

Rampancy, the fervor of the forehead : a study of the anterior metopic lobule / by Wallace Wood.

Contributors

Wood, Wallace.
Royal College of Surgeons of England

Publication/Creation

[New York] : [publisher not identified], [1900]

Persistent URL

<https://wellcomecollection.org/works/jgq6urmu>

Provider

Royal College of Surgeons

License and attribution

This material has been provided by This material has been provided by The Royal College of Surgeons of England. The original may be consulted at The Royal College of Surgeons of England. where the originals may be consulted. Conditions of use: it is possible this item is protected by copyright and/or related rights. You are free to use this item in any way that is permitted by the copyright and related rights legislation that applies to your use. For other uses you need to obtain permission from the rights-holder(s).



Wellcome Collection
183 Euston Road
London NW1 2BE UK
T +44 (0)20 7611 8722
E library@wellcomecollection.org
<https://wellcomecollection.org>

RAMPANCY,
THE FERVOR OF THE
FOREHEAD.

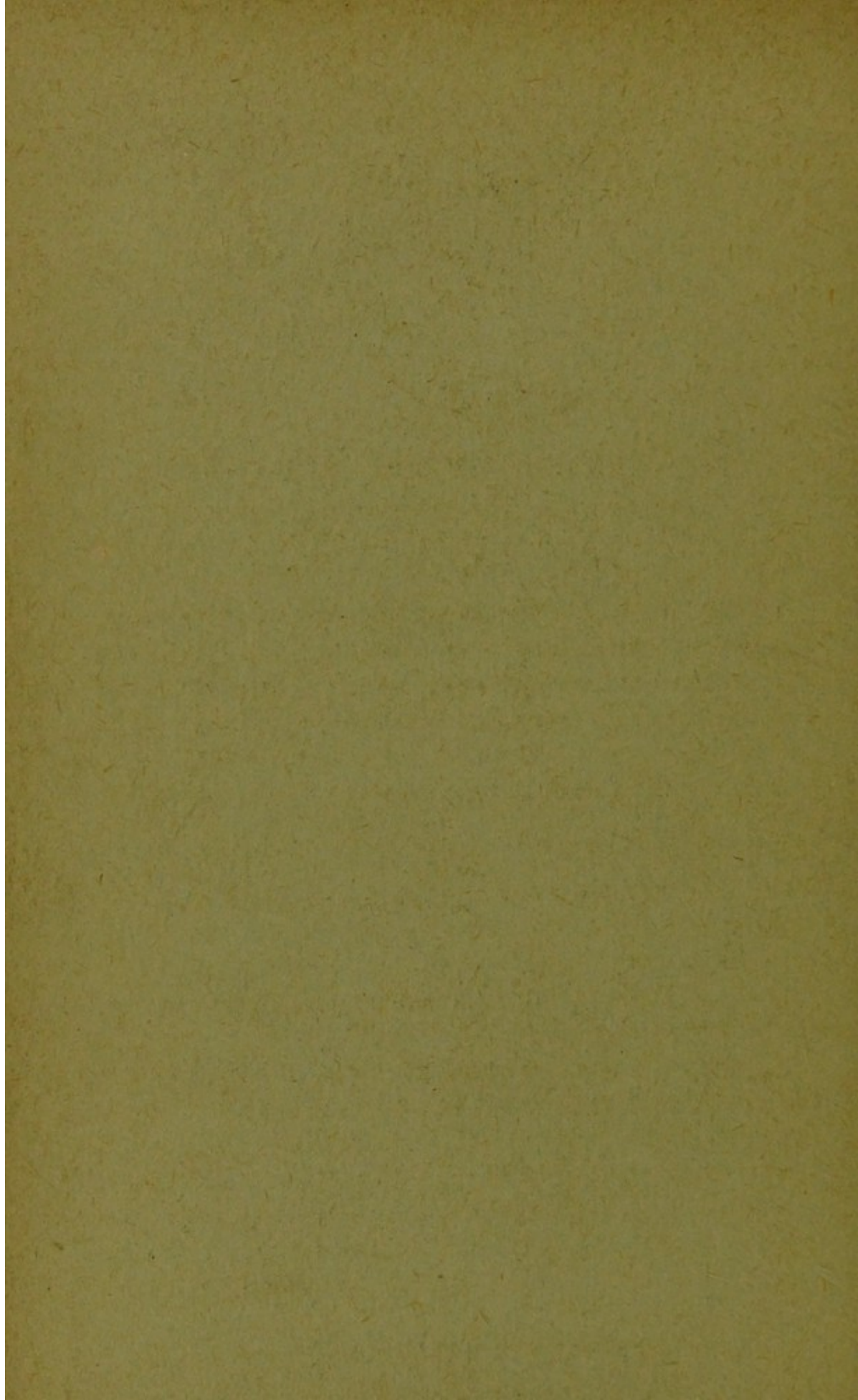
*A STUDY OF THE ANTERIOR
METOPIC LOBULE.*

