproduction of the same violent emotion. The case is hardly credible, yet is reported with minuteness, intelligence, and apparent truthfulness. On 29th April (p. 159) is published a paper on the electricity of the animal system, by Dr Searle of Bath, in which the vital phenomena are ascribed to the chemical action developed by the agency of oxygen in the body. What he says of the brain deserves to be quoted, but we cannot afford room for it here.

#### 4. *The Medical Gazette.*

In the *Gazette* of 12th November 1841, Dr Searle has an article "On Excited Intellect and Mental Delusion," chiefly in connection with inflammation of the brain. "The physical condition of the brain in insanity," says he, "and especially in the early manifestation of the disease, at the present time I do not think sufficiently attended to; the moral means having, it would appear to me, usurped too exclusive a share of attention, to the neglect of the necessary medical treatment, to which alone very many cases, I am convinced, are amenable."

A communication from Dr Crawford of Glasgow, "On Bloodletting in Maniacal Excitement," appears on 31st December 1841 (p. 543). His views, he says, though not in conformity with those taught by several eminent lecturers and systematic writers on medicine, are those which an ample opportunity of observing the effects of various modes of treatment in insanity has led him to adopt.

On 7th October 1842, p. 62, Dr Hitch, of the Gloucester Lunatic Asylum, publishes on the treatment of the insane in Wales: it is truly scandalous, there being only one asylum in the whole principality—that near Haverfordwest. On 11th November, p. 239, we observe an article on the successful treatment of idiocy. The Hanwell Asylum is the subject of another on 30th December, p. 483; and some remarks on certificates of lunacy, 6th January 1843, p. 526, are worthy of attention. An extract from a report of the Gloucester Lunatic Asylum, inserted on 14th April, p. 110, gives the information that the Mainzerian system of singing has been there in-

troduced, and that the employment of mechanical restraint is still discontinued.

##### 5. *The Medical Times.*

On 27th August 1842, Mr A. J. Ellis opposes the assertion that Dr Gall was a materialist, and quotes on that subject from his work. On 12th November is published a short communication from Mr T. S. Prideaux on the excitation of the cerebral organs during sleep-waking. We quote the conclusion of it, as an additional proof of the groundlessness of Mr Colquhoun's accusation, commented upon by us in a previous article:—

“ Briefly to recapitulate the conclusions at which I have arrived, they are—That special organs of the patient are capable of being called into action by the agency of the mesmeriser. But that as these organs are capable of being excited, not only by touching their seat, but by touching any part of the head, or even by a simple act of volition, without touching the patient at all, no conclusive evidence can be drawn from such experiments as to the locality of the cerebral organs; and that though the operator, by an act of volition, can, on certain occasions, and in certain patients, excite a discriminate faculty at pleasure, we have no good ground for concluding, that, by operating on a part of the head, the function of which is undiscovered, and willing to excite the particular unknown faculty attached to it, whatever this might be, such unknown faculty would be called into action, and its discovery effected.” (No. 164, p. 103.)

In the same number, p. 104, is inserted a translation from the *Gazette Medicale de Paris*, of an article giving some account of a treatise by M. Flourens, entitled “Phrenology Examined.” Judging from this article, we cannot but regard the work in question as quite unworthy of its author as a man of science. M. Flourens shews, we are told, “that Gall's fundamental proposition, namely, that the brain is the organ or organic seat of intelligence, has nothing new, *although Gall pretended to give his assertion as a discovery!*” Why, every one who has looked into Gall's work is aware, that he has not only made no such absurd pretension, but actually given (in his second octavo volume) a history of the opinions of previous writers who maintained or conjectured that the brain consists of a congeries of organs of the mental powers. To Gall, however, M. Flourens allows “the merit of having more clearly defined the question as to the plurality of cerebral organs, and of having undertaken direct researches for the verification of that idea.” He falsely accuses the phrenologists of teaching that every part of the brain, including the *medulla oblongata, corpora quadrigemina, &c.*,

“participates in the production of the *intellectual* and *moral* phenomena.” And he maintains, that direct observation proves that portions of the hemispheres may be removed from all parts of their surface, without sensibly affecting intellectual life—an assertion, we reply, which no *competent* or *satisfactory* observations can be adduced in support of. “But while strongly condemning the organologic system of Gall, M. Flourens does not fail to acknowledge the services which it has rendered to the nervous system, and of the brain in particular; and pays a just tribute to the talent and ingenuity of this celebrated man.”

We may add, from our own perusal of M. Flourens’ work, that, without advancing even the shadow of a single new fact or argument against the truth of Phrenology, it is the most sententious and ludicrously oracular production which has appeared from the “opposition benches” during the last twenty years. In style and pretension, it reminds us forcibly, but with a difference, of the great conqueror’s; *Veni, vidi, vici*; and we fully believe that M. Flourens does not expect ever to see Phrenology alive again.

We shall notice in a future Number the results of M. Parchappe’s measurement of a number of heads and weighing of certain brains (see *Medical Times*, No. 164, p. 111); as well as the valuable “Tables of Weights of some of the most important organs of the body at different periods of life” (including the encephalon and its larger divisions), published by Dr John Reid of St Andrews in the *London and Edinburgh Monthly Journal of Medical Science* for April 1843.

#### V. Our Library Table.

*The Eclectic Review*, Oct. 1842. — The critic of Bray’s “Philosophy of Necessity” in this periodical takes occasion to “deliver his judgment on what is now styled Phrenology.” He says, “It would not be difficult to shew that Phrenology is at the best a retrogression instead of an advance in mental science; that it cramps instead of enlarging the field of inquiry; that it degrades rather than ennobles our human nature; that it increases errors instead of diminishing them; that it misleads instead of guiding us to practical applications of truth; and that it substitutes a coarse and clumsy apparatus of words for the free and energetic course of thoughts.” We should have been glad to see the reviewer’s performance of his “not difficult” task. All that he has done on the present

occasion is, first to concede as a long-established fact the dependence of the mind, for its development, freedom, power and happiness, upon the brain and other bodily organs; and then to charge Phrenology with a tendency "to the belief that the nature of man is not spiritual, and therefore that he does not exist in a state of separation from bodily organs," and with appearing "to bind its advocates down to one law of physical necessity, and to a view of morals which it is difficult to shield from the reproach of Fatalism;"—as if Materialism and Fatalism were not as deducible from what he himself concedes, as from Phrenology—if from either. The reviewer farther maintains that phrenologists make use of the same methods of inquiry as their predecessors in the field of mental philosophy, and that all which is true in their opinions has been ascertained by those methods, and not by means peculiar to themselves. While utterly denying the truth of the latter portion of this averment, we readily admit that reflection on consciousness, and observation of human character in the various walks of life, are important, nay indispensable, sources of knowledge to the philosopher of the phrenological as well as the non-phrenological school. But by studying organization in connection with mental qualities, the phrenologist has given to mental philosophy a practical character, a clearness and a precision, which it never before exhibited. Into this subject it is unnecessary to proceed farther in this place, as it has already been sufficiently discussed in a former volume. (See x. 319; also viii. 449-50.) To what extent phrenologists pursue a method of inquiry common to them and previous investigators, is a question in which we feel but little interest. If truth be anywise discovered, we care not by what sect it is brought to light. Touching the article in the *Eclectic Review* we have merely to add, that owing to a typographical error in a quotation made on p. 425 from Mr Bray's book, Mr Combe, instead of that author, is represented as maintaining that consciousness belongs to man alone, and not to the brutes. This, we know, is an opinion not held by Mr Combe; all that ought to have appeared as his words in the passage quoted from Mr Bray is, that "consciousness means the knowledge that the mind has of its own existence and operations." Mr Bray denominates this "the phrenological definition;" a circumstance which leads the critic to ask, "Correct or not, what has this cited definition to do with *Phrenology*?" The question is reasonable; for there is nothing peculiarly phrenological about it. Phrenologists would obviate some merited sneers, by less frequently claiming, or speaking as if they claimed, the credit of being the authors or sole demon-

strators of views which have long been familiar to cultivated minds.

*The Zoist; a Journal of Cerebral Physiology and Mesmerism, and their Applications to Human Welfare.* No. I. April 1843. 8vo., pp. 100.—In Art. 1., headed “Cerebral Physiology,” and which is evidently the production of Dr Engledue, it is announced that Materialism, Necessity, and Mesmerism, are to be maintained in the *Zoist*; and no lover of free inquiry can object to their being advocated in this appropriate place. The writer intimates that hitherto no application of Phrenology, or none worth mentioning, has been made to the improvement of man. “The majority have been engaged in collecting facts, anatomical and physiological. Is there nothing to be done now this task is accomplished? Is there to be no application? Are we not to think of the results to be obtained by their judicious use? If our principles are correct, why not apply them? With their assistance why not test the present state of society—its unnatural institutions—its injurious laws—its selfish legislation—its low standard of morality? There is a faint-heartedness, a cold calculating withering apathy in our leaders, which to the enthusiastic and sincere philanthropist is extremely distressing. Instead of stating these truths for truth’s sake, and boldly avowing the deductions to which an unfettered intellect would lead—they have winked at error, and this for the most selfish of all objects, a contemptible and fleeting popularity. They have permitted popular fancies with their injurious results to reign paramount, instead of inducing by the purer light they possess more rational modes of thought, and indicating the position man should endeavour to occupy. The selfish man collects his riches and revels with unceasing pleasure over every addition to his golden store. He does not increase the happiness of his neighbour, neither does he add one iota to the stock of human enjoyments. We possess that which is far more valuable than gold, and shall we nevertheless follow this example, and whilst humanity sleeps, oppressed and confounded by the visions and speculations of an ideal philosophy—shall we stand by, overwhelmed at the sight, and cowardlike neglect to bestow one thought on the cause, or refuse to lend our aid and assistance towards the application of a remedy? Unfortunately, such has been our course; but forthwith let us wipe away the stigma.” Our readers will judge whether or not such *has* been the course of phrenologists in times past; and, if inclined to decide in the affirmative, they will rejoice that the important and regenerating truths which have been so long and so mis-

anthropically withheld from the public, are at length to be unreservedly proclaimed. We, however, are at utter variance with the *Zoist* as to the fact; and it is well known that hitherto the reproach against phrenologists has been, that they were in too great haste to apply their principles to practical purposes.

Art. 2, "On Reporting Development, by T. S. Prideaux, Esq. Southampton," is a judicious and well-written paper. In the scale employed by him, he assumes an average point, and reckons 5 degrees above, and 5 below average, which he expresses on paper by means of the first five digits, and the positive and negative signs, thus, —5, —4, —3, —2, —1, 0, +1, +2, +3, +4, +5. Three above average, and three below average, answer to his ideas of large and small, respectively. He says— "Whatever scale of reporting development be however adopted, a most valuable aid in ensuring accuracy and uniformity, would be a set of standard casts, exhibiting each organ in every gradation of development recognised by the scale. With a scale of 11 gradations this object might be effected by a set of 11 casts; and, independently of the precision which such a guide would impart to the value of each gradation of the scale, it would afford most important assistance to Cerebral Physiologists of limited experience, or mediocre capacity for appreciating development. From the infinite variety of the outline of heads, the accuracy of reports of cerebral development must always depend, to a certain extent, on the judgment of the individual observer; but it is scarcely too much to say, that the adoption of the scheme proposed, would narrow the chances of error to the smallest possible limit which the nature of the subject renders practicable, and much contribute to facilitate and extend the practice of the science." He offers several suggestions well worthy of the consideration of practical phrenologists; mentions an easy mode of ascertaining, with a close approximation to accuracy, the capacity of skulls; and thinks that attention may be usefully directed to the investigation of these two points—"First, as to the effect on character of an organ being developed in very different degrees in the two hemispheres; and secondly, what modifications take place in manifestation of function, according as the size of an organ is principally dependent upon length, or breadth." In conclusion he expresses a hope, in which we heartily join, "that the present race of cerebral physiologists will fulfil their duty to posterity, by omitting no opportunity of noting the actions, and collecting the busts, of the most remarkable of their contemporaries. Correct busts of extraordinary cha-

racters, accompanied with authentic details of their actual conduct and capacities, will at all times possess an *intrinsic* value, and may afford materials to future cerebral physiologists for determining the functions of organs, the very existence of which has not yet been even surmised. Nature is not lavish of extraordinary cases of development, and an individual observer to whose mind any new views may have suggested themselves, might pass his lifetime without meeting with so numerous, and such decisive cases, either confirmatory or contradictory of them, as would be placed at once before his eyes, in an extensive and well-arranged collection of casts; and hence the importance of such collection cannot be too much insisted on. Many are the disputed points in the history of by-gone ages, on which great light might be thrown, did we possess casts of the heads of the parties most deeply concerned in them. The head of every public character ought to be deemed the property of the public, and the time will come when the crania of the principal actors on the great stage of the world will be considered an indispensable adjunct to the history of their age. Indeed, every cerebral physiologist will be of opinion, that the information to be collected from this source would enable posterity to appreciate the motives of an individual much more correctly, than a perusal of the conflicting opinions of historians of opposite factions."

Art. 3, "On Temperament," by the same writer. This also is a valuable contribution. He states that his experience disproves the opinion of Mr Sidney Smith, that the temperaments are dependent on the predominance of certain cerebral organs, viz. the bilious on the development of Firmness, the sanguine on Hope, and the nervous on Cautiousness. He maintains, we think with reason, that Dr Thomas, in treating the subject of Temperament, has used the word in a new and unwarranted sense. "Convinced from observation that great variations occur in the texture of the tissues of the body, with similar proportions of the head, chest, and abdomen, and vice versâ, I altogether repudiate the idea of their mutual dependence, and whilst admitting the necessity of attending to the *relative* size of these organs, in estimating cerebral manifestation, maintain, that this condition must be considered as an adjunct, and as an adjunct only, to an infinitely more influential one, viz., that of texture."

Art. 4 is a case communicated by Dr Davey of Hanwell, of an insane female, whose brain and cerebral membranes were, on dissection, found to be apparently healthy, with the exception of old and inseparable adhesions between the surface of the organs of Veneration and the membranes which



naturally are only in contact with them. Her relations have informed him, that her insanity was first made evident about ten years since, by an extraordinary penchant for theological dispute, which eventually became so excessive, that she has been known, when attending divine service, to call the minister to order for promulgating unsound views in religion. She subsequently regarded herself as an apostle, divinely commissioned to effect some great and extraordinary good. Dr D. remarks, that this was "a case of excessive action of small organs. An examination of the *cranium* would have induced any Cerebral Physiologist to declare:—' *Veneration small.*' The skull was not thinner in this particular region than elsewhere."

Art. 5 is a report of the proceedings of the London Phrenological Society. It includes notices of the cases of three murderers—Jonathan Taylor, Robert Nall, and Thomas Cooper; arguments by Dr Elliotson against capital punishment; a document relative to the claim of Dr Collyer of America to the discovery of Phreno-magnetism; and a case illustrative of the effects of Mesmerism on various phrenological organs, by Thomas Uwins, Esq. R.A. The experiments of Mr Uwins were made in conjunction with Mr Samuel Joseph, sculptor, and succeeded admirably—both gentlemen having satisfied themselves that the subject (a married female, about thirty years of age) did not know either the name or situation of a single organ.

Art. 6, a History of Mesmerism, we attribute to the pen of Dr Elliotson.

Art. 7, "The Lecture Mania—The Medical Profession—Mr Spencer Hall." The writer "protests in the strongest language against the unphilosophical manner in which the question has been handled by injudicious partizans;—men, some of them evidently sincere in their motives, but rash and careless in the extreme when promulgating their opinions and their presumed facts." He disapproves of public exhibitions of mesmeric experiments on untried subjects, assailing Mr Brookes on the authority of a sneering paragraph in a hostile newspaper, the accuracy of which has, we observe, been recently denied by that mesmerist. Mr Hall and his array of newly-discovered organs are likewise adverted to:—"He has published and avowed his belief in the extraordinary doctrines and assertions which have lately been advanced in America; but he has eclipsed the Yankees, and out-Heroded Herod." It would thus appear, that the mesmeric experiments of the conductors of the *Zoist* have afforded no confirmation of the discoveries of Mr Hall.

*The People's Phrenological Journal* has now reached the 21st weekly Number. It proceeds with spirit, and appears to have attained a considerable circulation. The editor really ought to abandon the discreditable practice of inserting as original, articles which have already appeared in other publications. "The Spider and the Bee," at p. 114, written by the late Mr William Scott, is silently taken from vol. i. p. 74 of this Journal, the prefixed address "To the Editor of the Phrenological Journal" being deleted; and on pages 144 and 166, may be seen paragraphs transferred *verbatim*, without acknowledgment, from vol. xvi. p. 208, and vol. xi. p. 81. In the series of articles given weekly under the title of "A Complete System of Phrenology," we recognise many familiar sentences undistinguished by marks of quotation. On p. 120, the editor, finding it expedient to disavow some opinions expressed in an article ostensibly his own, but in reality taken from the American Phrenological Journal, announces, that "by an error of the printer, the source from which the article was derived is not stated." We hope "the printer" will fall into no such "errors" in future.

The late Numbers contain letters from sundry mesmeric experimenters, reporting their observations, and discussing the conclusions which may be drawn from these. Messrs Lawson and Clarke of Nottingham say (p. 155), that until very recently they were believers in Mesmero-Phrenology, but have been led to alter their opinion, and to conclude that "the manifestations are only *impressions* made on the mind either before being mesmerised, or while in a mesmerised state." "We have mesmerised," they add, "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 shew 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 shewed the phrenological phenomena, while E—th—r was totally ignorant of Phrenology, and had never seen any of the phrenomagnetic subjects manipulated; and although we have mesmerised her frequently, we have not been able to call forth any

manifestation.—The first operated on was J—n, who, of course, shewed the uniform manifestations by touching the organs. After she was mesmerised, E—th—r was tried, and strange to say, she shewed (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 distributor 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.” Another correspondent, Mr Thomas Dyson of Manchester (p. 176), questions the foundation of Mr Hall’s discoveries; giving the case of a boy in whom some new organs were made to apparently reveal themselves 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 shoulder; 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.” In reply to this, Mr Charles Pembroke of Birmingham (p. 204), while he refrains from affirming that the above manifestations were only impressions made on the mind, in the cases of persons operated on by the writers, proceeds to say,—“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." That no suggestion is *necessary*, is farther confirmed by a strong case on p. 232, where "both operator and patient were ignorant of Phrenology, and not acquainted with the situation or function of any single one of the phrenological organs." Philoprogenitiveness, Destructiveness, Acquisitiveness, Self-Esteem, Love of Approbation, Benevolence, Veneration, Firmness, Wit, and Tune, were successively excited with such success, that the writer, by whom the operations were directed, literally "danced about the room for joy." He adds—"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 by Mesmerism, and was equally delighted with myself at what he saw." Another writer narrates a case (p. 239) in which the facts brought out "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, demesmerised him."

The doctrine of Materialism is maintained by correspondents on pages 129, 156, and 178.

We have been interested by Mr L. Burke's Reports of his lectures on Phrenology at the London Mechanics' Institution, pp. 180, 188, 199, 223, 234. He is an independent thinker, writes with clearness and precision, and reasons acutely; and though we are not yet prepared to admit the soundness of his arguments against some generally-received views which he attacks, they shall certainly receive from us an attentive re-consideration. As the analysis of the intellectual faculties is a department of Phrenology in which considerable obscurity undeniably exists, we hope he will continue his laudable endeavours to throw light upon it. The function of the organ of Form has been discussed by him at considerable length.

On p. 155, Mr Alexander Wilson of Dublin opposes the common opinion, "that the Irish have larger Combativeness than the Scotch," and says he is fully satisfied, from his observations in Ireland during the last eighteen months, that the genuine Irish have only a moderate endowment of that organ; much less than is found in the Scotch, or their descendants in the north of Ireland. "The southerners," he affirms, "dislike

contention, and shew 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." In a subsequent page (p. 204), Mr Wilson gives some farther particulars concerning the Irish character.

*The Phreno-Magnet*, Nos. I. to V.—In this monthly "record of facts, experiments, and discoveries in Phrenology, Magnetism," &c., are detailed a number of experiments in Mesmero-Phrenology, made in circumstances where deception was extremely improbable, not to say impossible. "With regard," says Mr Paul Rogers of Sheffield, "to the kind of evidence required to convince us of what is new and wonderful, many persons seem to have erroneous ideas. I say seem to have, for it is scarcely to be thought that if they reflect at all they can be so far wrong as they profess to be. Since the wonders of Mesmerism and Mesmero-Phrenology have been witnessed so largely in this neighbourhood, nothing has been more common than for persons, on hearing tell of these things, to reject all evidence but that of their own senses—if not that too. Now, I hold, that in many circumstances, other evidence may be as good, even better, than that of our own individual eyes, ears, or feelings. Most people of well regulated minds are acquainted with fellow-beings, on whose veracity they can rely as fully as they can on their own love of truth. Suppose a man's own wife, who never yet deceived him, and whom he believes utterly incapable of deception; his own son, or daughter, who from childhood to maturity has ever manifested the finest sense of virtue and integrity; suppose these, in conjunction with several friends of well-known intelligence and sound judgment, were all to join in giving evidence of some fact which their own senses had witnessed, ought not, I ask, their united testimony to

be as satisfactory as that of a person's own senses? No doubt it may be even better. It has been proved in some few cases, that an individual is capable of self-deception through a disordered brain, but there are ten thousand to one against a number of people being all wrong on the same point, and all exactly in the same way, and at the same moment of time."

It is mentioned that a number of scientific gentlemen in Liverpool, including several of the medical faculty, are forming a Phreno-Magnetic Society, with a view to investigate the subject as closely as possible. We hope that similar societies will become numerous. Let us have abundance of facts, carefully observed and recorded by competent persons, before we dogmatize about the existence of some fifty or a hundred new organs. Mr Hall wisely impresses on experimenters "the necessity of avoiding even the most remote suggestion, directly or indirectly, whenever they attempt to test the distinctness of the cerebral organs. Men who love notoriety rather than truth, are publicly quoting all cases of unintentional suggestion as proofs that there have never been cases free from it. Give them as little vantage ground as possible; but combat them by honest experiment alone." He says that Phreno-mesmerism has been used with success by medical men in Sheffield, and that on several occasions he himself has been "instrumental in the cure not only of monomania, but general derangement, by its agency" (p. 74). One of the most valuable papers in his journal, is one entitled "Phreno-Magnetic Facts and Deductions," by Mr G. Hamilton of Liverpool, in No. IV., p. 107.

In conclusion, will Mr Hall allow us to offer him the friendly advice to employ more dignified language in speaking of his opponents? Instead of returning railing for railing, in terms which, although they would excite no surprise if found in the sub-editor's department of a provincial newspaper, are altogether out of place in a scientific journal, let him meet even falsehood and abuse with temper, and oppose to them only the force of calm reason and solid facts. Let him keep his subject, to the exclusion of himself, as constantly as possible uppermost in his thoughts.

*Medico-Legal Reflections on the Trial of Daniel M'Naughten.*  
By J. G. DAVEY, M.D.—This pamphlet is a hasty, diffuse, immethodical production, the substance of which might have been advantageously compressed into half its present bulk. It contains, however, some good observations on the defects of the existing law of England with respect to insanity. "In the Hanwell Asylum," says the author, "there are about two

hundred epileptic patients, and of whom we undertake to assert without the slightest fear of reasonable contradiction, that although these poor people, during the maniacal paroxysms to which they are subjected as a consequence of epilepsy, are, as a general rule, perfectly capable of distinguishing right from wrong, are not under the influence of any illusion, and in all respects *sensible* of every individual act; they are nevertheless as completely irresponsible for their actions as the veriest idiot which has existence. To regard such as responsible, and to inflict upon them the *punishments* which the law awards to *crime*, is no less absurd than it would be to hold him who is afflicted with chorea, or St Vitus's dance, as it is vulgarly termed, amenable for his irregular muscular contractions, and unsteady gait."

*On the Amendment of the Law of Lunacy: A Letter to Lord Brougham.* By A PHRENOLOGIST.—The object of this pamphlet appears in its motto: "If the mountain will not come to Mahomet, Mahomet must go to the mountain; if medical science will not adapt itself to the law, the law must adapt itself to medical science." The writer strongly insists on the necessity of taking the guidance of Phrenology in attempts to amend the criminal code; and in his Appendix, which is twice as bulky as the Letter itself, he has made a valuable collection of opinions expressed on the case of M'Naughten by contemporary journalists and legislators. First, under the head "Anti-phrenological or Obsolete Views of Insanity," we have an article from the *Sunday Times*, and certain speeches in the House of Lords; and, secondly, under "Approximation to, or Adoption of, sound and Phrenological Views of Insanity," articles from the *Weekly Dispatch*, the *Jurist*, the *Lancet*, the *Spectator*, and the *Weekly Law Magazine*.

*A Letter to the Lord Chancellor upon Insanity.* By J. Q. RUMBALL, Esq., M.R.C.S.—"The haste with which this letter has been composed," says Mr Rumball, "is offered as an excuse for much inaccuracy, if not confusion, of style." A specimen of considerable inaccuracy of *statement* is to be found in his assertion, that "there is *not a man in the country* who does not feel that the late decision [of M'Naughten's case], was a legal but not an equitable one; that a foul murder has been done, and that justice is unsatisfied." The author's objects are, "1st, To shew what insanity is *not*; 2d, What it is; 3d, To illustrate it by particular cases; 4th, To deduce thence a true definition of the disease." After discussing and rejecting the definitions of Locke, Dr Spurzheim,

Dr Conolly, Dr Thorburn, and Mr Mayo, he gives his own thus—"Insanity is the excitement of any of the mental faculties beyond the control of the remainder." Here, we apprehend, he is quite as unsuccessful as those who have preceded him; but the point is one which we cannot enter upon at present. According to Mr Rumball, a passionate man is not insane, "until his passion has arrived at a certain point;" that is, until it becomes uncontrollable. But who is to pronounce at what moment the "certain point" is reached? The difficulty of deciding on a man's insanity is merely removed a step forward, and not taken out of the way.

Mr Rumball maintains, on good grounds, that all punishment ought to be regarded as preventive, not retributive; and that capital punishment is, in every point of view, inexpedient. In a section entitled "How are Lunatics to be dealt with?" he gives some excellent advice on this subject; and with reference to the hereditary nature of mental disorders, presents the following illustration of the effect of the intermarriage of blood-relations in producing idiocy:—"In the Isle of Man, out of fifty thousand, there were only two lunatics last summer; but idiotism was very common, especially in a parish near Castletown. The union of relatives is the rule, not the exception; cousins, uncles, aunts, all indeed within legal limits, consider their relationship as an inducement, rather than a bar, to a nearer connexion; and idiotism is a frequent consequence of the continued habit." Does the Manx law really permit uncles to marry their nieces, and nephews their aunts? If so, the sooner it is altered the better.

*Thoughts on the Mental Functions; being an Attempt to treat Metaphysics as a Branch of the Physiology of the Nervous System.* Part I.—Who the author of this treatise is, we are unable to conjecture; his work, however, proves him to be an acute and accomplished, though somewhat eccentric, writer. As it is one of the class which require to be not merely read, but studied and digested, we shall do no more at present than transcribe the titles of its chapters, and a portion of the preface. I. On the Analysis of Phenomena. II. On Mental Analysis. III. On Association. IV. On Sensation and Volition, and the Sensi-motor Phenomena that constitute the Optic Tangi-motor System. V. On Hearing and the Voice. VI. On Sympathy and Expression. VII. On the Faculty of Enumeration. VIII. On the Organology of Dr Gall. "The organology of Dr Gall," says he, "is another splendid contribution to physical science, the offspring of the highest genius; but, from being too hastily reduced to the popular



standard, its value has been unfortunately obscured. The usefulness of Phrenology in drawing attention to the dependence of the moral on the physical, has perhaps more than compensated for its crudeness as a science. But while its doctrines are peculiarly adapted for *exoteric* and *esoteric* treatment, it is to be regretted that the latter has been so totally neglected."

#### IV. INTELLIGENCE.

*Lectures on Phrenology.*—The following courses of lectures have lately been delivered :—

1. At *Cambridge*, a course by Mr Donovan, early in April. A correspondent of the *Cambridge Chronicle*, whose comments on these lectures appeared on 22d April, displays an amount of ignorance and folly which we hardly expected to witness at this time of day. "Do the phrenologists," he asks, "consider mind as only one of the manifestations or modifications of matter? Is not Phrenology, in fact, an esoteric form of Materialism? Are its promoters quite sure that mind exclusively, or at all, acts through the medium of the brain? If it does, how is it that organs of the external senses (hearing, seeing, &c.) are admitted *not* to be parts of the brain, although the nerves through which they act may be traced into that substance; while the faculties (Veneration, Adhesiveness, &c.) which the phrenologists assign to the brain, have no perceptible connection with it more than with any part of the living body? What can be said in regard to a child's phrenological development, knowing, as we do, that education, &c. modify the character in the most important respects? Will they 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? Is there reason for supposing that the mind ever operates through the agency of material organs, except in its perception of material objects?" Again :—"In conclusion, we may briefly state that Phrenology is based on a few most unwarranted assumptions: *e.g.* (1.) that the mind *does* act through a material organ; (2.) that the brain is that organ; (3.) that different, distinct, well-defined portions of it are the media through which our 'propensities' and 'sentiments' are exhibited. This number is about 36. There are some trifling discrepancies among the professors of the science as to the number as well as locality of some of these bumps; but the matter is too ridiculous to dwell upon in its minutiae." It is added that Mr Donovan's lectures were delivered to large and attentive audiences; and (whether or not the individuals composing these may have been satisfied with the manner in which the lecturer handled his subject), we have no doubt that a spirit of inquiry has been roused, which will materially accelerate the diffusion of Phrenology in Cambridge. A newspaper controversy occasioned by the lectures gives evidence of this result.

2. At *Hereford*, a course of three lectures, by Mr E. T. Hicks of Bristol, in the middle of April. The *Hereford Times*, of the 15th of that month, contains the following paragraph :—"On Monday evening last Mr Hicks concluded his course of lectures on this interesting science before a numerous and highly respectable audience, in the Assembly-room of the City Arms Hotel. The burden of 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 premiss, 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. At the conclusion of his lecture, which was listened to throughout with the greatest attention, Mr Hicks requested that the science might be put to the test, by any person stepping forward and submitting his head to his (the lecturer's) manipulation, and he would then describe the character of such individual; and as most of the audience would probably know whether his description was right or wrong, the manipulation would thereby become a fair test of the science. No person, however, ventured to pass through the ordeal."

3. At *Leominster*, by the same lecturer, on 24th, 26th, and 28th April, "to crowded audiences," as a paragraph in the *Hereford Journal* of 10th May informs us. Mr Hicks subsequently lectured

4. At *Ludlow*, where he concluded his course (according to *Eddowes's Shropshire Journal* of 17th May), on Monday the 15th, "to the members of the Mechanics' Institute, and a most numerous assemblage of the most respectable inhabitants of the town. . . Great attention was paid to the lecture, and at the conclusion Mr H. was warmly applauded. He returned thanks, and expressed a wish to manipulate any individual's head. One boy came forward, and after a careful examination, his character and disposition was announced, which his father said was perfectly correct. The secretary of the institution presented thanks in name of its members." On 18th, 19th, and 20th May, Mr Hicks lectured on Phrenology in the Lion Hotel, Leintwardine, near Ludlow.

5. At *London*, a series of lectures by Mr Holm, at the Rotunda, in March, April, and May; and another by Mr L. Burke at the Mechanics' Institution in May and June. Of the latter gentleman we have already spoken on page 302 of this Number. Dr Epps also has lately been lecturing on Phrenology in London; and Mr Spencer Hall, in the Freemasons' Tavern, on Mesmero-Phrenology.

6. At *Leicester*, four lectures by Mr C. Donovan, at the Mechanics' Institute, in the end of April and beginning of May. These are pretty fully reported in the *Leicester Chronicle*, and we observe that the lecturer adhered to what we believe is his custom of mingling jocularly with science. The course was but thinly attended. Here is a portion of the report of the second lecture:—"The organ of Caution was next touched upon, and in doing this Mr Donovan made some very just remarks on the danger which parents ran into by too soon beginning to teach their children that they were constantly exposed to the snares of an Evil Spirit, whose power was all but omnipotent—for by this means they filled their young minds with a dread of some undefinable awful being; and in many cases this dread, this terror, had been the cause of hopeless insanity and early death. He (Mr D.) could not see with what consistency parents who thus acted could blame their servants for talking to the children of 'bogies;' for if the fear of the latter often clung to persons through life, and rendered some of peculiar constitutions nervous and timid in spite of their better reason, equally prejudicial was the effect of the former. (Applause.) He must again beg to be understood

as not wishing to controvert the frailty of human nature, and its constant liability to temptation; but the season of infancy was not the time when this could be understood, and Caution (which includes fear) should then, moreover, be called into action as little as possible; the tender sapling could not bear the same weight as the majestic 'lord of the forest.' (Applause.)"

