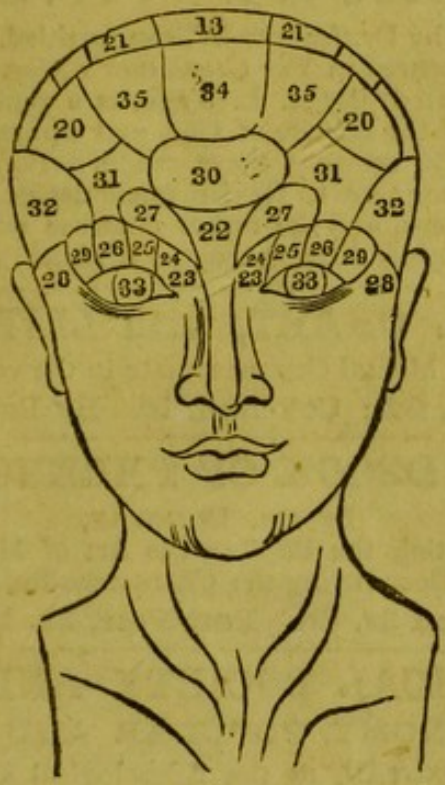
The alphabet of phrenology / [by A.L. Vago].

PHRENOLOGY

By A. L. Vago.

SEVENTIETH THOUSAND.

THE ALPHABET OF PHRENOLOGY.



[by A. L. Vago]

"The clouds may drop down titles and estates;
Wealth may seek us, but wisdom must be sought."

Dr. Young.

"All constraint,
Except what wisdom lays on evil men,
Is evil; hurts the faculties, impedes
Their progress in the road of science; blinds
The eyesight of discovery; and begets,
In those that suffer it, a sordid mind,
Bestial, a meagre intellect, unfit
To be the tenant of man's noble form."

Cowper.

[ca. 1880]

A. L. [illegible]don.

W. TASKER, Pharmaceutical Chemist,
21, UPPER STREET, ISLINGTON.

THE

ALPHABET OF PHRENOLOGY.

PHRENOLOGY teaches that the head is the seat of the mind, or rather the seat of the faculties of the mind. By the faculties of the mind are meant those qualities which constitute the character—such as love, anger, friendship, courage, ambition, prudence, fear, hope, reverence, generosity, integrity, fortitude—and the intellectual powers, such as skill in engineering, mechanics, painting, sculpture, music, poetry, and the like.

Phrenology teaches that each distinct faculty performs its operations through a special organ, just as the faculty of seeing is performed through its organ, the eye; that of hearing through the ear; and smelling through the nose. And Phrenology teaches that these organs of the faculties of the mind constitute the brain. By a little attention to human nature, we learn that all persons are not equally constituted, even with regard to the faculties of the mind; we frequently find some persons gifted with a particular talent for which others have neither ability nor inclination. Some are noted for musical power, some for abstruse studies, and some for a particular genius apart from which they are often simple as babes. Since, then, nature produces these differences, it will be clear to every one to be of great advantage to be able to ascertain what are the natural endowments of each child, so that its education and training may be regulated accordingly. It is for the want of such knowledge as this that large sums of money are often expended to no purpose in training youths and young men for professions for which they are by nature totally unfitted; and such of those whose circumstances have compelled them to follow in the calling chosen by their injudicious but well-meaning friends, have felt their position to be miserable in the extreme. To obviate this sort of thing, by pointing out the "right man for the right place," and in this respect render his state happy, is one of the advantages to be gained from a knowledge of the principles of Phrenology.

One of the principles which Phrenology teaches is that the faculties of the mind are *innate*—that is, *natural*, "*born, not made.*" This is founded upon the fact that certain faculties of the mind manifest themselves in children before education has had time to make the least impression on them. Instances of youthful precocity are well known, and need not be related here to prove that the faculties of the

mind are inborn, and not produced by either cultivation or circumstances. This principle allows that circumstances may be favourable to the development of the faculties, and that education may guide and direct them, but it particularly contends that neither can create a faculty. Simple as this principle may seem in itself, which claims the mind or mental faculties as innate, and that, not by any subtle theory, but from natural facts, exposes at once the fallacy of an old metaphysical hypothesis which assumed that the mind of a child is as a blank sheet of paper on which anything could be written, it also rejects the poetical idea that the infant mind is as soft wax which may be moulded into any form. To persons interested about the truth of such matters, the study of Phrenology cannot fail to be of great service.

