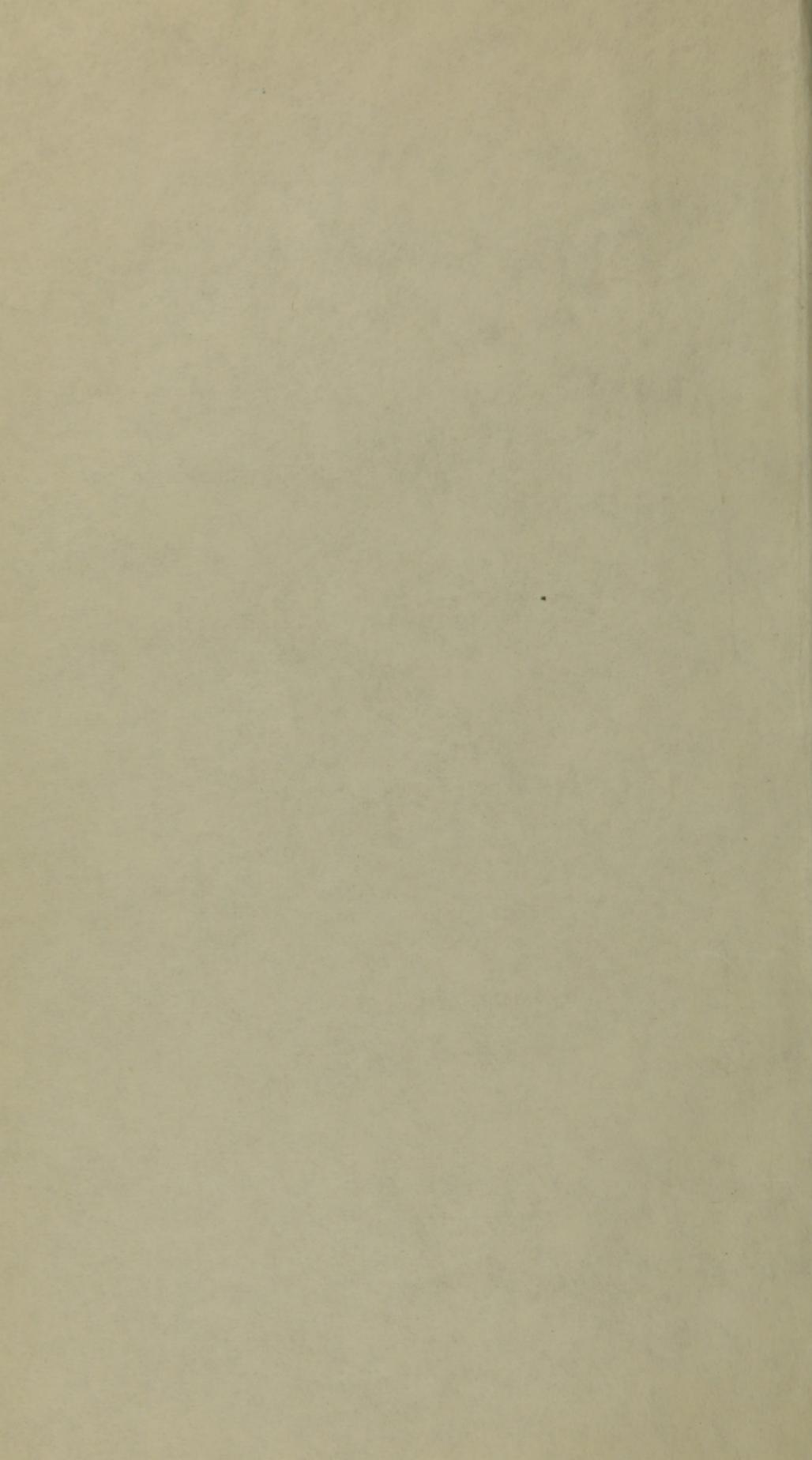


BF
N864^p
1836



NORTH (ELISHA)

THE

MANLY, YET CHARITABLE

PHYSIOLOGIST'S PROGRESS

IN

ANTHROPOLOGY:

OR,

A SHORT ACCOUNT OF THE ART OF MAKING NICE AND
USEFUL DEMARKATIONS, WITH RESPECT TO
ORGANICAL DIFFERENCES.