7. At *Shrewsbury*, three lectures by Mr E. T. Hicks, at the Mechanics' Institution, in the end of May. It is mentioned in the *Shrewsbury News* of 27th May, that at the conclusion of the course, "as a test of the value and truth of Phrenology, and of the tact and knowledge of the lecturer, a gentleman proposed that six boys should be chosen for examination from amongst those receiving instruction at the British School, and that their character should be noted by the master Mr Gurney, and afterwards compared with the opinion formed of them by the lecturer from their cerebral development. The suggestion was agreed to by Mr Hicks, who, as the published notes of both parties shew, executed his undertaking with considerable success.

*Ireland.*—A correspondent who writes from Dublin on 6th June, states, that "during the last twelve months, Mr Alexander Wilson has been giving instruction in Phrenology *gratis* at his apartments, 10 Westmoreland Street. Mr W. is about to deliver a course of lectures in Cork. Dr Ryding of Limerick is now engaged in giving phrenological lectures to the Philosophical Association of that town."

*The Phrenological Association—Resignation of Members.*—We have been requested to publish the following letter from Mr M. B. Sampson to Mr James Simpson of Edinburgh, dated Clapham New Park, Surrey, 4th May 1843; together with the document appended to it.

"My Dear Sir,—I beg to refer you to the concluding paragraph of the Declaration relating to Dr Engledue's Address, dated 1st November 1842, signed by yourself and other members of the Phrenological Association, viz.—'We request that this declaration, with our signatures, shall be recorded in the books of the Association, and published in the Phrenological Journal';—and to acquaint you, that at a meeting of the Committee held on the 3d instant, I submitted the following motion relative thereto, viz.:—'That the declaration signed by various members, and published in vol. xvi., pp. 94 and 207, of the Phrenological Journal, be recorded in the books of the Phrenological Association.' I regret to add that this motion was *not seconded*, and that my attempt to obtain fulfilment of the desire of the 71 members by whom the declaration was signed, was therefore wholly unsuccessful.

"Under these circumstances, the reasons which impelled me to adhere to the Association, when our esteemed friend Sir G. S. Mackenzie, and others, hastily retired, require that I should now pursue an opposite course. My inducement to remain at that time, was a desire to support the free expression of opinion, however much it might differ from my own views; and wishing to avoid inconsistency, I have obviously no choice but to secede, when I find that that freedom is stifled by the withholding of the right of protest from a large number of its members.

"Before sending in my resignation, I communicate with you, in order that, should you decide upon a similar course, I may at least have the satisfaction of acting with one whose unwavering zeal for Phrenology has been tested by many years of able advocacy. I beg at the same time to mention, that, should you deem it proper to acquaint each of the signers of the declaration with the fate of their request, I have the per-

mission of the Committee to authorize the intimation. I am, my dear Sir, very truly yours,

M. B. SAMPSON.

" To the Honorary Secretary of the  
Phrenological Association.

" The undersigned, having perused the foregoing statement, desire to withdraw their names from the list of members of the Phrenological Association. They take leave to state, that the right of protest appears to them to be the only legitimate security for the free expression of the opinion of a minority; and that they adopt their present course from a conviction that membership in a society in which this right is withheld, is totally inconsistent with a sincere and fearless regard for the promulgation of truth.

W. Bally.  
R. Beamish.  
J. S. Buckingham.  
R. S. Cunliff.  
Jno. Donkin.  
Samuel Eadon, A.M.  
W. Hardy, F.S.A.  
S. Hare.  
W. Hancock, Jr.  
R. W. Heurtley.  
J. Kennedy, M.D.  
Matthew Marshall.  
C. Meymott.

George Miller.  
William Miller.  
John Morrison.  
Alexr. Rodger.  
H. Robertson.  
Thos. G. Rylands.  
M. B. Sampson.  
E. Stallard.  
W. Stewart.  
Jas. Simpson.  
Wm. Weir.  
W. Whitear.  
N. Wood.

Messrs George Combe, Thomas Oldham, and T. H. Bastard, by whom the declaration was not signed, have now given in their resignations in consequence of the refusal to record it.

*Phrenology and the Church of England Periodicals.*—To the phrenologist, one of the most gratifying sights of the present day is the progress which phrenological opinions are making in the religious world, among individuals who, from the high estimation in which their personal virtues cause them to be held, possess considerable influence either in advancing or retarding any cause in which they may become interested. To quote one section of this class (viz., that usually denominated "the Evangelical party in the Church of England"), I may observe that it is not long since, both in public and private society, by these individuals, Phrenology was openly and loudly denounced,—it was shrunk from and scouted as an unholy thing,—its professors were freely anathematized as infidels in disguise,—and, in some cases, even the sanctity of the pulpit was disgraced by declamatory anti-phrenological harangues, the speakers, at the same time, being, in most cases, perfectly innocent of any acquaintance with the true merits or bearings of the subject. Now, however, the case appears to be somewhat altered. Truth is omnipotent; and it is pleasing to observe that the sentiments of this class are now so far from hostile to Phrenology, that some of their periodicals have not only become leavened with its doctrines, but the subject is freely introduced, and favourably commented upon, in their pages, not by mere anonymous correspondents, but under the protecting auspices of the editorial "we."

A couple of instances of this kind have recently been brought accidentally before me. One of these occurs in "The Christian Ladies' Magazine," a monthly Church of England periodical of considerable circulation, edited by Charlotte Elizabeth; in the number of which for April 1841, I find a review of "Thoughts on Phrenology, by a Barrister of the Middle Temple," commencing thus,—

“There is a very strong prejudice in the minds of many devout Christians against the science of Phrenology, founded on the assumption that it necessarily tends to those dreadful heresies, Materialism and Fatalism. Such was our view of the subject sixteen years back; we shunned it as a serpent, until, mentioning the scruple in presence of a very highly gifted clergyman, we learned from him, that, though he considered it a fanciful foolish thing, there was no necessary connection between it and any unscriptural dogma. Viewing it, therefore, as harmless, and still protesting against it on the score of absurdity, we insensibly contracted a habit of carefully remarking the supposed phrenological development of every head that presented itself to our observation; and the result of this practical study was an irresistible conviction that, in its main points, the scheme of Phrenology, as generally adopted by the school in which Mr Deville stands so conspicuous, is as undeniably borne out by facts as is the Newtonian system of astronomy. That it was shamefully abused to the upholding of most unscriptural, nay infidel tenets, was no argument against a demonstrated fact; there never was any truth in nature, science, or even in revelation, of which the devil has not contrived to lay hold, instructing men to wrest it to evil and destructive purposes. We read no books on the subject, attended no lectures, nor, until the last few weeks, inspected any casts. We proceeded *con amore*, for our own amusement and gratification, glorifying God also for this development of divine skill in his great and marvellous works, and honestly hearing the testimony, both of experimental knowledge and of the perfectly scriptural inferences that we were enabled to draw from the premises laid down.”

It would be well if more of those who have doubts on the subject of Phrenology would follow Charlotte Elizabeth's plan of going to nature in a truth-loving spirit, and ascertaining experimentally the correctness or incorrectness of the phrenological indications, rather than waste so much “zeal without knowledge” in opposing what they have never examined.

The other periodical to which I have alluded is the “Protestant Magazine,” a zealous Evangelical and no-Popery journal, published under the direction of the “Committee of the Protestant Association.” The number for August 1842 contains the following judicious remarks in reference to Mr Brindley:—

“Mr Brindley has changed his ‘Anti-Socialist Gazette’ into a monthly paper, entitled ‘The Antidote.’ We regret that he has been led to attack so hotly the science of Phrenology as a principal branch of the ‘modern delusions’ against which he wages war. Men, equally pious and learned, equally judicious, and certainly as unprejudiced as Mr Brindley, have arrived at an opposite conclusion on that point. That infidels should have abused it to their own purposes, is a poor argument; they have done the same with the Bible itself. Mr Brindley is a most valuable man; his services in the cause of truth have been immense; and we heartily hope he will be kept from diverting his powerful energies into channels of error or unprofitableness.”

Perhaps this gentle hint from a friendly critic may do Mr Brindley good!

W. R. LOWE.

*Progress of Mesmero-Phrenology.*—Since our last publication, Mesmero-Phrenology has crossed the Scottish border, and overspread the land like a flood. Mr Adair of Sheffield was, we believe, the first who exhibited the phenomena in North Britain. He was closely followed by Mr E. T. Craig; and now there is abundance of experimenters, both public and private, in most parts of the country—the exhibitions being generally attended by crowds of eager spectators. Among these exhibitions we may mention those of Mr Adair in Dumfries and Hawick; Mr Craig in Edinburgh, Glasgow, and Dunfermline; Mr Dove in Glasgow;

Mr M'Gibbon in Greenock and Aberdeen ; Mr Wilson in Falkirk ; and Mr Harris in Hawick, Galashiels, Melrose, Edinburgh, &c. Gladly embracing the opportunity of becoming practically acquainted with Mesmerophrenology, we attended eight or ten of Mr Craig's public and private exhibitions. The phenomena were, on the whole, very satisfactorily shewn, and we could perceive no reason for doubting the good faith of either the operator or his subjects, who were lads brought by him from England for the purpose of exhibition. As, however, it was evidently possible to act the manifestations of the faculties, we, and others who felt an interest in the subject, were anxious to see the effects of Mesmerism exhibited in some respectable inhabitant of Edinburgh. Accordingly, on 6th May, at the close of one of his lectures, Mr Craig attempted to operate on a person named M'Ewen, of known respectability, and who has been employed ten or eleven years as a letter-carrier in the Post-Office. In less than a quarter of an hour the patient was thrown into the mesmeric state, and many cerebral organs were successfully excited. Since then, Mr Craig has succeeded equally well with others, particularly a young lady whose case is published in this Number by Mr Simpson. Many persons, including acquaintances of our own, have produced the phenomena in Edinburgh, Glasgow, Hawick, Belfast, and other places. So far as we have seen or heard, the experiments in Scotland have not tended to shew that the catalogue of cerebral organs ought to be greatly enlarged.

At Aberdeen, Mr M'Gibbon has lately operated with success on three boys—one of them an apprentice to an ironmonger, one an inmate of the poor-house, and the third an under-waiter in the Royal Hotel. The experiments are reported in the *Aberdeen Herald*, where the following remarks are made by the editor:—"Now, we are aware that it requires a good deal of faith to swallow all this. We have first to believe in the astonishing influence that seems to be exercised by some minutes' staring, and a few passes of the hands—and then, after all, we have to believe not merely in Phrenology, but in the perfect accuracy of the allocation of the organs, down even to the minutest. But then, on the other hand, if we choose to be deniers, we must believe that Mr M'Gibbon, and some dozen more men in this country, most of them of good character, are the most arrant impostors that ever lived—that the persons they bring with them to operate on are the same—that, without any previous communication, they can get such boys as the waiter at the Royal Hotel (an honest, respectable lad) to enter into collusion with them to impose on the public—that these boys all at once acquire an extraordinary dexterity in some things, and a power of acting beyond what can be seen on the stage—that they learn Phrenology by a sort of intuition—and that they can go through a performance lasting for half an hour, varied by signs from the audience and by mistakes of the lecturer. 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."

We do not concur with Sir George Mackenzie in the opinion that public exhibitions of Mesmerophrenology do harm. They excite a spirit of inquiry, which must lead to excellent results ; and the phenomena, when the persons operated upon are well known to the spectators, are excellently calculated to produce conviction. It is only when itinerant lecturers disgust men of science by claiming their belief in the reality of phenomena which may with ease be simulated, that any serious injury is done.

In the United States, Dr Buchanan's doctrine of Neurology continues to excite much attention. At Boston, a committee of medical men, appointed

for the purpose of examining into the subject, have published a report of some of their experiments. They say that "They 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 as yet they have been able to bestow." They add, that "the experiments have been conducted, on the part of Dr Buchanan, with the utmost candour and fairness."

*Study of Insanity in Asylums.*—It is announced by the managers of the Edinburgh Lunatic Asylum, that the extensive new department for inmates of the poorer class being now in full operation, one or two gentlemen desirous of studying mental diseases will be received as resident medical clerks. Applicants for this office must either possess a medical or surgical diploma, or have passed not less than three years at their studies, and be otherwise suitably recommended. Farther particulars may be obtained from the resident physician, to whom applications are to be made.

In the *Medical Gazette* of 24th September 1841, p. 30, it was mentioned by Dr Hitch of the Gloucester Asylum, that arrangements had been made there for the admission of medical men as resident students of insanity. No fees are extracted, but merely the expense of board. Young ladies, also, by being received as assistants and students amongst the female patients, are allowed the means of qualifying themselves to superintend similar establishments, or in any way to take the responsibility of managing insane patients. In an extract from one of Dr Hitch's reports, published in the *Lancet* of 10th May 1842, p. 244, it is stated 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." An excellent field of usefulness is here opened up to educated and benevolent females in dependent circumstances.

¶ The *Lancet* of 22d April 1843 contains the following announcement:—"Some time since we noticed a pamphlet by Dr Webster on the admission of pupils to Bethlem Hospital for the purpose of studying mental diseases. Up to the present time the appeal of Dr Webster has not been responded to at the hospital in question, but for some time past pupils have been admitted at St Luke's Hospital, and the governors have lately given permission to Dr Sutherland to deliver some lectures in the board-room on insanity. He will accordingly deliver three lectures on the 1st, 3d, and 5th of May, at four o'clock. The admission is by tickets, which are to be obtained gratuitously. We understand the last two lectures will be clinical." These lectures were delivered accordingly, and are reported in the *Medical Gazette* of 2d June and subsequent dates.

We are glad to observe, in the *Lancet* of 3d June, an editorial article strongly recommending the study of mental philosophy to those who intend to practise medicine.

*Society for the Suppression of Duelling.*—An association has just 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 R.N., 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 so greatly

dishonours God. Captain Hope, R.N., and Mr W. Dunmore, have become honorary secretaries to the association.—*Newspaper paragraph*, May 1843.

*Ventilation of Churches.*—It is pleasing to observe that the leading members of the Free Protestant Church of Scotland are awake to the utility of ventilating the numerous edifices which they are now rearing throughout the country. Mr A. Dunlop, in a speech delivered at a meeting of the General Assembly of that Church on 19th May, spoke as follows:—"There is one particular point which deserves our especial attention, and that is a plan for securing a cheap and perfect ventilation. We have had the advice of an able individual, Dr Reid of London, formerly a citizen of our own, who is, of all others, the best calculated to give advice on this subject, and who is now employed in superintending the Houses of Parliament, particularly in reference to ventilation and heating; and who, notwithstanding the great press of business on his hands, has volunteered, as his contribution, the supply of plans for this very necessary purpose. As a proof of the necessity of ventilation, and the success which had attended Dr Reid's plan for supplying it, Mr Dunlop said, that the building in which they were now assembled was very low in the roof and badly ventilated, and that Sir David Brewster had stated it as his opinion, when entering it on a previous occasion, that within half an hour, or at most an hour, some two or three would have to be carried out in a fainting condition; yet that, from the precautions taken, they had sat there with the utmost comfort without the slightest feeling of oppression." The clergy, we venture to say, will find the effect of improved ventilation to be a very perceptible diminution of somnolency among their hearers. Religious instruction, to be efficacious, must be addressed to minds capable of receiving it; and such minds do not over-abound among persons whose brains are supplied with imperfectly oxygenated blood.

*Fancy Fair at Hanwell Lunatic Asylum.*—A bazaar at a lunatic asylum—a sale of fancy-work manufactured by the delicate fingers of patients incarcerated within the walls of a madhouse—are novelties in the history of modern fetes. A short time back, the benevolent governors, for the amusement of its inmates, gave a ball in the wards of this institution, and a few select friends were permitted to witness the eccentric capers of Dr Conolly's patients. Emboldened by the success of that experiment, the visiting justices gave another fete on Tuesday. A bazaar, or fancy fair, was held within one of the wards of the hospital. Unfortunately the day turned out very wet, and the fete was shorn of many of its attractions. Notwithstanding, however, the circumstance, several hundred persons visited the asylum during the day. The wards of the institution were festooned with wreaths, or laurels intermingled with lilacs, and looked extremely pretty. With one or two exceptions, no patients were permitted to be seen within the wards. A number of male and female lunatics were, however, perambulating the most unfrequented parts of the ground under the surveillance of keepers. The bazaar, during the greater portion of the day, was crowded with visitors. The articles exhibited for sale were the *bonâ fide* productions of the patients, and appeared to give great satisfaction to the company.—*Newspaper paragraph*, May 1843.

*Qualifications of Lecturers on Phrenology.*—Mr Robert Cooke of Huntingdon suggests that, as many incompetent persons take it upon them



to become teachers of Phrenology, every well-qualified lecturer should be furnished by the Phrenological Association with a certificate of his abilities and attainments, after due examination of the candidate. Certainly it is desirable that the public should have the evidence of a diploma, that persons offering phrenological instruction are really able to perform what they undertake; but we fear that, while no regular professorships of Phrenology exist in universities or elsewhere, diplomas conferred by self-appointed judges would fail to command general respect among the public.

*Prize for an Essay on Crime and Insanity.*—About the middle of May last the newspapers announced that “the Society for Improving the Condition of the Insane has offered a premium of twenty guineas to the author of the best essay on the following subject, viz.—What is the distinction between crime and insanity?” We are ignorant of farther particulars.

*The Socialists and Phrenology.*—A notice was given by Mr Newall, at the last meeting of the Congress of Delegates from the branches of the Rational Society, of a motion, “that a committee be appointed to consider the expediency of applying the principles of Phrenology, as a test to ascertain the principles of character, in Harmony Hall, as well as in any future selections of residency, in addition to other evidence of good conduct and capability of mind.” If this motion be passed, and the resolution skilfully carried into effect, the success of the experiment at Harmony Hall will, we doubt not, be materially promoted.—Mesmerophrenology appears to have found much favour among the Socialists.

*Liverpool Mechanics' Institution.*—*Mr Hodgson's Lectures on the Philosophy of Education.*—On Wednesday evening last, Mr W. B. Hodgson delivered a supplementary and concluding lecture to his course of lectures on the philosophy of education, which were delivered about twelve months ago. When the lecturer had finished, George Holt, Esq., the late president of the Institution, stepped upon the platform, and said he had been entrusted with the presentation of a petition to Mr Hodgson, requesting that he would permit his course of lectures on education to be published in such a shape that they might be disseminated as widely as possible. The petition was signed by 116 respectable ladies and gentlemen, for the most part members of the Institution. Mr Holt then requested the audience to signify their approbation of the proposal by a show of hands, which was responded to unanimously. Mr Hodgson said he was much more than gratified by the kind manner in which that petition had been got up unknown to him, and the kind way in which those present had received the proposition. His own will and inclination would be to comply with the request, but situated as he at present was, it was quite out of his power to bestow the time and care necessary to prepare a publication such as would do justice to the Institution, to himself, and to them. It was one thing to throw together a few notes, and work them up at the lecture-table on the spur of the moment, and another thing to sit down and bestow so much connected thought as would enable him to prepare the same for publication. He regretted so say he saw no immediate prospect of complying with the request, but the would live in hope of his circumstances so far changing as would enable him to do so, and he trusted the interval would be spent in endeavouring to increase the value of those lectures by increasing his own knowledge.—*Liverpool Mercury*, 19th May 1843.—[The subject of education is treated by Mr Hodgson upon phrenological principles, and this testimony to the value of his lectures is not less gratifying than it is deserved.]

*Gall on the Functions of the Brain.*—A cheap work, entitled "The People's Phrenological Library," is about to be published in London, in weekly numbers and monthly parts. It will commence on 1st July, with a translation of Gall's work on the Functions of the Brain. Proposals for the publication of the illustrative atlas of plates are to be issued shortly, and a subscription-book opened; and when a sufficient number of names has been procured, this part of the undertaking will be immediately proceeded with. We presume the translation of Gall's work will be a reprint of that executed by Dr Winslow Lewis, which was published at Boston, U. S., in 1835. As the words of Gall are there too literally rendered, we hope that, before being reprinted, the whole will be subjected to the revision of some one who is not only familiar with Phrenology, natural history, and French, but also skilled in the idiom of the English tongue.

*To Correspondents.*—Mr Hytche's paper on the organ of Form, the conclusion of Mr Hurlbut's essay on Rights and Government, and a report of the proceedings of the Christian Phrenological Society, are in types, but, in spite of the addition of twelve pages *extra limites*, have not been able to find a place in this Number. "An Inquiry into Mesmerism," signed "Marles," though shewing satisfactorily that deception has been practised by certain patients, does not tend to weaken the evidence of cases where deception is impossible; consequently its insertion would do but little service to the cause of science. Mr Hytche mentions, in a short communication for which we have not room, that he has made several attempts to mesmerise, but without success. Let him persevere, and perhaps better fortune will yet attend him.

*Books Received.*—The Medico-Chirurgical Review, April 1843.—The British and Foreign Medical Review, April 1843.—A Letter to the Lord Chancellor on Insanity, occasioned by the case of M'Naughten. By J. Q. Rumball, Esq., M.R.C.S., &c. London: Churchill, 1843. 8vo. pp. 35.—Thoughts on the Mental Functions; being an Attempt to treat Metaphysics as a branch of the Physiology of the Nervous System. Part I. Edinburgh: Oliver and Boyd. 18mo. pp. 254.—Twenty-ninth Annual Report of the Directors of the Glasgow Royal Asylum for Lunatics, 1843.—On the Amendment of the Law of Lunacy: A Letter to Lord Brougham. By a Phrenologist. London: Renshaw, 1843. 8vo. pp. 39.—Preface to the third edition of Montgomery's Luther.—Medico-Legal Reflections on the Trial of Daniel M'Naughten. By James George Davey, M.D. London: Bailliere, 1843. 8vo. pp. 54.—The Medical Times, weekly.

*Newspapers received.*—Derby Reporter, March 31; April 7, 14.—Hereford Times, April 8, 15.—Hereford Journal, April 12.—New Moral World, April 22, May 27, June 17.—Gateshead Observer, April 22.—Leicester Chronicle, April 29, May 6.—Liverpool Mercury, May 19.—Glasgow Citizen, May 20.—Hereford Journal, May 10, 17, 24.—Ed-dowes's Shropshire Journal, May 17, 24.—Shrewsbury News, May 27.—Dublin Farmer's Gazette, May 20.—Morning Chronicle, June 10.

Communications for the Editor (prepaid) may be addressed to Mr Robert Cox, 25 Rutland Street, Edinburgh. Books or parcels, too heavy for the post, may be left (free of expense) with the London publishers, Messrs Simpkin, Marshall, & Co., Stationers' Hall Court.—Articles intended for the next following Number must always be with the Editor six weeks before the day of publication. Communications for the section of "INTELLIGENCE," and also advertisements, should be in hand at least a fortnight before the same day. Charges for advertising:—eight lines, 6s; twelve lines, 7s. 6d.; every additional line, 6d.; half a page, 14s.; a whole page, 25s. Advertisements may be sent to the publishers in Edinburgh or London.

EDINBURGH, 1st July 1843.

THE

# PHRENOLOGICAL JOURNAL.

No. LXXVII.

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NEW SERIES.—No. XXIV.

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## I. MISCELLANEOUS PAPERS.

I. *On Rights and Government.* By E. P. HURLBUT, Esq.,  
New York. (Concluded from p. 118 of this Volume.)

GOVERNMENT emanates from the moral attributes of mankind. It is a thing of moral necessity, and its power and obligation are of a moral kind. In the social state there is aggregated a sum of moral feeling, which in some form will control the actions of individuals. There is, moreover, a natural necessity for government, arising from the disparity which exists in the powers and faculties of the different individuals of the human family. If you select from among men a single individual distinguished for high intellectual gifts, strong moral emotions, and moderate animal desires, and suppose him to have cultivated all the powers of his mind to a high degree, you have a man who needs no human supervision, in order to perform toward his fellow-men all that the wisest and best government would ordain. Suppose, then, a nation to be constituted of men with the same intellectual and moral endowment and culture as himself. Such a people would be "a law unto themselves," needing no coercion from without, but each individual would be urged by the spontaneous impulses of his own nature to do right. Society presents us with many such characters, who perform the law before it coerces, obedient only to the law of their noble natures. But kind feelings and good intentions alone will not make up such a character. All the endowments must be on a liberal scale; and a high degree of intellectual and moral culture must be superadded to natural gifts.

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“If men,” says Vattel,\* “were always equally wise, just, and equitable, the law of nature would doubtless be sufficient for society. But ignorance, the illusions of self-love, and the violence of the passions, too often render these sacred laws ineffectual. Thus we see that all well-governed nations have perceived the necessity of positive laws..... Thus is the law of nature converted into civil law.”

The regulations of government must be adapted to men as they are found to exist—and how, then, do we find them?

A large share of the members composing the social body is constituted of persons in infancy and youth—periods in human life when the passions are strongest, and the intellectual and moral forces have the least control over them. The process of moral and intellectual culture is not perfected, and the advantages of experience and reflection have not yet been attained. Here, then, are defective characters placed in the midst of society, and their restraint is necessary for the safety of its members.

Again, as we have seen, the mental constitutions of the different adult individuals of the human race vary indefinitely. All are *alike*, but not *equal*. Uniformity of *kind* but inequality of *powers*, seems to have been the rule of Nature when she formed the character and appointed the destiny of the various members of the human family. It is easy to perceive this disparity in the physical proportions, strength, and appearance of different individuals. Their intellectual and moral powers vary no less, as is established by phrenological science. The same divine hand, which made “one star to differ from another star in glory,” has made one man to differ from another in the strength and activity of the various instinctive, moral, and intellectual forces of his mind. All men may rise upward from their starting-point, but he whom Nature has favoured most may retain his advantage even to the end. *Why* this intellectual diversity obtains among men, it is not our business to inquire. We may as well ask why one is beautiful and another ugly—one weak and another strong—one tall and another short. *It is so*—let us not quarrel with the *fact*, but conform to it. Any complaint on this subject may be silenced by the reflection, that, after all, we are gainers by being men, rather than animals—by being noble and powerful in our worst condition, rather than low and mean. It is the part of wisdom to acquiesce in all this, and, with the philosophic bard, agree that, “Whatever is, is right!”—apply-

\* Law of Nations, p. 134-5.

ing it—as intended, doubtless—to the constitution of nature, and not to the moral actions of men.

Government, then, is necessary in order that there may be imposed upon the actions of each individual in society such moral restraint as is felt by a man having the best moral and intellectual endowment and culture. In other words, government ought to prescribe such limits to individual action as are sanctioned by reason and natural morality.

The great precept of Nature is conceded to be—“*that man shall pursue his own true and substantial happiness.*” And Blackstone, in his Commentaries, remarks, “That this law of Nature, being coeval with mankind, and dictated by God himself, is of course superior in obligation to any other. It is binding over all the globe, in all countries, and at all times: *no human laws are of any validity if contrary to this*—and such of them as are valid, derive all their force and all their authority, mediately or immediately, from this original.”

Now the man of the highest mental endowment and culture naturally perceives and adopts that mode of moral and intellectual action which best subserves human happiness. His conduct is approved by reason and natural morality. But from this rule of action the man with an imperfect organization and culture departs; and thus mistakes the way to his own happiness, and injures the rights and impairs the happiness of others. Amid the diversities of human character, there will be found men whose animal propensities are strong, and who are wanting in the restraints and guidance of good moral and intellectual endowments. These are not “a law unto themselves:” and if they are indulged with unlimited freedom, it is easy to perceive that the rights and happiness of others will be endangered, while their own welfare is far from being promoted by a licentious gratification of their low instincts.

Government must supply the restraints which the natures of these men fail to impose upon themselves. They must be controlled by the superior intellectual and moral power of the social body. They must be constrained “to pursue their own true and substantial happiness.” They have failed to perceive it, by reason of their defective organization or imperfect culture, and government may restrain them until they are trained to a proper pursuit of happiness.

But, fortunately, this radically defective class of human beings is comparatively small; and the great mass of the civilized world are capable of appreciating and acting upon the true rule of human happiness: which is, *to gratify all the desires of man's nature under the sanction of the moral senti-*

*ments, enlightened by the powers of the cultivated intellect.* This is the fullest enjoyment of human rights—the true exercise of “*the largest liberty.*”\*

A just government will impose no restraint upon man which his own moral nature and enlightened intellect do not sanction. A good and proper man ought to feel no restraint under government, but that of his own enlightened nature. The law of government and the law of his own mind ought to present the same limit to his actions. Government no more directs him, than he directs the government. The obligations of the law and those of humanity are to him one and the same. If the laws are just, they are the offspring of his moral nature. The obligation of the laws is derived from their moral fitness. His submission, then, is not to man, but to the Creator; not to government, but to himself—to his better, his superior self. If he make a sacrifice, it is upon the altar of his own happiness; he surrenders no right, *but the right to do wrong*; he yields up no privilege, but the *privilege of erring*. But he had no right to transgress a rule of action prescribed by his superior nature to effect his happiness. He surrenders no right, therefore, when he becomes a citizen of a just and free government. He is yet as free as his own true nature ever allowed him to be. Never could he indulge a low desire, without reference to the restraints of his own superior nature. Where-soever he was, he carried his proper humanity with him. He never was a mere animal, with the freedom of sensual gratification. I have not intended to argue in favour of animal freedom, for man never was free in that sense. Reason always

\* Mr George Lyon, in an able “*Essay on the Phrenological Causes of the different degrees of Liberty enjoyed by different Nations,*” which was published several years ago in the *Edinburgh Phrenological Journal*, (Vol. ii., p. 598), defines liberty to be “*the exercise at will of the whole propensities, sentiments, and intellectual faculties, in so far as this exercise is not prejudicial to, nor inconsistent with, the legitimate exercise of all or any of these faculties in others.*”

I quote further from the same Essay: “When the propensities, sentiments, and intellectual faculties, are all amply developed, either in an individual or a nation, such an individual or nation is susceptible of liberty, because the excesses or abuses of the lower propensities are restrained by the possession and internal activity of the higher sentiments. Those, on the other hand, in whom the propensities greatly predominate, must have their excesses restrained from without, because the internal restraints are extremely deficient; and in exact proportion to that deficiency on the one hand, and to the power and strength of their propensities on the other, must be the degree and measure of the external restraint, or, in other words, the security of the laws by which they must be governed.” . . . “Perfect liberty, when there is a capacity of enjoying it, is not merely exemption from tyranny or inordinate government; nor is it even rational submission to rational rule; it is freedom from all external law or

abode with him ; conscience never deserted him ; benevolence was his constant companion ; and noble aspirations to the good, the beautiful, and perfect, ever abounded in his nature. These great and dreadful restraints are bound up with the man ; and be he where he may, they demand his obedience. The first murderer heard their awful voice in the depths of his soul, after he had slain his brother ; and they will for ever cry out against brutal passion and animal excesses. The lower propensities may rage and destroy ; but for all these things man's own great and awful nature will bring himself to judgment. The tribunal is organized in his own mind. His loftier nature sits in judgment upon his lower, administering restraint upon low desire, and condemning mere sensual gratifications. If the laws do no more than this, then do they not unjustly restrain human liberty, not abridge human rights.\*

The laws, then, of a just government, will merely respond to the demand of humanity. They will emanate from the true wants and moral emotions of the human mind ; they will

government whatsoever ; because external law or government is, in the case supposed, unnecessary." . . . "When the sentiments and intellect decidedly predominate over the propensities, the individual would not require to be subjected to law or restraint of any kind. He would be a law unto himself ; he would abstain from every crime, and practise every virtue, though penal laws were unknown ; his abstinence from crime being dependent on a far higher authority than that of an enactment of his Majesty, with the advice and consent of the Lords and Commons in Parliament assembled."