Again, this principle of the mental faculties being innate, having its foundation in nature, and therefore being irrefutable, serves in no mean degree to overthrow the views of those speculators who contend that man owes his origin to the lower species. It will not admit that the education of one set of faculties will give rise to others totally different—an idea as absurd as that of supposing that sight could be given to the blind by making impressions upon the other senses. To assume that man's present state has been arrived at by successive stages from the humblest form of animal life, is also to assume that the oyster and lower forms of life in the scale of creation possess faculties equal in number, if not in degree of power, to those of the human race; for development pre-supposes a rudimentary state, otherwise development is impossible. To produce an oak, the acorn is an indispensable requisite. Without this, neither soil nor climate, however favourable, will produce an oak. The writer hereof would sooner believe the story of "Jack the Giant Killer" to be true, than entertain in the slightest degree the idea that any animal below the human species possesses the same number of faculties, even in a rudimentary degree, as man. It is but an assumption, and unsupported by a single fact. We certainly do see the silkworm change to a moth, to an insect with wings; but what does this give place to—a bird? no, a worm; it goes back again. That the tadpole develops into the frog is well known; but it would be laughable to know of any book of natural history stating as a fact that the frog ever gave place to anything but a tadpole. By human agency particular qualities in pigeons may be worked up even to a wonderful pitch, but that would be a clever man who ever made anything of a pigeon but a pigeon—unless he made a pie.

That Phrenology should be pooh-poohed by some men of scientific eminence is not to be wondered at, while its principles so clearly repudiate the degrading and trashy views which such men are now trying to disseminate with even bigot-like zeal, and who indirectly tell us that the theological explanation of our existence is a mere fallacy which must give place to their own more noble views, as a more satisfactory explanation of the matter.

Professor Tyndall, in his address at the meeting of the British Association held at Belfast, 1873, says, "The action of light, in the first instance, appears to be a mere disturbance of the chemical processes in the animal organism, similar to that which occurs in the leaves of plants. By degrees the action becomes localised in

a few pigment-cells more sensitive to light than the surrounding tissue. The eye is here incipient. The adjustment continues ; a slight bulging out of the epidermis over the pigment-granules supervenes. A lens is incipient, and, through the operation of infinite adjustments, at length reaches the perfection it displays in the hawk and eagle." If, as according to this, light is alone sufficient to produce eyes in animal bodies, how is it, as Paley asks in his Natural Theology—how is it that animals have not eyes all over them ? As Paley also says, the sun might shine for ever on an animal, and not produce an eye. But if it must be contended that light generates eyes, how is it that it generates neither more nor less than two in each animal ? The professor is surely not so dull as not to perceive in this fact evidence of a previously existing internal principle which admits of the change of which he speaks as being the effect of the influence of light. If the principle of life is not within the egg, the hen might sit on it for ever and produce no chick.

Professor Tyndall says, "A chick on coming out of the egg balances itself correctly, runs about, and picks up food, thus showing that it possesses a power of directing its movements to definite ends. How did the chick learn this very complex co-ordination of eye, muscles, and beak ? It has not been individually taught ; its personal experience is *nil ;* but it has the benefit of ancestral experience." Yes ; and whence this ancestral experience ? It was derived from the best books then published on the subject : a "Dictionary of Daily Wants," and "Enquire Within for Everything." Without making a fuss about it, their experience is the result of a *principle within* which is subservient to influences without. To reason the other way is to say that a flea-bite produces the nerve which makes us sensible of it. It certainly *develops* the part. Hence the small-toothed comb logic which rakes over the most minute animalculæ to obtain a satisfactory explanation of our origin. But to discuss this subject further would be to miss the object of this tract. Enough has been said to show the usefulness of Phrenology in analysing such questions, and also to show that a knowledge of its principles is even advantageous in the study of natural history.

The fundamental principles of Phrenology are :—

1. The *brain* is the medium through which the *mind* performs its functions.

2. The brain consists of various parts, otherwise organs, corresponding to the number of the faculties of the mind.

3. The organs of the brain are developed in proportion to their power of function.

4. The brain directs the form of the skull, which therefore indicates the power or weakness of the mental faculties.

These principles were arrived at by a long course of observations made by Dr. Gall, who, by all sufficiently qualified to judge, is allowed to be the first and most eminent authority on the subject of cerebral physiology. The limits of this tract will not admit of discussing these points here, and those wishing this satisfaction will find it in "Orthodox Phrenology."*

* Published by Simpkin, Marshall & Co., London. Second Edition, 2s.