It contains a scrap of Part I.; the whole of Part III.; Essays, five in number, and an Epitome. The *hiatus* in Phrenology, in the view of an eminent semi-phrenologist, to wit, Dr. Ewen, is filled up by this work. The world is eminently indebted to the honest Dr. Gall for his great discoveries. His works are now to be had in our own language; and we can learn, by studying them, and by this work and others, how to discriminate nice differences in human character.

North, Elisha

THE

PILGRIM'S

PROGRESS IN PHRENOLOGY:

PART I.

ABRIDGED.



BY UNCLE TOBY. [pseud.]

NEW-LONDON: [Conn.]

PUBLISHED BY SAMUEL GREEN.

1836.

PILGRIM'S

PROGRESS IN TECHNOLOGY

BF
N 864p
Pt. 1, 3
1836
c. 1

BY UNCLE TOBY

NEW-LONDON
PUBLISHED BY SIMMONS GREEN
1836

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NOTE.—If patronage would justify the act, printing Part II, in connexion with what is now printed, might make a book which would be to the science of phrenology like a grammar to the science of language, at least in part.

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THE
PILGRIM'S PROGRESS IN PHRENOLOGY.

PART I.—ABRIDGED.

Mr. Phrenologist.—Let us make progress. Phrenology does not prevent mankind from benefitting themselves by as many sorts of religion as they may choose, or that of any other institution or business in society. It is not opposed to true religion. It is only in opposition to bigotry and ignorance. No natural truth and true religion can be in opposition. ¶ While, on the other hand, phrenology teaches powerfully natural religion and correct morals. These are both excellent, because they originate from God. It also inculcates strongly mental charity towards those, who have a bigotted religion. *It certainly is very beneficial to intelligent persons, to know the physiological nature of themselves.* While, on the other hand, no injury ought to be done, to less informed persons. These last are such as God has made them; *notwithstanding the knowledge alluded to.* Public orators have not much to fear from phrenology, because mankind are fond of an excitement or erection of the vital brain, aside from true instruction.

Mr. Judicious Discretion.—Will you not impart to us more views in relation to the science which you teach?

Mr. Phrenologist.—We have not much time for such a purpose. You know we cannot see without eyes, more or less perfect, hear without suitable ears, and so of our other senses. You know, also, that we cannot move without muscles. Physiologists and phrenologists know that we cannot have perceptions, thoughts, sentiments, and animal propensities, without convolutions on the periphery of the brain, more or less perfect. They likewise know, that an atrophy of these cerebral circonvolutions, or mental organs, occasion idiotism, or alienation of mind; and that an atrophy of muscles, occasions an imbecility in regard to corporeal movements. If these circonvolutions be numerous, large, and of good structure in the front and uppermost part of the head, making said part of

the head capacious, we have a good head in human estimation. Phrenologists present, if there be any such, will easily comprehend me. When the illiberal objection, as regards materialism and fatalism is brought up, in opposition to our doctrine, too many physiologists and phrenologists succumb or evade, instead of honestly and fearlessly meeting the objection. But materialism and fatalism, *if the words be properly defined, which is seldom the case*, are the laws of nature. Methinks I hear some talented persons say, like Mr. Feeble-mind, (now all in a tremor) if this be so, what will become of our morals in society? No terrible fear is to be apprehended from that source, Mr. Wary Reader or Hearer. The Almighty has effectually taken care of us in that one respect. If we transgress either his natural or moral laws, as made manifest to us, we are sure to suffer either in mind or body, or both, and this is punishment; and we cannot by any ingenuity on our part evade such punishments. Nor are we brought into existence impiously to disprove of either the natural or moral laws of God, but to study and obey them, with great adoration. Materialism and fatalism, as I would define the words, may be unpleasant truths to many people. There are many truths, like those in surgery, that are not agreeable, yet it may be eminently useful to know them; and to teach them to other suitable persons. Many writers avoid publishing such truths, because such an act may injure the sale of their books. Thus fraud may be perpetuated in literature forever, unless courageous and honest men can be found to retard the evil. Such fraud is easily committed. Those persons who view the laws of nature, as they exist, are more competent to manage worldly affairs for themselves, and likewise for others, than those who suffer their organs or mental faculties of hope, veneration, marvellousness, and the erratic, although pleasurable imagination, to abuse the useful understanding. The former faculties were designed to increase human happiness, or give us pleasure, not to lessen it, by their abuse, in darkening lucid understandings. There are many persons among our public teachers, who seem not to be aware of the above truisms. I say seem, because the real motives of men, can never be known with certainty.

Mr. Expediency, (becoming better natured.)—Let us hear more of your phrenological prating, as you call it.