"Every man," says Mr George Combe, "who does not recognise an obligation on himself, imposed by the law of God, to act nobly, honourably, and rationally, in proportion to his freedom from human tyranny, has not yet formed a conception of the first elements of liberty."—*Combe's Lectures, by Dr Boardman, 2d edition, page 362.*

\* "If a law," says Mr Lyon, "should exist in any country restraining the intermarriage of one class of its citizens with another, such as obtained in ancient Rome in regard to the plebeians and patricians, such a law would outrage Amativeness, Adhesiveness, Self-Esteem, Love of Approbation, Conscientiousness, &c. ; and to this extent such a people would not be free." . . . "If all places of trust, power, and influence, were confined to a few, as in Rome, where a plebeian could not aspire to the honours of consulship, such an order of things would be a restraint upon Self-Esteem, Love of Approbation, &c. ; and here, also, the people would not be free." . . . "Again : if the law should interfere with or prohibit the free accumulation of wealth, such as the Agrarian law of Rome, this would impose an arbitrary restraint on Acquisitiveness and Love of Approbation ; and would, of consequence, be inconsistent with liberty." . . . "And if such a law should exist as obtains in Hindostan, and more or less in all Catholic countries, where the great mass of the people are interdicted from perusing their sacred writings, such a law would be a restraint on the knowing and reflecting faculties and higher sentiments ; and those nations who should submit to it could not be considered free, or, at least, completely so."

prescribe such limits to human action as man's proper nature prescribes to itself; they will deny no gratification which it denies not to itself; they will bear the express image of human character, and have their foundation in the nature of man. But they will answer the demands of his *entire nature*. They will sustain its great harmony, cherish its hopes, allay its fears, foster its benevolence, and carry out its justice. They will subdue the animal and exalt the man. They will point the high road to happiness, and close the gate of grovelling instinct and base desire. They will prescribe that as the rule of human conduct which the enlightened intellect and high moral endowment write down in the inner man—sanctioning what these sanction, and forbidding what these forbid. The laws will thus be in perfect harmony with man's nature, and the statute-book become the enlightened expression of his will. It may then be truly said that the citizen, "although loyal, would still be free—obedient, and yet independent."

There is then a fundamental law, the law of man's mental constitution, to which the framework of government and all human legislation must conform. The citizen under government has a right to look beyond the written constitution, to that higher, nobler, and diviner work, *the constitution of man*. Herein lies his protection against tyranny; and he is bound to seek it, lest, by rendering blind fealty to government, he may become a traitor to humanity; for "resistance to Tyrants is obedience to God."

Written constitutions are often regarded with as profound reverence, as if they were the offspring of divine inspiration. The people are taught that they are sacred and inviolable, and are exhorted to bring all laws to their high test, and to note every departure from their principles. This is well, if those constitutions are well; otherwise, not. So that the first exhortation should be to bring the written constitution to the test of the natural laws, to compare the constitution of government with the constitution of man, and see whether the former is founded upon the latter. The charter of man's rights and liberties is stamped upon his nature by the Sovereign of the universe; and to this great charter man can never surrender the right of appeal, without being a traitor to himself, and to the Creator's laws.

What, then, is the fundamental right of man as a member of civil society? We answer—*The right to adapt government to the constitution of his nature.*

Government must result from the *consent* of those who are to be bound by its laws. It cannot be *thrust* upon a people withholding their consent. It is a matter of public and gene-



ral concern. It flows from a general want, affects the general happiness, and all are alike concerned in its just adaptation to the wants and weal of the community. There will be a ready and cheerful acquiescence in wise and just legislation. If the laws are just and equitable, mankind would do as much violence to their natures as to the laws, in rebelling against them. A just government cannot be called a "necessary evil;" it is a necessary good. A good government is as precious to all well-constituted minds, as a good nature, or virtue. Its laws are written virtue. Its aims are those of truth, justice, and excellence. A vast majority of the Anglo-Saxon race consent to such a government as a matter of course—and they are strongly inclined to rebel against any other. This race of men is beyond all doubt capable of living harmoniously under a free government; and so is any other people, in the great majority of whom there is a decided predominance of the intellectual and moral endowments over the animal instincts. And when the consent of such a people is withheld from their institutions of government, depend upon it nature is rebelling against tyranny—and the foremost in the resort to force, are the noblest and best endowed of the rebels. WASHINGTON violated his allegiance to the British King, to do homage and fealty to the King of Heaven; but he was as incapable of rebelling against a just and free government, as he was of submitting to an oppressive and unjust one.

Government, then, proceeds from the express dictation or consent of the governed. It is the offspring and creature of the moral and intellectual nature of man. It has the consent of all well-constituted minds; and we have seen that in our race the number of minds incapable of appreciating and acquiescing in a just government is comparatively small—perhaps not one among a hundred of our people.

The States of the American Union have acknowledged these principles in the adoption of their several constitutions. They have asserted that the people are the source of all legitimate authority and power, and that government derives its authority only from the consent of the governed. They have declared that the true aim of government is to secure the happiness of those living under its influence; and that when it fails to accomplish this object, its authority ceases, and those concerned have a right to throw off their allegiance, and to organize a new government in harmony with human nature and subservient to human wants; that allegiance is only due to a just and free government; and that a true and faithful man, in view of the greatness of his own nature, and the importance of his happiness, can consent to no other. The

American people, therefore, have declared the true foundation and scope of government. It remains to be seen whether American legislation has followed or departed from the great design of our political institutions.

The next great requirement of humanity is—*That the laws shall be general in their scope and application, equal and impartial to all.*

If the aim of all mankind be happiness, and if that depend upon the same rule of intellectual and moral action, then the rule prescribing or limiting that course of action must be the same for all men. Hence the demand of all the enlightened world, that the laws shall acknowledge the equality of all men; not the equality of their physical, moral, or intellectual powers, but the universality and equality of human rights. The doctrine of human equality is not understood by all who assert it. Legal equality exists where the laws create no factitious greatness, confer no partial privileges, and deny no natural rights. So that if the laws be adapted to the constitution of the human mind, and apply to all men alike, or are general, affecting all men alike, then all men are equally regarded, protected, and punished by those laws, and legal equality is established. But the inequalities arising from the disparities of men's physical and mental constitution will still exist. One man will have the advantage of another still; but he will owe it to the laws of his organization, and not to the laws of man. So far as human legislation has gone, it has left him as it found him—strong, if he were strong before, and weak, if he were weak. It has guaranteed the *freedom* of his nature, not the *powers* of it. It has kept his course free from human obstruction. It has conferred neither rights, nor privileges, nor powers—but protected all, and all alike. It is not the fault of the law if he is still weak, as it is not the boast of the law, if he is now strong. It made him neither. It took him as he was, and kept him as it found him. The most perfect human laws can claim no higher merit, than that they have followed nature; not having conferred the rights of humanity, but guaranteed and defended them; not having bestowed powers upon any man, but having kept him free from obstruction in the exercise of his natural faculties. The boast of the laws should be, that they have not obstructed the true course of humanity; that they have neither advanced nor retarded any man; but that they let him alone to work out his happiness in the exercise of his own true nature, according to its beautiful harmonies, and to attain happiness in accordance with the laws of his mind. Mankind demand to be left to

themselves. I speak of the well constituted, the great majority of the human race.

Government has nothing to bestow upon any man; it can only serve to protect him in all that he hath. He comes into society with the capital which God has given him, and he demands "free trade." It is not the work of government to provide capital for any man's business in social life, nor to endorse for him if he has not wherewith to get on without its endorsement. It must protect him only in what he hath, be it much or little. The response of just and equal laws to the petitions of men under their protection is uniform in all cases.

If a special privilege is sought for, it cannot be bestowed; for if it be granted, a favour is given to one or a few at the expense of all the rest; and thus one man or set of men is benefited by contributions from the rights of all. A law effecting this would abuse the office of all law; which cannot derogate from the rights of any, but only protect the rights of all. Where, then, doth government derive the privileges which it bestows upon its favourites? We answer: by a usurpation of the rights of all. A just government will confer no special privileges; its powers will be exerted only in the vindication and defence of human rights. Privilege conferred upon one man implies a derogation from the rights of others; and the office of government is protection alone. So that right must for ever defeat privilege, and man, after all, must be left to the resources of his own nature for the attainment of happiness.

Neither has government, rightfully, any *honours* to bestow, except upon man as such. It honours his rights. Nature is the fountain of honour and source of true greatness. If greatness come not from natural endowment or brilliant achievement, government cannot "thrust" it upon any man. It can no more confer the title to, than the elements of, greatness. Man-making is not the business of government. It must regard man as such, take him as such, treat him as such, and allow him to live and die as a man. He derives his nature and his nomenclature from God; and until government has power to change his nature, it ought not to be ambitious to change his name.

If one man be a king, all are kings; if one be a lord, all are lords; for, if the title exist of common or natural right, then all men are heirs to it. But if it be the arbitrary creation of government, and be applied only to a select few, then, if there be any good or advantage in the thing, it is bestowed at the expense of all who have it not, and is an offence against their rights. Government, then, can bestow neither privileges nor titles, without violating the sanctity of human rights, whose

protection is its only proper function. Accordingly, the American people have ordained that no title of nobility shall be conferred by government. In theory, at least, "we look to Nature to present us with the great and noble of mankind; and we yield to them the places which she has destined them to fill."\*

But there are elements in the human character which, if permitted to operate without the wholesome restraint of the superior sentiments, will adopt a substitute for arbitrary titles, and institute unnatural disparities in the social state. Excessive Pride, and ill-regulated Love of Approbation, associated with the acquisitive instinct, will conspire to grasp at wealth and power through the means of legislation, and thus obtain all the solid advantages of an artificial nobility, without incurring the odium of its name. Crafty men will besiege the legislative power, and, resorting to various plausible pretences of public benefit, procure the passage of partial laws, through which they are enabled to realize extraordinary gains from rich monopolies and chartered privileges. The legislature professes to act only for the general interests of the public body. It must appear, therefore, that the community are to derive great benefit from the particular law whose enactment is pressed by the special application of a few individuals. . . . A great city demands pure and wholesome water for the use and comfort of its inhabitants; and there stand in the lobby of the legislature benevolent gentlemen, whose philanthropy knows no bounds, and who are willing to devote their entire wealth to this most beneficent purpose. The halls of legislation resound with their praises. The enterprise meets with nothing but favour, and a perpetual charter is granted to the individuals seeking it. But that so great philanthropy should not be left to its own reward, they also receive from the legislature, as a poor equivalent, the privilege of banking. Forthwith the business commences, and the crystal stream of pure and unadulterated water, which glistens at yonder fountain, is to be carried to every man's door. The genius of Health smiles upon the endeavour, and the budding rose of beauty shall bathe and expand into full and sweet bloom under these purifying influences!

\* There is a fear that a love of titles is gaining ground in the United States; but I think there is no foundation for alarm. The poet has only slightly caricatured the Yankee character, who described him as one—

" — who would kiss a queen till he raised a blister,  
With his arm round her neck, and his old felt hat on—  
Who'd address a king by the title of 'mister,'  
And ask him the price of the throne he sat on!"

Alas! it is not so! The maid at the fountain starts back from her pail, for the water flows like mud! And we are told that the "pure and wholesome water" of the Manhattan Company of the city of New York has been repeatedly offered to intelligent horses by whom it has been "most respectfully declined."

In these and like cases of special privilege conferred upon the applicants for legislative favour, with what motive are the charters obtained? Is it for the public advantage or private gain? It does not require much sagacity to perceive that, under cover of pretended public benefit, there is cloaked the clearest selfishness. Private advantage is the primary aim of the corporators; and if the community can be made to believe itself benefited, whether the fact be so or not, it is enough for their purpose. We do not deny, that they are willing that the public should be benefited incidentally; but the chief benefit the corporators design to retain to themselves. It is nothing to them, if they can make large profits, whether the public partake at all of any benefit; but if they cannot make gains unless the community derive some benefit from their transactions, then they are willing to confer a public benefit in order the better to promote their own selfish interests. We would speak reverently enough of such public benefactors. Perhaps the community are sometimes benefited by their operations. But the division of benefits between these corporators and the people is about as equitable as that court of justice, which, in distributing the oyster between contending claimants, takes the animal to itself, and liberally bestows upon the litigants—the shells.

We have before seen that the legislature had no favours to bestow upon any individual; that government could not collect a fountain of privileges without an abridgment of the rights of all; that the true function of government is the protection of rights; and that this office, properly performed, defeats any grant of special privileges.

What position, then, ought a just government to take in reference to the grant of charters, conferring special privileges? We answer—*The ground of general legislation, and consequently of denial of every special application.*

The evils of partial legislation—of the grant of monopolies—of chartered and exclusive privileges—cannot be enumerated within our present space; nor shall we attempt to set them all down here. But we invite the reader to examine the statute-books of any of the States of the Union, and to note what passes at every legislative session. In the State of New York the laws of each session fill a large octavo volume; and this

volume is chiefly composed of partial laws—laws not made for all, but for a few recipients of legislative justice or favour.

By some of these laws the claims of private individuals against the State are allowed. Now, why should each claim of this character require a special law for its adjustment? Because we brought from England with us a law maxim, denying to the subject the right of suing the sovereign. The king is presumed to be incapable of denying a just claim of the subject; and if he will only just mention it to him by an humble petition, and present it to him on bended knee, why, he will get his money from the royal purse. In other words, the king is willing to be dunned, but will not be sued. We have adopted this delicate sentiment, and driven all claimants against the State to become legislative duns. Because a sovereign king cannot be called to answer in a tribunal, presumed to be his subservient creature, and which had no power to coerce him, therefore a citizen of a republic cannot resort to a court of justice and establish his claim against the State. A citizen, therefore, having a just claim, must petition the legislature for redress, and must retain some agent to wait upon legislative justice. This latter personage enlightens the representatives of the people by his private conversations, regales them with his wit, and conciliates them with dinners and wine, and other "creature comforts."\* He succeeds.

One claim is disposed of, but many remain, some of which are allowed, some are looked into and forgotten, and others are not examined at all. The persevering and bold claimant, having many friends and acquaintances, may get more than he deserves; while the modest and friendless claimant may get much less than he deserves, or nothing at all. This whole procedure is wrong, and arises from the stupid aping of insti-

\* An action was tried some two years ago in the Court of Common Pleas of the city of New York, founded upon the claim of an individual for services and expenses devoted to the procurement of a law from the legislature of the State of New Jersey, incorporating a private company for some purpose, which I do not now recollect. The plaintiff's claim consisted of various items of wine, suppers, dinners, and other comforts, provided by him in the course of lobbying the bill through that legislature, together with a round sum for his services in the premises. He alleged that the defendant, a leading member of the corporation thus created, had agreed, upon the procurement of the charter, to pay him for his services a large sum, and also these expenses. The suit was defended on the ground that these services were contrary to public policy and sound morality, and this defence was successful. And yet scarcely a special law passes a legislative body in this country, especially if it confer any valuable special privilege, but what owes its passage to means which this court justly pronounced to be against public morality. So great is the evil necessarily incident to special legislation.

tutions which have no analogy to our own. If the State owes a citizen, it ought to *pay* him. If it does not *owe* him, it ought not to *give* him anything. If it owes and will not pay, the citizen ought to be enabled to sue the State, and, upon a recovery, ought to be paid out of the public treasury. The State condescends to sue the citizen in our courts—why not condescend a little further, and be sued in them? \* \* \*

Another large class of special laws arises from the incorporating of cities and villages, the laying out of highways, incorporating academies, &c. All that is proper to effect in these cases, can be done by general laws. Let, for instance, a general law declare that a village containing a certain number of inhabitants may become a body politic and corporate, by the consent of a certain majority of its inhabitants who are legal voters, to be given in a prescribed manner, with public notice, &c., and filed in some proper office of record—and that, when so incorporated, certain powers, well defined by the general law, shall pertain to this municipal corporation.

But there is one branch of special legislation to which we wish more particularly to invite attention; and we would inquire why such legislation is necessary in reference to the business of banking? If the legislature can grant a special charter for banking upon safe principles to any particular class of men, why can it not make a general law prescribing the mode in which anybody can enter into this business? If ten or twenty good citizens, under certain restrictions and limitations can be safely intrusted by a special charter to carry on this business, why cannot all good citizens be intrusted with the same power? If the public are safe in one case, would they not be in the other? If the business were thrown open to all men on the same terms, and under the same restrictions, would any more eventually embark in it than the public wants required? Would not individual sagacity, in this as in all other cases, be found to respond to the demands of the community far better than legislative wisdom? Would not capital be aggregated at such places as the public wants required? If so, what is the objection to general legislation on this subject? We do not now speak of the merits of banking or paper money, but the evils of special legislation. \* \* \*

General legislation requires higher intellectual and moral powers in the representatives of the people. A man of very limited capacity may present and carry forward a law promotive of local or partial interests; but just and enlightened legislation requires the highest endowments of talent and virtue. The legislator properly represents the State, the whole people—nay, humanity itself. He is the guardian of human rights,

not the promoter of selfish interests. He should be moved from within, not from without ; and if he considered only the justice of general laws, he would act under the impulses of his enlightened sentiments alone. No bribe would tempt his integrity, and his only reward would be the reward of virtue. What dignity, what moral grandeur in his work ! He toils now for humanity. Not for particular men, but for mankind he labours ; not for the present, but for all time he rears the structure of human government, and adorns the temple of justice. He becomes the student of nature, and reverences her laws. He proclaims the Rights of Man, asserts their sacred inviolability, and keeps the high cause of humanity free from destruction. He is the friend of all rights, and the foe of all privileges.

There is a moral necessity for the adoption of this principle of general legislation. A republic cannot long endure without it. Public virtue will perish in the halls of special legislation. The laws must cease to confer privilege, and become the bulwark of human rights. They must be directed to the restraint of vice, and not to the restraint of business. All laws which have not natural morality for their foundation are the tricks of ambition or avarice, to defraud mankind.

The Sovereign of the universe has legislated for man ; has stamped His laws upon his moral constitution ; and, thus provided, man enters the social state, to pursue happiness in obedience to the laws of his organization, needing nothing from human legislation but the protection of his natural rights.

## II. *Thoughts on the Character of Napoleon Bonaparte.*

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 Stäel'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 scrupulous, 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 men-

tal 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 Combe's 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 in 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 con-

scious 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.

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### III. *Illustrations of the Organ of Form.* By Mr E. J. HYTCHE.

In pursuance of my design of observing the effects of the perceptive group as deducible from men who are attached to various pursuits, I have been for some time past engaged in noting the manifestations of the organ of Form, and shall now submit the results of my investigation. In many instances it is difficult to discuss the effects of one organ without indicating the conjoint influence of others; and hence the reader will occasionally find references to other organs, where the remarks would be incomplete without such illustrations. As I cannot better introduce my subject than by selecting an individual case, I shall preface my remarks by detailing a case wherein Form is very large, and in which an appreciation of shapes is a leading characteristic—a case wherein many of the operations of the organ are epitomized, and which may serve as a type of the class of men in which it predominates.

R. T. A., of an active temperament, possesses a large organ of Form; and all those organs which cognise the external qualities of physical objects, are also largely developed. He has an excellent recollection of forms: in fact it is scarcely an exaggeration to affirm that he is haunted by forms; for in every person he meets he traces the lineaments of some previous acquaintance. Like the late Casimer Perier and George III., having once seen a person, he rarely forgets the features. He can recall persons as much by the bodily shape as by their expression of countenance, and thus is enabled to recognise them when at a distance by outline and contour. On visiting the House of Commons he has had no difficulty in recognising the leading members by a recollection of their portraits. He has an instinctive perception of the varieties which exist in the shapes of physical objects. Although his occupation occasionally requires a wearying use of the pen, yet one of his chief amusements is found in scribbling and portraying forms. Shelley, who possessed a large organ of Form, was addicted to a similar practice; for his MS. was generally found covered with sketches of isles, lakes, and his favourite boat. On recently looking over the volumes of the "Mirror," R. T. A. was surprised to find that he recollected all the engravings, although

they amounted to hundreds ; and after once looking at Martin's sublime representation of "Belshazzar's Feast," he found every object faithfully impressed on his memory. When young he invented a system of hand-telegraph, whereby he could convey his meaning without the use of words. On reading poetry, he immediately realizes the scene ; and this, when he is deeply interested in the description, becomes involuntarily present to his vision. He delights to endue with forms the shifting clouds, and perceives in them the representation of gorgeous spectacles in which every object is well defined. For hours he has been found earnestly regarding the live coals of his fire-grate, and perceiving therein no faint outlines of castles and equestrian groups—thereby exemplifying the lines of Cowper, whose portraits and manifestations indicate a large organ of Form.

"Me oft has Fancy ludicrous and wild  
Soothed with a waking dream of houses, towers,  
Trees, churches, and strange visages, expressed  
In the red cinders, while with poring eye  
I gazed, myself creating what I saw."

Nor is the operation of Form limited to the daytime, but it is traceable in his dreams. The organ of Eventuality of R. T. A. is moderate, and it is not often that he retains the events which then occur to his fancy. The objects, however, which occur in dreams, are generally vivid and distinct ; and the impression is sometimes so great, that, from the objects appearing palpable in outline when he awakes, he cannot at once divest himself of the idea that they are really existent. In men with the converse organization, the species of recollection will be found converse. R. T. A. is also a vision-seer. Several times on awaking at night, he has fancied that he saw a man earnestly regarding him through the opened bed-room window. This spectre has remained steadily gazing at him until he has approached the window, when it has become gradually reduced in size—its shape remaining intact—until he has approached its apparent site, when it has faded into its original nothingness. He states that he has never seen more than a single object at a time, and in most cases the spectral head has alone appeared. The father of R. T. A. is also a vision-seer : the spectra appearing as Lilliputian soldiers, completely dressed in their regimentals, and making a parade-ground of the bed. In both cases Wonder\* is largely developed.

\* I have indicated the development of Wonder to preclude the supposition that I ascribe the origination of spectral illusions to Form alone. All the facts with which I am acquainted confirm the theory of Phrenology : thus, Form produces the objects, but from Wonder is derived faith in the reality of the visitation.

Probably the highest manifestation of Form may be traced amongst artists: an appreciation of colour and dimension, and the power of imitation, are essentials; but unless another power were superadded—that of correctly delineating the outlines of objects—the principal ingredient in a picture would be absent, and the other qualities would be of no service. The organ of Form may indeed be considered as the basis of art; for from it is derived the recognition of the diverse shapes of objects, an appreciation of the origin of those differences, and the capability of describing them; all of which are pre-requisites to just representation. Thus, though divested of Form, men might appreciate light and shade; yet, as there would be no defined subject, there could be neither representation of man nor of external objects, without which the canvass would appear an unmeaning paint-blotch. Seeing, then, that the indispensable element in painting is an appreciation of forms, we might expect to find artists as a class displaying a fair development of Form—and such is the fact. Thus, whether we look at the authentic portraits of the British school of artists—Hogarth, Wilson, Reynolds, West, Barry, &c.,—or examine the casts of Haydon, Wilkie, Joseph, Lawrence, &c., we find every indication of largely developed Form.

So early has there been a tendency to imitate natural objects, that the question, in what country the desire originated, has occasioned much speculation. The only tenable theory appears to be, that art was a gradual product, derived from Form and Imitation, whereby the suggestion was engendered of the practicability of assisting the recollective powers by visible representation, or of conveying to others by means of depicture a knowledge of events which had occurred. Thus we find that, when the Spaniards invaded South America, the aborigines transmitted rude drawings of the invaders unto the tribes in the interior, in order that they might be prepared for resistance. Other nations—the ancient Egyptians for example—also present illustrations of this species of hieroglyphical writing; and we may presume that, inasmuch as many objects would be partially assimilated through the absence of the identifying colour, the notion of light and shade and of varieties in hue would be generated; in other words, Form would become the educer and trainer of Colour. This hypothesis is consistent with the facts related by Flaxman. He says,\* that “in the early times of Greece, twelve gods were worshipped in Arcadia, under the form of rude stones, and before the time of Dædalus, the statues had their eyes shut; but as anatomy and

\* Lectures on Sculpture. p. 67.

geometry [for the recognition of the details of which a nice appreciation of form is requisite] improved, painting and sculpture acquired action and detailed parts." Thus it was, then, that art grew: hieroglyphical drawings, and figures in which the features of an object could scarcely be traced, indicated that Form had commenced one of its most delightful modes of operation; until, in the sequel, when Form had received its highest culture, the inimitable Laocoon was conceived and executed.

There is the same necessity for the exercise of Form by the architect. It is true that the organ of Weight imparts a knowledge of the relative density of bodies, their consequent degree of gravitating tendency, and the art of balancing: but the province of Weight is limited to these particulars; it can neither indicate the shape of a structure, nor shew its suitability for its proposed office. It is here, then, that the duties of Form commence; and without it, there could be erected no higher specimen of architecture than the wigwam of the Indian. It is not surprising, then, that the greatest architects have displayed devotedness to the forms of nature. In the graceful palm-tree, we find the model of the stateliest column; and in many a grove of trees may be found the original of the gothic aisle. Thus also, Callimachus is said to have caught the design of the capital of the Corinthian column, from seeing a basket of flowers placed on the acanthus, the leaves of which had sprung upwards, and assumed that pensile form which he has so admirably copied. The architect is therefore principally an imitator of natural forms; and the closer nature has been followed, the nearer has been the approximation to beauty and strength. Such being the case, we may expect to find in the architect a large development of Form—as was the case in Inigo Jones, Wren, and Vanbrugh; for without it, there could be no appreciation of shape, and forms could be neither designed nor copied.

A lesser species of art also indicates the influence of Form. Many persons are addicted to cutting out paper for ornamental purposes. Ladies are expert at the practice, and are very skillful in the production of paper chimney-ornaments; and I need scarcely intimate, that, as a class, their organs of Form are largely developed. Marmontel, in his autobiography, mentions that his friend Hubert displayed much talent for this accomplishment, and that "you would have thought that he had eyes at his fingers' ends: for, with his hands behind his back, he would cut out a portrait in profile, in which the likeness was perfectly preserved." This power has been considered by some phrenologists to depend on Constructiveness, but in-

correctly, in my opinion. The organ of Constructiveness is merely an executive organ; it can build what another organ suggests; it executes, but never designs. Hence a person may have the capacity for designing, without the capability of working, or *vice versa*; but when the two powers are combined, perfect mastery may be anticipated. R. T. A., for instance, has the organ of Constructiveness feebly developed, and yet cutting out paper figures is one of his favourite amusements; but he handles the scissors or penknife so awkwardly that every one expects some accident to occur. In every instance which I have noticed, the accomplishment was found concomitant with well developed Imitation and Form; and in proportion to the predominance of Form has been the tendency to invent or the power of producing intricate shapes.

Another illustration of this tendency to portray shapes, otherwise than by aid of the pencil, may be noticed. It consists in representing some animals by means of the fingers, and casting the reflection on the chimney-piece. The reader need scarcely be reminded of the happy representation of this home-scene in Wilkie's "Rabbits on the Wall." In persons who are addicted to this practice, Imitation and Form are found largely developed.

The influence of Form is traceable in schools, as regards the attainment of the very rudiments of education. Take the preliminary branch, reading, for instance. All the letters being formed by a specific combination of straight lines, angles, or curves, it is obvious that, inasmuch as the distinctions are often slight, they may be easily mistaken. Now, letters like O and X are readily recalled, because the signs are precise and peculiar. But E and F, and D and B, which nearly resemble each other, require greater discrimination. Hence it is that children acquire the sign of the letter O before all the other symbols. Now the recognition of the alphabet is dependent upon Form, for no other organ can cognize those lines of which the letters are composed. We may therefore expect that, according to the original or acquired development of that organ, so will be the capacity of learning the alphabet; and such is the case. This fact is not, however, *yet* practically admitted by teachers; most of whom, proceeding on the unfounded supposition that there are no natural differences in organization, and that hence every boy can be what he pleases, reward the boy with large Form for performances which he could not avoid, whilst he who has a deficient endowment of the organ is chastised for not doing what was beyond his ability. I trust, however, that a new school of instructors is arising,—men



who will reject the antiquated notion that the "mind is as a sheet of blank paper, capable of receiving any impression"—and who will perceive that, as respects all accomplishments, backwardness oftener springs from deficient power than from an obstinate disposition.

Again, as regards penmanship, it is scarcely necessary to intimate that an appreciation of forms is indispensable. School-boys vary in the power of acquiring the art of writing; some learn it almost without the guidance of the teacher, when others are confined to the wearying "pot-hook and hanger." Nor does the difference end with school—some writing neatly and easily without any apparent effort, whilst others pen such a crabbed hand, that, as in the case of that of the great conveyancer John Bell, even the writer is puzzled to interpret it. In many cases, it is true, bad writing arises from carelessness alone; and in many more it arises from a ridiculous affectation of penning an unreadable hand, as if the writer were too oppressed by business to form his letters correctly. But yet, as penmanship originates in Form, and the recognition of the written sign is the function of it alone, it is obvious that a feeble development of that organ would be attended by a feeble manifestation of the power; and from my enquiries, I am satisfied that the theory corresponds with fact. In connection with this topic, it may be noticed that some persons are addicted to writing peculiar hands, such as no man wrote before, and which no other man is likely to imitate. I have met with several instances of this kind, and have found a very large development of the organ of Form. In such cases I presume that Form acts on its own solitary impulse, uninfluenced by Imitation; and that the power is therefrom derived of originating instead of imitating a style,—acting, indeed, as the organ operated when writing was first invented.

If the influence of Form be traceable in writing, its high development may be conceived to be essential in the abbreviated writing called Stenography. The inventor of a system of short-hand has to impart a meaning to each sign, and to make every elision in the letters composing a word so definite that no sign shall be confounded with another. This precision becomes the more necessary, because from the similarity and fewness of the symbols, students generally complain that they find it more difficult to read than to write short hand. Now, if the pupil possessed a small endowment of the sign-recollector, the art would baffle his pursuit; whereas, were it large, he would require little instruction. Thus, on comparing the returns of a large short-hand class, I have found that after the second night two-thirds of the members have discontinued

their attendance: and of those who have remained, all have possessed very large organs of Form. In the portraits of the father of Stenography, Byrom, the organ appears very large; as is the case with all the teachers of the art to whom I have had access.

In connection with the power of discriminating signs, as conferred by Form, the printing craft may be mentioned. As the recognition of oriental type, and the appreciation of astronomical symbols, depend on Form, it follows, that the larger the organ, the greater is the capability of discrimination. Hence, in most large printing-offices,—that of the Queen's printers, for instance,—this branch is assigned to particular men, who receive higher wages; for many excellent compositors have been found incapable of acquiring the power of discriminating the letters which compose the Hebrew alphabet, in some of which, scarcely any distinction can be traced by the uninitiated. This inability is the more noticeable, because compositors, as a class, possess well-developed Form, and require its exercise in many departments. In the cases which I have observed, the greater power of discrimination was found in connection with very large organs of Form.

Nor does the use of Form, as a sign-appreciator, end here; for its influence extends to the species of reading requisite in sight-singing. It is obvious that the proper note could not be struck, the time preserved, nor the length of an interval perceived, unless the denoting symbol were appreciated. And no hesitation can be allowed; because, as in a fugue, if one note or its value were mistaken, the performance would be interrupted. Now, as regards discriminating the symbols of time, the crotchet and semibreve have so decided a difference of appearance, that it might be imagined that the novice could scarcely be mistaken; but considering that the recognition must be immediate, and that the thought of the vocalist is also engaged on the management of the voice, it will be apparent of how much value is a large organ of Form. In correspondence with this, musicians are endowed with organs of Form above the average.

In all ages the physiognomical expression has been considered as an index to the mental character. Placed as man is in society, it is desirable that he should possess the power of identification, and this power is derived principally from attention to the angles and curves which the facial muscles assume, and the form impressed on the head as a whole. But in process of time, this power would become extended; and, seeing that benevolence has its external sign in the kindly smile, and anger in the corrugated brow, men would reduce

the rules into something like a system, and become physiognomists. Without adopting the extreme views of Lavater, there can be no doubt that the facial muscles in many cases retain the impress of long-indulged emotion. Thus in nearly all our criminal casts we perceive no feeble trace of their native animalism in their physiognomies. Yet some men with a powerful Secretiveness (Patch and Courvoisier, for example) can repress the manifestation of the strongest passions, and, when filled with "malice, hatred, and all uncharitableness," can call up the benevolent expression of an Oberlin. It is here then, that the ablest physiognomist is baffled; he loses his criteria when most needed; for it is with the character of the secretive man, who perchance assumes the amiable, that he may ruin his victim without engendering suspicion, that he needs the deepest acquaintance. But notwithstanding all the obstacles to correct judgment, most men, to a greater or less extent, are physiognomists; and even the infant, answering the smile of the benevolent man with its kindling glance, indicates that to judge of the physiognomical expression is an instinctive tendency of the human species, even if it be not also possessed by the more intelligent portion of the brute creation.