BY

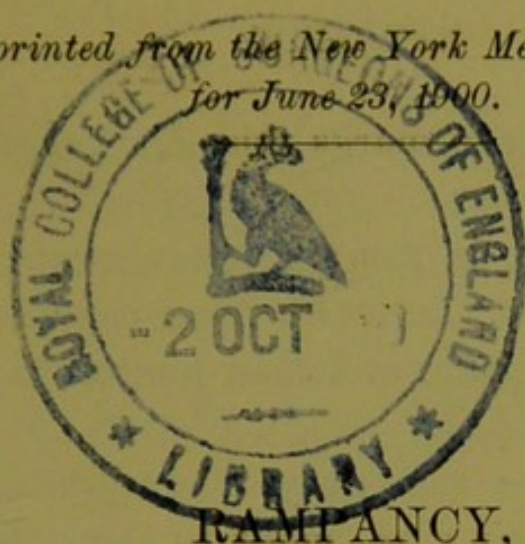
WALLACE WOOD, M.D.

REPRINTED FROM THE
New York Medical Journal
for June 23, 1900.





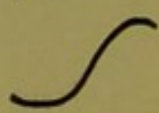
Reprinted from the *New York Medical Journal*
for June 23, 1900.



RAMPANCY,
THE FERVOR OF THE FOREHEAD.

A STUDY OF THE ANTERIOR METOPIC LOBULE.

BY WALLACE WOOD, M.D.

THE Greek *ῥαμφή* is a bill, a double-curved pruning knife, its shape like that of a stamen, lituus, or cyma. From this come rampe, ramp, ramping, rampage. The words rampant, rampage, rampageous, though somewhat blunt-spoken, have no coarse significance. The word ramp analyzed means creep-leap. We express it graphically by a concavo-convex line, thus: 

of which the pars concava represents the creep and the pars convexa the leap. This figure is the line of motion and life; every fibre and artery in the living body is a ramper. The ramp for life is a more philosophical figure than the struggle for life.

Occipital and Sincipital Ramps.—Life moves with an impetus forward and upward; the humblest worm aspires, ramps, stands upon his base, and lifts nose and feelers skyward. Every vine creeps and climbs, every newly hatched chick creeps with its body, but climbs or aspires with its head—that is, it ramps. Each vine, frond, leaf, each worm, serpent, bird, every

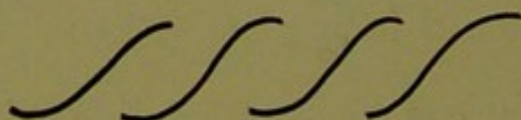
creature 'neath the sun marks this concavo-convex line; it is the line of life.

Every live thing is ramping heavenward: the vine ramps upon the tree, the worm upon the vine, and the rejoicing dog upon man, and man himself is subject to the law.

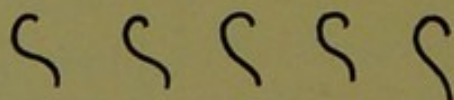
If life itself is a rampancy, a creep-leap, then the life of life, the *clavis vitæ*, ought to show the form in its perfection, as we find indeed it does. Life is summed up in the flower and its essence in the stamens and pistils. These chives and tendrils in the centre of the rose or the *Nymphæa alba* are the throes of the immortal heart of Nature.

Analyze the Line, Simple and Compound.—This scroll line in architecture is called the *cyma recta*, or, reversed, the *cyma reversa*.

We may represent the one thus:

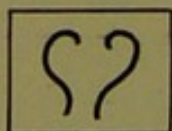


—a line of scrolls looking forward—and the other a line of scrolls looking backward:

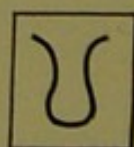


These two forms will be found as bracts, tendrils, leaves, fronds, and so on, upon the caulis or stem of a plant; while, arriving at the summit, we find a culminating whorl in which are seen combinations which can be represented by two signs—the one caduciform, for the

stamens, thus:



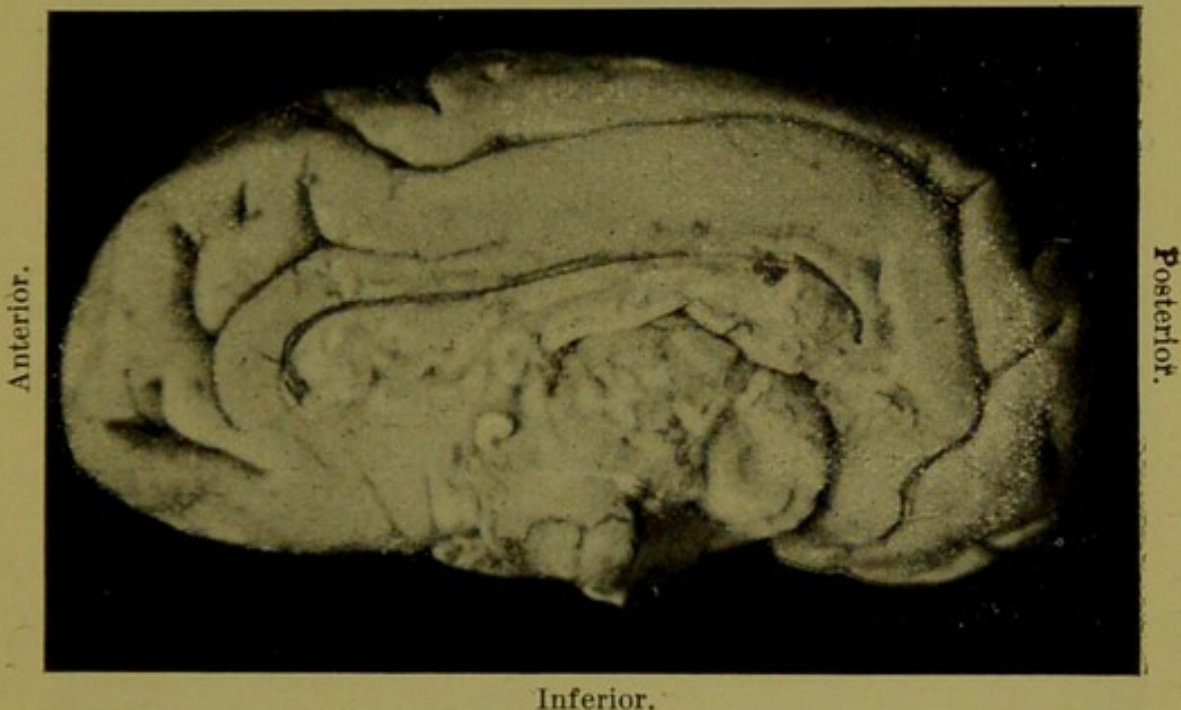
the other lyraform, for the carpels, thus:



These compound curves, anthers of the anthos or anthemion, are found in the under occiput of all the gyrencephala, usually in the positive form. The occiput is a sculptural flower.

Life is Rampancy.—In such animals as the dove, cock, and swan the whole body may be fairly represented

Superior.



Inferior.

FIG. 1.—OCCIPITAL AND FRONTAL RAMPANCY.—Brain of a lamb, right hemisphere, inside surface. Looking in the direction infero-posterior, one sees the lobus suboccipitalis or occipital ramp, and in the direction antero-superior, the metopon or lobus capitatus and the ramp of the forehead. Both these scrolls rise out of the limbus.

by the ramping line, the line of beauty, but the bird's neck alone is a perfect example. In the lion, horse, or unicorn rampant the body line is compound or doubled, but in the horse, deer, lamb, terrier dog, and other mammals, the neck and head in particular aspire, arch, curve, ramp, perform their shining and their crested roll, and especially when well nourished and warmed and softened by the rays of the vernal sun. All native sap and

blood is rampant in the happy moons of May and June, and rolls and surges itself into these crests of everlasting beauty, living as it never lived before, loving as it never loved before; and the symbol of both life and love, both leaf and flower, is this simple, curious, double-curve figure, the stamen, scroll, lituus, the ramp, the heaven-seeking curve. At its height it is the anthos, the anthemion, the heart of the flower.