Mr. Phrenologist.—Well then, your reverences, the free will folks, wherever they may be, are informed, that the freedom of the will consists in our power to choose that conduct and sort of thinking, which we believe will increase our pleasure and diminish our pain. Happiness in this world, de-

void of uneasiness, is a chimera. One man may increase his pleasure by exercising his organ of ideality, &c., in making poetry or romances; while another may do it by exercising his reasoning organs in studying metaphysics, medicine, &c., and a third by studying and having practice in mechanism and mathematics. A fourth by indulging his animal propensities, or those of religion and virtue. And a fifth by an alternate action of all his cerebral and muscular organs, in connexion with his sentient spirit. This, by the way, may be an excellent way of doing. Each one will learn by experiment how to increase his happiness most. Thus, if upon trial, a person finds he cannot make poetry, &c. he will relinquish that kind of happiness. If he cannot make music, he will cease to find enjoyment in that manner. If his reasoning organs be defective, he may become an enthusiast or sentimentalist in religion, in love, or something else.

Organology enables young persons to find out easier and sooner, what they are most fit for, with a view to their own happiness and that of their friends. The self-moving faculty, of the sentient spirit, usually called the will, enables them to correct their errors, so far as their cerebral organs will permit.*

Man has the power of choosing obvious motives for action; and this makes him an accountable being. He is amenable to his own organ of conscientiousness, for if he violates his propensities he makes himself unhappy. He is accountable to society, or other persons, for if he violates their propensities he makes them unhappy. His frailty is so great, that he feels an accountability to God. This last sentiment is not so obvious to every mind as the two former kinds. It may, therefore, be expedient to cultivate this last propensity more than the former, in the view of many persons.

Again: brutes have faculties, for perceiving the superiority of mankind over themselves, but they cannot appreciate the difference of talents among men. Neither can inferior persons, in talents, truly appreciate those who have superior mental powers to themselves. This is often a great evil to the latter class of persons. It prevents justice being done to them, as regards profitable employment, or patronage; and often occasions combinations of men against their prosperity. We see this made manifest often in political and professional employment; and those who do not succumb to this overbearing evil, when it exists, are entitled to high credit and veneration. The rule had in review, does not work both ways. Superior talents can now learn, by phrenology, how to appre-

* The elements of this spirit are caloric, oxygen, light, electricity, and vital molecules, derived from the moving blood. These move the cerebral organs.

ciate truly the talents of both superior and inferior persons, and likewise their own. This noble science cannot, however, teach brutes or very weak persons, how to accomplish the same beneficial object. The cerebral organs, within each one's head, resembles in some respects a social community of fellow beings in existence, without a given head, and cerebral organs in one human head resembles, in some measure, those in another person. All these organs are supported by blood, or cannot exist without that noble and universal fluid. Then no wonder, there is great sympathy or vital affinity among thinking beings of various faculties, that are within and without our own individual skulls. This fellow-feeling is the most obvious among kindred organizations; yet mind is pleased with mind, in whatever organization it may be found, even if it be very different from that of the observer; whether such an observer be a human being or a brute merely.

Again: it is impossible to teach a noble Elephant phrenology, because he has no cerebral organs in his head suitable for the comprehension of so metaphysical a science. Just so it may be perhaps with some literary persons, and for a somewhat similar reason. My readers will now perceive on the one hand, why literary persons often write against the science, and on the other hand, why the *unlearned*, who have appropriate cerebral organs and who are good moral observers, often easily comprehend it. Such facts Uncle Toby believes to be in accordance to laws, pertaining to the human brain and sentient spirit. And he whistles Lullobullero! to dissipate unpleasant thoughts and to occasion comfortable feelings. Do let each one enjoy himself in his own way if he can, without injuring others too much.

There are persons who are incapable of becoming good musicians, and who do well in not attempting it. Those whose cerebral organs are unfit for phrenology, may be wise in not cultivating the science. This, however, gives no good reason why they should hinder others from studying the science and practising in accordance to its beneficial precepts. Vaccination need not be studied by every one, yet that circumstance does not make the science untrue. The science of music and phrenology have both been cultivated in civilized society, for thirty or forty years past, by different persons to be sure; and it may be good logic to conclude, that they will continue to be cherished for thirty or forty years to come. Musicians meet with little opposition. Why should phrenologists? This unfriendly opposition made manifest, by the female mode of calling hard names, such as those of wicked delusion, is what phrenologists call persecution, if it be not such. The public

press being closed against them, they regard as persecution also.* I have no wish to discuss the question here, how much of what is called phrenology has been developed by Gall and Spurzheim. Dr. Gall claims to have ascertained the functions of twenty-seven organs, or loosely defined parts of the brain, by much personal experience. Dr. Spurzheim claims eight organs for his share. I believe these claims are tenable.