By observing the various forms of heads of different persons in connection with their characteristics, we shall be fully convinced that the degrees of mind exist in proportion to the development of the brain.

It is by the attention which Phrenologists have given in this direction that we now know that healthy functions of the cerebral organs are dependent on certain laws or conditions: that the mental faculties (in consequence of their connection with cerebral organs which partake of the general qualities of the rest of the body) are strengthened and improved by exercise, weakened and enfeebled by inactivity, and maimed and disabled by over-exertion. It is from ignorance of this that we have appointed a School Board to enforce all children, without exception, to be crammed to such an extent as to render many unfit for the duties of daily life. It is from such ignorance that many engage in undertakings beyond the strength of their faculties, from which cause the mind is often crippled in the beginning, and rendered incapable of further exertion. Hence dull boys make bright men, and precocity dwindles into insignificance. When a schoolmaster once asked his pupils why we ask for our *daily* bread rather than for a *weekly* supply, it was not the bright boys that could answer the question; their powers had been otherwise exhausted. It was the dull boy only that was able to grapple with the difficulty; he said, "If we ask for too much at a time, it might get stale before we got through it." The mind is often warped from being overtaxed. In this respect horses fare much better than the human race. For no man having a slim running-horse would put it to the work of the heavy draught-horse; he knows, from its fragile legs, that it would be cruel to let it even attempt to draw a heavily-laden wagon. Until we pay the same attention to the size and power of the human head as we do to horses' legs, we shall often see (so to speak) the fleet and noble steed chained down to an excruciating and ignoble drudgery. We shall see men of unthinking minds muddling their heads in offices requiring the highest mental power; and men constituted for, and capable of, brain-work, doing the work of bone and muscle.

People of all classes are brought up in entire ignorance of their mental nature; not one in fifty, even of the educated classes, has any precise information on these matters. Very few know that the mind consists of various faculties, and still less know the number of these faculties; while many, though believing the head to be the seat of the intellect, are of opinion that the passions and the moral and religious affections have their place in the heart; although this organ is merely to propel the blood through the body, and is as void of mental function as a parish pump.

While Phrenology offers the best explanation the world has given of what so intimately concerns every one of us—the human mind; while it offers the means of knowing what we are made up of—what our reason is—what the nature of our moral powers; while Phrenology offers to furnish us with a knowledge of the nature and operation of each faculty of the mind; while it furnishes us with a knowledge of human nature for definite and practical purposes; and while, above all, it affords the means by which to *know ourselves*, its study should require no further recommendation.

In the study of Phrenology, besides attending to its principles, it is necessary to learn the names and definitions of the different faculties of the mind. The following will be found easy and concise :—

The mental faculties partake of three distinct qualities—viz., Propensities, Sentiments, and Intellectual Faculties. The organs of each of these classes of faculties are not indiscriminately interspersed, but occupy distinct regions of the head : the Propensities being situate in the lower part of the head, the Sentiments in the upper part, and the Intellectual Faculties in the forehead.

The following, numbered from 1 to 9, are the propensities common both to man and animals :—

1. *Amativeness.* Its use is to attach us to the opposite sex. Its end is the continuance of the species.*

2. *Philoprogenitiveness.* This gives the maternal feeling—that love on the part of the mother for her child which makes the duty of tending and rearing the helpless babe one of pleasure and joy.

3. *Inhabitiveness*, or love of habitation. This endears to us the native village, town, or country, and causes us to appreciate the sentiment expressed in the song, "There is no place like home."

4. *Adhesiveness*, or friendship. This makes pleasurable that condition of life (society) which is so desirable, constituted as we are, and dependent one upon another.

These faculties are generally classed together, and termed the *Social Group*, because their nature tends to hold families and friends together, and produce what are called domestic ties.

The remainder of the propensities are distinguished from these by the term *Selfish.*

5. *Combativeness* gives courage in defence of self, friends, and property. Pugnacity and love of quarrelling arise from its abuse.

6. *Destructiveness*, or instinct to subjugate. It gives the desire to vanquish obstacles.

6*a*. *Alimentiveness*, or instinct for nutrition.

6*b*. *Vitativeness*, or love of life.

7. *Secretiveness.* This faculty gives the instinct to conceal, and so avert the disadvantages to which we should be liable from being too open and unreserved. Covert practices result from its abuse.

8. *Acquisitiveness.* Instinct to save and provide against want.

9. *Constructiveness* gives the instinct to plan and contrive. It is admirably suited to our constitution, which requires to be sheltered from rain and cold.