The Brain Flowers at Both Holes.—If we cast our eyes upon the olfactory lobule of an antelope or small deer, and from this point trace round the limbus (cingu-

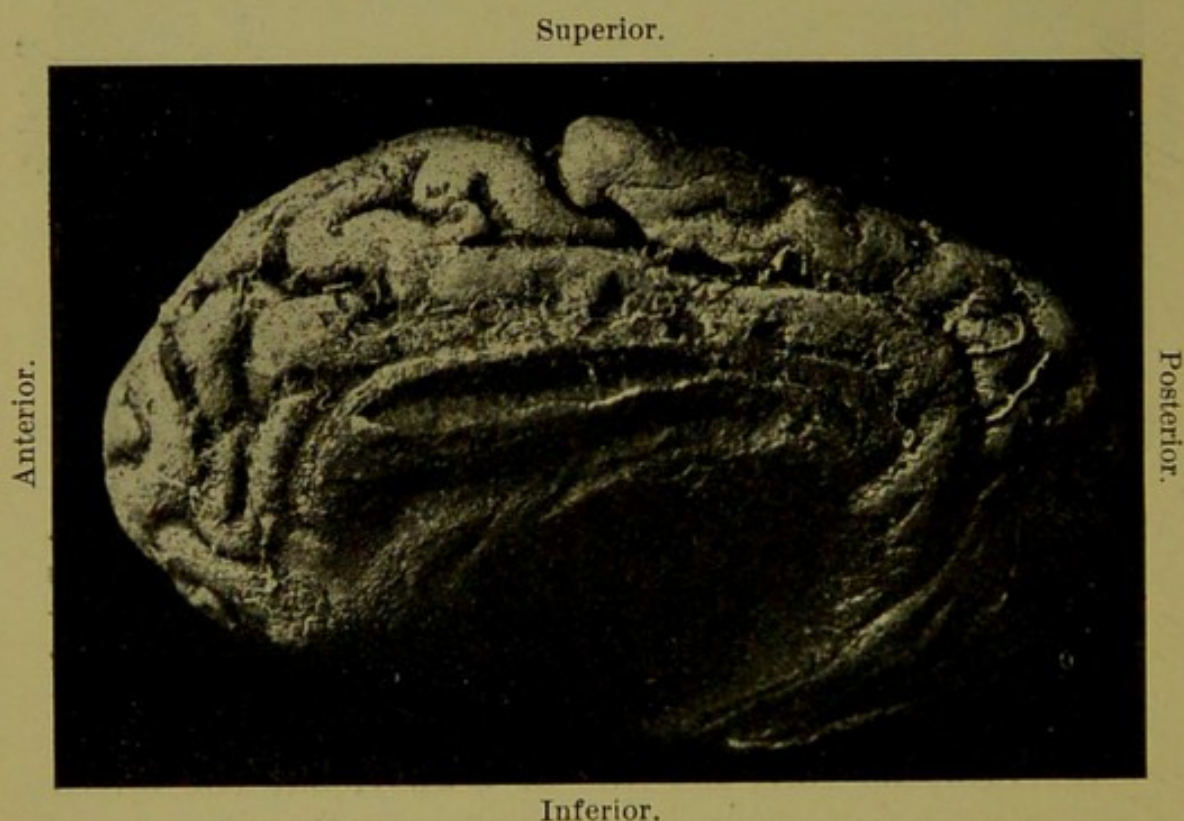


FIG. 2.—FRONTAL RAMPANCY.—Brain of a New Jersey cow, highly domesticated, right hemisphere, mesial surface, showing the ramping formations. Sometimes these are squared, resembling the meander or the cross potent.

lum, rhinencephalon), we shall find that it ramps or throws up a crest in two places; one of these is the under occiput and the other the over sinciput, the fore-

head, metopon, or regio coronalis. These musky deer, these lovely African antelopes, lophotragers, show then in their brains two *lophoi*, two crests; their brains are crested in the forehead and crested in the backhead.

Other animals—cat, lion, bear, gazelle, rabbit—pre-



FIG. 3.—LOBUS FRONTALIS.—Black-and-tan dog, a New York pet, right hemisphere, mesial surface. In the direction antero-superior is seen a large lobule, the metopon, the lobule of fidelity or good will—*eunoia*, *prothymia*. The limbus ramps toward it. Underneath this "prorean" lobule is another, the "subprorean," perhaps the centre for the boule. The specimen is of striking beauty. It resembles the dog.

sent for simple inspection also these curious, vivid forms, scrolls, stamens, ramps, firmly graven on the cerebral occiput, finely sculptured upon the posterior surface of the hemispheres, formed, cut, and carved by no mortal hand, but by ages of repoussé work executed by the afferent projection nerves. Other animal brains exhibit also the frontal ramp. I have found it in the horse, Newfoundland dog, black-and-tan dog, the cow, sheep, and axis deer. In these foreheads

the brain ramps heavenward or sunward; the brain surges forward and upward, and, overarching, the Psyche seems to lift up her head. If one may be allowed a figure, there is an uplifted head effect, as when an animal uplifts his head or carries the head finely, arching with the pride of life.