No truth is more evident, than the old adage, viz: that one half of the world do not know what the other half is doing. This is so because mankind have the organs of secretiveness in their heads, and are indolent in thinking. In illustration of this position the following secret is communicated to the reader:—During the last half century, the plan of secret anatomy has been discovered and generally acted upon; and likewise the truth of material mental philosophy, or that of organism, *fully demonstrated*. Both these eminently beneficial exploits, under review, have been done in opposition to vulgar prejudice, and even the power of government. And the secret need be kept no longer. What is finished in science cannot be annihilated, although it may be forgotten, and it may be disagreeable to some selfish persons. Its promulgation may be unjustly retarded, also. When the reader reflects, that most governments rest on vulgar prejudice, often misnamed wise public sentiment, he will easily be sensible, that a great boon is due to those who have so successfully counteracted two such mammoth powers in ascending the promontory of true and beneficial science. Such knowledge, at all events, is eminently beneficial to those who are liable to be sick, either in body or mind. And it ought to be highly beneficial in the body politic, in many ways. Those in whom the organ of marvellousness and the imagination are vigorous, and who have small organs of comparison, causality, and discrimination, have in every age a propensity to deal in mystery, with respect to mind. And a large portion of mankind are of this character. And they have a right to such happiness, provided they do not sin against more beneficial light to injure others.

* Mr. Capen, in his Biography of Dr. Spurzheim, informs his readers, that public apathy, or prejudice, was so great, in this country, that essays written, on phrenology, were deemed, by the conductors of our periodicals, inadmissible, until after Dr. Spurzheim's Lectures, in Boston. This shows great personal influence. I can give my testimony to the correctness of this intelligence, for I sent an essay for publication in Mr. Silliman's Journal of Science, long before that event. It was deemed inadmissible, on the ground that it was not science, or that it was heterodox. I had previously studied the Physiognomical System of Drs. Gall and Spurzheim, which was published in London in 1815, and also Mr. J. Combe's Phrenology and other works.

Common heads are the most fashionable, and the best for common purposes; and they are likewise useful, for standards, in phrenology. And yet organology could never have been developed without eccentric heads to make observations upon. The case is not so difficult with respect to the eye, ear, &c. Self-consciousness likewise enables *reflecting persons* to investigate the functions of the soul. These are commonly called faculties.

Can the functions of specific parts of the concealed brain be discovered? The answer is, yes; provided much pains be taken, by suitable persons, in a proper manner. A multitude of eccentric human heads, and also some brute heads, are needed to be convincing to the observer. Anatomy is *not much needed*. *Let one fact be fully established by experience, that a given cerebral bump, is always connected with a given faculty of mind; then no great effort of logic is needed to make the inference that such a particular part of the brain, as is alluded to, even if its contour lines cannot be very well defined, by any person whatever, is what gives mankind the primitive faculty, under review.* In this laborious manner, the functions of many cerebral parts, have been developed. Besides the *uniformity*, in the growth of the important convolutions on the periphery of the cerebral organs, has been made certain by the curious anatomical researches of Dr. Spurzheim. This dead condition of the organs, shews their location to be underneath such parts of the skull, as observations made on them while alive, had previously demonstrated to be the fact. And their contour lines, in both their dead and live condition, can be made with sufficient accuracy, for every useful purpose. Mathematical accuracy cannot be expected in making a demarcation among a multitude of vital organs of somewhat similar structure. Mathematical heads might not be aware of this fact, unless reminded. Thus we have two kinds of evidence, or two sorts of facts for conviction, with respect to the existence of thirty-five cerebral organs, at least, in the human head. On the other hand, a less number of organs and those that are inferior in size and structure exist in brute heads. This last collection of facts, like those in relation to the human brain, were known to the late much lamented Dr. Spurzheim, although probably not to anatomists generally.

Suppose the fibres of juxtaposition organs to be intermingled, each sort with the other, at the place of their *boundaries*, this fact is in no wise unusual among vital organizations of a somewhat similar structure: and that are likewise similar, in regard to function. Such curious facts are known to physiologists.