These are the Animal Propensities—so called from being conducive to the preservation of the animal constitution—and are common to both man and animals.

* For situation of the organs, see Phrenological Head.

The following, numbered from 10 to 20, are the Sentiments; those numbered 10, 11, and 12 being of the self-regarding order:—

10. *Self-esteem.* This gives the sense of one's own importance—that is, a sense of dignity.

11. *Love of Approbation.* Regard for reputation, and love of fame.

These two faculties, though similar, differ in this respect—one urges: "What should I think of myself if," &c., &c. The other: "What would the world think of me if," &c., &c.

12. *Cautiousness.* This gives the sense of fear, and puts us on the alert against danger.

These of the Sentiments are also common to animals as well as man. Hence we see animals, like man, timid, proud, and sensible to praise and rebuke.

The following are the Moral Sentiments, which, with the exception of one, are peculiar to man, and give those characteristics which particularly distinguish mankind from animals:—

13. *Benevolence.* This gives the sense of sympathy we feel one for another. It is an element of which animals are entirely void; and although many of their actions one toward another assume the character of kindness, such actions are prompted, not by this sentiment, but either by the sociable faculty which they have, or from the desire of approval—just as many persons perform charitable actions less from a benevolent motive than from vainglory. It is here that the student should be warned against mistaking the operations of one faculty for those of another; otherwise he may get confounded, and arrive at false conclusions.

14. *Veneration.* This sentiment produces those emotions which accompany reverence, respect, and devotional exercises. Its manifestations are various: in some it gives regard for the Supreme Being; in others its objects of regard consist of ancient customs, rites, and ceremonies, ruined temples, and sometimes stocks and stones.

15. *Firmness* gives those qualities known as patience and fortitude. As animals often manifest the same, it seems reasonable to suppose that they are endowed with this faculty of firmness, especially as the part corresponding to the seat of its organ in the human head is often large in some animals.

16. *Conscientiousness.* This gives the sense of duty and integrity, and disposes to truth and honesty. Remorse also springs from this faculty. It fulfils the offices of both policeman and judge, and causes man to be a "law unto himself."

17. *Hope,* under religious direction, causes us to anticipate the delights of a future state of existence; in a worldly point of view, it exhilarates our spirits in the midst of severe misfortune.

18. *Wonder.* This gives the sentiment of faith, and renders acceptable whatever has reference to the supernatural or romantic. It causes us to feel charmed by what at the same time affrights us.

19. *Ideality.* This gives the sense of the beautiful—that feeling which is experienced on witnessing whatever is grand or graceful, either in nature or art.

20. *Wit.* This is generally classed with the Sentiments, although it, like Ideality, does not pertain to what is understood by the term Moral. Yet this and Ideality are both strictly human sentiments, as neither the organs nor manifestations of their functions are ever found in animals. And as these faculties produce but blind or emotional feelings, and not intelligent perceptions, they could not well be classed with the intellectual faculties. The faculty called Wit does not give the power to perceive or distinguish wit, but it gives merely the sense of the humorous. It is through the intellectual faculties that we perceive what is witty or ludicrous, and the faculty of Wit causes us to feel tickled by it, and to laugh at it. This is also one of the faculties that animals do not possess, and consequently they never "bust with larfteur," as Artemus Ward would say.

21. *Imitation.* This is said to induce us to assume the manners and appearance of others, as in dramatic acting. That this arises from a special faculty of the mind may be doubted, for reasons given in "Orthodox Phrenology," page 48.

The following are the Intellectual Faculties. Those numbered from 22 to 33, being of the *perceptive* or *observing* order, are common to both man and animals :—

22. *Individuality.* This gives the physiognomical instinct. Its function is to observe and remember persons and character, and is interested with the perusal of biographies and the study of natural history.

23. *Form.* This distinguishes and recollects the shape and outline of objects.

24. *Size.* This gives perception and judgment of dimensions.

25. *Weight* is the instinct for mechanics. It perceives the density or gravitating tendency of substances.

26. *Colour.* This gives the perception of colour.

27. *Locality* perceives and remembers places, position, and situation of objects. It is the geographical faculty.

28. *Number.* This gives the idea of numbers and their value, such as four being equal to two twos. It is the arithmetical faculty.

29. *Order.* This gives the power to distinguish between order and confusion.

30. *Eventuality* observes occurrences, phenomena, passing events, &c. It gives a turn for history and adventures.