Coming to the question of function, we ask: Why these ramps in the brain? Why do mammals have

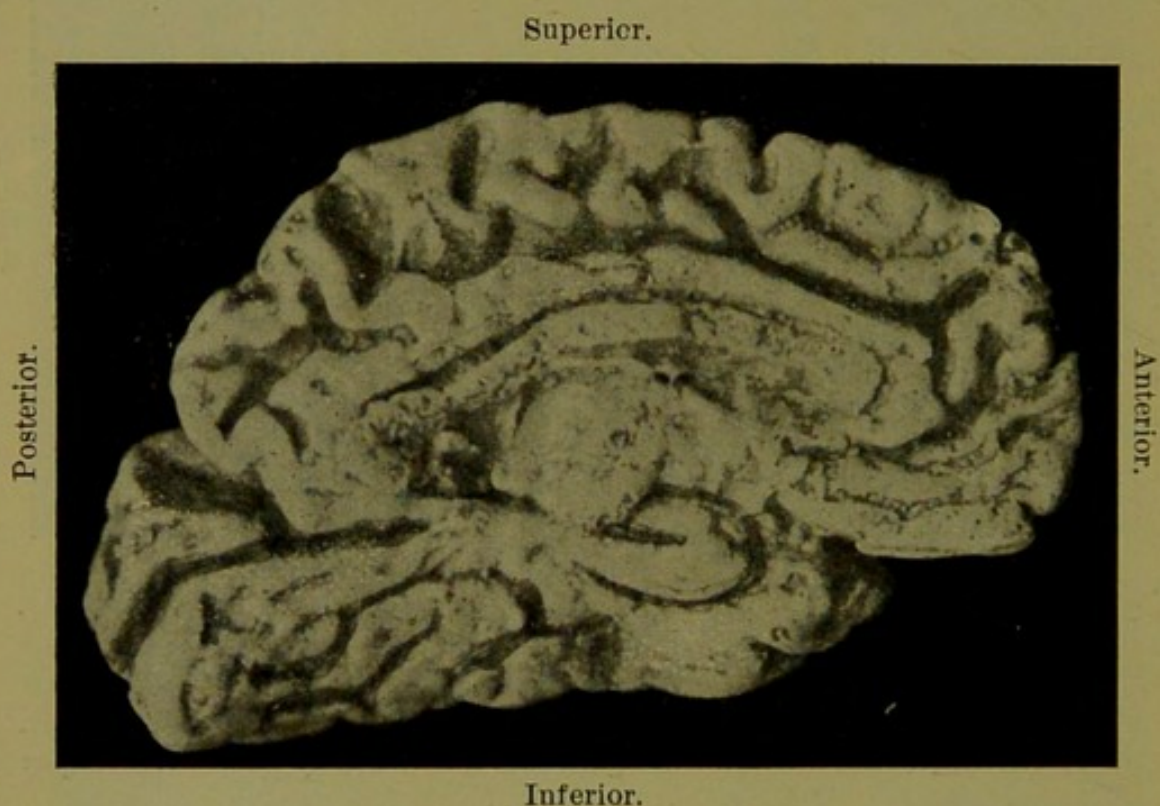


FIG. 4.—OCCIPITAL AND FRONTAL FORMATIONS.—Human cerebrum, left, mesial. Inferior strongly sculptured. One sees four parts: the stem, the verge or crest, the fuse or serpentine, and the papilla. In the direction antero-superior lies the anterior metopic lobule. It is shaped like the profile of a thumb. The anterior and posterior metopic lobules in all brains unite together in a definite organic shape—the lituus or scroll or shepherd's crook. This is best seen in the sheep, but often well defined in the brain of man.

scrolls in the forehead and scrolls in the backhead? Or ramps on the under occiput and ramps on the over sin-ciput?

It is probable, then, that the deer and the antelope

have ramps upon the head for the same reason that the flowers of the field have ramps upon their heads. These we see in two forms: lyrate, or as carpels in the central whorl, and caduceate, or as stamens in the surrounding