There is, however, much difference in the tendency to face-reading, and not only in the addiction but in the manifestation of power; and hence, whilst some persons are rarely inclined to judge, or, when they do so, decide incorrectly, others imbibe at a glance an impression which is rarely inaccurate. The power in question appears to be principally dependent upon two organs, Form and Comparison; which I have found largely developed in able physiognomists.

There are persons who, when they hear of distinguished men, immediately endow them in imagination with a specific expression of countenance. Thus, considering their characteristics, they would expect to find in Franklin the indications of philosophical serenity; in Walter Scott the strong manifestation of the secretive feeling; and in Rammohun Roy the expression of enlarged benevolence. And if, on an interview, the features of the real were not found to correspond with those of the ideal man, they would experience great disappointment. The notion is a species of reflex-physiognomy; for they invest the unseen man with the external signs which they have observed in men of like passions and dispositions. In such persons also I have found Form and Comparison largely developed.

It is the custom of novelists to endow their characters with external bearings analogous to their dispositions, and in such portrayal they merely transcribe those differences in the external appearance of man which render their portraits life-like.

Cervantes displayed a high degree of this power, and in *Don Quixote* (part 2, book 1) he alludes thereto. The amiable Don says—"Methinks I could delineate and paint all the knights-errant that ever were recorded in history; for according to the ideas formed by reading these histories, and by comparing their exploits and dispositions, sound philosophy may discover their lineaments." The tendency indicates the operation of Form and Comparison, and therefrom is derived the recognition of the propriety of the character being delineated with such an exterior as will best express its leading traits, and the power of creating the requisite denoters. The portraits of Hook, Ainsworth, and Dickens, who excel in the description of forms—*anatomizing* as it were the externals of man until the very man is reproduced—indicate the existence of large organs of Form and Comparison. So in those writers who, like Emerson and Carlyle, delight in word-painting, there are found large organs of Form and Comparison; otherwise, however much they might individualize a man, his outline and habitual gestures would be wanting, and there would be no likeness. Again, those poets who, like Gray, Cowper, Elliot, and Wordsworth, can give durability to the evanescent clouds, and portray the outline of hill and dale so as to render them palpable, possess a large endowment of the organ of Form.

Mr Combe, in describing the function of Individuality, says\* that it "gives the tendency to personify notions and phenomena, or to ascribe existence to mere abstractions of the mind, such as ignorance, folly, or wisdom." Is not, however, this tendency derived from the operation of Individuality, Form, and Comparison? Individuality, doubtless, produces the recognition of personality, for it combines all those qualities which constitute an object distinct and separate from adjacent bodies; but here its province ends. Now, the personification of an abstract quality—the imparting materiality to an idea—requires something more than this; and the pre-requisite appears to be derived from the conception that the idea *can* be endowed with a form; a notion which could not have occurred to a person in whom an appreciation of forms was not a leading characteristic. Moreover, the form created must be consistent with the results of the quality, or no consonance could be traced. Thus peace could not be correctly embodied with the accessories of war; nor could physical weakness be depicted with the bold frame of a Hercules. Hence, the very idea

\* *System of Phrenology*, 4th Edit., p. 464.

of personification implies the power of creating forms ; and it includes the capability of comparing forms, or of imparting to any given quality an external resemblance to its characteristics. In personification, then, we perceive the operation of three organs : Form suggesting the possibility of materializing the idea ; Comparison indicating the most appropriate shape ; and Individuality rendering the created object distinct and prominent. This has been the organization of those persons who have possessed a strong tendency to personification. Thus, the great personifier John Bunyan, possessed great recognition of forms and the power of individualizing and comparison. Göthe, Shelley, and Byron, also possessed these organs largely developed. The late William Dawson, an active preacher amongst the Wesleyans, who had great power of descriptive personification, had a large endowment of Individuality, Form, and Comparison.

It is to this personifying and embodying tendency, urged on by a blinded Veneration, that much of idolatry may be ascribed. In its grandest manifestation, Veneration produces the desire to worship the Infinite Father ; He being the only being who, from His immutable perfection, can justify the full indulgence of the sentiment. Now, though invisible, He might be adored by those who possessed the power of concentrating their affections on the unseen, by those, in short, in whom the spiritual is of greater worth than the tangible. But the uncultivated savage appreciates the visible alone, and therefore seeks for a palpable object of adoration, such as he finds in the stars, or in hideously-carved " stocks and stones." Form is the great induction into this love of visible forms ; and in proportion as that organ and the organ of Ideality have been cultivated, has been the deformity or beauty of the idol worshipped, whether as hideous as those formerly worshipped in Tahiti, or as beautiful as the specimens of deified passion adored by the Romans—Venus, Mars, Jupiter, and their compeers. Even in what are called civilized nations may be discovered many relics of this tendency to venerate the visible ; the mode, it is true, has changed, but the feeling remains. Thus, the graven cross, and the gothic aisle, awaken the slumbering religious emotion of many ; and the humble genuflection, and the downcast look, appeal through the organ of Form to the Veneration of myriads. Thus, in the childhood of the race, man esteems or worships the visible ; for the spiritual can be appreciated by the spiritual alone.

The operation of Form in conjunction with Locality may be noticed. To students of geography the organ of Form is very useful, inasmuch as it enables them to remember the

shape of a province, a country, or an expanse of water. Hence, in expert geographers and map-drawers, the organ of Form will generally be found as largely developed as that of Locality. The cast of Captain Parry indicates large Form as well as large Locality. R. T. A., who has a moderate endowment of the latter, is materially helped to find any place which he has previously visited, by recalling the appearance of the houses. It may be added that most distinguished anatomists have possessed large organs of Form; the portraits of Hunter, Brookes, and Cooper, indicate this endowment, which is seen also in Solly, Grainger, and Liston.

Like most other perceptive organs, that of Form is liable to morbid action. Intoxicated persons can rarely appreciate forms, but confound one object with another. Persons devoted to studies connected with physical objects have occasionally had them so much impressed on the organ of Form, as to perceive their reflex on every object. Sir Thomas Browne relates a fact of this character which occurred to himself. He states that, whilst engaged in writing on Quincunxes, the mental impression became at length so vivid, that every object appeared to him as a quincunx. So the painter Blake, when he was engaged in painting Satan, fancied that the Evil Spirit sat to him for his portrait, and used to describe his demeanour to visitors as if he were actually present.

During indigestion the organ of Form often becomes morbidly excited; in some persons generating visible shapes even in the day time, in others creating that horror of horrors, the "nightmare." It was to such an effect of indigestion on Form, that Fuseli was indebted for his terrific imaginings; for it is related that he was accustomed to eat raw pork-chops at supper to generate his ghastly ideas. Of the excitement of the organ during sleep I need scarcely speak: Form appears to be one of the chief organs employed in dreams; for though there are dreams during which Language or Tone alone operates, yet, in the majority of cases, they are composed of well-defined or blended figures in action, indicating the activity of Eventuality and Form. On analyzing dreams, and regarding the organization of the dreamer, it will be found that if Tone predominate, music will abound; if Language, then voices will be heard, or the dreamer will be engaged in a wordy oration; but if Form be largely developed, then shapes without number will be generated, and the objects will be as well defined as those of real life. De Quincey has apparently a large general endowment, his nocturnal visions being composed of spectacles in which almost every organ operated.

As regards the excitement of the organ of Form, he says \*—  
“ At night when I lay awake in bed, vast processions passed along in mournful pomp ; a theatre seemed suddenly opened and lighted up in my brain which presented mighty spectacles of more than earthly grandeur ; and whatsoever things capable of being visually represented I did but think of in the darkness, immediately shaped themselves into phantoms.”

Amongst handicrafts in which the operation of Form is appreciable, that of house-painting may be noticed. The art consists not merely in employing appropriate colours, but is as much dependent on the workmanship, as a painter may select the choicest hues, and yet his work be found discreditable from its rugged and uneven character ; whilst another who does not display a tite of his taste in blending hues, will yet excel, and that principally from the smoothness of his work. In the former class Colour is found largely and Form feebly developed ; in the latter the organization is converse. This difference is more noticeable in fancy-painters or grainers. Their art consists not only in imitating the hues of woods, but also in tracing some resemblance to their veins,—an appreciation of which requires a delicate perception of the diversities of outline. Now, on contrasting the workmanship of grainers, some will be found to succeed most in imitating hues, and some in delineating the veins ; and observation shows that the difference in power accords with the development of Form and Colour. So with name-painting ; it is obvious that were the lines uneven the appearance would be unsightly ; and hence the pre-requisite to name-painting is a nice appreciation of forms. Besides, the different shapes of letters which painters must copy, require the activity of the organ of Form. In accordance with their talent, grainers and writers are found to possess that organ larger than those men who are confined to house-painting, and they receive higher wages accordingly. As a class, however, painters display large organs of Form.

In tailoring, too, the organ of Form is far from being unserviceable. This art requires some degree of invention in shapes, else fashion would be deprived of its darling child, variety. The tailor has also to make the natural figure and the fashionable garment coalesce ; and hence some judgment in form is requisite. The recognition of this necessity is implied in the recent introduction of mathematical measurement ; but even here much is dependent upon appreciation of forms, for, as the outline of most men differs in some respect, one general rule will not suffice. In London the fashionable tailors employ

\* Confessions of an Opium-Eater, 2d ed. p. 157.

men exclusively in the measuring department, or in cutting out, thus saving both time and cloth. Men who excel in these departments present large organs of Form; and tailors as a class have Form well developed. So in a kindred business, that of the milliner, there is a similar necessity for a nice appreciation of forms, and the same differences in organization are observable. Some will display much taste in shaping and fitting dresses, and in inventing elegant ornaments, whilst others are altogether devoid of taste. In the former class Form is largely developed; in the latter it is deficient.

It is scarcely necessary to intimate that many branches of carpentry require nice judgment of forms. Carpentry was formerly divided into two branches,—carpentry and joinery; the execution of rough work being assigned to the carpenter, and the more delicate branches, such as dovetailing, grooving, and window-making, to the joiner. As the men were apprenticed to learn carpentry generally, those selected for the more delicate work were chosen for the ability which they displayed. Carpenters, as a class, possess a considerable development of Form, but in joiners it is comparatively larger.

Having thus presented the result of my observations on Form, I shall offer a few remarks on its function and influence as indicated by these facts. It appears to me that its primary function is to impart recognition and recollection of shape; and thereby to enable us to distinguish man from man, and one external object from another. The general bearing of man, his physiognomical expression, and those gestures of which natural language is composed, can be appreciated by Form alone; and hence, without this faculty, we should be compelled to discriminate persons either by the hue of the skin or the intonation of voice. Now, although distinctions in these qualities are traceable in most men, yet, as the differences are minute, and could not be appreciated by those who did not possess large organs of Colour or Tone, I need not indicate what mistakes would occur were there no other clew than hue or speech. It is here, then, that Form affords invaluable service; for, by appreciating outline and gesture and expression, it enables man to recognise and to be recognised by others by unerring signs. Nor does its influence end here, for by recollecting it enables us to reproduce *absent* forms. Assuming that without Form, we could recognise men by voice and colour, yet we should scarcely be able to recall them when absent; for, as Alison remarks, “other qualities may be separated from most objects without destroying their nature; but the *form* of every material object in a great measure consti-



tutes its essence, and cannot be destroyed without destroying the individual object to which it belongs." Deprived of form, then, the perceptible individuality of every object would be eradicated, and the absent man must be forgotten. This organ also enables us to recognise shapes generally; and thus diverse objects cannot be confounded, as, for instance, a tree with a ship. Co-operating with Comparison, it gives us the power of comparing physical objects, and of perceiving whether there be any inferiority or superiority in shape. Combined with Ideality, it creates the idea of the beautiful in form, and progression in taste is superinduced. Lastly, through Form is derived the power of inventing the external symbols of internal ideas. Thus though, were man deprived of Form, he could convey his ideas by speech; yet, as writing and its great ally the printing press would be unknown, knowledge must be debased by being merely traditionary. In the organ of Form, then, we do not see a mere graceful addition to the stock of human powers; but its existence is essential to man if his relations are to remain unchanged. And hence is deducible another proof of the great doctrine of design; for we learn, that, for the relations which man bears to external nature, an unerring provision is found in his own organization.

JANUARY 1843.

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IV. *Observations on Education, considered with reference to Physiology.* By Lieut. J. A. Walker, Cliff House, Torquay. (From the *Lancet* of April 22, 1843.)

It has long been my wish and design to submit to public consideration a few remarks on the importance of recognising the general principles of physiology in the education of youth, being fully convinced that the strongest constitutions and the highest intellectual powers may be seriously injured by their violation; while bodily and even mental powers of naturally a very feeble order may derive great strength from their observance. Being, however, engaged in education myself, I have felt some hesitation in stating my views, lest my so doing should appear merely a device to attract public notice; but the following paragraph in the *Cambridge Advertiser* of the 22d ult., has both forcibly recalled my former resolutions, and decided me in at once bringing forward, as briefly as possible, my views on the subject:—

“*Sudden Death of an Undergraduate at Cambridge.* Yester-

day (Tuesday) morning, about six o'clock, George Hillman, Esq., of Magdalene College, in this University, was discovered by one of the college servants quite lifeless, having evidently been dead several hours. It appears that the deceased went to his tutor from seven to eight o'clock the previous evening, and after taking tea with another of his companions about nine o'clock, he complained of a pain in his head, *to which he was constitutionally liable*, and was recommended to retire to rest immediately for a friend who left him at a quarter-past ten o'clock. \* \* \* \* He was universally beloved by his associates for his kind disposition and honourable character, and respected by the college authorities for the sobriety and blamelessness of his university career. An inquest on the body was held yesterday, before Mr Cooper, coroner for the borough. A post-mortem examination was made by Mr Sudbury. Verdict—'Died by the visitation of God.'

Now, I would beg to observe, that in the course of my own limited experience, both as a military man, and as superintendent of a school chiefly established for prophylactic discipline, such tendencies to premature death, with high promise of social worth and intellectual excellence, have been painfully presented to my notice. Few, so constituted, survive the age of forty-five, and at all periods, diseases and mechanical injuries which would but slightly affect individuals of a resilient temperament, very generally prove fatal. I also believe that from the same class a large proportion of the melancholic inmates of our lunatic asylums is furnished. It therefore becomes a matter of serious inquiry, whether, during the second septennial period, when constitutional proclivities to disease are, for the most part, under control, any mode of treatment can be adopted likely to ensure due vital energy in more adult life; and this investigation presents itself to the mind with more than ordinary interest, because the individuals of whom I speak, *as a class*, afford the best hopes, in their early years, of a manhood calculated to adorn and improve the world, which, looking on the world as it is, can assuredly but ill bear the loss of the wise, the gentle, and the kind; such as are wont to display—

“ Labours of good to man,  
 Unpublished charity, unbroken faith,—  
 Love that midst grief began,  
 And grew with years, and faltered not in death.”

In the individuals to whom I particularly allude, there will constantly be found a highly nervous organization, a hydroæmic (watery) state of the blood, and the neurotic diathesis (constitution), combined with the bilious or lymphatic tempe-

rament. There is a quick perception of the beautiful and sublime in morals and in external nature, at an age when life, to the multitude, is little more than mere animal existence. But while parents and friends entertain hopes that are pleasant to cherish, to the experienced eye there are signs and tokens of coming evil; the skin is thin and transparent, the complexion pallid, or occasionally tinged with a hectic flush, sometimes permanently but unduly florid; and the circulation, whether slow or accelerated, is always feeble.

According to the state of the circulation, however, the mental phenomena will vary exceedingly. When *retarded* there will often be an apparent dulness and apathy, easily convertible by harsh treatment, difficult tasks, or even cheerless neglect, into confirmed stupor. I have had pupils of this idiosyncrasy under my care at various times, whom many teachers might easily have mistaken for idlers, and rendered feeble in mind and body for life by well-meant efforts to urge them on in their studies. But, although at first dull and cheerless during the hours of study, when engaged in active exercise *suited to their strength*, or on retiring to rest (in both cases the afflux of blood to the brain being increased), they would cheer up, and become animated and talkative, confirming most satisfactorily observations which have already appeared in THE LANCET\* on the effects of the circulation on the mental energies. Where the lymphatic temperament is complicated with the neurotic, there is simply inanition whenever the blood flows too feebly to the brain; but in the neuro-bilious temperament, and especially if that part of the coronal region, where phrenologists locate Self-esteem, be depressed, there is a deeply-marked melancholy. I believe it will generally be found in our asylums that the hypochondriac patients are of dark complexion, sleep with their heads low, a sure sign of feeble circulation, and exhibit the coronal peculiarity to which I have alluded; while insane patients of light complexion and lymphatic temperament are merely childish, and harmless if unirritated. At the best, the student of proleptics will anticipate paralysis, premature senility, and asthenic apoplexy towards middle life, when he finds the pulse feeble, and the spirits correspondingly low in youth, unless remedial measures be adopted in good time, and persevered in with due diligence.

When such indications appear, medical advice should be obtained at once, as very probably the liver or mesenteric glands are at fault, or the state of the skin needs improvement; and

\* Vide Mr Ancell's Lectures on the Blood.

no head of either a family or school should venture to administer medicinal remedies without professional sanction. The food should be light and nourishing, and easily digested ; the clothing comfortably but not oppressingly warm ; and cheerful instruction and animated recreation should be made to alternate in such measure as to avoid excessive study, listless vacuity, and nervous exhaustion. Any taste for the natural sciences, horticulture, &c., should be encouraged. Military drill and the calisthenic exercises should be gone through with the aid of music,—that of the shrilly fife, played with spirit, will answer best ; and a turn for music should, if possible, be imparted ; in this case the music-master should choose manly airs, marches, the slower waltzes, and many pieces, such as we find in the compositions of Purcell, Dr Arne, Shiel, &c., to give *tone* to the feelings ; while many of the Scottish airs are eminently suited to gently cheer and tranquillize the mind ; but nothing too exciting or depressing should be attempted. The action of the heart is, we all know, greatly regulated by healthy mental emotions ; and, in youth or age, equable cheerfulness is the best maintaining power of vitality.

I beg to observe that I express these opinions after an experience of nearly twelve years devoted to tuition, during ten of which I have had pupils residing under my care ; and I am, therefore, enabled to speak with some confidence of the possibility of rendering education a branch of moral therapeutics. Unfortunately, however, remission of symptoms is but too commonly mistaken for permanent recovery, and a very natural anxiety on the part of parents to see their children *pushed on*, frustrates eventually all that had been effected in their favour ; and thus, I fear, it must be until the public more fully understand the constitution of man, and his relation to the world in which an all-wise Providence has destined him to act no mean part.

I trust ere long, with permission, to resume the subject of my present communication, with reference to the physiological education of two very different classes, the precocious, and children labouring under the disadvantage of constitutional torpor, but not of the nervous temperament.

JOHN A. WALKER,  
Lieut. half-pay 34th Regt.

CLIFF-HOUSE, TORQUAY, DEVON,  
March 6, 1843.

V. *State of Phrenology in Germany.*

TO THE EDITOR OF THE PHRENOLOGICAL JOURNAL.

ROSAWITZ, BY BODENBACH, IN BOHEMIA,  
August 14, 1843.

SIR,—I avail myself of a few days of leisure during a visit to my esteemed friend Mr R. R. Noel (known to your readers as an able and zealous phrenologist), to give you a brief account of the movements in the science which have fallen under my observation since my return to Germany in the beginning of June last. It is pleasing to write from the seat of a phrenologist, situated on the banks of the Elbe, amidst the beautiful mountains of Bohemia. We are here surrounded by dahlias and clustering vines, and by fruit and forest trees; to the luxuriant fertility of alluvial valleys formed by the river, are added the picturesque effects of hills, partly basaltic and partly sandstone, ranging from 1000 to 2200 feet high above the level of the North Sea, and clothed with verdure to their summits. At all hours barges and river-craft pass before the windows of the house, and twice a day steam-boats surprise the quiet retirement of the place by their noise and their smoke. But enough of this, and to the subject.

I have had the pleasure of seeing Mr Von Struve, Editor of the German Phrenological Journal. So favourable an opinion is now entertained of the preparation of the public mind in Germany to receive Phrenology, that a bookseller at Heidelberg (Mr Groos) has readily undertaken, not only to publish the Journal at his own risk, but to pay a compensation to the Editor for conducting it. The sum is not large, but to the best of my knowledge, this is the first instance in which a Phrenological Journal has appeared as a speculation of a bookseller, and it indicates a conviction of the growing interest of the subject among general readers. Mr Von Struve mentioned, that the Journal has been well received, and pretty widely circulated. Its publication has called forth communications from a number of old and respectable men, in various parts of Germany, informing him that they were friends or students of Dr Gall between 30 and 40 years ago, that they had then imbibed a deep respect for him and his doctrines, which they had constantly cherished since, and that they now rejoice in the prospect of the truth at last reaching the minds of their countrymen. I have met myself with several of those old friends of Dr Gall. One of them, Mr Von K., in Dresden, told me that he heard Gall lecture, nearly 40 years ago, in Hamburg;

that Gall was eloquent and earnest in a high degree, and had nothing of the manner of a charlatan about him, as was falsely alleged by his opponents at the time. Another aged phrenologist, in Vienna, informed a friend of mine, that if Gall had not been so deeply in earnest, the priests of that city would never have interfered with him.

I can account for the long dormancy of Phrenology in the German States, while so many embers of it still continued to burn, from three causes: *1st*, Gall's lectures were too few in number, and his stay in any one place too brief, to be sufficient to teach Phrenology to his hearers, and he published no work in his native tongue on the subject to enable them to pursue their studies privately; *2dly*, War and political convulsion absorbed every other interest at the time of his teaching; and, *3dly*, The Germans are not a practical people, while Phrenology is eminently a practical science. There is much more force in this last cause than any one, not intimately acquainted with the German character, could believe. During my lectures in America, I found my audiences most strongly interested about the facts; and the country was speedily overrun by practical phrenologists, who examined heads in every village, and predicated characters for small fees. In England and Scotland much of the same spirit and practice prevails. I have not met with a single individual in Germany who knows practically the situation of the organs and can examine heads, except a very few who have been taught by natives of Great Britain to do so; and during my lectures in Heidelberg, the reasoning was followed with great interest, but few busts for observation were brought from the artist, and the practice of using them was extremely limited.

Nevertheless, in their own way, the Germans are now turning their attention to Phrenology. In the "*Literarische Zeitung*," published at Balin on the 13th of May 1843, it is mentioned that, at the Spring Book Fair at Leipzig, not one book had appeared on the subject of Psychology proper (for a work on the union of Theology and Medicine, announced at Düsseldorf, does not deserve this name); while Phrenology was represented by a new Phrenological Journal and *six* other publications. The Editor calls this fact "characteristic," and it is so, of the awakening interest in Phrenology. In the Supplement to Brockhaus's *Conversations-Lexicon*, a very extensively circulated popular Encyclopedia, published at Leipzig, there is inserted a brief but very able and correct account of Phrenology; and Mr Brockhaus shewed me a short biographical and bibliographical notice of Abram, Andrew, and G. Combe, and their works, which he had just received from

his German correspondent in Scotland, for a new edition of the *Lexicon* now in progress of publication.

One circumstance which will probably favour the future cultivation of Phrenology in Germany may be mentioned. Several years ago, a number of able and respectable men, disciples of the metaphysical philosophy of Hegel, attained the situations of Ministers of State in various departments in Prussia, and promoted men of their own sect to chairs of Philosophy and Theology in the Universities, and to the office of teachers in the national schools. In consequence, not only did many young men become ardent students of, and converts to, Hegelism, through taste and conviction, but some became hypocritical professors of it, for the sake of preferment, as others do in regard to Christianity. By these means the universities and schools became surcharged with this philosophy; and as the Germans know no limits in speculation, several ardent writers appeared who published works announcing Hegelism to be superior in truth and utility to Christianity, to be at variance with it, and they proposed to substitute it for the Christian religion. These views were strongly urged in the *German Annals*, or "*Jahrbücher*," edited by Dr Ruge, and published in Leipzig; but the censors having at last refused permission to print several articles, particularly a treatise by Ludwig Feuerbach, against Christianity, that work was discontinued in 1842. Meantime, the Prussian Government took the alarm, and not only placed a believer in Christianity at the head of the department of public instruction, but invited Professor Schelling, of Munich, to come to Berlin, and endeavour to stem the torrent of opinion. Accordingly, in the winter of 1841-2, he delivered a course of lectures in that city, in which he endeavoured to reconcile Philosophy with Christianity, and to lay the foundation of a new Christian Philosophy. His lectures were attended by nearly 400 individuals, comprising the leading men in philosophy, theology, and literature, in Berlin, and gave occasion to a renewed controversy. In the catalogue of the last Fair at Leipzig, 6 works appeared on the side of Hegel, and 5 on that of Schelling, and 2 on Hegel and Schelling combined.

The opinions of a sect in philosophy extend widely, and penetrate deeply in Germany, if they once find representatives in the universities and schools, because the professors lecture, and the schoolmasters teach, to a much greater extent by oral discourses than the corresponding functionaries do in Great Britain. Printed works are less used in schools; and in the universities the professors more rarely write out and read their lectures than with us. In consequence, there is less check on the views and opinions which they inculcate.

It is impossible in a letter to give you any intelligible account of what the philosophy of Hegel is; suffice it to say, that it is a speculative doctrine, based on ideas, and that it does not take into account the connection between individual faculties and particular parts of the brain, nor the influence of size in the organs on the power of manifesting the faculties, nor does it distinguish between fundamental faculties and mere modes of mental action. It is a metaphysical system, as abstract and inapplicable to practical purposes as the philosophy of Dugald Stewart, or that of Dr Thomas Brown. It bears the same relation to Phrenology which a philosophy of vision would do to the science of optics, if written by an acute thinker who was ignorant of the organization of the eye, and its effects on the rays of light.

It is easy to foresee that such a system cannot permanently hold sway over profound and bold minds, like those of the educated men of Germany; some other views must occupy its place; and as the governments not only of Prussia, but of the States of Germany in general, are desirous to find out and encourage a philosophy which may be at once stable in its foundations, practical in its applications, and consistent with Christian morality, it is no extravagant expectation to hope, that, in the course of the next quarter of a century, they may discover that Phrenology is in reality the very system which they are in want of. I allow this time to elapse before expecting a change, because the present disciples of Hegelism must first die out: It is in vain to hope that they will ever study or embrace a doctrine which is destined to supplant their own.

While in Dresden, I had the pleasure of receiving a visit from Mr Gustavus Bloede, advocate in that city, the son of Charles Augustus Bloede, Secretary to the Minister of Finance, who published a report of Dr Gall's lectures in Dresden in 1805. The son continues attached to Gall's doctrine, and gave me a copy of a letter dated Mannheim, 26th February 1807, written by Dr Gall to his father, after receiving a copy of the second edition of the report. It is interesting, and I shall send you a translation of it.

Dr Carus continues his labours. He has recently published part first of his "Atlas der Cranioscopie," containing ten drawings of heads, and a German and French descriptive text. His advertisement is evidently composed by himself; and as it is characteristic of his mind, I send you a translation of it, as literal as possible, in order to preserve its spirit. "Since," says he, "it has now become possible, through the recent advances in physiology, to give more exact information on the psychological indications of the structure of the



skull, than could be done by the hypothetical sketches of Gall, Spurzheim, Combe, and others, the necessity has proportionally increased of presenting drawings of the forms of human heads altogether exact, and comprising every thing requisite to perfect representation. The plates now published are issued by the celebrated establishment of Mr Francis Hanfstängel, under the superintendence of the author: They are of the natural dimensions, produced according to the only right method, and they must, therefore, satisfy every connoisseur." The plates represent the skulls or heads of Schiller, Talleyrand, a Greenlander, a Cretin, Napoleon, an ancient Scandinavian, a Kaffre, and a Bali. The price is 6 thalers 10 neue groschen, or nearly 19s. sterling. Notwithstanding this claim to exclusive exactness, I find, in one plate, the heads of Talleyrand and Napoleon, drawn from casts taken above the integuments, compared with the bare skulls of Schiller and the others; one outline being drawn within another, and the opening of the ear being a common centre for them all. The drawings, however, are good, and are Dr Carus's own workmanship. The text is meagre and uninformative; and I have heard the remark made more than once, that the object of the publication seemed to be to exhibit the author's talents as an artist, much more than his skill as a physiologist and philosopher. He assumes too much, when he announces his own as superior to all other phrenological drawings. The plates of Dr Vimont and those of Dr Morton's *Crania Americana* appear to me to be superior in execution, and at least equal in accuracy, to those of Dr Carus. I have not heard that he has yet succeeded in obtaining converts to his new system of *Cranioscopy*, so that at present the odds stand nearly thus: On the side of Dr Gall, all the phrenologists in the world; on that of Dr Carus, himself!

In the months of February and March last, Dr Cotta, Professor of Geology in Freiberg (in the mining district of Saxony, where Werner taught and Professor Jameson studied), delivered lectures on Phrenology, to an audience exceeding 200 in number. An address of thanks was moved by a lawyer, at the close of the course, unanimously adopted by the class, and presented to Dr Cotta. He is a man of distinguished talent, of high scientific reputation, and of estimable dispositions, so that he is at once respected and beloved. His influence in favour of Phrenology in Saxony is, therefore, weighty and beneficial.

Count Francis Thun must be mentioned among the ardent friends of Phrenology in Bohemia. He has, in his residence in Prague, a large number of casts, procured from Mr Deville,

in London, duplicates of those made in Saxony, and many collected by himself. Indeed, he allows no opportunity to escape of securing casts of heads and skulls of persons of all conditions distinguished for talents, moral dispositions, or crimes. He possesses also an excellent phrenological library; and all these he liberally offers for the instruction of any intelligent person who desires to study the subject.

Mr Noel's lectures on Phrenology, in German, have obtained an extensive circulation, and he already contemplates a second edition. He has been the first and most influential labourer in the great work of reviving Phrenology in the country of its birth; and although his want of health has, for some time, prevented him from making public demonstrations in the cause, his private influence in an extensive, cultivated, and influential circle never ceases.

I visited the two chambers of the Saxon legislature, which were in session in Dresden, and also a prison for untried offenders, and for the confinement of such as have been sentenced to short periods of detention. They lie in the same street, and nearly opposite to each other, and the evidence in favour of Phrenology presented by them alone, is sufficient to establish the great facts of the science. In the Legislative Halls are seen the picked men of the kingdom, returned to represent their fellow-subjects, not through the influence of bribery and corruption, of overwhelming aristocratical influence, or of forcible appeals to the cupidity, prejudices, and passions of an ill-instructed democracy, but selected chiefly in consequence of their high characters and intellectual superiority. Their heads present a strikingly large development of the moral and intellectual organs; and their appearance is at once pleasing and imposing. In the prison, the small forehead, the flat coronal region, and the large base of the brain, are so striking, that he who runs may read. Two exceptions only presented themselves in this prison. In one individual, the anterior lobe and coronal region were so largely developed, that Mr Noel (who accompanied me) and I expressed our surprise to see such a person in such a place. The superintendent of the jail then said, that he was a master-baker of Dresden, who, the night before, had been tipsy at the fair (or Volks-fest, held on the Vogelwiese), and had engaged in a petty riot. The other presented a large forehead, with average coronal region; he turned out to be a poacher imprisoned for shooting hares.

Connected with Phrenology in Germany, I may add, that last autumn Doctor la Corbière delivered a spirited address in favour of Phrenology, before the Scientific Association of

France assembled at Strasbourg. At first, symptoms of dissatisfaction were manifested by the meeting at the introduction of the subject; but the advocate of Phrenology calmed these as he proceeded, and terminated his discourse under general approbation.