31. *Time* gives the idea of duration, or of the lapse of time.

32. *Tune.* This gives perception and memory of music.

33. *Language.* This faculty gives the power to distinguish and remember words and sentences.

These are the Observing Faculties, on which depend our knowledge of the physical world and all that pertains thereto. They are common to both man and animals. The two following are the faculties which distinguish the intellect of man from that of animals :—

34. *Comparison.* The function of this faculty is to furnish the power to connect signs with ideas, and to assign names to objects, sounds, actions, conditions, &c. ; hence the power of communication by signs, such as words and hieroglyphics.

35. *Causality.* This is the theoretical faculty through which we may learn all about anything from hearsay or reading. This enables us to use and advantage by the power which Comparison gives. Persons in whom Causality predominates are ever anxious to learn all they can theoretically—that is, by hearsay or reading. It is, as it were, the mind's cyclopædia. Comparison and Causality are called the *Reflecting* Faculties, to distinguish them from the *Observing* Faculties.

These faculties animals do not possess even in a rudimentary degree, and consequently they have no means of communicating their thoughts one with another. They are able to express their feelings only by certain grunts and growls induced by such feelings. And all they know, they learn not from inquiry or asking, but from practical experience—that is, through the use and exercise of the Observing Faculties.

These, then, are the *Special Faculties* of the mind, from which spring so very many characteristics peculiar to the human race. The combined action of several faculties will sometimes give rise to manifestations that appear altogether different from their individual operation, just as a green is produced by mixing yellow with blue. Such manifestations are often regarded as resulting from the action of a distinct or entire faculty.

In addition to the preceding, Mr. Fowler, however, admits as special faculties several others, to which he gives the following names and definitions :—

Conjugality. Union for life ; desire to pair ; to unite for life ; to love one of the opposite sex, and remain constantly with, and faithful to, the loved one.

Continuity. Ability to apply the thoughts and feelings patiently and continuously to one subject or thing until it is completed.

Sublimity. Fondness for the grand, sublime, and majestic, the wild and romantic, &c.

Suavitiveness, or *Agreeableness.* Blandness and persuasiveness of manner ; pleasantness of expression and address ; insinuation ; the power to say even disagreeable things pleasantly.

Human Nature. Discernment of character ; intuitive perception of the motives and dispositions of strangers at the first interview.

The activity of the mental faculties is varied according to the temperament. There are four kinds of temperament—viz., *Nervous*, *Bilious*, *Sanguine*, and *Lymphatic.*

The *Nervous* temperament gives quickness of action to the mind, and is distinguished by a delicacy of the muscular system.

The *Bilious* gives energy and continued exertion, and may be known by a dark complexion and strongly marked muscles.

The *Sanguine* gives zeal and enthusiasm, and is known by a florid complexion.

The *Lymphatic*, languor and procrastination, and known by a smooth plumpness of face and body.

In giving estimates of the faculties from the development of their organs, it will be necessary to take the temperament into consideration, and make proper allowances for its influence on the mind. The effects of education and surrounding circumstances should also be considered, together with the fact that the action of one faculty will sometimes modify that of another. For instance, the faculty of Cautiousness serves to guard us against danger; that of Combativeness, from oppression, and to punish those who inflict it, so that by punishment to deter them. But, uninfluenced by the superior sentiments, and without the noble toil of moral education, the one becomes depraved pugnacity, the other eternal gloom.

Our faculties, then, are the elements of the foulest vices, and the seeds of every sweet and immortal virtue; and though we are privileged with that wished-for freedom to pursue either a virtuous or vicious course, and our destiny a matter of our own choice, yet we are terrified by punishments, and lured by rewards to choose aright; for envy, melancholy, revenge, and intemperance carry with them their own curse, while virtue and morality are rewarded with that feeling of calm pleasure which makes it the highest act of human wisdom to labour for their attainment.

Such, then, is the Alphabet of Phrenology; intentionally brief, the better to arrest attention. But those who desire further information upon the principles and teachings of Phrenology are recommended to the perusal of "Orthodox Phrenology," a work in which the objections most likely to occur to the general reader are fully considered and answered.

In *Punch*, October 4th, 1873, an article appeared, which, from referring to the subject of Phrenology, may be interesting to the reader. The following is transcribed from the same :—

"COMPARATIVE PHYSIOLOGY.