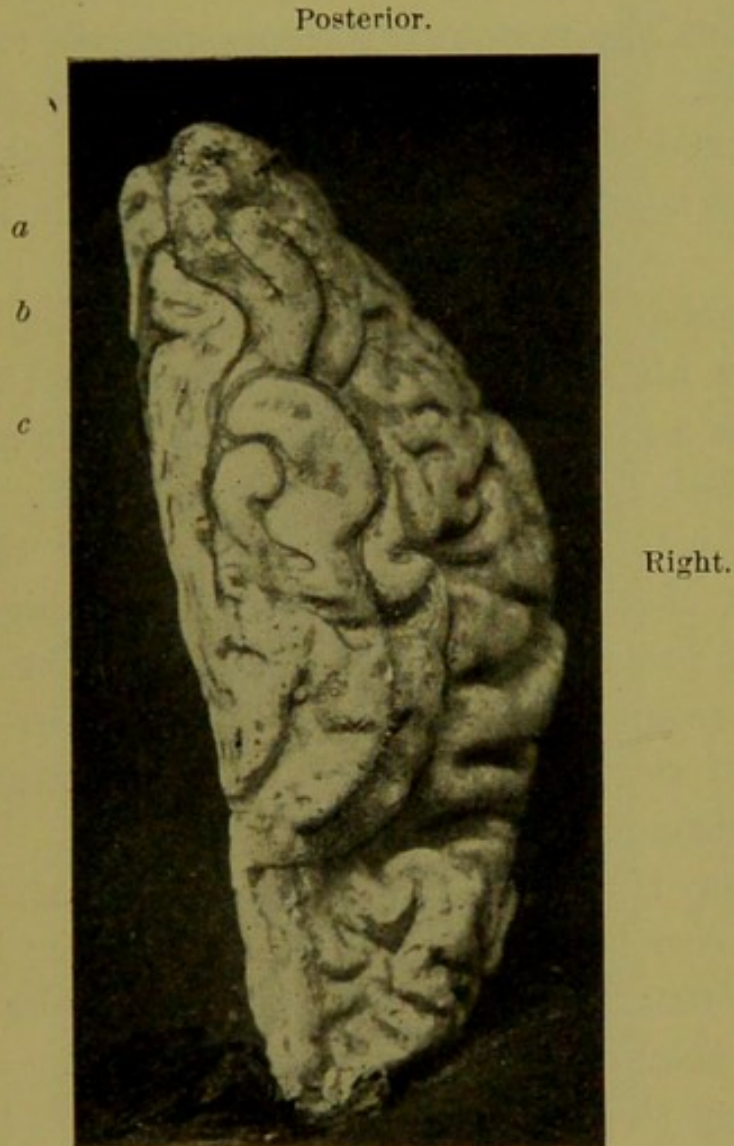


FIG. 5.—OCCIPITAL RAMPS.—Human right cerebrum δ , under surface. At *a*, point of the first foil or ramp, the stem (lingualis). To the right of this is the second ramp, verge or crest; at *b*, anterior to the lingualis, is the second ramp (fusiformis); at *c*, the fourth ramp, the papilla, possible image or eidolon of the left breast, mamillary centre.

whorl; and the plant puts forth these “in the hope to avoid death.” These are, so to speak, the scrolls of salvation.

One would hardly venture to assert, of course, of "buttercups and daisies," that each annual flower knows instinctively and is conscious that autumn will come, and that she must go through the *Passionspiel* and the agony in the garden—must weep herself into the tomb, so that when the new spring comes she will rise reborn in her seed. Neither does the axis deer or the dorcas antelope know this—but man knows it, and this knowledge is the source of all his sorrow and the key to all his joy.

It is probable, then, also that sheep, cows, and men have these anthers of the forehead, have this flower supernal as a reflection or idealization of the anthers of the backhead, the flower cerebro-physiologic.

Life is rampancy. Take the body: the whole body is a series of ramping tissues, while the highest, the supreme or pro-ramp, the acme, is that of the neck and head; the ramp heavenward or skyward—for example, the neck of swan, fowl, or stallion. The ramp of the head is a secondary characteristic.

Now for the brain. It is certain that with the metope or coronal lobule the animal lifts the head and opens the eyes; this lobule, then, is the very head of the brain, the head of the head, the *head* head.

Studying this crest lobule last year from the point of view of the margin or marginal gyrus, it has seemed to me to be the seat of *eunoia*, or "willingness to come forward," in the service of man (*i. e.*, to be milked, bled, or fleeced—cow, sheep), and *prothymia*, or *eagerness* to come forward in man's service, as in horse and dog. Studying it to-day in connection with the limbus, the same lobule seems to ramp, to rise like the butting of a ram or goat, or like the prancing of the horse; like

the head of the unicorn; like the curve of a stamen; like the lituus of the augur, which he stretches toward heaven; like the crozier of the priest carried before the