All this movement in favour of Phrenology has not taken place without calling forth opposition. In several Journals, violent attacks have been made against the science, and the works of Mr Noel and Mr Von Struve in its favour, and particularly against the new Journal. The objections urged, the assertions made, the tone of conscious self-superiority (in ignorance of the whole principles, facts, and arguments by which Phrenology is supported), manifested by these opponents, and their unmitigated contempt for the doctrine and its advocates, are exact counterparts of the writings which emanated from the English press twenty-five years ago; and the causes are the same. The self-love and interests of men who have attained reputation on the old systems of philosophy and physiology are invaded; they are angry, and they do not stop to inquire into the merits of that which offends them; but, because it disowns their authority, they at once denounce it. Like the English opponents, also, they know that the general public of their country is still little acquainted with Phrenology; that they may, without much risk of being detected, misrepresent, distort, and even invent views, and answer them as if they were those of phrenologists; and they avail themselves largely of the temporary advantage which this condition of the public mind affords to them. It is of no consequence to them, that, in England, Phrenology has undergone the severest scrutiny and the most determined opposition for more than twenty-five years, and that so untenable have the objections against it been found, that now its truth is advocated by the three most influential medical periodicals in the British empire (the *Medico-Chirurgical* and *British and Foreign Reviews*, and the *Lancet*); all these facts are held as dust in the balance, and the work of refutation is undertaken in Germany with the same unhesitating confidence on the part of the opponents, as if no previous objector had ever appeared. It would be useful to Mr Von Struve's Journal, if some one would select the objections urged by the British reviewers, and the answers to them, and send them to him for publication. A world of labour and invention might be saved to German critics by this means, and the attention of the German philosophers might much sooner be awakened to the perception that facts in nature can neither be annihilated nor superseded by argument and assertion, but that like the mountains and

the stars, they quietly proclaim their own presence and power, until at last human pride condescend to observe and recognise their existence and effects. I am, &c.

GEORGE COMBE.

## II. CASES AND FACTS.

- I. *Tables of Weights of the Encephalon, Cerebellum, &c. at different Periods of Life.* By JOHN REID, M.D., F.R.C.P.E., Chandos Professor of Anatomy and Medicine in the University of St Andrews.

[The following tables have been published by Dr Reid in the *London and Edinburgh Monthly Journal of Medical Science* for April 1843, in a valuable article entitled "Tables of the Weights of some of the most important Organs of the Body at different Periods of Life." He says—

"The materials for the following tables were collected while I was attached to the Edinburgh Royal Infirmary. As my present position does not afford me many opportunities of adding to these, my store of facts is much less complete than I had intended. No one can be more perfectly satisfied than myself, that though, at first sight, the data I have amassed appear sufficiently ample to enable us to draw satisfactory conclusions regarding the average weight of some of the most important organs of the body at different periods of life; yet that they are, when more narrowly examined, much too scanty for the purposes intended. Comparatively few children are received into the Infirmary, and the greatest imperfections in the tables I have constructed are consequently to be found at the earlier periods of life. As the number of facts which I have collected regarding the weight of several internal organs of the body is, however, so considerable, I think it right to make them public in such a form, that they may be incorporated with other facts of the same kind; and it is with this view that I have given all the data in detail. I had at first intended to give the tables founded upon, and appended to, the detailed data or individual facts; but after reflecting on the matter, I became satisfied that the latter were more valuable than the former. The detailed facts may be incorporated with other identical facts collected by other individuals, and the basis for sound and correct deductions be thus enlarged, and rendered more trustworthy; while the tables

founded upon the detailed data cannot, in general, be incorporated with other tables drawn up by other labourers in the same field, and are often totally unserviceable when we wish to throw the facts into new arrangements. It not unfrequently happens, that different statistical collectors are more anxious to contrast the conclusions which they have deduced from the limited data procured by themselves with those drawn from equally circumscribed sources by others, than to admit that more accurate deductions might be drawn from an accumulation of *all* the identical facts collected by competent observers. Statisticians should look upon each other more in the light of allies than as antagonists. The accumulation of individual facts on the subject with which we have at present to do, is chiefly valuable in pointing out the great variety in the weight of the same organs in a state of health in different individuals of the same age,—thus enforcing upon us the sources of fallacy to which we are liable in drawing our averages from a small number of cases, and impressing upon us the insufficiency of any comparison between the weight of a diseased organ in any individual case, and the *average weight* of a healthy organ at the same period of life, in enabling us to form any correct estimate of the change in weight which it has undergone in consequence of morbid action, or other causes. A knowledge of the *average* in this, as in other cases of medical statistics, should only be considered as the preparatory step for the more successful investigation of the circumstances upon which the numerous deviations from the average depend. Among the adult male brains which I have weighed, I have found as great a difference as  $28\frac{1}{2}$  oz. between two brains,—the one being about  $12\frac{1}{4}$  oz. above the average weight, and the other about  $16\frac{1}{4}$  oz. below it. It would be waste of time to dwell upon the errors which might be committed in applying average weights in reasoning upon the effects of any particular changes upon the brain in these two individual cases.

“In weighing the entire bodies in the subjoined tables, I took care to exclude all those in which any considerable inflammatory or dropsical effusion was found, and where there was much obesity. All the individual organs which did not appear quite healthy were also invariably rejected from the list of ‘weight of healthy organs.’ In weighing the encephalon, and the different parts of it found in the tables, the following was the procedure adopted:—The skull-cap being removed, and the dura mater cut through, the hemispheres of the cerebrum were sliced cautiously down, the lateral ventricles were opened, and the serum in their interior withdrawn by a pipette, and measured in a graduated glass vessel. The medulla spinalis

was cut through on a level with the margin of the foramen magnum, and the whole encephalon was then weighed. The crura cerebri were then cut through as they emerge from the upper edge of the pons Varolii; and the cerebellum, medulla oblongata, and pons Varolii, were thus weighed together. To weigh the cerebellum separately, the pons Varolii and medulla oblongata were then detached by cutting through the crura cerebelli as they pass into the lateral lobes of the cerebellum. . . . The quantity of serum in the lateral ventricles was not recorded when it did not amount to half a drachm. The serum found in the lateral ventricles was not weighed with the brain."

As the tables in which the details of Dr Reid's observations are recorded occupy twenty-one pages, we cannot insert them here; nor would it be necessary to do so, even though space could be afforded. Future observers in the same department—to whom alone the full particulars can be of much utility—will, of course, consult the original record. The columns in which Dr Reid has arranged the information collected by him are headed as follows:—Age; Occupation; Weight of body; Encephalon; Cerebrum; Cerebellum; Cerebellum with pons and medulla oblongata; Serum in lateral ventricles; Serum under arachnoid; Heart; Right lungs; Left lungs; Liver; Right kidneys; Left kidneys; Spleen; Cause of Death. There are also two tables of "Diseased Brains," containing respectively ten male and eight female brains. In the tables which we give below, Dr Reid exhibits the general results of his observations on the contents of the skull in all the *healthy* cases in which they were weighed.

It is to be hoped that some equally competent and accurate observer will continue these useful investigations. The folly of drawing conclusions from limited data is well pointed out by Dr Reid, and will appear still more evident on referring to Sir William Hamilton's assertions, noticed in our seventeenth volume, p. 434.—Ed. P. J.]

TABLE I.

WEIGHT USED AVOIRDUPOIS.

Exhibiting the Heaviest, Lightest, and the Average Weight of Encephalon, Cerebellum, and Cerebellum with Pons Varolii and Medulla Oblongata, at different ages, in 253 Brains. Though individual female brains are not unfrequently found to be heavier than individual male brains, yet as the average male brain is several ounces heavier than the average female brain, it is necessary that these be ranged in separate tables;—the more especially when the number of brains at different ages, weighed in the two cases, do not correspond.

AGE.	Number weighed.	HEAVIEST.			LIGHTEST.			AVERAGE.		
		Encephalon.	Cerebellum.	Cerebellum with pons and medulla.	Encephalon.	Cerebellum.	Cerebellum with pons and medulla.	Encephalon.	Cerebellum.	Cerebellum with pons and medulla.
Years.		oz. dr.	oz. dr.	oz. dr.	oz. dr.	oz. dr.	oz. dr.	oz. dr.	oz. dr.	oz. dr.
1—4	5	45 4	4 10	5 6	27 8	2 8	3 0	39 4 <sup>3</sup> / <sub>16</sub>	3 13 <sup>3</sup> / <sub>16</sub>	4 6 <sup>3</sup> / <sub>16</sub>
5—7	3	47 10 <sup>1</sup> / <sub>2</sub>	5 1	6 0	40 12	4 0	4 9	43 10 4	7 5	5 6
7—10	6	52 14	5 0	5 11	40 12	4 0	4 10	46 2 <sup>1</sup> / <sub>2</sub>	4 10 <sup>2</sup> / <sub>16</sub>	5 10 <sup>4</sup> / <sub>16</sub>
10—13	3	51 2	5 2	6 2	43 8	4 9	5 6	48 7 <sup>1</sup> / <sub>16</sub>	4 14	5 12 <sup>1</sup> / <sub>16</sub>
13—16	5	50 2	5 8	6 8	43 10	0 0	5 10	47 8 <sup>2</sup> / <sub>16</sub>	...	6 11 <sup>1</sup> / <sub>16</sub>
16—20	6	56 0	6 1	7 2	48 0	4 8	5 8	52 10 <sup>2</sup> / <sub>16</sub>	5 4 <sup>1</sup> / <sub>16</sub>	6 6 <sup>3</sup> / <sub>16</sub>
20—30	25	58 0	6 0	7 0	45 8	4 12	5 4	50 9 <sup>1</sup> / <sub>16</sub>	5 3 <sup>1</sup> / <sub>16</sub>	6 2
30—40	23	62 8	5 14	8 8	40 10	4 6	5 1	51 15 <sup>1</sup> / <sub>16</sub>	5 3 <sup>1</sup> / <sub>16</sub>	6 4 <sup>1</sup> / <sub>16</sub>
40—50	34	53 8	6 4	7 10	34 0	4 8	5 6	48 13 <sup>1</sup> / <sub>16</sub>	5 3 <sup>1</sup> / <sub>16</sub>	6 4 <sup>1</sup> / <sub>16</sub>
50—60	29	59 0	7 0	8 4	39 0	4 8	5 4	50 2	5 5 <sup>8</sup> / <sub>16</sub>	6 2 <sup>2</sup> / <sub>16</sub>
60—70	8	60 4	6 3	7 4	40 0	4 2	5 2	50 6 <sup>1</sup> / <sub>16</sub>	5 0	6 2
70 and upwards.	7	54 10	5 8	6 8	43 8	4 8	5 4	48 4 <sup>3</sup> / <sub>16</sub>	4 14	5 14 <sup>3</sup> / <sub>16</sub>
Total Male brains weighed.	154									
2—4	6	42 0	4 0	4 10	32 0	3 5	3 15	37 9	3 9 <sup>9</sup> / <sub>16</sub>	4 5
5—7	3	41 8	4 0	4 8	36 0	3 5	4 0	39 9 <sup>1</sup> / <sub>16</sub>	3 11	4 8 <sup>3</sup> / <sub>16</sub>
7—8	3	43 14	4 10	5 9	40 8	4 4	5 0	42 7 <sup>1</sup> / <sub>16</sub>	4 7 <sup>1</sup> / <sub>16</sub>	5 5
10—13	1	43 8	5 2	6 2	...	...	...	...	...	...
13—16	1	41 0	4 8	5 8	...	...	...	...	...	...
16—20	8	49 12	5 8	6 4	41 8	4 12	5 6	44 11 <sup>1</sup> / <sub>16</sub>	4 14 <sup>1</sup> / <sub>16</sub>	5 11 <sup>1</sup> / <sub>16</sub>
20—30	18	50 0	5 2	6 2	39 2	4 0	4 12	45 2 <sup>2</sup> / <sub>16</sub>	4 11 <sup>1</sup> / <sub>16</sub>	5 9 <sup>1</sup> / <sub>16</sub>
30—40	23	51 0	5 8	6 8	39 14	4 2	5 0	44 1 <sup>1</sup> / <sub>16</sub>	4 13 <sup>1</sup> / <sub>16</sub>	5 11
40—50	18	50 6	6 0	7 0	36 12	3 12	4 4	44 10 <sup>1</sup> / <sub>16</sub>	4 14	5 14 <sup>1</sup> / <sub>16</sub>
50—60	5	48 6	4 12	5 15	43 4	4 4	5 2	45 4 <sup>1</sup> / <sub>16</sub>	4 7 <sup>1</sup> / <sub>16</sub>	5 8 <sup>3</sup> / <sub>16</sub>
60—70	11	46 10	5 2	6 0	36 2	4 2	5 0	42 14 <sup>1</sup> / <sub>16</sub>	4 10 <sup>1</sup> / <sub>16</sub>	5 9
70 and upwards.	2	46 0	5 1	6 0	31 1	3 10	4 5	38 8 <sup>1</sup> / <sub>16</sub>	4 5 <sup>1</sup> / <sub>16</sub>	5 2 <sup>1</sup> / <sub>16</sub>
Total Female brains weighed	99									

TABLE II.

Relative Weight of Encephalon to Cerebellum, and to Cerebellum with Pons Varolii and Medulla Oblongata, at different ages, in 172 bodies.\*

AGES.	MALES.				FEMALES.			
	Cerebellum.	Number weighed.	Cerebellum with pons varolii and medulla.	Number weighed.	Cerebellum.	Number weighed.	Cerebellum with pons and medulla oblongata.	Number weighed.
1 to 5 years.	1 to 10 $\frac{2}{5}$	5	1 to 8 $\frac{1}{2}$	5	1 to 9 $\frac{2}{5}$	4	1 to 8 $\frac{1}{5}$	5
5 7 ...	1 9 $\frac{3}{5}$	3	1 8 $\frac{1}{2}$	3	1 10 $\frac{2}{5}$	2	1 8 $\frac{3}{5}$	3
7 10 ...	1 9 $\frac{1}{5}$	5	1 8 $\frac{1}{3}$	5	1 9 $\frac{1}{2}$	3	1 8	3
10 13 ...	1 9 $\frac{2}{3}$	3	1 8 $\frac{5}{12}$	3	...	...	...	...
13 15 ...	1 9 $\frac{1}{7}$	1	1 7 $\frac{3}{5}$	4	...	...	...	...
16 20 ...	1 9 $\frac{1}{3}$	4	1 8 $\frac{1}{5}$	4	1 9 $\frac{1}{5}$	5	1 7 $\frac{2}{5}$	5
20 30 ...	1 9 $\frac{1}{8}$	13	1 8 $\frac{1}{6}$	13	1 9 $\frac{3}{5}$	12	1 8	12
30 40 ...	1 9 $\frac{2}{3}$	11	1 8 $\frac{7}{15}$	11	1 9 $\frac{1}{7}$	15	1 8 $\frac{1}{7}$	15
40 50 ...	1 9 $\frac{8}{5}$	23	1 8	23	1 9 $\frac{1}{2}$	9	1 7 $\frac{2}{5}$	9
50 60 ...	1 9 $\frac{1}{2}$	17	1 8 $\frac{1}{8}$	17	1 10	4	1 8 $\frac{2}{5}$	4
60 70 ...	1 10 $\frac{1}{5}$	5	1 8 $\frac{1}{2}$	8	1 9 $\frac{3}{5}$	11	1 7 $\frac{2}{5}$	11
70 and upwards.	1 9 $\frac{2}{5}$	5	1 8 $\frac{1}{2}$	7	1 8 $\frac{1}{5}$	2	1 8 $\frac{2}{5}$	2
2 $\frac{1}{2}$ years.	...	...	...	...	1 10 $\frac{1}{5}$	4	1 8 $\frac{1}{2}$	4†
4 months.	1 11	1	1 9 $\frac{1}{6}$	1	...	...	...	...
1 year.	1 9 $\frac{1}{2}$	1	1 8 $\frac{1}{2}$	1	...	...	...	...

An examination of Table I. does not afford any support to the supposition of some, that the cerebellum attains its maximum weight at seven years of age, and the cerebrum its maximum weight nearly at the same period, or only a little later. There appears to be little doubt, however, from all the facts which have been collected on this subject, that the brain arrives at its maximum weight sooner than the other organs of the body, and to judge from a few measurements we have made of the length of the corpus callosum, the depth of the grey matter, the length, breadth, and depth of the corpus striatum and thalamus, we would be inclined to conclude that the relative size of these parts is the same in the young person as in the adult. We believe that there can be little doubt that the relative size of the brain to the other organs, and to the entire body, is much greater in the child than in the adult. In Table III. will be found the results we have obtained on this point. In Table II. we find less difference between the relative weight of the encephalon and cerebellum, at different periods of life, than we had been led to expect

\* In ascertaining the relative weight of the cerebellum to the encephalon, those encephala only were selected in which the cerebella were also weighed. The same plan was also followed in ascertaining the relative weight of the cerebellum with pons and medulla oblongata to the encephalon.

† Three of the youngest cases included in the above Table given separately.



from some statements which have been made upon this question. The data we have collected do not entitle us to speak positively, but as the other statements to which I refer seem principally to rest upon the vague and uncertain measurements of the eye, we may reasonably request to be allowed to suspend our opinion of their accuracy, until we have a sufficient amount of materials brought before us to justify us in giving a decided judgment. In looking over the column of the average weights of the encephalon, at different ages, in Table I., we cannot fail to experience some surprise at the difference between the average weight of that organ in the male, between 16 and 20 years of age, and between 40 and 50, but we cannot for a moment have any hesitation in deciding that this must arise from sources of fallacy incident to insufficient data. In the group between 40 and 50 years of age some brains much below the average weight are found, and there can be no doubt that it is to this accidental circumstance that we must attribute the diminution in the average weight of the brain in that group. Among the females, we find a decided diminution in the average weight of the brain above 60 years of age, while, among the males, this is not apparent until a later period. We certainly did expect also to find a similar diminution in the average weight of the male brain above 60 years of age, for we are perfectly satisfied, as the tables containing the individual facts will shew, that we more frequently meet with a greater quantity of serum under the arachnoid and in the lateral ventricles in old people, than in those in the prime of life. We are also satisfied, from an examination of the notes we have taken at the time the brains were examined, that a certain degree of atrophy of the convolutions of the brain over the anterior lobes, marked by the greater width of the sulci, was more common in old than in young persons. We have, however, frequently remarked these appearances in the brains of people in the prime of life, who had been for some time addicted to excessive indulgence in ardent spirits.

TABLE

TABLE III.

Relative Weight of entire Body to Encephalon, Cerebrum, Cerebellum with Pons Varolii and Medulla Oblongata, Heart, and Liver, in 92 Bodies. In this and in all other similar tables, I have selected those cases only in which all the organs whose relative weight is given were weighed in the same individual.

AGES.	Body to Encephalon.	To Cerebrum.	To Cerebellum.	To Cerebellum.	Cerebellum with Pons Varolii and Medulla.	To Heart.	To Liver.	Number Weighed.	MALES.		FEMALES.	
									Number Weighed.	Weight.	Number Weighed.	Weight.
1 to 5 years.	1 to 8½	1 to 9½	4	4	1 to 76½	1 to 176½	1 to 21½	5	4	1	1	
at 5 years.	1 9½	1 10½	2	2	1 81½	1 130½	1 23½	2	2	1	1	
at 7 years.	1 10½	1 11½	2	2	1 93½	1 176½	1 21	1	1	1	1	
13 to 15 years.	1 15½	1 21½	3	3	1 146½	1 178½	1 25½	2	2	2	2	
20 30 ...	1 36½	1 40½	11	11	1 293½	1 173½	1 29½	13	11	6	6	
30 40 ...	1 37½	1 41½	5	5	1 306½	1 165½	1 35½	6	6	7	7	
40 50 ...	1 38	1 42½	12	12	1 295½	1 169½	1 35½	11	11	14	14	
50 60 ...	1 36½	1 42½	10	10	1 318½	1 165½	1 35½	15	15	4	4	
60 70* ...	1 39½	1 44½	4	4	1 348½	1 137	1 43½	3	3	2	2	
2 4 ...	1 8½	1 9½	4	4	1 71½	1 151½	1 20	6	6	5	5	
5 7 ...	1 13½	1 15½	3	3	1 106½	...	1 22½	...	...	1	1	
7 10 ...	1 22	1 15½	3	3	1 106½	...	1 22½	...	...	...	...	
13 15 ...	1 22	1 15½	3	3	1 106½	...	1 22½	...	...	...	...	
16 20 ...	1 30½	1 31½	3	3	1 181½	1 181½	1 30½	4	4	4	4	
20 20 ...	1 33½	1 37½	4	4	1 275½	1 183½	1 33½	7	7	5	5	
30 40 ...	1 34½	1 38½	6	6	1 285½	1 173½	1 33½	5	5	...	...	
40 50 ...	1 35	1 41½	4	4	1 277½	1 174½	1 42½	6	6	4	4	
50 60 ...	1 1 36½	1 41½	2	2	1 307½	1 180½	1 42½	...	...	...	...	
60 and upwards.	1 38½	1 43½	6	6	1 286½	1 180½	1 42½	4	4	1	1	

\* One of these was above 70 years of age.

TABLE IV.

Average weight of the Encephalon, &c., between 25 and 55 years of age, in the two sexes, and the average difference between them.

Males, 53 brains weighed.—Females, 34 brains weighed.

	Male.		Female.		Difference in favour of the Male.	
	oz.	dr.	oz.	dr.	oz.	dr.
Average weight of Encephalon, {	50	3½, or	44	8½, or	5	11
... .. {	3 lbs. 2 oz. 3¼ dr.	3¼ dr.	2 lbs. 12 oz. 8¼ dr.	8¼ dr.		
... .. Cerebrum, .	43	15½	38	12	5	3½
... .. Cerebellum, .	5	4	4	12¼	0	7½
... .. Cerebellum, with	6	3½	5	12¼	0	7½ nearly.
... .. pons and medulla oblongata, .						

TABLE V.

Relative weight of Encephalon to Cerebellum, and to Cerebellum with Pons Varolii and Medulla oblongata, between 25 and 55 years of age, in the two sexes.

53 male and 34 female brains weighed.

	Male.	Female.
Relative weight of Encephalon to cerebellum, .	as 1 to 9¾	as 1 to 9¼
... .. Encephalon to cerebellum with pons and medulla, .	1 8¼	1 7⅞

From this Table it would appear that, in the female, the average cerebellum is, relative to the encephalon, a little heavier than in the male.

TABLE VI.

Relative Weight of the entire Body to the Encephalon, the Heart, and Liver, in the two sexes between 25 and 55 years of age.

	Encephalon.	Number weighed.	Heart.	Number weighed.	Liver.	Number weighed.
Male, .	as 1 to 37¼	33	as 1 to 169½	37	as 1 to 35¼	31
Female, .	1 35	15	1 176	12	1 30	7

As far as this Table enables us to judge, it would appear that though the average male brain is absolutely heavier than that of the female, yet that the average female brain, relative to the weight of the whole body, is somewhat heavier than the average male brain.

TABLE VII.

In 9 Males, between 27 and 50 years of age, who died either immediately, or within a few hours, after accidents and other external causes of

sudden death, and who had been previously in good health, the following results were obtained:—

Average weight of body (9 weighed).	Average of encephalon (6 weighed). oz. dr.	Average of cerebellum (4 weighed). oz. dr.	Average of cerebellum with pons and medulla (5 weighed). oz. dr.	Average of heart (9 weighed). oz. dr.
9 st. 8 lbs. 3½ oz., or 134 lbs. 3½ oz.	52 4½, or 3 lbs. 4 oz. 4½ dr.	5 7½	6 6 or, taking the average of the four cases only in which the cerebellum was taken, 6 oz. 7½ dr.	12 6

Relative weight of body to encephalon (6 weighed),	as 1 to 40½
... .. to heart (9 weighed),	1 173½
... .. encephalon to cerebellum (4 weighed),	1 9½
... .. to cerebellum with pons and medulla (5 weighed),	1 8¼

Though the data from which the above Table is constructed are very limited, yet we may be allowed to remark, that the greater relative weight of the encephalon to the body, in those emaciated by disease than in those cut off while in possession of health and muscular vigour, which it indicates, is what we would expect from other considerations. There is little difference in the relative weight of the cerebellum to the encephalon in the two classes of cases.

## II. Results of M. Parchappe's Observations on the Connection between the Volume and Weight of the Head and the Intellectual Faculties.

To find how far the development of the intellectual faculties is influenced by the size of the brain, M. Parchappe, physician to the Lunatic Asylum, Rouen, has carefully examined a great many individuals, first measuring the head in the living subject, and then measuring the head and weighing the brain of the same individual when dead; and noticing every circumstance of sex, age, stature, health, intellect, &c., which was likely to throw new light on the subject. The facts observed by the author amount to 344; or 169 heads measured, 58 skulls measured, 22 skulls gauged, 95 brains weighed.—The principal conclusions drawn from these facts, considered in every point of view connected with size (the influence of form being reserved), are:—

**SIZE OF HEAD.**—The size of the head is much smaller in the female than in the male, not only *en masse*, but in all the separate diameters. The weight of the cranium also is less in the female.

**Age:** The volume of the head does not seem to be limited by the period at which the general growth of the body ceases;

the head appears to enlarge gradually up to the age of 60 years. The increase of size shews itself almost exclusively in the horizontal circular development of the head, and depends chiefly on enlargement of the frontal sinuses. After 60 years of age the size of the head diminishes ; the weight of the skull also diminishes in old age.

*Stature* : In tall men the head is larger than in small persons.

*Idiotcy* : The head is much smaller in born idiots and fools than in persons of natural mental powers.

*Development of Intelligence* : The intelligence bears no proportion to the size of the head in fools and idiots. But on comparing the average of size of 10 heads of men of superior intellect with that of 10 heads of persons whose faculties were below par, the advantage was clearly on the side of the former. In men a certain size of head is necessary for a proper development of the intellect ; but beyond this we find no necessary connection between the volume of the head and the development of the intellect.

*Race* : The Caucasian race is superior to all others with respect to the length of the head and the size of the frontal and occipital regions. The most powerful causes which influence the size of the head are, sex, race, stature, and idiotcy ; the development of the intellect is the least influential.

*Mean size of head in both sexes* : In 22 men and 18 women ; intelligence normal ; age 30 to 50 for men ; 25 to 50 for females.

	Males.	Females.
Antero-posterior diameter, . . . . .	186.8	174.5
Lateral, . . . . .	142.2	136.2
Vertical, { Antero-posterior curve, . . . . .	347.5	340.5
{ Lateral curve, . . . . .	356.7	340.5
Horizontal, { Anterior curve, . . . . .	301.8	288.2
{ Posterior curve, . . . . .	297.8	249.5
	<hr/>	<hr/>
	1612.8	1529.4

*SIZE OF BRAIN.—Sex* : The comparative weight of the brain, in 94 persons of both sexes, gave an average in favour of the male ; the capacity of the cranium, measured in 30 skulls belonging to both sexes, was also less in the female.

*Age* : The author's observations lead him to conclude that the brain continues to increase up to the age of 40 ; it remains stationary to 70, and then begins to decline.

*Stature* : In both sexes the weight of the brain is evidently in relation to the stature.

Mean weight of Brain (from 30 to 60 years) :—

		Brain.	Cerebrum.	Cerebellum.	Pons and Med. Ob.
Males,	13.	1.352 kil.*	1.175	.160	.15
Females,	9.	1.229 ...	1.062	.133	.13

**RELATION BETWEEN THE SIZE OF THE HEAD AND THAT OF THE BRAIN.**—As the thickness of the occipital bone is subject to much variation, and the size of the frontal sinuses cannot be determined, it is impossible to arrive at any exact relation between the volume of the head and the form or weight of the brain.

**DISEASE OF THE BRAIN IN INSANITY.**—There is no cerebral disease which can be regarded as the essential lesion of insanity. The following are those most frequently found :—Ecchymosis under the arachnoid and pointed injection of a part of the cortical surface, with or without softening ; extensive softening of the middle portion of the cortical substance ; adherence of the pia mater to the brain ; rosy, lilac, or purple colour of the cortical substance ; atrophy of the convolutions ; induration of the brain.

[The foregoing abstract (which appeared about twelve months ago in several English medical journals) is too brief to be quite satisfactory ; and the number of cases is too small to serve as a sure basis of general conclusion. With respect to the development of intelligence in relation to the size of the head, the observations of M. Parchappe are rendered imperfect, and almost worthless, by the total omission of reference to the *form* of the head. The conclusion that “the head appears to enlarge gradually up to the age of 60 years,” is somewhat startling ; and we much doubt also the accuracy of the statement that the frontal sinus enlarges by the projection of the outer table of the skull. M. Parchappe’s proposition that “in tall men the head is larger than in small persons,” is opposed to general experience. On this point a medical correspondent says, “I have three female servants, and two of them are taller by nearly a foot than the third, but her head is almost as large as both the heads of the other two put together, and her energy, activity, and intelligence, are incomparably superior. My father-in-law was little more than five feet in height, but his was a very large head. He was a highly talented and intelligent person, and possessed extraordinary energy of character. He used to say jocularly, that he did not mind being called a little body, but he did not like to be thought a little man.”—ED. P. J.]

\* The kilogramme is 2.205 lbs. avoirdupois.

### III. *Mr Atkinson on the Discovery of Mesmero-Phrenology.*

TO THE EDITOR OF THE PHRENOLOGICAL JOURNAL.

18 UPPER GLOUCESTER PLACE, LONDON,  
August 7, 1843.

DEAR SIR,—I find it stated in the last Number of your Journal by Sir George Mackenzie, that “Mr Gardener of Roche Court was the first in Europe to observe the extraordinary effects of exciting the different organs of the mental faculties of patients in the magnetic trance,”—a statement which is quite incorrect, and entirely without foundation. If you will refer to Dr Engledue’s address to the Phrenological Association, which, I presume, Sir George has read, although very possibly not with all the attention which it deserves, you will there find a correct statement of the case, and by which it appears that Mr Mansfield was the discoverer and not Mr Gardener. All that Mr Gardener observed was, that, on one occasion, when he played discordant sounds, his patient experienced a pain in the organ of Tune—a fact which has been observed repeatedly with persons even in their ordinary waking state. I have collected facts in confirmation of this for years, and have read a paper on the subject. I remember, four years ago, writing to Mr Hewet Watson, relating to pain experienced in the organ of Tune caused by discordant sounds. Neither first then, or last, has Mr Gardener the least title to be considered a discoverer of Mesmero-Phrenology—but credit is due to him for immediately appreciating the facts which were shewn him. When Dr Engledue wrote his Address, he was not aware of my having discovered, a month previous, all that Mr Mansfield had observed. I had four beautiful cases of Mesmero-Phrenology before I heard from Dr Elliotson of what had been done in America and by Mr Mansfield, or by Mr Gardener as it was then supposed; but I never thought of claiming any merit for, myself, for creatures of necessity as we are, neither merit nor demerit can reasonably be attached to any thing which we do. I have always stated, and indeed believed, until lately, when the facts were explained to me, that the discovery was made by each of us about the same time, and I merely stated this as a curious incident and confirmation of a truth; but when I find that Mr Gardener is again put forward as the first in Europe to observe these phenomena, I conceive that I am called upon to state what are really the facts of the case; and presuming that you will think it right to insert this note in your next Number, I remain, Dear Sir, very truly

HENRY G. ATKINSON.

### III. NOTICES OF BOOKS.

- I. *Zeitschrift für Phrenologie: Zweites Heft. The German Phrenological Journal, No. II.* Heidelberg, 1st July 1843. Published by Karl Groos.

The second Number of this Journal will maintain the reputation acquired by the first. It is full of thought, vigour, and variety, and a spirit of reason and morality pervades every page.

The first article is communicated by that early, ardent, and steady friend of Phrenology, Sir George S. Mackenzie, Bart. Its title is, "On the decay of Metaphysical Philosophy, the discovery of Phrenology, and its practical importance."\* The editor, in acknowledging the value of the communication, observes, "that the observations which it contains in regard to Phrenology in Great Britain, are equally applicable to Germany and to the civilized world in general. It is very gratifying to us Germans to hear how the distinguished men of England express themselves on the merits of our countrymen Drs Gall and Spurzheim, and of their discoveries."

The second article consists of a translation, from the French, of Dr Gall's Dissertation on the Primitive Faculties of the Mind. It gives a brief *resumé* of the opinions of philosophers, from Aristotle down to Locke, Kant, Condillac, and Tracy, on this subject, to which the editor of the Journal has added the views of the modern German philosophers, Heinroth, Scheidler, Schubert, and others. A more motley group of contradictory ideas on one of the most important points in the science of human nature was never collected; and by the clear logic of Gall, and the acumen and learning of the editor, the fallacies in principle and modes of investigation which pervade them all, are forcibly exposed. This article will be read with much interest in Germany, for the speculative metaphysical philosophy of the schools still engages much more of the attention of thinking men in that country than it does in Great Britain.