"Every philosopher, such as Democritus, included among the audience of a paper 'On the Localisation of the Functions of the Brain,' read by Dr. Ferrier, in the Anatomical and Physiological Department at the late meeting of the British Association, held at Bradford, must have been entertained, if not instructed, by some part at least of what he heard there. According to the *Morning Post*, Dr. Ferrier, in the course of narrating a series of well-conducted experiments, which he afterwards, not without reason, said he thought 'would ultimately lead to a distinct and scientific Phrenology,' observed that,—

"'The frontal part of the brain was broader and larger in man than in the monkey and other animals, which no doubt corresponded to the intellectual development.'

"On the address which included this passage its earned reader received the congratulations of Dr. Carpenter, who said that 'science ought to be proud of such experiments as those described in it.' This other distinguished physiologist added that—

"He believed, along with Dr. Ferrier, that the intellectual faculties of man were in the posterior portion of the brain—a theory directly opposed to Phrenology, which placed the animal functions at the back, and the intellectual faculties at the anterior part of the brain.'

"The *Times* represents Dr. Carpenter as saying that—

"'He had long since expressed his disbelief in Phrenology in an article that had had the credit of killing the *Phrenological Journal*, which maintained that the animal faculties were placed at the back of the head, and the intellectual at the front.'

"If Dr. Carpenter killed the *Phrenological Journal* with an article long ago, he also, by

anticipation, killed another bird with the same stone. He killed so much of Dr. Ferrier's paper as he contradicted. Of course he killed it without having shot at it. Apparently he did not hear it; or, rather, imagined that he had heard exactly the reverse of it. This is, if correct, remarkable in connection with the circumstance that—

"'Dr. George Harley congratulated Professor Ferrier on the able address he had delivered. He was sure that every one in the room, whether possessed of scientific knowledge or not, had perfectly understood the subject.'

"So it seems; to judge of everybody by Dr. Carpenter.

"Dr. Harley appears to have agreed with Dr. Carpenter as to Phrenology. He observed that 'along with science there had always gone a pseudo-science.' As reported in the *Times*, however—

"'Dr. Brunton alluded to the faculty of will and self-restraint as distinguishing man from the lower animals, and said that this was probably situated in the anterior part of the brain. It was noticeable that criminals, who were deficient in that faculty, possessed only a small portion of brain in the front of the head.'

"Behold how diametrically doctors differ about the functions of the brain. Are the intellectual faculties in the front and the animal at the back of it? or *vice versa?* That is their little diversity. Along with science truly, 'there has always gone a pseudo-science;' but on which side is the pseudo-science in the case of physiologists who differ from each other as Big-endians from Little-endians, or as white from black?

"Of course Dr. Carpenter's supposition that the intellectual faculties of man are situated in the posterior portion of the brain cannot have been evolved out of his own consciousness. Clairvoyants are said sometimes to see at the back of the head; but Dr. Carpenter, though a man of science, if not pseudo-science, does not appear to be a clairvoyant. It would also seem that the learned Doctor is very far from being a clairaudient, unless either he or Dr. Ferrier has been misreported.

"A physiologist's opinion respecting the relation in which the intellect and the animal eelings lie fore and aft in the brain may, perhaps, even if Phrenology is false, depend on the shape of his own head. As to Phrenology, however, suppose it false; still every philosopher has a vigorous faculty, if no organ, of 'Comparison.' Any such an one must have been able to appreciate, with some amusement, the above-collated differences between doctors."

It may be remembered that Professor Ferrier's paper, referred to in the above article, called forth a leader in the *Times*, September 24th, 1873, in which it was observed that—

"Twenty-five or thirty years ago Phrenology was taken up by that large class of people who feel a lively interest in what they conceive to be science, but whose minds have never undergone the training necessary to enable them to understand the nature of proof, or to estimate the value of evidence."

Here it is presumed that Phrenology is something too gross to be appreciated but by those of untutored minds. But, contrary to this, we have Dr. Richard Whately, late Archbishop of Dublin, who as a logician stood among the first, giving it as his opinion that the metaphysics of Phrenology are far more logical, accurate, and convenient than those of Locke, Stewart, Brown, and other writers of their school. Again, Mr. Abernethy, one of the highest medical authorities of his time, both believed and taught the doctrines of Phrenology, and lectured on them to the Court of Assistants of the College of Surgeons of London. And in reference to the psychological classification by Gall and Spurzheim, Dr. Laycock, F.R.S.E., says, "I am inclined to adopt that classification as the best arrangement

that could be adopted until our physiological analysis of mental phenomena has had a more scientific development." And Dr. Noble, M.R.C.S., says :—"The harmony, indeed, of Gall's physiology with everything that is known of cerebral anatomy is so striking, that no one who examines this subject (free from bias) can fail to recognise it at once. It is really most unfair that Gall and Spurzheim should be so slightly passed over as they are in many modern anatomical works. This proceeding, indeed, has been the besetting sin of anti-Phrenological anatomists, from Riel downwards. There have been a few honourable exceptions; but more generally the anatomy has been appropriated without any open or distinct acknowledgment." Without referring to other authorities on this subject, these are quite sufficient to make it plain that the article referred to was from one biassed, or perfectly heedless about "proof, or the value of evidence."