To illustrate to common readers the mode physiologists pursue, in such cases, as are in contemplation, the following comparative case is put. A physiologist may first ascertain by observation, or examination, on the outside of the vital foot, that there are five bones, just above the five toes. He may not know their size and form, however. To be certain that his observations are not deceptive he has recourse to anatomy; and thus becomes confirmed in the correctness of his first opinion. Again: he notices the skin to be different in its appearance on the bottom of his foot, from what is the case on the uppermost side. And these two differently organized skins are joined together, by an intermixture of their fibrous structure, on the lateral parts of the foot, like the junction of two cerebral organs. Again: an anatomist may learn to discriminate a piece of skin, which might be taken by another person, from the sole of a dead foot, from a piece that might be dissected from the top of said foot. Why then may not an anatomist learn to discriminate one cerebral organ from another, and likewise learn where different organs grow underneath the skull, when alive? These views are given partly to shew to the reader why my judging organs induce me to give full credence to the statement made by Dr. Spurzheim, in Note 2, to Mr. Chenevix's pamphlet, published in London in 1830. His words are as follows:—"During the last three years, I have been occupied with shewing the regularity of the cerebral portions, and specifying the individual organs and *their boundaries*. This additional discovery was desirable for phrenology. It is also a means to prove that individual parts are wanting in various idiots, and in the brain of the Ourang Outang, which, however, has the greatest analogy with the human brain. I presented these ideas in a paper, accompanied with drawings, to the Royal Society of London. The council of this learned body permitted them to be read, but did not think the paper worthy of being published in their transactions. My ideas, however, are new, no where demonstrated in books, and will be, I am sure, appreciated by phrenologists, as the completion of the phrenological anatomy of the brain. Dr. Gall died without knowing the regularity of the convolutions, and boundaries of the cerebral organs.*

Dr. Spurzheim appears to have sustained his mortification before the Royal Society of London, like a true philosopher. He was probably conscious that disinterested posterity would do him justice, if his somewhat proud and mistaken cotemporaries would not.

* Fortunately for the public, this paper and drawings are now to be found in Dr. Spurzheim's works.

An essay seriously written and published in July, 1833,* to discredit the discoveries made by Drs. Gall and Spurzheim is as ill timed and is as completely untenable, hoping not to offend, as one would be that might be written to persuade mankind that Dr. Jenner had made no discovery in science. Is it not the duty of those who are in possession of the truth, with respect to organology, to appear before the public, in a body, as was once done in regard to vaccination? It is too late in the day to persuade intelligent mankind of the non-existence of facts, which have been first discovered by G. and S., and since confirmed by repeated observations, made by a multitude of competent witnesses, during the last thirty or forty years. The labors of Mr. G. Combe, and those of other members in the Edinburgh Phrenological Society, in confirming the accuracy of the observations, first made by Gall and Spurzheim, will long be remembered with gratitude, by the lovers of true science. Dr. Patterson, in the East Indies, and Dr. Caldwell in this country, and others, should not be forgotten, while writing on this subject.

Mr. Deville, in London, and others in Paris, will be remembered by phrenologists. And some anti-phrenologists also, for they have helped forward indirectly the science. Some may raise the subsequent objection. If material mental physiology be true, say they, it may do much mischief to tell such a secret; and thus, refer to the history of revolutionary, and atheistical France, as the bigoted cant has been, in proof of their position. Stop! friendly readers! if you allude to ecclesiastical history in such a case as this, you may bring up too many dreadful associations, in the minds of every one, in relation to fire, fagots, crusades and inquisitions, not to forget the witchcraft delusion in Salem, Mass. and recently the uncharitable one in Albany respecting temperancism, which has done both good and harm. All these great evils alluded to have existed among those, whose leaders taught Aristotelean philosophy. I apprehend that christianity has no natural and justifiable connexion with such untenable metaphysics. Look with candor at home, my friendly readers, and see whether any evil has ever originated from material physiology? There are a great multitude of persons in these enlightened United States, who are fully sensible of the truth in regard to so useful a science, as that of material physiology and material phrenology, if such expressions may be used. These persons will sustain such philosophy, merely because it is tenable, and because they have good organs of conscientiousness in their own heads. This they may do, in opposi-