The third article is composed of a description of the organs of Amativeness and Philoprogenitiveness, illustrated by a well-executed lithographic plate, of a history of their discovery by Gall, and an account of their functions.

The fourth article is on the relation of Phrenology to insanity, and is chiefly extracted from No. 20 of the new series of this Journal. Portions of the communications of Dr G. J.

\* Ueber den Verfall der Geisteskunde, die Entdeckung der Phrenologie, und deren practische Bedeutsamkeit.



Davey of Hanwell, and Dr Pier Francesco Buffa, are translated, and a short account is given of the case of Macnaughten.

Article fifth is a translation of Dr Andrew Combe's observations on the errors committed by Professor Tiedemann in his comparison of the brain and mental powers of the Negro with those of the European, from vol. xi. of this Journal. Dr Combe's refutation of Professor Tiedemann's principles, practical details, and conclusions, in the essay in question, was complete, because the elements of the hostile reasoning were drawn from Tiedemann's own works, and his facts were shewn to destroy his inferences. No attempt has been made by Tiedemann or his admirers to reply to that refutation; and we regard its publication in the German language, in the very town of his residence and teaching, as a signal instance of the tendency of truth, sooner or later, to make itself known, and to vindicate its own supremacy over error. In the first Number of the German Journal, a curious letter, dated 16th December 1842, from Professor Tiedemann to Mr Von Struve the editor, appeared, in which the Professor, among other observations, mentions, "that in the year 1804, probably before you (Mr Von Struve) were born, I was a private lecturer in Marburg, and was one of the earliest who delivered public lectures on Gall's craniology. At that time I was just as great an enthusiast for the new doctrine as you and the other disciples of Phrenology can now possibly be. Many years of study and inquiry in the departments of human anatomy and physiology, and of comparative and pathological anatomy and psychology, have long since induced me to leave it, as destitute of a scientific foundation." This sentence will be applied hereafter as a touchstone by which to try Professor Tiedemann's capacity for sound and scientific investigation. It is undeniable that Gall, from the first day of promulgating his doctrines to the last day of his public or private teaching, emphatically declared that they were based on the observation of facts in nature. Now, Tiedemann has only one of two alternatives presented to him; he must admit either that he became at first an enthusiastic teacher of the doctrines *without having ascertained, by his own observations, that they were founded in nature, or that nature has changed since the year 1804!* The former is the real case, and an understanding which (in the face of such clear demonstration as Gall gave of the indispensable necessity of *facts* to sustain his views) could embrace and teach them, without observing nature, was certainly distinguished much more by enthusiasm than by sound discrimination and love of truth. This defect characterizes Tiedemann's writings on this subject from beginning to end. He displays great talent, much

industry, and considerable powers of clear and forcible expression ; but in philosophical and scientific discrimination, in the tact of recognising truth, and in separating the real from the seeming, he is lamentably deficient. The grounds on which he rests his objections to Phrenology are, in the present day, ludicrously lame ; and since Mr Combe lectured, and the German Phrenological Journal was published in Heidelberg, the real character and value of his opposition to Phrenology has been pretty generally and correctly appreciated.

From the sixth article we find an answer to Flourens, who, as our readers know, has again appeared in the field as an opponent of Phrenology. It is entitled " Phrenology defended against the attack of Monsieur Flourens, by Mr Von Struve." The attack bears the title of " Examen de la Phrenologie," and was published in Paris in 1842. As already mentioned in the brief notice of this work in our last number (see page 293), it does not contain one idea that is new, and it betrays an extensive ignorance of the subject. Mr Von Struve, after admitting in handsome terms Flourens' eminent merits as a physiologist, proceeds to remark, that " nothing is more lamentable than to see such a man, who has fairly won for himself a great reputation in a certain sphere, venturing into another to which he is a stranger, and believing that his great name will confer importance on his opinions in this, by him, unexplored department of science. The high tone of pretension in which he writes will defeat his end. Flourens must permit us to inform him that he is as insignificant as an authority in Phrenology and the physiology of the brain, as he is weighty in the anatomy and physiology of the other parts of the body. In the domain of Phrenology his word carries with it only that degree of importance, and no more, which corresponds to its intrinsic worth ; in this sphere his name and reputation lend to it no additional weight." The attack is directed against Gall, Spurzheim, and Broussais, and never once enters into a discussion of the principles in philosophy and physiology on which Phrenology is founded, and still less does it meet the facts by which it is supported. The real object of it appears to be to prop up the waning reputation of Monsieur Flourens' own experiments on the brains of animals. Mr Von Struve remarks, that " Flourens' book shews that he knows the *names*, Gall, Spurzheim, Broussais, and Vimont, but by no means that he is acquainted with the observations which these authors have recorded. He treats Gall as if he had written a system, and as if he had brought forward no facts to support his views ; whereas the titles (*Anatomie et Physiologie du Système nerveux*," "*Sur les fonctions du Cerveau*), as well as the whole contents of Gall's works prove, that, on

the contrary, he collected only facts, from which he deduced his conclusions, and certainly wrote no system. Thus, Flourens directs his whole refutations against a system which Gall never composed, and not at all against the discoveries which he actually made. From these observations, our readers will perceive the worthlessness of Flourens' work; nevertheless, we shall enter a little more deeply into its contents." Mr Von Struve then gives striking replies to his leading objections.

The *seventh* article contains "Communications on Phrenology in connection with Animal Magnetism," viz. extracts from Dr Elliotson's letter, dated London, 1st September 1842, to Dr Engledue, and from Mr Simpson's communication on the experiments of Mr Brookes, which appeared in No. 20, new series, of this Journal. We may here remark, that, on recently conversing with a medical gentleman in extensive practice, on Phreno-magnetism, he professed himself to be unacquainted with both; but mentioned, that, four or five years ago, before Phreno-magnetism was heard of, he had been induced one evening, and more in joke than in earnest, to attempt to magnetise a young lady, on her own entreaty, and to his astonishment induced the state of somnambulism. He was now anxious to restore her, but soon discovered that his skill did not suffice to accomplish this end. He became alarmed, and among many things which he attempted, he placed his hand on her head (he cannot now specify on what particular part), but to his still greater perplexity his patient rose from her seat, and, with her eyes closed as in the profoundest sleep, wrote some beautiful verses. She continued in the state of somnambulism till early next morning, when she recovered. He remarked, that if he had had acuteness enough to follow out the inferences which this case might have suggested, he might have claimed the merit of discovering Phreno-magnetism, for at that time it had never been mentioned; but he shunned repetition of the experiment.

The *eighth* article consists of a notice by Dr Gustav Scheve of works connected with Phrenology. We are greatly pleased with Dr Scheve's writings. They are remarkably precise, clear, and pure in style, logical in composition, and gentle and judicious in tone and spirit. In adverting to Carus's work against Phrenology, he does him the justice to acknowledge that he is the only opponent who has ever proceeded on the truly philosophical principle of not contenting himself with merely denying its truth, but of presenting what he considers to be a sounder doctrine in its place. Other opponents have tried only the *negative*, and Carus alone the *positive* method of refutation. Yet Carus has not succeeded. "And how could it be

otherwise? Phrenology is supported, not by one single observer only, who might have erred, but by a multitude of learned men in various countries, whose agreement vouches for the accuracy of the observations on which the doctrine rests. Is it credible, that an equal number of accomplished men will ever be found who will be equally unanimous in maintaining the truth of a series of opposing facts, sufficient to sustain a different physiology of the brain, and thus to refute Phrenology? This is as improbable as that a new chemistry or a new anatomy will one day be called forth to subvert and destroy all that is now recognised as ascertained in these sciences." Dr Scheve notices a work on Judicial Psychology (*System der gerichtlichen Psychologie*), by J. B. Friedreich, 2d and improved edition, published at Regensburg (Ratisbon) in 1842, 8vo, pp. 644, with high commendation, and says, "We rejoice to recognise in the author a disciple who knows and respects the doctrine of Gall. Animated by the spirit of sound philosophy, he combats with the power of deep conviction and extensive information, the cold stiff forms of a lifeless jurisprudence. With justice did Rotteck, a member of the Baden Legislative Chamber, declare in his place, that the appearance of this work constitutes an epoch, and recommend it to universal consideration. This work alone, like a striking fact, is sufficient to warrant the conviction, that the general call of society for improved judicial institutions, particularly in the department of criminal law, cannot be made in vain." The next work noticed is Mr Combe's letter to Professor Mittermaier, which appeared in No. XXI., new series, of this Journal, and which has obtained an extensive circulation also in Germany.

The Journal concludes with an article entitled "Miscellanies," consisting of short and interesting notices relating to Phrenology and its progress. Our limits enable us to give only the following extract:—"Monsieur de Corbière, President of the Phrenological Society of Paris, delivered, last autumn, a discourse on Phrenology, in which he powerfully maintained the truth of the doctrine before the congress of men of science assembled at Strasburg. At first, his address was coldly received; but as he proceeded, the general interest increased more and more, and at the close he was greeted with universal applause."

*Thoughts on the Mental Functions ; being an attempt to treat Metaphysics as a branch of the Physiology of the Nervous System.* Part I. Edinburgh : Oliver and Boyd. London : Simpkin and Marshall. 1843.

We notice this volume with a view to call to it the attention of Phrenological Metaphysicians ; and we assure them that to understand its doctrines will task their powers considerably more than any treatise on the same subject they have yet sat down to. It is, in truth, a work of considerable originality and depth of thinking, and, duodecimo as it is, it will furnish ample materials for reflection to the active-minded enquirer. Our own perusal has been careful and laborious ; but there is in it such a mixture of acuteness and thought with assumption and speculation, that we end it without being able, chiefly for lack of evidence, to pronounce judgment on its merits ; or to do more than attempt a brief descriptive sketch of its contents.

The object of the work will be best understood from the preface, in which our anonymous author states that “ the following attempt to study Metaphysics as a branch of the Physiology of the Nervous System, is based on the great discoveries in this department of science that have distinguished the present age. The division of the nerves into motor and sensitive involves a principle that is all-important in tracing the primary relations of the mental phenomena. Combined with association, it seems capable of resolving those difficulties in the doctrines of sensation which Dr Reid has so ably pointed out in his ‘ Inquiry,’ and which are certainly among the most formidable that beset the subject.

“ The organology of Dr Gall is another splendid contribution to physical science, the offspring of the highest genius ; but, from being too hastily reduced to the popular standard, its value has been unfortunately obscured.

“ The usefulness of Phrenology in drawing attention to the dependence of the moral on the physical, has perhaps more than compensated for its crudeness as a science. But while its doctrines are peculiarly adapted for *exoteric* and *esoteric* treatment, it is to be regretted that the latter has been so totally neglected.

“ The slightest application of analysis is sufficient to make us aware of the difficulties that attend the rigid prosecution of the subject, and to shew us that all metaphysical discussions are at present but *conjectures*, more or less probable as they are consistent with what is known of physiology.

“ In the same rank of importance with the discoveries of Bell and Gall ought to be placed those of Mr Knight, on the

habits peculiar to certain breeds of animals, alluded to in Chap. III. § 31. That gentleman's researches have *demonstrated* the remarkable fact, that a sensi-motor train of impressions may be established in the organization, and transmitted as an innate susceptibility to the offspring. It is manifest that this principle admits of the most important applications to the human mind, and some of these are noticed in the following pages; but in the further analysis of the faculties it will be found to harmonize and simplify them in a surprising degree.

"In the Appendix will be found a collection of the more remarkable facts relating to the anatomy and physiology of the nervous system. A diagram is also given to illustrate the anatomy of the medulla oblongata and roots of the cerebral nerves. This will be found to have very significant bearings on the philosophy of sensation and volition."

In a short and eloquent introduction, the author, as we have often done, traces the errors of the old metaphysicians, whom he allows to be profound thinkers and splendid writers, to their having taken no aid at all from organization. In Chapter First, entitled "Analysis of Phenomena," it is laid down as a grand fundamental principle, that *matter and motion* are as essential to perception and thought, as to the phenomena of external nature, and in this he agrees with Liebig, whose recent work on Animal Chemistry develops the same principle still more fully. "All change, all effects, all existence, all appearance, when perceived or reflected upon by the mind, are connected with motion,—motion in the agent that conveys the impressions, and motion in the recipient or mental organism that is impressed, and retains the impulse." Of this fundamental proposition we hope the author will yet obtain and publish physiological evidence.

The Second Chapter is entitled "Mental Analysis," and a clear view of the author's meaning here is necessary to the understanding of the whole system. He says,—

"There are four heads under which the analysis of a mental organism may be contemplated.

"1st, The analysis of its *external* exciting causes.

"2d, The analysis of its *internal* exciting causes,—those, namely, that are dependent on its organic constitution, and its relations to the other parts of the nervous system.

"3d, The analysis of the internal effects of its activity, or the influence which it exerts when active on other parts of the nervous system.

"4th, The external effects, or personal manifestations connected with the motor system, and with external objects.

“ If we join with phrenologists in viewing the mind as composed of a congeries of distinct functions, performed by means of specific organs, it is evident that each of such organs must be adapted to something external to itself, by which it is acted upon or excited. Adopting their nomenclature, it may be said that *Combativeness* requires or is adapted to some thing external to contend with ; *Acquisitiveness*, something external to hoard. The external object or quality must be distinguished by a specific peculiarity that enables it to act on the particular organ, and the internal adaptation of the organ must have reference and be adjusted to the specific quality of the external object. To discover this specific quality is one great step towards determining the type of the mental function.

“ The second and third heads involve the analysis of the structure of the organism (assuming it to be material and quickened by vital influence) and its physiology, or the functions it performs while being acted upon by external influence, and acting upon the motor elements.

“ The fourth head involves the analysis of the personal manifestations ; not general views of conduct and action, such as moral writers are accustomed to dwell upon, but a minute scrutiny of the individual acts,—the muscular exhibition, in short, which accompanies the gratification of the organism,—the mode by which the active physical powers are influenced by it,—the analysis of these actions, and their relations to all external objects and influences.”

The author goes on to apply these analyses in the ascertainment of the primary and most simple forms of action belonging to the mental principles, which would enable us to study their relations successfully ; and takes the faculties of *Combativeness*, *Sexual Instinct*, *Destructiveness*, *Cautiousness*, and others, as illustrations, both of primary function and relations ; and thus concludes the chapter :—“ Analysis ought to discriminate the exact features of those relations which have been cursorily alluded to here, that attention might be directed to the manifest omission of phrenological writers, in overlooking their vast importance. They have compared the mind with its plurality of organs to a musical instrument ; but in discriminating the different tones, they seem to have paid too little attention to the natural scale upon which their harmony depends. The individual and the relative functions of the different organs of mind may, with great apparent accuracy, be compared to the different parts of the animal system. The digestive, sanguiferous, and respiratory organs, act very distinct parts in the animal economy, but all are connected by their common relation to the process of nutrition. So the elements of mind may differ as much in their primary mode of

action, and likewise in their relative place in that chain of connection which binds all together in ministering to the welfare of the individual and conservation of the species." In our opinion all that is proposed in this chapter has been done, and well done, by the leading phrenologists.

Chapter Third treats of Association, which, as a mode of the mind's operation, but not a faculty, the author considers as playing the most important part of all in the mental phenomena. Mr Combe (*System*, Fifth Edition, vol. ii. p. 256) holds Association to consist not in any connection of *ideas*, which supposed connection metaphysicians have vainly attempted to reduce to laws, but in the sympathetic action of the *organs* which form the ideas; for there must be a state of an organ corresponding to every idea formed and every emotion felt; and by repetition of an act the organs acquire an increased tendency to enter into the same states in the same order of succession.

If we understand aright the views of the author of "The Thoughts," he carries Mr Combe's principle physiologically onwards, and attempts to shew *how* particular states are impressed upon, or communicated to, more than one organ at the same time. He considers association to be simultaneousness of organic excitement, establishing mutual excitability in the cerebral parts; or, more accurately, the inherent tendency of nervous excitability to reproduce that which has previously followed it in succession. This is according to him the physiology of association. The motion which is communicated passes through the cerebral elements, and produces a change of organic structure. Perception, for example, is an organic change, and is accompanied with organic influence; so that the association of perceptions is the operation of an intermediate influence between the excited organic particles; an influence which is subject to decay, but renewable by re-excitement. He adds, in confirmation, we should say, of Mr Combe's opinion, that cerebral power has a tendency to develop itself by association in previous lines of actions; and hence the acquisition of skill acquired by habit and custom. The author holds that the sequence of impressions connects the *matter moved* by the associated impressions; and that by the principle of *simultaneousness* not only the same but different impressions may be connected together; in so much that artificial impressions, in other words, associations, are capable of being transmitted to offspring. Witness the well known case of the setter or pointer dog. By a mechanical illustration, which, for want of a diagram we regret we cannot explain, the author endeavours to shew that the contact of an excited conductor with an excited organ (to use the phrenological term) determines for the



future a mutual excitability between them. "If such views," says he, "be correct" (*i. e.* physiologically proved, which they have not yet been), "they develop a property or function of nervous tissue of a primary kind, upon which all mental operations are carried on; and which, by analogy, may be supposed to influence the organic functions of the animal system, and their manifold relations to the phenomena of consciousness. The analysis of individual elements of mind will bring out this primary function in higher relief, and develop more fully its influence over the connection between the motor and sensitive elements."

The author considers, but does not prove, nervous or cerebral influence to be *molecular* action, transmitted in specific directions; and sensitive fibres to be the channels of association, but another apparatus to be the seat of association. To this last predicate he gives an interrogative form:—

"When impressions become ideas, is the excitement of the sensitive fibres transferred to a specific apparatus, in which the associating principle is developed?—an emanation from the source of vital energy, that gives to the idea its power! The impression or idea has a property, to which an established adaptation of a cerebral organism responds. It has the property of opening the valve that admits vital force, and *simultaneous ideas become endowed with the same power.*

"We must not forget" (says the author, but still without evidence) "that the excitement of one fibre has not such power; but it is the combination of a great multitude, and that individuals of the multitude are bound together by association. How do excited fibres come to have excitable properties in the aggregate which they do not individually possess, or out of a certain order? Their combined action is the key that opens the source of vital influences. A number of partitions pierced at a single point will not admit light to pass, unless they are arranged so that all the holes are in a straight line. One out of place obstructs the light."

There follows an ingenious illustration drawn from the case of an electric current, with a diagram. As he uses diagrams, we must refer the reader to the work for the acute manner in which the author handles what he admits to be a great difficulty, how the many specific kinds of excitement are re-developed in the fibres by any single impulse, and explains what he calls the hoarding of perceptions of varying intensity in organic reservoirs of single excitability. He considers electric actions somewhat analogous, but gives reasons for holding electric analogies yet premature in physiology. More generally the author says:—

"If the molecular impulse is unlimited in the degree or

species of the disturbance, and adjacent contemporaneous states of activity become mutually excitable, what law of contiguous action does this involve? In the act of such a state of mutual excitability taking place, the parts of the two fibres that lie adjacent are molecularly affected in a specific way. We must conclude that the temporary active qualities impressed upon the organic elements of the fibres generate an attractive force between them, of such a nature, that the same action being renewed in one, the molecular change, which may be said to be the cause of such action, induces in the adjacent elements of the contiguous fibre the specific molecular change with which it was previously contemporaneous. Thus, in two filaments, A and B, let the contiguous elements be distinguished by  $a$   $b$ , and the contemporaneous impressions by  $m$   $n$ . Now, the facts that have been ascertained regarding the excitability of the nerves (App. A, § 2) seem to prove, that, in the conducting of impressions, they are not passive, but that they are organically arranged to respond to the action of the medium by which they are excited, within certain limits. The *modus operandi* by which they do so must involve a change in the relative position of the elements, however minute; nor is it going too far, perhaps, to say, that upon the relative position of the ultimate organic elements depends the action conveyed; so that if the position corresponding to any impression could by any means be induced in a fibre, that very impression would be transmitted.

“A small galvanic circle being completed in the mouth, causes a flash of fire to appear before the eyes. Pressure on the shut eye makes luminous spots appear. In these instances, the molecular disturbance is the same as that caused by the action of its ordinary stimulus, light.

“Let the arrangement of  $a$  and  $b$ , corresponding to  $m$  and  $n$ , be represented by  $a$   $m$ ,  $b$   $n$ . It is necessary that these should be mutually excitable, after having been several times contemporaneously excited; by this is meant, when  $a$  is made to enter into the arrangement  $a$   $m$ , it tends to propel  $b$  into the order  $b$   $n$ . Thus, when a perception is internally excited, it is because the organic elements are first forced into the peculiar arrangement by a specific attraction: when externally excited, it is because they are forced into the arrangement by the specific action of the medium on the peripheral expansion of the sense.

“It is of advantage to have a mechanical simile of this mode of action; but it is extremely difficult to suggest an appropriate one, as its nature is probably quite different from any thing that can at present be suggested. The meaning that is intended to be conveyed in the preceding discussion is il-

lustrated by the following, which is certainly clumsy and artificial:—

“Conceive each fibre to be represented by a bundle of tubes, differing in bore, and conveying specific fluids, and the motion of such fluids through the tubes to represent a specific excitement of a fibre. This motion is regulated by valves placed at the extremities, which are supposed to lie adjacent. We must further imagine, that the valves admit of being opened in a degree proportionate to the pressure applied at the further extremity of the tubes, which may represent the external impression. By this arrangement, it will be observed, that the ~~same~~ motion of the fluids may be caused either by external pressure or internally by opening the valves. Now, while a specific movement of the fluids is going on in each set of tubes, and the valves of each are open in their respective degrees, the latter must be connected together, each one to all the others, either by mechanism or an attractive force. In this way, we may conceive how the opening of one set of valves, and consequent motion of the fluids in one specific manner, may determine the opening of another set, and consequent motion in a different specific manner.

“By such reasoning, then, are we led to the conclusion, that the fundamental law of cerebral action approximates closely to what has been suggested in §§ 67 and 70. The hypothetical properties attributed to the nervous fibres are analogous to what is already known of their functions. A law of mutual disturbance between the organized elements of different fibres certainly exists: we have endeavoured to suggest a simple one, which seems consistent with the laws of association, and holds out a prospect of materially aiding us in the analysis of the principles of cerebral activity. The contemporaneous excitement of *contiguous* nervous elements is supposed to facilitate the transmission of influence between them; they are at such times endowed with specific powers of mutual attraction, which every repetition of simultaneous excitement strengthens. In speaking or reading, we are scarcely sensible of the effort; but in studying a foreign language, we become aware of the multitude of associations that have to be established before any progress is made—of what thousands of repeated irritations of the same fibres are necessary, before consciousness can travel from one to another without effort.

“Such effects of repeated irritation, although subject to fade, must be looked upon as essentially a modification of the organic relation of the parts, so long as they last. The observations of Mr Knight on the habits of a breed of spaniels, (§ 31), favours the probability of such effects becoming an

essential part of the organization, capable of being transmitted to the offspring. These facts are of the highest psychical interest, but the time has not yet come for appreciating their full value.

“These views of association seem capable of being applied to simplify the consideration of almost all the phenomena of the nervous system, and bring them under one principle of action. The abstract results of mental action,—the efforts of volition,—semi-voluntary, rhythmical, and automatic movements, all seem capable of being embraced by this law. The influence of the nerves on secretion, the sympathy of tissues, and pathological phenomena, shew such analogies as might almost lead us to suspect that a similar principle of action pervaded organization to its core—to where chemical is translated into vital action.”\*

All this, we would say, amounts to great probability, but not to demonstration. To this chapter a very curious view of secretion is appended.

While we give the author all credit for his acuteness and ingenuity, we must confess that we greatly desiderate more of method as well as proof—something in the form of distinct specific propositions to be established by his reasonings. His predicates, although all numbered paragraphically, often appear insulated, vague, and unconnected with their alleged results; nor is there at the conclusion of this, the most important chapter in his work, any summary of what he has either attempted or done. This occasions the chief difficulty of the task of reading and understanding his book. We even find conclusions properly belonging to one chapter unexpectedly in the middle of another.

If the hypothesis be correct, that the *modus operandi* of the combined motions of the cerebral parts (the author's *associations*), however ramified, is a material action of different portions of cerebral matter on each other, and that this series

\* “The vital principle that sustains and endows the organic elements with extraordinary affinities and powers of combination, is it not in itself supported by nervous action?—that endowment of organic matter which permits it to transmit and concentrate distant influences upon one point, and thus communicate to an organic element molecular powers that could not otherwise act in combination or exist together? Thus, the antagonism to chemical action, which organization displays, is perhaps due to the concentration of different molecular influences. This might perhaps be imitated by galvanic conductors, but in a very limited manner, if possible.

“In the hands of Sir Humphry Davy, we have already seen what singular perversions of chemical affinity may be engendered; and the more recent experiments of M. Bequeril, Mr Cross, and others, seem to carry this a step further. Galvanism will most likely be the great agent of future discovery in this subject. It is to be feared, however, that the experiments (if any are possible) that would lead to successful results involve too complicated an arrangement to be imitated.”

of cause and effect has a beginning in *external* exciting causes, in other words, in objects not in discernible material contact, or fibre-channelled connection with the cerebral matter impressed, it is interesting to ask, how are the impressions made by the external objects? If it be true, that every perception and feeling is the result of a material molecular change, it must require a material cause to effect this change. Present beauty, and the molecular change producing love takes place; present wealth, Acquisitiveness is molecularly excited; present a feast, Alimentativeness; speak a word of insult, Self-Esteem and Destructiveness; a word of praise, Love of Approbation. What is the subtile medium of these effects? Is Mesmerism destined to throw light on this mysterious, this intensely interesting subject? With that query we shall leave it.

Having given a specimen of the thinking and writing of our able author, we must be content not to follow him through his other five chapters. The reader will find much to exercise and reward him in many of his original views in the chapters on Sensation and Volition, Hearing and the Voice, Sympathy and Expression, and Enumeration; but sorely in these, as in other parts of the work, will he desiderate more of plan and system, more of connection and sequence among the various topics; deeply interesting as most of these are in themselves.

The eighth chapter is on the organology of Gall. The author is a phrenologist, and is of opinion that Phrenology is gradually extinguishing the metaphysics of the old school. He acknowledges fully the merits of Gall and Spurzheim, but doubts whether the enumeration and classification of the primitive faculties can be fully determined, until their primary functions have been analyzed. He proposes a modified classification; only, however, as an outline, for he admits it has many deficiencies. *We* have no doubt at all of its deficiencies. It is no more than an unsatisfactory grouping—under new names, but the same meaning—of certain of the phrenological organs, for the knowledge of which organs he is beholden to that very observation which he most unfoundedly calls unprecise; and a proposal to study the brain in what he calls regions; which, had it been done in the past, or should it be done in the future, would not have advanced, and will not advance, Phrenology much beyond what it was in the days of Baptista Porta in the sixteenth century. He presents us with a head marked with capital letters, referring to the following catalogue of his regions:

A B C D E, Region of the Optic Tangi-motor Faculties.

An F G H, Region of the Auditory Vocal-motor Faculties.

E H, Region of Sympathetic Perceptive Faculties and Imitative Impulses.

L a, L b, Region of Gregarious Impulses.

M, Impulse to Hoard.

T, Impulse to Hide.

O, Impulse to Quell.

P, Ingestory Impulses.

K, Region of Sympathetic, Attractive, and Repulsive Impulses.

Q, Impulse to Subdue.

R, The Sexual Impulse.

S, Region of Progenitive Impulses.

The author's reason for giving such whimsical names to his two first regions as the optic tangi-motor, and the auditory vocal-motor faculties, we must give in his own words :

" In the following classification, the perceptive faculties or specific *associating* functions, arrange themselves into two great divisions ; the first organizes impressions of vision, touch, and muscular condition—those senses that make us acquainted with the external world—with the intrinsic qualities of external objects (Chap. IV.); the second organizes auditory and vocal impressions (Chap. V.), following nearly the same type, ascending from the simple perception of the qualities of sound to the qualities of the succession of sounds. These two classes of faculties are as distinct from each other as the senses which supply them with impressions and excite their activity; they are amalgamated together by the great principle of sympathy, which is the band that connects the intellect with the passions.

" Language—the interpreter of feeling and intelligence—is immediately connected with the perceptive faculties, and these by sympathy with the secondary impulses. The secondary impulses are connected with the primary, or the appetites; and these with the different organs of the body to which they minister, and by which they are affected."

The lettering, in absence of the head, may be thus applied to our own localization. A is Language ; B takes in Form, Size, Weight, Colour ; C embraces Individuality, Locality, Eventuality, Time ; and D includes Comparison, Causality, and Wit ; and when we look at the marked head, the local position of the organs is not varied from the most approved phrenological authority. Then comes E, which seems to mark Benevolence, Imitation, and Wonder ; to the three divisions under E the author gives no names, but calls them the *sympathetic* faculties. What can this mean ? Are these nameless faculties sympathetic, because they sympathize with Comparison, Causality, and Wit ? for averring which there is no warrant whatever; or because, by the looses of all language, one of them—if we may call it Benevolence—sympathizes with suffering ? We really must be excused from giving more space to this *modified* and *more precise* classification. The reader is welcome to study it,

and substitute it, if he will, for the well-established, distinctive, and classified organs, which have long formed our own creed. He will, however, find some good observations on Self-Esteem, Veneration, Acquisitiveness, and others, but none in any respect new. He will observe, on the other hand, that Hope and Inhabitiveness are unceremoniously dismissed as "unintelligible;" and the cerebellum, on the authority of Flourens and Solly, in spite of Gall and Combe, utterly dismissed from its long-established function; for which we are told to hunt elsewhere as we may. The author thinks that *analogy* points to the inferior surface of the posterior lobes. If so, it would follow that the organ either does not shew itself on the cranium, or forms a part of Philoprogenitiveness, so that what has been called a large No. 2, would be in truth both 1 and 2; the first, therefore, larger in women than in men, which is contrary to all observation on manifestation; while that manifestation notoriously attaches to a large cerebellum, often with a very small Philoprogenitiveness.

In truth, this chapter, which we *have* the means of testing, by its crudeness, looseness, and boldness, staggers us with respect to the author's trustworthiness as an observing physiologist, and prompts us to demand the more rigidly *direct* instead of hypothetical evidence for the opinions and alleged truths which he advances in his previous chapters. Again, however, we recommend the book to the stern inductive investigator, as suggestive of thought at least, and as affording a stimulus to farther enquiry. The indolent or unreflecting reader will only throw away his time upon it. We shall be happy to afford the author the means, in our pages, of explaining himself, or correcting us if we have erred. The subject is well worthy of discussion.

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### III. *Medical Journals.*

#### I. *The British and Foreign Medical Review.*

No. XXXI. (for July 1843) of this excellent Journal contains, among other good articles, one of considerable interest, "On the Plea of Insanity in Criminal Cases," in the form of a review of several recent works on the subject. In the notice of Dr Prichard's volume "On the different Forms of Insanity in relation to Jurisprudence," we find some excellent remarks on the value of motives as proofs of the existence or non-

existence of insanity in persons accused of crimes. The reviewer is of opinion,—and we entirely concur with him,—that the non-discovery of intelligible motives ought not of itself to be considered as a proof of the existence of lunacy. In most, if not in all, cases, appreciable motives of some kind exist, and are the exciting causes of the criminal act; but occasionally, they are so successfully concealed from observation, that their previous influence becomes known only by the subsequent confessions of the accused, on finding escape hopeless. In some cases, also, where the motives are not concealed, they are palpably such as could originate only in a diseased mind. On the other hand, a person may be demonstrably insane and irresponsible, and yet in many acts to which no responsibility can justly attach, be impelled by feelings and motives similar to those which influence healthy minds. The clear inference from these considerations is, that every case ought to be judged of on its own individual merits, and from a correct appreciation of *all* its attendant phenomena, motives included. Even the *healthy* human mind differs so much in different individuals, and at different periods of life, that motives which at one time are felt to be resistless, are at another utterly powerless, in influencing conduct. During disease, this is often still more the case. Lunatics, however, are so far from being inaccessible to ordinary motives, that if we enter an asylum, and quietly associate with its inmates, we shall meet with few, not in a state of imbecility, whose feelings and impulses do not find an echo more or less strong in our own breasts. But it would be rash, indeed, were we thence to infer, that all of them would be responsible like ourselves, if, in a moment of excitement, they were to inflict an injury on any one.