Mention is also made of Lord Jeffrey having for a time extinguished the pretensions of Phrenology in an article published in the *Edinburgh Review*, in 1826, in which he not only showed that the supposed faculties of the Phrenologists had no separate existence, but also that they were not numerous enough for the requirements of life. If Phrenologists had proclaimed that those of the mental faculties of which they knew were the entire of which the mind consisted, then, perhaps, his lordship would have been justified in denouncing Phrenology. But the intimate connection of the faculties one with another (which is explained by the fibrous nature of the brain, and consisting of so many lines of communication between the organs), and their power of co-operation, would sufficiently account for so many characteristics arising out of so few special faculties.

The following, quoted from No. lxxxviii. of the *Edinburgh Review*, is a specimen of the logic employed by Lord Jeffrey to extinguish the pretensions of Phrenology :—

"Every one, of course, has heard of Dr. Gall's Craniology, and seen his plaster heads, mapped out into territories of some thirty or forty independent faculties. Long before this time, we confess, we expected to have seen them turned into toys for children, and this folly consigned to that great limbo of vanity to which the dreams of alchemy, sympathetic medicine, and animal magnetism had passed before it."

This sort of criticism extinguished the pretensions of Phrenology in this wise: after it had been before the public mind long enough to be fairly investigated, it was recognised and acted upon throughout England, Scotland, the north of France (Paris included), and America. And this acknowledgment is made, years after the attacks of the *Edinburgh Review*, in No. xvii. of the *British and Foreign Medical Review*, edited by John Forbes, M.D., F.R.S.:—

"We are acquainted with medical and educational works which have gained no small repute from the copious but unacknowledged use they have made of the doctrines of Phrenology, and the reputation of which depends chiefly on their borrowed views. We have sometimes, indeed, been tempted to smile at the ready acceptance which strictly Phrenological ideas have met with when thus stolen and

offered at second-hand, only a little altered in dress to prevent their paternity being traced. But, much as we rejoice in the diffusion of useful truth, we cannot refrain from condemning this plan of acquiring a temporary popularity at the expense of science, and we are glad that the risk of detection will soon become so great as to deter most men from such unscrupulous conduct. It may seem at first view a light matter thus to put forth a truth in disguise; but in reality its forced separation from the principles which alone render its application safe and advantageous, deprives it of much of its practical value; and it is for this reason, as well as for its dishonesty, that we object to the practice.

"If our space permitted, we might further refer to the account given in the *Phrenological Journal* of Mr. Combe's progress in the United States, and to the works of Vimont, Broussais, Ferrarese, and other Continental authors, to show that abroad, as well as at home, Phrenology is exciting the serious attention of men of science. But we must content ourselves with the simple statement that such is the fact; and that among the more recent of the French medical works the principles of Phrenology are either expressly or tacitly assumed, as if no doubt had ever been entertained regarding them. Many hesitate, and justly, about the details, but we do not go too far in affirming that a conviction of the truth of the leading principles of the new physiology of the brain is fast diffusing itself over the Continent.

"With these facts before us, we need scarcely add that our past silence has not arisen either from participating in the contempt with which Phrenology was formerly treated, or from having been unobservant of its more recent progress. From the first we saw that, whether true or false, the subject was one of great extent and serious import, and we delayed forming or expressing any opinion till we should have sufficient time and opportunity to verify its principles and scrutinise its details. Having now done so sufficiently to qualify ourselves for giving an opinion, we should shrink from our duty, both to our readers and to science, were we to hesitate longer in avowing our conviction that Phrenology embodies many facts and views of great general interest, and direct practical utility to the physician, the philosopher, and the philanthropist; and that as such it has established a claim to a more careful, serious, and impartial examination on the part of the profession than it has ever yet received."