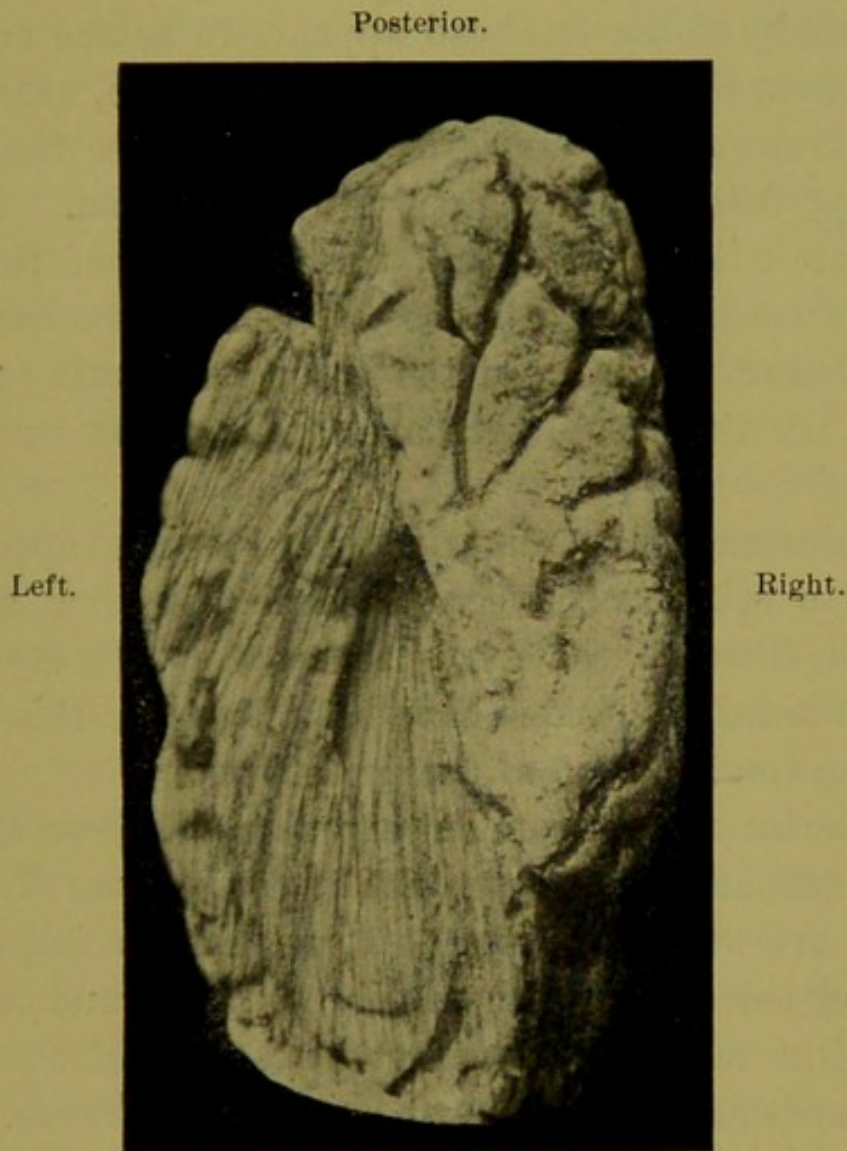


FIG. 6.—LOBUS SUBOCCIPITALIS.—Human brain, right hemisphere, exhibiting in the lobe four ramps or processes. To the left, the stem or lingua (lobulus lingualis, subcalcarine gyrus); next, the processus or fuse (lobulus fusiformis, subcollateral gyrus); next, the verge, crest, or hood (culminating right posterior); next, the fourth ramp; to the right, papilla, possible mamillary centre, *animula mammæ*.

procession; like the ecclesiastical costume of the famous "horned ladies" of the Orient. This is also the lobus laureatus, for it is upon this forehead crest that lord

Apollo fixes his immortal crown of bay. This, then, is, or ought to be, the lobus immortalis.

Life is rampancy, perennial life is double rampancy, immortal life is supernal rampancy.

The top of the forehead appears to be the acropolis of the man, the acme lobule of the organism, ever ramping heavenward or sunward; it seems to be the leader in the procession, moving on, upward, and on.

That this godlike peak, that the top of the forehead is connected with the bottom of the backhead, dissection of the brain of the lower ruminants seems to prove. In the sheep, both are scrolls rising out of the limbus.

Professor Soury remarks that Flechsig appears to suspect a relation between the sexual instinct and the anterior third of the gyrus fornicatus. In studies of general paralysis lesions have been found in this region. This is a confirmation of the present view.

Anterior or transcendent attachment, however, is no longer sexuality, but antisexuality or *agape*. Dog and master are not sexed as a pair, neither are knight and steed, or cow and milkmaid, nor are man and his Saviour. One may consult, nevertheless, St. Bernard and St. Francis and the author of *Keys of the Creeds*.