Dr Prichard thinks juries ought never to convict for a crime committed during a lucid interval in the case of a person once insane, because there is every probability that the deed was committed under the influence of the pre-existing cerebral irritation which constitutes insanity. There is much truth in the remark, and the exceptions are rare indeed in which responsibility can be regarded as really unimpaired.

In the notice of Mr Forbes Winslow's little work, "On the Plea of Insanity in Criminal Cases," a very instructive case is quoted, which exemplifies the operation of ordinary motives in a person unquestionably insane, and confined as such in the asylum where the deed was committed. The patient had been so very cruelly treated by his keeper, that he resolved to kill him. "For the act itself there was the strong



motive of revenge ; the man had threatened the life of his keeper ; and in the perpetration of the murder, there were displayed cool premeditation, precaution, and concealment of the means, which are commonly considered as characteristic of the sane assassin." The man was acquitted, but it is certain, that had the murder been committed out of confinement, the patient, although unquestionably insane, would have been condemned as a responsible being. Some excellent remarks are offered by the reviewer on the well-known case of Earl Ferrers, and on the fallacy of assuming the origin of the hallucination "in existing facts" as a sure means of diagnosis and a proof of responsibility.

Mr Sampson's pamphlet on Criminal Jurisprudence is next commented upon ; but as it is already well known to our readers, we shall content ourselves with simply stating, that the reviewer is much too severe and indiscriminating in his strictures, which seem to be dictated more by a strong prejudice than by a calm and impartial examination of Mr Sampson's views.

A few remarks next follow on Sir A. Crichton's "Commentaries on some Doctrines of a dangerous tendency in Medicine." In speaking of medical witnesses on criminal trials, the reviewer expresses himself too unguardedly when he affirms, that professional studies and experience afford "no advantage over the common sense and experience of mankind," in enabling a medical man to form an opinion on the subjects of responsibility and punishment. We agree with him in thinking, that where the plea of insanity is brought forward, the business of the medical witness is chiefly to testify to facts indicative of the state of mind of the accused ; but we wholly dissent from him in believing "the common sense and experience of mankind" to be of itself a sufficient qualification for the correct interpretation of these facts, or that the professional witness ought to be interdicted from explaining any peculiarities which they may present in the case before him. It is the duty of the judge to estimate the value of the evidence, and, by exhibiting its distinctive features, to call the attention of the jury to its exact nature, so that no more weight may be attached to it than it deserves. This is necessary, because it is notorious that there are many existing facts among the phenomena of insanity which, without some interpretation or explanation by professional men, would not only bewilder, but mislead, the common sense of mankind to the perpetration of the grossest injustice. We can, therefore, see no adequate ground for this extreme jealousy of medical opinion, *given as it always is under the direction of the judge,*

whose duty it is to put a stop to any irrelevant evidence. We admit that the opinions of professional men, who have *not* specially attended to the subject of insanity, are no better than those possessed by other men of common sense; but we have yet to learn why they should be necessarily worse. If insanity be, as all consider it, a *state of disease*, surely professional men who have studied it as a disease ought, *ipso facto*, to be *better* qualified, not only to observe its phenomena, but to estimate their diagnostic value, and emit a sound opinion regarding their influence on conduct, than men of mere common sense, who never paid any attention to insanity, and who know nothing of the relation subsisting between the nervous system and the mental functions, or of their mutual influence during disease? The reviewer wishes to restrict the medical evidence simply to the proof of facts, and wholly to exclude opinion. But it remains to be shewn how far such a restriction would tend to enlighten a jury ignorant of the nature of insanity. In the case of a wound followed by death, the *surgical* evidence is never limited to the mere declaration, that a wound was made which traversed such and such textures or organs. The *opinion* of the surgeon concerning the share which the wound had in causing death is not only admitted, but demanded; and the solution of the question is never left to the common sense of the jury, to the exclusion of surgical "opinion." Again, when a man is poisoned, the professional evidence is never limited to proving the fact that poison has been given. The medical witness is invariably asked, whether, in his opinion, the poison was, in quantity, sufficient to produce death, or whether *the mode of death* was such as usually results from that particular poison. Do we ever find it left to the common sense of the jury to determine whether appearances of erosion in the stomach are the results of poison or of natural causes either before or after death? Is professional opinion on that point scouted as superseding the function of a jury, because it takes the fate of the accused out of their hands? In cases of suspected homicide, the facts of which are all known, is it left to the "common sense of the jury" to determine whether death resulted from the external violence, or from the sudden termination of previously existing disease? We know that it is not, and that professional opinion is always the guide followed in such cases by the jury. Why, then, is that professional opinion to be held so cheap in interpreting the facts of a *different form of disease*—insanity? Are the judge and jury better qualified to estimate its symptoms, because they know *nothing* than medical men—because they know *something* of insanity? If so, a little knowledge must really be "a dangerous thing."

We are quite as much alive as the reviewer to the danger of error from allowing any latitude to mere medical speculation in criminal or civil cases. But we cannot help thinking that in his fear of the consequences, he has exaggerated the evil, and mistaken its proper remedy. We are aware, too, that in the outset of his criticism, his censure is applied specially to medical witnesses usurping the functions of judge and jury, and discussing the subjects of free will, responsibility, and punishment, but its spirit embraces a much wider range, and is not so carefully restricted as it ought to be. The truth is, that the common sense of mankind is very far from being competent to decide questions of this kind from the mere knowledge of the facts unaided by principle; and consequently when, as often happens, the jury is regaled by the lawyers with the most opposite arguments *from the same facts*, their only safe refuge is in the opinion of competent and independent professional witnesses acquainted with the whole history of the case. It is not less illiberal, therefore, than injurious to the cause of truth, and to the ends of justice, to make use of the occasional confusion of mind of such witnesses under a harassing cross-examination, or even of the blunders or follies of incompetent and ignorant men, to excite public odium against every kind of professional evidence, as is now so often done.

The difficulties attending the plea of insanity being admitted, there is no reason whatever why we should not follow the same remedy in medico-legal cases of alleged insanity as in cases of poisoning or homicide, where professional difficulties also require to be solved. Even the reviewer admits, that if the medical witnesses were really *independent*, there could be no objection to the prisoner having the benefit of their opinion. *Let them be, then, rendered independent*; let the public prosecutor, as in other cases, choose, as his own professional witnesses, men who cannot be suspected of undue bias. The best qualified and most eminent men in the profession are open to his selection, and as ready to serve, as in cases of suspected homicide from violence or poison. Allow the accused, as is done in other criminal cases, to bring forward any medical witnesses he chooses, and give the public prosecutor equal facilities for rebutting their testimony, if their facts be incorrect or their opinions unsound. But do not, on the ground that speculation is not evidence, reject well-considered and relevant opinion as inadmissible, even where it may be indispensable to the discovery or correct appreciation of the facts of the case. As already shewn, professional opinion often constitutes the most essential part of the evidence, and on its bearing, much more than on either judge or jury, the fate of the accused actually and justly depends.

In determining how far medical opinion ought to be admitted or rejected as evidence, let us then look at all sides of the question, and never forget that *it is not left to the professional witness to decide on what points he shall speak or be silent, or to volunteer facts or opinions only as it pleases himself.* All that he utters must be *in answer to questions* publicly put to him, under the authority of the presiding judge; and on the judge, not on the witness, lies the responsibility if the professional man is asked or is allowed to answer irrelevant questions or advance irrelevant opinions. There is no need whatever for directing public odium against professional testimony on this ground, as is now the fashion. If the judge be fit for his office, and duly acquainted with the subjects which come before him, he will protect equally the accused and the public. If he be not, either remove him or enlighten him by farther knowledge on subjects of which he cannot be expected to be master; but cease to degrade farther, by a false clamour, a class of witnesses who at all times receive little mercy and small thanks for their services to the public.

In the review before us, as in almost all the unprofessional discussions which have taken place on the plea of insanity, we have been struck with the pertinacity with which an unattainable and illusory aim is pursued, to the great waste of time and talent which might be much better employed. Definitions and diagnostic signs, which (and no others) shall serve as infallible tests of the existence of insanity, in all possible cases, are eagerly sought after as all that is required for the guidance of a jury. The consequence is, that when, as often happens, a case occurs to which these definitions and signs are not strictly applicable, either the accused, although really insane, is nevertheless held to be responsible for his actions; or if he is saved by medical evidence, the profession is denounced as substituting unmeaning theories and speculations for scientific knowledge, and "the common sense of mankind" is appealed to as our only protection against pernicious errors. Whereas, if experience were carefully listened to, it would be found as clear as the light of day, that insanity is so varied in its forms, that to construct a definition applicable to every possible variety of lunacy, and adequate to the solution in every case of the question of responsibility or non-responsibility, is, in the very nature of things, an absolute impossibility. As well might we attempt to define *every* shade of mental feature by which, and by which only, A is distinguished from B, or B from C, as to define the exact sign by which alone, and by no other, A *insane* may be distinguished from A *sane*. We may safely describe groupes of signs as

more or less strictly applicable to groupes of cases; but when we come to individual cases, a sound judgment can be formed only from a careful and comprehensive survey and analysis of the phenomena of each; and the sooner judges, jury, and witnesses become impressed with this important truth, the sooner will they succeed in devising a remedy for the defects and uncertainties attending the administration of the law as it now exists. It is very easy for the statute law and the judges to declare solemnly, that when a man "*knows right from wrong*" he is, beyond all doubt, responsible for his actions. But when called upon to give effect to this supposed inflexible principle, a regard to God's law and truth compels these very judges to depart from their own statute, and to *concur unanimously* in the non-responsibility of men who, like Hadfield and Martin, not only "*knew right from wrong*" as clearly as themselves, but were quite aware of the penalties attached to their deeds. In both these cases, that of Hadfield for shooting at George III., and Martin for setting fire to York Cathedral, the existence of insanity to such a degree as utterly to destroy legal responsibility, was so clearly demonstrated, that neither the judges nor the jury *dared* to adhere to their own supposed infallible proof of sanity and responsibility in the abstract "*knowledge of right and wrong*," which both of them also undoubtedly possessed. Why then continue to hold up, as the judges solemnly did to the House of Lords at the very end of last session, as an irrefragable axiom, a dogma which they themselves who proclaim it are in practice compelled by their consciences to disown? And why continue to seek for a universal standard, which every day's experience shews to be incompatible with the very nature of man? It is a vain search to look for any one character which shall always distinguish the homicidal monomaniac from the sane criminal; and if we have succeeded in impressing this truth on the reader, and in so far giving a better direction to his enquiries, the object of these remarks will be amply fulfilled.

We had two or three other articles in the July number of Dr Forbes's excellent journal marked for notice, but have not left room for them.

2. *The Medico-Chirurgical Review.*—The 77th number of this journal (July 1843) also contains several able articles. In a very good analysis of *Dr M'Cormac's Methodus Medendi*, a curious extract is given under the head of "*Influence of the Mind on Agues.*" "*Intermittents, it appears, are sometimes removed by mental impressions. The prince of Saxe-Wiemar experienced a quotidian at mid day, which resisted every mode*

of treatment; Hufeland, his physician, put the clock two hours forwards, and the overjoyed patient, believing himself cured, became so in reality. Charms and secret nostrums have proved not altogether impotent: Most have heard of Judge Holt and his ball. The fear of a tempest has checked an accession of ague; and a friend of mine recovered instantly on learning that his ship was on fire. Stokes mentions, that the fits often failed to ensue, when patients were directed to be bled in their hearing. Pliny tells of a captain whom an engagement released; and Joseph Frank, of a soldier who was frightened into the disorder by one battle, and out of it by another. An attack has taken place when the patient anticipated the customary hour; thus, Riverius relates the case of a man, who having gone out to ride, heard a steeple chime an hour more than it really was, whereupon, back came his ague on the spot." These examples of the instantaneous cure of ague by mental impressions, afford an excellent answer to those who maintain the non-existence of any organic disorder in insanity, on the ground that recovery occasionally takes place very suddenly, which it is said could not happen if it was really a bodily ailment. Surely nobody will deny that ague is seated in the organization?

At page 131, we find a short notice of Dr Voisin's late work *De l'Idiotie chez les enfans*. The spirit of Dr Voisin's work is rather sharply commented upon as too enthusiastic, and himself as too rash in his unqualified deductions. There is some truth in this charge. Dr Voisin has always seemed to us more remarkable for his unbounded faith in the potent efficacy of phrenological principle in the improvement and regeneration of man, than for well-considered and practical soundness of judgment. While, therefore, we honour him for his zealous and able advocacy of Phrenology, and for the directness of purpose with which, regardless of obstacles and difficulties, he unhesitatingly advocates the application of its doctrines to practice, we have not entire confidence either in the applications themselves or in their alleged results. We have no doubt, however, that he is doing much good, both directly and indirectly, and shall be glad to record the success of his present efforts in favour of the helpless idiot.

There are several other articles in this number of the *Medico-Chirurgical Review* which deserve the attention of phrenologists, but want of space prevents us from noticing them.

3. *The Medical Times*.—We were disappointed not to find in this journal the usual Report of the Proceedings of the Phreno-

logical Association, which met in London in July last. The only article bearing reference to it which has fallen under our eye, is one in two parts, *On Mesmero-Phrenology and the functions of the Cerebellum*, by Mr H. G. Atkinson, and published in the numbers for 5th and 12th August. The chief object of this paper is to shew that the cerebellum is the organ of the muscular powers as well as of amativeness. By the aid of Mesmerism, Mr Atkinson thinks he has proved that there are in all "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." "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 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."

"But," says Mr Atkinson most justly, "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 was the organ of Amativeness? I answer, 'Yes, indeed, for it is time, and nothing so easily proved;' and the sooner we get rid of the gross error under which we have laboured so long the better."

Having long been impressed with the probability of the cerebellum being in reality a compound organ, and not that of Amativeness alone, and also thought it likely, from various facts and experiments, that some connection exists between the cerebellum and muscular power, we turned to Mr Atkinson's paper with considerable interest, in the hope of finding at least a clear narrative of the means by which he had been led to the alleged discovery of four cerebellar organs in addition to that of Amativeness, that we might, like him, go to Nature, and test the accuracy of his observations. We are sorry to say, that in this expectation we have been greatly disappointed. The first part of the essay is dedicated almost exclusively to general remarks on Mesmerism, answers to objections made

against it, and most useful suggestions regarding various sources of fallacy in the conclusions to be drawn from mesmeric phenomena. It is only towards the middle of the concluding part that he comes to the subject of the cerebellar functions. Many of his remarks are in themselves excellent, but there seems to us to be a great want of logical connection between them, and a going round and round the subject under discussion, instead of a direct and plain statement of facts, proofs, and inferences. Mr Atkinson *may be* correct in all he says, but he does not afford us the necessary means of verification, by shewing us connectedly the various steps by which he was led to his discoveries, nor does he even tell very clearly what these are. He writes and reasons as if the reader knew all about them as well as himself, and forgets to give him that knowledge. As the subject is one of much importance, we trust that the author will revise the report of his essay, and give a more distinct view of what he has done, what his views are, and the grounds on which his conclusions rest. We can answer for ourselves, that we are at least willing to be instructed, and ready to give him all the credit which experience may shew to be his due.

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LETTER FROM DR F. J. GALL TO MR CHARLES AUGUSTUS BLOEDE.\*

The following letter was written by Dr Gall to Mr Charles Augustus Bloede, Secretary of Finance in Dresden, after receiving the second edition of his Report of Gall's Lectures, delivered in that city in 1805. The work bears the following title:—"Dr F. J. Gall's Lehre über die verrichtungen des Gehirns, nach dessen u Dresden gehaltenen vorlesungen in einer fasslichen ordnung mit Gewissenhaften Treue dargestellt von Carl August Bloede, &c., Zweite vermehrte und verbesserte Aüfluge, Dresden, 1806." The author of this work died in 1820, and then held the title of "Geheimer Finanz-Rath" to the King of Saxony. The original letter was presented by Mr Augustus Bloede, Advocate in Dresden, son of the author of the Report, to the Chief Librarian and Hofrath in Falkenstein, and now forms part of his collection of autographs. A copy, from which the following translation has been made, was presented, by Mr Augustus Bloede, to me in Dresden, in August 1843.

GEO. COMBE.

MANHEIM, 26th February 1807.

DEAR SIR,—I have just received your letter of the 28th

\* This letter was accidentally omitted at the end of the article on Phrenology in Germany.—Ed.



January, and am happy that already, on the 6th instant, when at Tübingen, on my journey to visit the asylums and penitentiaries, I anticipated your wishes. It was certainly a printing speculation, as had already been twice the case, with my proposed journeys through Germany. How should it occur to me, if it were my intention to publish my opinions, to take the labours of one of my hearers for my basis? I have not hitherto taken the slightest part in any thing that has been said, written, argued, or reasoned, for or against myself, for or against my opinions. Newspapers and gazettes are least of all adapted to support or overturn truths or errors: these must decide their own fate; and on this account I have from the first attached no weight to such writings. I wished to answer the pamphlet of *Herr Hofrath* Ackermann only, not on account of the force of his arguments, but partly because Ackermann had promised a refutation, drawn from experience, which, however, he has not given, and partly because every thing which, without knowing and examining the facts of the case, can be misrepresented—every thing which is base and degrading—and every thing which contradicts itself on every side, with the most shameless effrontery—has been loudly preached as my funeral sermon in the literary journals of Jena and Salzburg.

I have hitherto esteemed your exposition of my doctrines as the best, and have myself recommended it everywhere. However, I am not altogether anxious to see a third edition, but would prefer, if it would be advantageous to yourself, to see the work re-written by you. I have, in the course of my long journey, seen so much, learned and laboured so much, that my system has profited in like proportion; and notes of my lectures were taken so diligently, both in Freiburg and Heidelberg (and such will infallibly also be the case in Tübingen, where I shall, in all likelihood, lecture for some days), that some publication will probably appear that might damage the sale of a mere third edition, even with extracts from Ackermann. From Tübingen it is my intention to go, about the month of April, to Munich, where I shall remain for some weeks, provided that enemy of all knowledge and reflection—War, does not make some change of plan necessary. I have been obliged in the meantime to give up my idea of going to Russia, and will, perhaps next summer, submit my opinions to the judgment of the Chamois and Cretins in Switzerland and Tyrol. Meanwhile *Herr Hofrath* Ackermann will again take the field against me, with a reinforcement from Jena, &c., and you will be enabled to make use of my reply in this warfare for your new work. Remember me to *Herr Hofrath* Böttiger, and also

to my inestimable friend Dr Weigel, whom I beg you to thank many times in my name; and pray do not forget to remember me to his wife. I would willingly ask you to do the same to many respected men in Dresden, for example to Herr L—, and to all the gentlemen who shewed us so much kindness and civility. Should you wish to write me again, address to Dr Gall, Tiefenbrun, near Pforzheim; my parents forward me everything.—I remain, Dear Sir, with much esteem, yours

F. JOSEPH GALL.

#### IV. *Our Library Table.*

*Dr Brigham's Inquiry concerning the Diseases and Functions of the Brain, the Spinal Cord, and the Nerves.*—Among other questions of great interest to the phrenologist treated of in this excellent work, Dr Brigham notices the conclusions drawn by Mr Foville from an extensive series of observations, shewing, *1st*, That morbid alterations of the cineritious substance of the brain are directly connected with derangement of the intellect; and, *2dly*, That those of the medullary portion are connected with disorder in the motive powers. We have at different times adduced both facts and arguments which seem to indicate that the grey or cineritious substance plays a more important part than the medullary, in the manifestation of the mental faculties. Dr Brigham expresses himself as convinced of the truth of Foville's conclusions, and quotes in support of them the following anatomical facts and arguments, from *Grainger's Observations on the Structure and Functions of the Spinal Cord*. "A circumstance bearing upon the present question is, that *this grey matter increases in quantity in the exact ratio of the nervous energy*. We learn from a comparative examination of the brain, that the intellectual operations become diversified and energetic in proportion as the grey substance is accumulated; and that it is in this respect especially, more than in that of relative volume, that the brains of the lower animals differ when compared with each other, or with the human cerebrum, the great peculiarity of which consists of the very large proportion of its grey matter, when contrasted with the nerves attached to its base. A very accurate test of the intelligence possessed by different animals, and even by different individuals of the human species, is thus afforded by the development of the convolutions, or, in other words, of the grey substance; for the so-called convolutions

of the brain are only another illustration of that principle so beautifully displayed in the formation of the glands, according to which the largest possible quantity of material is contained in the smallest possible space. But the condition of the cerebro-spinal axis at the time of birth, affords, perhaps, the most satisfactory evidence on this point. At that period, the grey matter of the cerebrum is well known to be very defective; so much so, indeed, that the convolutions are, as it were, in the first stage of their formation, being only marked out by superficial fissures, almost confined to the surface of the brain; whilst, at this identical period, the spinal cord, owing to the imperfect development of its fibrous part (which, as will be subsequently shewn, is allied with the exercises of Sensation and Volition), contains a larger quantity, proportionally, of grey matter, than it does in the adult; in consequence of which, according to the remark of Professor Arnold, that matter which in the adult is placed so deeply in the interior, approaches much nearer the external surface. Now, at this particular time, the true cerebral functions, consisting of the intellectual faculties, Sensation and Volition, are almost entirely, if not for a brief period, totally wanting; whilst the true spinal functions are in full activity. It is impossible to adduce any more striking proof than this, to demonstrate that the extent of the power inherent in the nervous system, depends on the quantity of grey matter. Professor Tiedemann, in his valuable work on the development of the brain, has incidentally mentioned a fact which bears on this inquiry; he has found that, in the torpedo, there is a mass of grey substance placed in connection with the fifth and eighth nerves supplying the electrical organs, larger in size than the cerebellum itself; whilst in the common skate no such mass exists. An exactly analogous fact is furnished by the comparative anatomy of the lobe of the olfactory nerve; for, in animals distinguished by the acuteness of their smell, that body is remarkably large when contrasted with those in which that sense is less perfect. The object of such formation cannot be mistaken; it is evidently to generate power. Lastly, it may be mentioned, in corroboration of the opinion here advanced, that the grey matter is only met with in those parts of the nervous system which are known to be the seat of power; that is to say, in the encephalon, the spinal cord, and the ganglions; it is wanting, notwithstanding the assertion of Munro to the contrary, in those parts, namely, the nerves, which are proved not to have the capability of originating power." We submit these remarks to our readers without comment, because we hope, on a future occasion, to return to the subject. In the

mean time, as we think it highly probable that extensive and careful observations on the influence of the grey matter will ultimately throw much light on some of the problems in the philosophy of mind, which Phrenology has not yet succeeded in solving, we are anxious to direct attention to Dr Brigham's work, as one in which the reader will meet with much instructive information.

*Letter to the Right Honourable Sir Robert Peel, on the Responsibility of Monomaniacs for the Crime of Murder.* By JAMES STARK, M.D., &c.—The object of this singular production is to demonstrate—for the author aims at nothing less—that medical men, juries, and the public, are entirely wrong in maintaining that deeds of violence, originating in monomaniacal excitement or delusion, ought not to be visited with the infamy and punishment generally supposed to be due only to deliberate crime. So far from having any sympathy with the views which he denounces, Dr Stark contends that, in cases like those of Bellingham and M'Naughten, the existence of monomania, *even if proved*, does not impair the murderous character of the act itself, and ought not to affect the legal responsibility of the perpetrator. He holds it contrary alike to religion, law, and reason, that monomaniacs who either kill or attempt to kill any one, should not be subjected to the heaviest penalties of the law, and their memories rendered infamous by a public execution!

To those of our readers who recollect the numerous occasions on which, in common with some of the most enlightened men of the age, we have advocated as true, principles diametrically opposed to those of Dr Stark, his propositions, thus simply stated, will appear somewhat startling. For our own part, we confess that we read page after page of the letter before us with unusual care, and a constant apprehension of having mistaken the author's meaning, before we could bring ourselves to believe that he was in earnest in the line of argument he assumed, and in the sweeping denunciations which he levelled against the competency of those among his professional brethren who had devoted their chief attention to the subject, to form any opinion worth listening to, on the sound or unsoundness of mind, and consequent responsibility or non-responsibility of persons accused of crimes. At last, however, we could no longer doubt; and after finishing the perusal of Dr Stark's letter, surprise gave way to a feeling of satisfaction, on finding that a well-educated professional man like Dr Stark, of great zeal and industry, and considerable talent, could do so little as he has accomplished in his letter to Sir Robert Peel, to support an unsound, although still a popular cause.

The grand error into which Dr Stark seems to us to have fallen, and which has been the means of misleading him throughout, consists in his assuming, as indeed the Judges and law of England do theoretically (for they *dare not* act upon it), that, *to constitute responsibility, in any circumstances, it is enough to be able merely to know right from wrong*,—a position, from the unflinching practical application of which every humane and unprejudiced mind acquainted with the phenomena of insanity will shrink with something approaching to horror. Dr Stark is loud and eloquent in denouncing the folly of theorizing, and of preferring professional “opinions” to plain common-sense “facts” in questions of this kind, and declares that “the medical witnesses seem, in every case, to have forgotten that they are there as witnesses *to prove facts, not to give opinions.*” In a preceding paragraph, he first assures his readers that “medical men, from the long habit of viewing certain *theories as facts*, have, generally speaking, most illogically constructed minds;” and then adds, that “I cannot understand why judge and jury allow the opinions of such men to guide them, *as if they themselves could not form a more unbiassed and more just opinion* from the facts brought out in evidence” (p. 36). Dr Stark, accordingly, accounts for his having himself escaped the contagion of the false humanity which seeks to shelter the monomaniac from punishment and infamy, by stating that he has wholly discarded “theory,” and been guided exclusively by “facts” and practical experience; while the rest of his brethren, following opinion alone, have wandered and lost themselves in the mire of untenable conclusions.

With regard to Dr Stark’s ill-considered tirade against the competency of medical witnesses to give useful evidence in cases of this kind, we shall merely refer the reader to the remarks on page 387 in answer to Dr Forbes’s review. At the same time, we admit that if Dr Stark and the Judges were correct in assuming that, in all circumstances, the simple knowledge of right and wrong is sufficient to constitute responsibility for deeds of violence committed by monomaniacs, the rest of his reasoning would not be so objectionable. But so far from this assumption being of universal application, we know that, in many cases, such as those of Martin and Hadfield, *the Judges themselves shrank from its consequences, and declared the accused to be insane and irresponsible*, although both of them were proved to have been as able to distinguish right from wrong as the public prosecutor himself. Dr Stark scorns “opinions,” while he has a great relish for “facts;” but how can his fundamental assumption of the inseparable connection of responsibility with “a knowledge of right and wrong” be reconciled

to the many cases to be met with in every asylum of an irresistible propensity to violence co-existing with a perfect consciousness of its criminal nature? Of this Pinel gives an instructive example (§ 117) in a maniac who, he says, would have puzzled Locke and Condillac (and Dr Stark, too, we suspect), and who after long lucid intervals used to be suddenly seized with "a phrenzied fury (*fureur forcénée*) which irresistibly impelled him to lay hold of the first weapon he could find to kill with it the first person he could meet, and a *sort of internal strife which he constantly felt between the ferocious impulse of a destructive instinct, and the profound horror with which the idea of the crime inspired him.*" "His wife, in spite of the tenderness he felt for her, narrowly escaped becoming its victim, as he had just time to warn her to fly." The patient himself was reduced to despair by the internal conflict, and attempted suicide for relief. Here, then, Dr Stark's test of responsibility—a knowledge of right and wrong—was present in even painful strength, and yet the patient, impelled by a morbid violence which he felt it impossible to control, *implored* that he might be instantly restrained by force as the only way of preventing him from sacrificing in his fury, not his enemy or his tormentor, but *the friend whom he loved!* What, then, becomes of the test, in a case like this, the accuracy of which Dr Stark himself cannot call in question? and yet in his horror of theory, so strangely does he view such facts, that if the patient's warning had not been instantly acted upon, and a life had in consequence fallen a sacrifice to the ill-judged delay, Dr Stark would, simply from the patient's possessing the power of *discriminating right from wrong*, have deemed it right to hand him over, branded as a murderer, to the tender mercies of the executioner, and thus brought infamy not only upon the patient, but upon all connected with him! Even as it was, he ought, perhaps, as a "logical" man, to have sent him at once to the gallows instead of keeping him under restraint, because the *active will* to destroy life was present, and its exercise was prevented only by force. To our "illogically constructed minds," however, the non-responsibility of such a being as Pinel here describes is so glaringly self evident, that we should almost feel ashamed in attempting to prove it by argument; and we cannot but suspect that if the responsibility of deciding upon the fate of a person similarly affected were thrown upon Dr Stark himself, he would hesitate long before he would deliberately add infamy to misfortune, and visit the obvious consequences of disease with the moral degradation inseparable from crime. Many other facts equally conclusive might be adduced with ease, but in a matter of

principle, a single case of an unequivocal character is perfectly sufficient to serve as a guide for the reader's judgment.

If responsibility is to be measured by the legal definitions of insanity adopted in an age when its nature was wholly unknown to both physicians and legislators, and when, consequently, it was morally impossible to lay down correct principles of evidence applicable to all cases, then Dr Stark is, we repeat, perfectly correct in maintaining that monomaniacs, who destroy life, ought to be hanged as well as ordinary murderers. But while we cheerfully make this admission, we cannot conceal our opinion that he might have exercised his talents much more usefully in endeavouring to increase our knowledge of insanity, and throw light upon the connection not unfrequently subsisting between crime and diseased action of the brain, and consequently in affording to the legislator sounder principles of action, than he has done in the futile attempt to bolster up, as the perfection of wisdom, erroneous and antiquated principles and definitions, which originally derived their existence and severity from the ignorance of a barbarous age, and from carrying out which, even those who solemnly propound them as the just and unalterable law of the land, are compelled to shrink in the numerous exceptional cases to which they themselves feel them to be wholly inapplicable.

*The Zoist, No. II. for July 1843*, contains twelve articles on crime, insanity, Mesmerism, and Phrenology, most of which will be read with interest by those who have implicitly adopted the views of its conductors, Drs Elliotson and Engledue. The ninth article, on "Dr Elliotson's and Mr Prideaux's cases of cures by Mesmerism," is deserving of the attention of our professional readers, and we are sorry that we cannot give an abstract of some of them. A few of the articles—and they are the best in the number—are written in a rational and independent spirit; but others of a far less instructive kind abound in fierce and intolerant denunciations of all who differ in opinion from their writers. We regret this, because Phrenologists, who know so well that the vocabulary of Billingsgate derives its origin from sheer abuse of over-excited animal propensities, ought to be ashamed of giving way to such self-exaltation and bitterness of invective. Of this we have such a glaring example in their treatment of Serjeant Adams, that we cannot refrain from adverting to it. In a letter in our January number, on the subject of the Phrenological Association, Serjeant Adams stated, that "he understood" that many of the audience had retired before the vote of thanks to Dr Engledue for his opening address was brought forward; but added, "*This I cannot vouch for;*" he himself having pre-

viously gone away in disgust. In this supposition, it appears, Serjeant Adams was mistaken ; but in what terms is the mistake corrected by the Zoist ? In the course of half a page it is spoken of by one of its chief writers, under the signature of L. E. G. E., as if it had been a positive " statement," and denounced as " glaringly false," and " a wilful exaggeration." The Zoist then assures us, that Serjeant Adams never " could have heard such a report." " It suited his purpose, and evidently *suitied his taste*, to propagate, in the only journal at the time devoted to our science, this barefaced invention. The language of mendacity and deception is not only a dishonourable, but is a dangerous weapon—when it strikes, there is a recoil-blow ten times more fatal." L. E. G. E., who uses these expressions, is the same writer who, in an eloquent article in the first number of the Zoist, proclaims the principle so often insisted on by ourselves, that " man's perfect happiness must result from *the supremacy of the moral faculties*," and adds, " that these must be the *monitors constantly dictating not only what is right and just*, in the actions of the individual, but also in prompting to the necessity of increasing efforts to promote the happiness of the race" (p. 19). Tested by this principle, what are we to think of his own language just quoted ? In the first place, the Zoist assumes, by implication, that Serjeant Adams gave a *positive statement*, and yet afterwards unguardedly admits it to have been only a " report." Next, the Zoist modestly assumes the prerogative of omniscience, and affirms that the Serjeant " *never could have heard such a report!*" Advancing another step, he then informs us, that " it suited Serjeant Adams' purpose" (what purpose ?), " and evidently suited his taste," to give out " *a barefaced invention*," and to use the language of " *mendacity and deception ;*" and, lastly, he warns us that the recoil-blow of falsehood comes back with tenfold force upon the falsifier !! Have these expressions, then, sprung from " *the supremacy of the moral sentiments*," and been dictated by a monitor whose object is to prompt us to what is " *just and right?*" We shall not insult the feelings of our readers by any comment. The Zoist may imagine that we make these remarks on its intolerant bad taste, because we feel sore from its attacks upon ourselves. We have no objection to its entertaining this opinion, but, nevertheless, we are conscious that we speak " more in sorrow than in anger," and that we shall gladly hail all legitimate efforts of the Zoist to advance the cause of truth, and shall rejoice if these aberrations shall turn out to be the mere animal ebullitions of its early age. Cerebral physiologists, as they are so fond of calling themselves, if consistent, ought to be the last men on earth to throw out such wholesale aspersions on the



motives and moral character of those who differ from them in opinion.