When, after this, it is considered that the leader of the *Times* should refer to so despicable a controvertist as Lord Jeffery as having extinguished the pretensions of Phrenology, it shows, at least, that its author was ignorant of what he was writing about, and that it is feasible even for idiots to aspire to the office of writer of leaders for the *Times*.

The weakness of the position which Dr. Carpenter took against Phrenology at the meeting of the British Association held at Bradford, is too clearly represented in *Punch* to need any comment here. Suffice it to say that, laughable as Dr. Carpenter made himself appear on that occasion, he was honoured by the *Times* leader as having given the finishing-stroke to Phrenology. But even this

was a mistake, which Dr. Carpenter himself pointed out in a letter published in the *Times*, September 27th, 1873.

"To the Editor of the *Times*,—

"SIR,—While crediting me, in your leader of yesterday, with having given the *coup de grâce* to the Phrenology of Gall, Spurzheim, and Combes, you have fallen into an error (which, considering that the article referred to was written twenty-seven years ago, may well be pardoned) in representing me as having maintained that the cerebral hemispheres, as the organs of thought, 'do not act in isolated portions, but as a whole'—a view which, you are quite justified in saying, 'will now have to be modified or abandoned.'"

It is some consolation to find Dr. Carpenter making this admission. Perhaps the next concession that the experiments of Professor Ferrier may extort from Dr. Carpenter may be in the form of an acknowledgment of the untenableness of the position he holds in opposition to the doctrines of Phrenology, by maintaining that the intellectual functions have their seat at the posterior part of the brain.

At the Bradford meeting, 1873, it was observed by Dr. Crichton Browne that Professor Ferrier located the memory of words in the very part indicated by the Phrenologists as the organ of language. Since this much has been accomplished we may well hope for more. While the experiments of Professor Ferrier serve to demonstrate that particular parts of the brain have special functions, which fact was long since enunciated by the Phrenologists, and, though often disputed, is now about to be established upon a scientific basis, students of this branch of inquiry will do well to watch the result of such experiments; although it does not seem quite clear how, by such experiments, it will be possible to ascertain what particular parts of the brain are connected with particular faculties of the mind, since these experiments are performed on subjects only while under the influence of chloroform, in which state they are rendered incapable of manifesting any kind of mental quality. The phenomena produced by Professor Ferrier's method being of a physical character, the limbs are made to move, but no thought or feeling expressed. The tongue, by the application of electricity, might be made to wriggle about in every possible direction, but this would in no way show it to be the medium through which we become cognisant of flavours.

While lecturing, Professor Ferrier shows a human brain with a slightly florid colour at the left side near the lower frontal lobe. To this he points, and explains as being the part which, when deranged or disorganised, results in *aphasia*—a malady by which the patient is reduced to a state of speechlessness, although still capable of understanding what is said. The part of the brain thus pointed to happens to be in very close proximity to the organ phrenologically named Language. This may be a surprise to those whose knowledge of Phrenology is but superficial, and gleaned merely from the marked busts, where the word Language is placed over the eye; and who, in consequence, will now accuse Phrenology of "leaving her ancient landmarks outside the skull to seek a lodgment inside." The lameness of such an accusation will appear in full glare on referring to the

"Physiognomical System" of Drs. Gall and Spurzheim, where the situations of the phrenological organs are marked on diagrams of the brain. The work alluded to here was published in 1813, long before Professor Ferrier was born.

It is with a degree of emphasis that Professor Ferrier expresses himself with regard to the seat of the disease *aphasia*, which he considers peculiar to the left lobe of the brain. To this belief he has been determined by about thirteen cases; perhaps more—may be thirteen thousand. Such (one-sided) cases, few or many, would seem to throw doubt on the notion entertained by phrenologists that the brain is a duplex organ—each lobe subserving to the same functions. While such cases decide the function of this part of the brain on one side, they afford no proof that the corresponding part on the opposite side subserves to a different function.

That the disease *aphasia* should in every case appear only on the left lobe of the brain, is accounted for by the fact that we are right-handed. It is with the right hand that a "box on the ear" is generally dealt to the left side of the head. Where the recipient of such blows is delicately framed, some of the internal vessels get ruptured. The consequent eruption tends ultimately to paralyse the part, and so produces *aphasia*. The affection may not appear until years after; just as hydrophobia has been known to set in not until eleven years after a dog-bite.

The space will not admit of dwelling further on this subject. The same will be found more fully considered in the work "Phrenology Vindicated."*

* London: Simpkin, Marshall & Co.

Printed by Cassell, Petter, Galpin & Co., Belle Sauvage Works, London, E.C.