Compare body and brain. Take body first. This good force and good feeling, this fire and tenderness, this noble heart elation, yearning for attachment, generous giving, kindled in the vernal centres of life, surges through the organism and ramps in the neck, head, breast, shoulders, and rapture-quivering wings of all the happy creatures. The wave passes from pole to pole. The same holds good in the brain. There the fire and tenderness, the heart-yearning and self-giving de-

sire are kindled in the maternal and paternal focus in the backhead, while the divine force and good feeling, the heart, the tenderness, the love, the kindliness, the **unutterable** longing for the infinite unknown, or the ideal, rise to a crest in the spiritual focus of the metopon. The ardor of the backhead finds its complement in the fervor of the forehead.

Here is the centre for the higher sympathy, for enthusiasm, for devotion. As *eunoia* or the *vis passiva*, this divine force is willingness to give your heart away; as *prothymia* or the *vis activa*, it is uncontrollable impulse forcibly to give or *throw* your heart away. As the *vis passiva* it melts a thousand hearts together in a Methodist love feast; as the *vis activa* it carries a Quintus Curtius into the gulf, leads a Winkelried to gather the bayonets to his breast; it drives a Howard into the prisons and a Lafayette to America; it impels thousands of good women to feed the hungry, clothe the naked, nurse the sick, minister to the dying—it is a divine artery through which is poured the milk of women and the blood of men; it is the navel string that connects the faithful hound to his master, and Christ to man, and man to humanity.

With most of us, our hearts are nested in the home; our hearts are with our babes, our wives, our sisters, our daughters, our mother; but our hearts are also “with the blessed gods”—with our ancestors, with the heroes and the sages, with the great and good, both those who are living and those we have seen pass away.

Every right-working heart leaps both ways. The domestic is a posterior attachment, the supernal an anterior attachment. To the living we cling with the very bowels, cling with under occipital gyrus, the infero-

posterior brain tendrils. To the dead as well as the living we cling with the supernal gyrus, the antero-superior brain tendrils, the "angel heart of man." The "angel heart of man" is in the right place, for it works like a shuttle from its one centre to the other, weaving its immortal web of happy thought, eternal sympathy, lifelong enthusiasm, and eager devotion.

When the master pats his dog on the head this lobule is touched—the creature ramps. The cavalry soldier and his horse are tied by this lobule as by an invisible navel cord. The generous steed is rampant to serve, to die if need be.

By patient study of the brain, accepting what we find, we must acknowledge that the heart of the non-immortals—that is, those who have not the *logos*; for instance, "man's best friend," the cow; that master philanthropist, the dog, and that leader of man through the ages, the lamb—have also the heart in the right place.

Eternal love, the enthusiasm of humanity, *prothymia*, what is it? It is courageously, ardently, eagerly *giving*; giving your milk, giving your flesh, giving your blood to others; giving your work, putting your life, heart, and soul into your work for humanity, and doing it forcibly and irrepressibly.

The bee lives and dies for the hive; the sheep, cow, ox, horse, dog, all live, work, die for humanity. All these taught by man, and the St. Bernard dog taught by the Christian monks, have this *lobus animosus convertus*, this lump of courageous loving, this most Christian lobule, well developed.

To be born again is to be born at this end, and through this anterior ramp, carpel, and portal.

The subject of this brief essay is the localization of the greatest thing in the world, the greatest thing—indeed, in final analysis, the only thing, for it is the alpha and omega, the oldest and youngest of the gods, Eros, Agape, Philia, Spes, Caritas, Humanitas. It is the alpha and omega, the all in all.

Si linguis hominum et angelorum loquar, caritatem autem non habeam, factus sum velut æs sonans aut cymbalum tinniens.

“Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass or a tinkling cymbal.”

I subjoin a list of properties or virtues belonging to the anterior metopic lobule:

Greek.—Agape, sympatheia, philanthropeia, philia, sebas, eusebia, eunoia, prothymia, entusiasmos, Aphrodite Ourania, agapesis, philophrosyne, energesia, eupoia, eumeneia, chrestotes.

Latin.—Caritas, bonitas, socialitas, pietas, fidelitas, benignitas, amicitia, benevolentia, humanitas, beneficium, largitia, liberalitas, generositas, clementia, lenitas, Venus Urania, spes.

English.—Attachment, loyalty, love, charity, kindness, humanity, sympathy, enthusiasm, devotion, friendship, friendliness, goodwill, sentiment, sociability, good feeling, goodness, sweetness, faithfulness, fidelity, service, love of God, love of man, patriotism, public spirit, liberality, generosity, mildness, gentleness, self-sacrifice, self-giving, pity, mercy, peace.