*The People's Phrenological Journal, Part VI. and VII. for August and September 1843.* This Journal proceeds still with considerable spirit and success, and we are happy to find that the editor has taken in good part the strictures we felt compelled to make in our last Number on the non-acknowledgment of the sources of articles borrowed from our own and other pages. He promises not to err in this respect in future; and as his object is the same as our own, we have no objection to his occasionally profiting by our labours, provided the aid be openly acknowledged. Mesmerism, as in the preceding Numbers, occupies a good deal of space, and, among other things, the "Report of the Committee on Dr Buchanan's neurological experiments at Boston," is given with much gravity, but we cannot say that we have been advanced by it one step more towards the adoption of Dr Buchanan's strange groupes of organs, or the altered locality of those previously held by phrenologists to be ascertained. If Dr Buchanan be correct in his description of the situations and functions of even the twentieth part of his thousand and one organs, we shall be much inclined to give up our phrenological faith altogether, and believe that we have been living under a monomaniacal delusion for the last twenty years. In the short notice of the "Phrenological Association," at p. 280, we find Dr Elliotson reported as stating, that he "*had never been able to affect more than four organs, Benevolence, Attachment, Destructiveness, and Pride,*" during the mesmeric state. This is a very singular fact, and, considering the facility with which other mesmerizers, without a hundredth part of Dr Elliotson's experience, are alleged to excite all or most of the phrenological organs, we cannot but wonder at the circumstance. How does Dr Elliotson account for it, if, indeed, it be not an error of the reporter, which, however, it must surely be?

*The Phreno-Magnet, VI., VII., and VIII., for July, August, and September,* goes on vigorously in its vocation, and increases in the magnitude of the wonders which it narrates. We do not make this remark either sarcastically or as implying a suspicion of bad faith on the part of any of its contributors. But, as pointed out in several of the articles in the Phreno-Magnet itself, there are so many sources of fallacy in the conducting of mesmeric experiments, and in the interpretation of their results, that extreme caution, and the most rigid investigation of all the attendant circumstances, are more imperatively called for than in almost any other kind of research. The more wonderful the phenomena observed, the more reason for their varied and repeated verification before proclaiming them

to the world. We are desirous of the freest and most fearless inquiry, but can place confidence only where adequate skill and prudence are exhibited in conducting it. Mr Spencer Hall, the editor of the Phreno-Magnet, may consider these remarks as only another proof of our clannish tendency to underrate English talent, and repeat the expression of his displeasure, that we have not given a full narrative of his discoveries, embracing, as they do, so many new and undreamt of organs, some of them, *prima facie*, little less extravagant than those of Dr Buchanan. The reason, however, of our conduct, is simply, that we have *now* seen something of Phreno-Magnetism, and read a great deal more, and that, while we admit the production of very extraordinary mental phenomena during what is called the mesmeric state, and anticipate much new light from their careful study, we see in almost every page of the Phreno-Magnet itself, ample cause for the exercise of greater caution, both in the observation of the facts, and in the inferences so hastily deduced from them. We are roundly told of the positive discovery of many new organs by Mesmerism, and of the accuracy of those already known to phrenologists; and yet, when we look at the cases by which they are said to be proved, how vague and unsatisfactory are most of them, and especially those contributed by correspondents? At page 183 of the July Phreno-Magnet, for example, Mr Pennington narrates a case, and adds, that, "when making observations on Phreno-Magnetism, I have found that when Order was touched in the head of this female, *Combativeness* instantly became excited. I account for the case in this way:—The magnetic fluid strikes in *direct lines*, and, as Order is on a line with *Combativeness*, when the former is touched, the latter (which is a much larger organ), becomes excited. This may account for some of the *apparent discrepencies* in Phreno-Magnetism which are sometimes observed." Mr Spencer Hall receives the fact as here stated, and only remarks in a note, "This *may* be the right view; but we take the phenomenon described as a manifestation of one of those organs for the discovery of which we have been so abused in the Zoist and elsewhere." On all this we need only remark, that we have no recollection of ever having met with a professed contribution to science involving in equal space so entire an absence of the proper spirit of inquiry, and so many unwarranted assumptions. First, we are told, when Order was touched, *Combativeness* was excited. This is a plain statement, certainly; but the inference it would lead to, when considered *per se*, would be, that *Combativeness* is seated near the external angle of the eye, that being the point of contact. Mr Pennington, however, gets over this difficulty very easily,

by informing us that "the magnetic fluid strikes in *direct* lines," and entering at Order goes through to *Combativeness* and excites it. This explanation is also simple enough, but is it either self-evident or proved? Far from it. *Is* there a magnetic fluid? And *does* it strike in direct lines? These are two things first to be proved before they can be applied to explain any other difficulty. Braid's book on *Neurypnology* not only denies that there is *any* fluid, magnetic or otherwise, in operation in producing the mesmeric state, but demonstrates that similar phenomena, at least, are produced without the intervention of any such fluid. Again, Mr Pennington *does* not say a word to shew either that the supposed fluid *does* strike in direct lines, or that in the case alluded to, the "direct" line really did lead to *Combativeness*; and yet a little lateral inclination of the finger which transmitted "the magnetic fluid," could make the direct line proceed towards *Self-Esteem* or *Adhesiveness* as easily as to *Combativeness*. Another difficulty, wholly overlooked by Mr Pennington, is to explain why the magnetic fluid should traverse the brain *not in the line of, but across, its constituent fibres*, and yet excite none of them till it reached those of *Combativeness*! He speaks, indeed, of *Combativeness* being a "much larger organ" than that of *Order*, as if that were a reason, but, that it is so, he nowhere attempts to shew. Mr Pennington considers his facts and explanations so satisfactory, that he thinks other "apparent discrepancies" in *Phreno-Mesmerism* may be explained in the same way. No doubt they may; but will any thinking mind be satisfied with such an explanation? We also have seen discrepancies of the kind referred to, in which, when one organ was touched, the functions of another and remoter organ were excited; but the inference we drew from them was, that much remained to be done in the way of accurate and varied enquiry before we could be warranted in drawing *any* positive conclusions from them; and notwithstanding Mr Spencer Hall's ingenious views of the action of sympathy, as explanatory of such phenomena, we still continue of our own opinion. In his zeal and truthfulness we have entire confidence, but not in his philosophical caution in admitting new organs. We do not believe, any more than himself, that all the *Phrenological* organs which exist in nature have been already discovered, or that none of those believed to be single are in reality compound organs. On the contrary, we are convinced that some of the supposed single organs will one day be proved to be compounds of two or more organs, and also, that additional organs will be discovered. It is, therefore, not from preconceived disbelief that we scruple to admit Mr Hall's new discoveries, but simply

from seeing no adequate proofs of their reality. Both he and Mr Atkinson are consequently perfectly right when they reproach us with saying, that if we did not speak, it was because "in fact they (we) *did not know what to say, and, therefore, with all Scotch prudence, just held their (our) tongue to see how the matter would go.*" This, we may add, is the principle on which we still mean to act, because it seems to us the only one in accordance, not only with our "Scotch prudence," but with the clearest dictates of a sound philosophy. When we shall have seen more, and SHALL KNOW BETTER WHAT TO SAY, neither Mr Hall nor Mr Atkinson shall have cause to complain of our silence.

#### IV. INTELLIGENCE

*Casts of Skulls of Various Races brought to France by M. Dumoutier.*—Dr Caldwell, in a work published last year, says,—“During my recent sojourn in Paris, the sloop of war *Astrolabe* returned from a three years' voyage of exploration in the Pacific, the Southern ocean, and the Asiatic seas. And in her, in the capacity of surgeon, was M. Dumoutier, a very skilful phrenologist, under express orders from government to take accurate plaster casts, with their necessary accompaniments, of the heads of the different races of different races and varieties of men, inhabiting the various places she might visit. Nor had the orders been either disobeyed or slighted. M. Dumoutier, who is an excellent mechanist, as well as a phrenologist, and long versed in the business of modelling and moulding, brought home with him, as the property of the government, well executed casts of about fifty varieties of the human head (the shades of complexion and the characters of the hair being also represented) from the several places, whether insular or continental, at which the *Astrolabe* had touched. And those casts were deposited, for the instruction of students and lovers of natural history, in the cabinet of comparative anatomy, in that unrivalled establishment, the 'Jardin des Plantes,' where, in company with M. Dumoutier, and a few others of the *savans* of France, I passed many hours in a careful inspection of them. When I left Paris, the official Report of the expedition had not yet appeared; but, according to the information communicated to me on the subject, it will contain an account of the animal, intellectual, and moral developments, characters and conditions of the tribes and nations, to whose heads it will relate; with as much of their origin and kindred-connexions, manners, customs, habits, and general philosophy, as had been satisfactorily ascertained, and as could be conveniently embodied in a document of the kind. I shall only add, that so liberal, wise, and decisive a measure, by so enlightened and influential a nation as France, can hardly fail to have an awakening and beneficial effect, on other nations, toward the further promotion and final establishment of Phrenology, in every portion of the civilized world.”

In the Report by M. Arago, and other commissioners to the French Academy, upon the scientific results of the voyage of the *Astrolabe* and *Zélée*, the labours of M. Dumoutier are spoken of in the following terms:—

“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 a scientific phrenologist, and for taking casts in plaster.

“ It is now necessary to shew to the Academy 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 Academy, 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 M. 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 Patagonian 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 M. 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, M. 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, M. 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 *Zélée*, in order to show the importance of them, is to remind the Academy 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 inva-

sions of the Europeans tending in a remarkable manner to lessen the number of native inhabitants. An example on this point is given by M. 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 Academy were presented to the officers and scientific men, and to M. Dumoutier, for the ability they had displayed, and on account of the value of the information they had amassed.

*Progress of Phrenology.*—The progress of Phrenology towards general acceptance is very significantly and satisfactorily indicated by the frequency with which we find in the popular works of the day, phrenological descriptions of remarkable men or classes of men. To-day I have noticed two instances of this which have struck me much, and which may not be unworthy of a place among your short notes. 1. In the *Morning Chronicle* of Friday, June 2, the correspondent who styles himself "One who has whistled at the plough," thus describes the famous Dr Pusey, "I do not recollect to have ever seen a head, in the lower part of its fabric, so insubstantial, with a brow so full, so lofty, so dome-like, as Dr Pusey's, save that of a hand-loom weaver, locally known in my native country as Sandy Doughty, of Pinkerton Hill. . . . Dr Pusey has no remarkable development of the reflective faculties, as seen phrenologically, nor as heard in his discourse of yesterday, nor, so far as I can discover, as shewn in his literary productions. But, phrenologically, he is strong in the higher regions of the brain—in Veneration, Hope, Wonder, Ideality, and so on. The earnestness of his manner of preaching carries to his hearers the belief that his mind feels his doctrines to be truth, and the largely developed regions of Wonder and Veneration, so visible to the eye, will leave no one who sees him at liberty to doubt that he is under the influence of those sentiments." 2. A Manchester correspondent of the "*Nonconformist*," who has furnished during several numbers a continuous narrative of the recent strike in the manufacturing districts, thus describes the meeting of Delegates on Monday, Aug. 15, (See *Nonconformist*, No. 117, June 14, 1843, p. 425). "The phrenologist, and the student of human character, might have found in this meeting ample materials for future reflection. On the whole, the exhibition of heads was good. There were many very fine developments—many very 'favourable' organizations. The most striking fact was the extraordinary development of particular organs; the great bulk of the men being distinguished by a large exhibition of some one or two. The perceptive powers were the best developed, the moral next, the reflective the least. There were numbers with large Combativeness and Destructiveness, strongly marked Perceptions, little Cautiousness, and a good deal of Benevolence and Firmness. There were some, but these were a small and quiet minority, who, if judged by their heads, were men of calm, steady resolves, and of much reflection. There were others, young, pert, and noisy—men with whom a love of applause was the ruling incentive. Setting aside the exceptions, the characteristics of the meeting were—a rude energy of action, a deep feeling against apparent wrongs, and an absence of the due appreciation of consequences." What light does Phrenology throw on remarkable men and remarkable movements, when they are interpreted through its means.

W. B. H. Liverpool.

*A Persecutor delineated.*—"A persecutor is perhaps the most extraordinary criminal in the creation. He is for cutting off or distressing men for the inevitable and involuntary operations of the brain, the certain effect of motion and life; so that no man living can escape his rage, since it is impossible for any man living to adapt his ideas (which are involuntary) to those of another. Nothing but mere matter, wood, iron, stone, and clay, can be formed into perfect resemblances; spiritual substances, such as the soul of man, are moved by so many various and uncertain causes, air, diet, and education, and by the figure and temper of the vehicle to which they are joined; so liable to different impressions, prejudices, disgusts; so apt to conceive affection or dislike to names and sounds, to grow melancholy, or merry at the very same conceits and phrases; that it is impossible that any two souls can ever agree in all their conceptions, or exactly in any one conception."

Extracted from an unpublished Essay in MS., by T. Gordon, who died in 1750 (the translator of Tacitus, Sallust, &c., and author of various political and polemical works). "Upon Persecution, and the natural ill-tendency of power in the Clergy, occasioned by the Trial and Tragical death of Lord Cobham."—The original MS. is in the possession of W. C. Trevelyan, Esq.

*Functions of the Brain.*—"To me, nothing is more clearly demonstrated, than that the brain, the natural organ of the understanding, is as complex in its composition, and made up of as many distinct and separate organs, as there are *special faculties* of the mind. This position is as clear, as that no two atoms can occupy the same place at the same time."—Extract from "An Inquiry into the Functions of the Brain in Man, and in the lower order of Animals;" published in Harlaus' "Medical and Physical Researches." Philadelphia, 1835.

*Influence of Domestic Life on Negroes.*—"Negroes exposed to influence of climate in hard field-labour, retain from generation to generation the full characters of the Negro form. When educated as home servants, even in the first generation, they will approach considerably to the European form."—Extract from "Remarks on the Variety of Complexion and National peculiarity of Feature;" also published in Harlaus' Researches,—see also Smith "On the Cause of the Variety in the Complexion and Feature of the Human Species."

*Dreams of the Insane.*—A record has been regularly kept of all remarkable dreams, phantasies, and visions, which have made so deep an impression as to influence the conduct of the individual, which have excited some powerful emotion at the time, or have been afterwards communicated. Latterly certain patients have been selected for observation who were of marked character, whose habitual trains of thought are well known, and who spontaneously or willingly describe their feelings; their confidence is sought and secured, and the disclosures of every night are carefully preserved. This scheme has been adopted for the purpose of determining how far the night dream corresponded with the day delusion; whether the events of the day exercised a similar power over the insane as they are believed to do over the sane, and to what extent the mind is rational and responsible during sleep, somnambulism, and those states between sleeping and waking. The inquiry was new, and has led to a collection of most interesting and extraordinary information as to the laws of association during sleep, which cannot be discussed here. It has established, so far as it goes, the identity of

the dream with the delusion, shewing that the current of morbid thought flows on uninterruptedly through the agitation and the vivid impressions of the day, and the quiet and the repose of the night. In some instances, it appears that previous acts and feelings enter into, and colour and direct the dream. Thus, immediately after one of our festive meetings, the visions of one of the party is found to contain a picture of glittering and gorgeous dresses; and of another to display a dance performed by the wives of the Goths and Vandals in St Paul's Cathedral. Much more frequently the dream, regarded as a reality, moulds and modifies the conceptions and delusions of the waking state. Thus one man is persuaded that he is destroyed by magnetism, silent combustion, and complaints to the authorities that attempts are made upon his life; a second dreams that he is possessed of corn, and wine, and oil, and distributes them next day; a third, that he saw the books of the nation in the hands of the Lord Chancellor, and that a long black stroke was drawn across the national debt; and in the morning he announces that he is about to pay it. It is as difficult to convey any adequate notion of the extravagances, the grotesqueness, and sometimes the splendour of these reveries, as to follow the unsound mind through all its waywardness and wanderings; but it is consolatory to discover that the prevailing characteristics are pleasure and happiness.—*Dr Browne's Report of the Crichton Royal Institution for Lunatics, 1842.*

*The Insane not always unhappy.*—It must not be supposed an invariable rule that the insane are unhappy. Derangement and misery are not synonymes. "There are said to be pleasures in madness known only to madmen."—(Johnson's *Idler*, No. 3.) The very nature of their infirmity precludes an estimate of its extent. They often live in a self-created world of peace and loveliness. They have arrived at the consummation of their wishes and ambition; they are kings, queens, heroes, or statesmen, unannoyed by the care, or anxieties, or duties of these exalted personages. The inability to feel sorrow is oftentimes a characteristic of insanity.—*Ibid.*

*Humboldt on the Heads of the American Indians.*—In the first volume of his *Researches*, p. 131–2, Humboldt, giving an account of a Mexican monument in relief at Oaxaca, says,—“The pointed form of the heads is not less striking in the Mexican drawings than the size of the noses. If we examine, osteologically, the skulls of the natives of America, we see, as I have elsewhere remarked, that there is no race on the globe in which the frontal bone is more flattened, or which have less forehead (Blum. tab. 46). This extraordinary flattening exists among people of the copper-coloured race, who have never been acquainted with the custom of producing artificial deformities, as is proved by the skulls of Mexican, Peruvian, and Azteck Indians, which M. Bonpland and myself brought to Europe, and several of which are deposited in the Museum of Natural History at Paris. . . . M. Cuvier observes that the Grecian artists, in the statues of heroes, raised the facial angle from 85 to 100 degrees, or beyond the natural form. I am led to think that the barbarous custom, among certain savage tribes in America, of squeezing the heads of children between two planks, arises from the idea that beauty consists in this extraordinary compression of the frontal bone, by which nature has characterized the American race. It is, no doubt, from following this standard of beauty, that even the Azteck people, who never disfigured the heads of their children, have represented their heroes and principal divinities with heads much flatter than any of the Caribs I saw on the lower Orinoco.”



*Transmission of Qualities in the Hindus.*—"The Hindus have some peculiarities that do not admit of classification. As they have castes for all trades, they have castes also for thieves, and men are brought up to consider robbing as their hereditary occupation. Most of the hill tribes bordering on cultivated countries are of this description; and even throughout the plains there are castes more notorious for theft and robbery than gypsies used to be for pilfering in Europe. In their case, hereditary professions seem favourable to skill; for there are nowhere such dexterous thieves as in India. Travellers are full of stories of the patience, perseverance, and address with which they will steal unperceived through the midst of guards, and carry off their prize in the most dangerous situations. Some dig holes in the earth, and come up within the wall of a well-closed house; others, by whatever way they enter, always open a door or two to secure a retreat, and proceed to plunder, naked, smeared with oil, and armed with a dagger; so that it is as dangerous to seize them as it is difficult to hold. One great class, called Thags (Thugs), continually travel about the country, assuming different disguises, an art in which they are perfect masters. Their practice is to insinuate themselves into the society of travellers whom they hear to be possessed of property, and to accompany them till they have an opportunity of administering a stupefying drug, or of throwing a noose over the neck of their unsuspecting companion. The Thags invoke Bhawani, and vow a portion of their spoil to her. This mixture of religion and crime might of itself be mentioned as a peculiarity; but it is paralleled by the vows of pirates and banditti to the Madonna. It need scarcely be said that the long descent of the thievish castes gives them no claim on the sympathy of the rest of the community, who look on them as equally obnoxious to punishment, both in this world and in the next, as if their ancestors had belonged to the most virtuous classes."—*The History of India, by the Hon. Mountstuart Elphinstone, vol. i. p. 363.*

*London.*—The Christian Phrenological Society has continued its monthly meetings since the account of its formation appeared in our last Number.

On Wednesday the 5th of April, Mr J. J. Fox of Devizes, and Mr Henry Deacon of London, were elected members. The members present signed their names in a book under the following heading: "We hereby agree to abide by the laws of the Christian Phrenological Society, and to support its principles in every way in our power." It was agreed that each member be at liberty to introduce a friend at any meeting of the society. A member who had promised a paper for this evening not being able to attend, sent a copy of the American Phrenological Journal for March 1839, requesting that a paper in it on the utility of Phrenology might be read as his communication. The paper was accordingly read, and gave rise to very interesting conversation.

Wednesday, May 3d. Mr E. Furniss of London was elected a member. Mr Raine read an Essay on the Application of Phrenology to Education, which was highly approved by the meeting, and he was requested to furnish the secretary with a copy of it, that it might be put into the hands of the future editor of the "Christian Phrenologist,"—the first Number of which it is contemplated to publish, if possible, on the first of January next year. Mr Dick read an abstract of a lecture on Mesmero-Phrenology, delivered at Greenock, on Saturday April 22, and reported in the Greenock Advertiser. It professed to disclose a new principle in mesmerising, namely, that the party mesmerised can be acted on through the mesmeriser by a third party, and that indivi-

dual organs can be called into activity, or made dormant in the same way.

Wednesday, June 7th. A desultory conversation arose on the light which Divine Revelation throws on the discoveries of Phrenology, by describing the spiritual constitution of man, and on the great value of Phrenology in rendering clear to our apprehension many points in Scripture which otherwise appear obscure; thus proving the necessity for a society like the present, in which man may be investigated, internally and externally, upon one harmonious system.—Mr C. Hewett introduced a girl, apparently 12 or 13 years old, whom he succeeded in throwing into a slight mesmeric sleep, and then operated on various organs of the brain; several gentlemen present asked questions of the girl, to which she gave prompt answers, but none were so striking as to be worthy of recording. The experiment was deemed not to make for or against Mesmero-phrenology.—Dr Epps stated that he was attending a lady who had been magnetised for the last five years by Dr Elliotson and M. Dupotet; her complaint was not removed, but she could not procure sleep without being magnetised, yet always obtained it upon the operation being performed.—Mr Barham (a visitor) knew a case of a poor woman who had not obtained sleep for nine or ten successive nights;—opiates were administered without effect, and there was great fear of her going mad: she was magnetised, and slept for three hours at a time, and then awoke of herself; but if, after about two hours and a-half, a few passes of the hand were made, she would sleep for a similar period: at one time she was, by repetitions of the passes, kept asleep nine hours, for which she was extremely thankful.—Dr Normandy and Dr Epps agreed that opium often prevented sleep.—Mr Sparkhall knew a lady who procured sleep by mesmerism, after all ordinary means had failed.—Dr Epps remarked, that mesmerism is a medicine adapted to certain diseases, and he thought it ought not to be practised except with that view.—Mr Heraud (a visitor) mentioned a case of a young lady who was thrown into mesmeric sleep by her brother, in both of whom he was convinced there could be no deception. She followed him wherever he went, imitating his movements (but stiffly): she was given the half of an orange, but took no notice of it until it was manipulated, when she grasped it in her hand, but did not put it to her mouth until her arm was lifted by manipulations; she then sucked the orange,—the same experiment was tried with another half orange with similar effects. An attempt to awake her was made by her brother without success. Her father, who had been writing letters, then came into the room with several envelopes in his hand. The brother manipulated one of them and marked it, and it was put among the rest, and placed in her hand, and she was requested to take one: she selected the mesmerised envelope. They were then very desirous of awaking her, she having been in that state two hours and a half; on failure, she was asked when she would awake—she said, in five minutes, which proved to be the case, without effort of the mesmeriser. Mr Heraud believed the experiments had been repeated with similar results, but her father is unwilling that it should be tried again, as he thinks it affects her nerves.—Mr Hawkins stated that he had practised animal magnetism upwards of forty years ago, and had performed several remarkable cures; but the last case he attempted, was that of a lady who had suffered a severe tooth-ach for some days. In the course of a minute she exclaimed, "My tooth-ach is gone," upon which Mr Hawkins declared that he had that moment received it, and he suffered ex-

cruciating torture for two days, notwithstanding he tried several "infallible" remedies. This circumstance determined him to abandon the practice, and he has never applied it since, and could not easily be prevailed on to make another attempt.

THOS. CHALMERS, *Secretary*.

26, Judd Place, New Road, London.

*Statistical Enquiry.*—Las Cases, in his Journal (part 6, page 88), says, that he "once knew a man, who, being much engaged in arithmetical calculations, confessed that he could not enter a drawing-room without being led irresistibly to count the people who were in it; and that, when he sat down to table, he could not avoid summing up the number of plate, glass, &c." Considering the pursuits of the person referred to, the habit was doubtlessly occasioned by the undue excitement of the organ of Number, which sought for employment when any external incitement was presented. But I am acquainted with a case wherein the organ of Calculation is very deficient; yet the person referred to is much addicted to statistical enquiries, more especially to those which possess a political or moral bearing; and these are the only subjects upon which his small arithmetical power is at all overcome. He rarely attends a public meeting without making a rough estimate of the attendance; and, at the chapel which he frequents, he is accustomed to count the congregation, and he has kept a mental record of the average attendance for the last five years. His development presents a very large endowment of the organs of Order and Comparison; Causality is large; and the Sentiments are well developed, as are most of the Perceptives. In this case I am disposed to refer the natural disposition to the influence of large Causality upon large Sentiments, which will impart a bias to the investigation of questions connected with moral progress. Individuality will create a love of facts, and Comparison a tendency to collect illustrative particulars; whilst Order produces a love of systematic arrangement, and the active temperament superadds organic activity. The result of the whole combination is, that the inherent reluctance of Number is overcome; and it is excited into some degree of action, although still far below what would be accomplished were it largely developed.

E. J. HUTCHES.

*Families of Literary Men.*—The *Quarterly Review*, in discussing an objection to the Copyright Bill of Mr Sergeant Talford, which was taken by Sir Edward Sugden, gives some very curious particulars about the progeny of literary men. "We are not," says the writer, "going to speculate about the causes of the fact—but a fact it is—that men distinguished for extraordinary intellectual power of any sort very rarely leave more than a very brief line of progeny behind them. Men of genius have scarcely ever done so; men of imaginative genius, we might say, almost never. With the one exception of the noble Surrey, we cannot at this moment point out a representative in the male line even so far down as in the third generation of any English poet, and we believe the case is the same in France. The blood of beings of that order can seldom be traced far down even in the female line. With the exceptions of Surrey and Spencer, we are not aware of any great English author, of at all remote date, from whose body any living person claims to be descended. There is no other real English poet, prior to the middle of the eighteenth century, and we believe no great author of any sort—except Clarendon and Shaftesbury—of whose blood we have any inheritance amongst us. Chaucer's only son died childless. Shakspeare's line expired in his daughter's only daughter. None of the

other dramatists of that age left any progeny, nor Raleigh, nor Bacon, nor Cowley, nor Butler. The grand-daughter of Milton was the last of his blood. Newton, Locke, Pope, Swift, Arbuthnot, Hume, Gibbon, Cowper, Gray, Walpole, Cavendish—and we might greatly extend the list—never married. Neither Bolingbroke, nor Addison, nor Warburton, nor Johnson, nor Burke, transmitted their blood. M. Renouard's last argument against a *perpetuity* in literary property is, that it would be founding another *noblesse*. Neither jealous aristocracy, nor envious jacobinism, need be under much alarm. When a human race has produced its 'bright consummate flower' in this kind, it seems commonly to be near its end." Poor Goldsmith might have been mentioned in the above list. The theory is illustrated in our own day. The two greatest names in science and in literature of our time were Davy and Walter Scott. The first died childless. Sir Walter left four children, of whom three are dead, only one of them (Mrs Lockhart) leaving issue, and the fourth (his eldest son), though living, and long married, has no issue. These are curious facts.

*Sheffield.*—Mr Combe was invited to deliver a course of lectures on Phrenology in Sheffield, in October, but was unable to comply with the request. Mr C. proposes to spend the winter in Italy.

*Lancaster Phrenological Society.*—A society under this name has lately been established in Lancaster, and already numbers forty-four members, among whom are five medical men. We have received an interesting account of its proceedings, but too late for insertion in the present Number.

*Phrenological Association.*—The Association met in London in the month of July, and was, we believe, well attended. We have not yet been able to obtain any satisfactory account of its proceedings, but may possibly succeed before our next publication.

*Phrenological Society of Paris.*—The Phrenological Society held its Annual Meeting in the hall of the Athenæum, upon the 18th December 1842. The sitting was opened by a discourse from Professor Bouilland, President of the Society, which was followed by a report of the proceedings of the body for the past year by Marchal de Calvi. Casimer Broussias then read a reply to the works of Flourens and Leuret, and a communication from M. Place closed the business.

*Books Received.*—The Medico-Chirurgical Review, July 1843.—British and Foreign Medical Review, July 1843.—American Phrenological Journal, Monthly Numbers from Dec. 1842 to May 1843.—The Phreno-Magnet, No. V. June 1843; No. VI. July; No. VII. August; No. VIII. September.—The Annals of Mesmerism and Mesmero-Phrenology, No. I. June 1843.—The Motive Power of the Human System, with the Symptoms and Treatment of Chronic Diseases. By H. H. Sherwood, M.D. New York, 1843.—Report of the Glasgow Western Academy, Session 1842-3.—The People and the Church of Scotland. By John White, A.M. 8vo, London, 1843.—The People's Phrenological Journal, Parts VI. and VII., August and September.—Hare's Statistical Report of One Hundred and Sixty Cases of Insanity admitted into the Retreat near Leeds, from 1830 to 1840, from Provincial Medical Journal of 17th and 24th June 1843.—Thirteenth Annual Report of Belfast District Lunatic Asylum, 1843.—The Proper Sphere of Government, by Herbert Spencer. 12mo, London, 1843.—Mesmerism, its History, Phenomena,

and Practice ; with Reports of Cases developed in Scotland. By William Lang. 12mo, Edinburgh, 1843.—The Phrenological Library, No. I., London, 1843.—Wit bought, or the Adventures of Robert Merry, by Peter Parley ; London, 1843.

*Newspapers Received.*—Western Times, June 10, 17.—Bristol Mercury, July 8.—Blackburn Mercury, July 8.—The Preston Pilot, and County Advertiser, August 26.—The Medical Times for July, August, and September.—The Warwick and Warwickshire Advertiser, and Leamington Gazette, Sept. 2.

*The Index and Contents* for the present Volume will be given along with our next Number. They have been unavoidably delayed in consequence of the Editor's absence in Germany. It is possible that, from the same cause, some communications, which ought to have been noticed, may have been overlooked. If so, we must trust to the indulgence of our readers and correspondents for the unintentional omission. Some articles, already in types, stand over from want of room.

*To Correspondents.*—The communication of D. J. is declined with thanks. Mr Hudson Lowe's article on the Organ of Contrast, &c., reached us too late for insertion in the present Number ; as did also "A new view of the Functions of Imitation and Benevolence," by Mr Herbert Spencer. The letter from a Lover of Truth, Dundee, on Dr Engeldue's views, is good, but merely repeats what has been often said, and cannot be inserted for want of room.

*Errata in last Number.*—Page 294, line 18, delete the semicolon after *conqueror's*. Page 313, line 20, for *extracted* read *exacted*.

Communications for the Editor (prepaid) may be addressed to Mr ROBERT COX, 25 Rutland Street, Edinburgh. Books or parcels, too heavy for the post, may be left (free of expense) with the London publishers, Messrs Simpkin, Marshall, and Co., Stationers' Hall Court.—Articles intended for the next following Number must always be with the Editor six weeks before the day of publication. Communications for the section of "INTELLIGENCE," and also Advertisements, should be in hand at least a fortnight before the same day. Charges for advertising :—eight lines, 6s. ; twelve lines, 7s. 6d. ; every additional line, 6d. ; half a page, 14s. ; a whole page, 25s. Advertisements may be sent to the publishers in Edinburgh or London.

EDINBURGH, 1st October 1843.



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