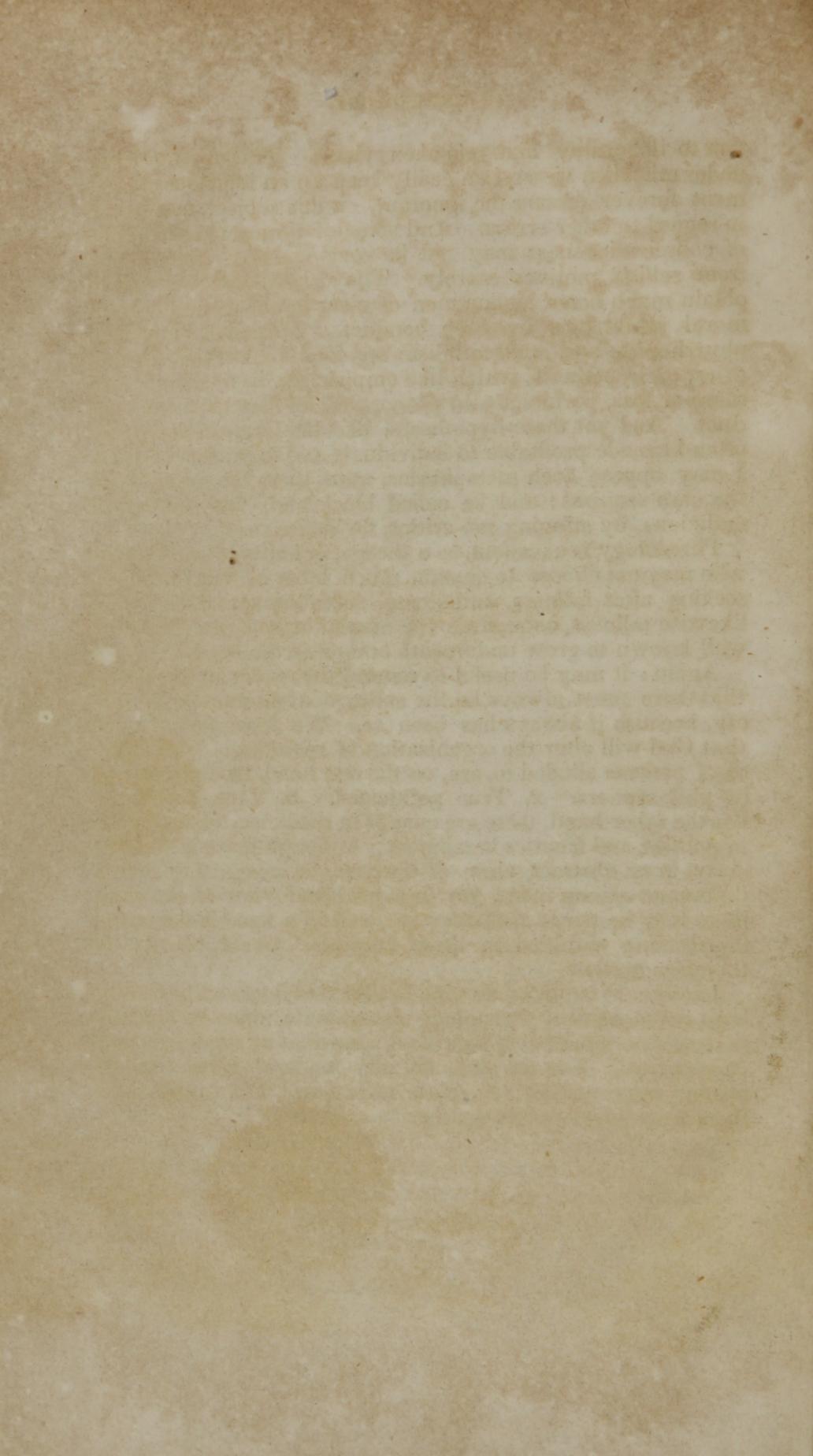
* Allusion is had to the North American Review.

tion to illiberality and mistaken views. Those who labor under mistaken views, can easily keep up an injurious excitement forever among the ignorant, on this subject, as well as in regard to other errors. And some of these, whose organs of conscientiousness may not be very vigorous, may do so from selfish motives merely. They, however, will fail to obtain much honor among men of clear intellects and correct moral sentiments, by such conduct. Moreover, stoicism, phyrhonism and immaterialism are fanciful entities, or theories, or hypothesis, which like empiricism, in medicine, are, more or less, pernicious, in proportion, as they occasion conduct. And yet these hypotheses, like the latter entity, may often be made profitable to individuals and to parties of men. I may oppose such metaphysics, more than the necessity of the case requires; and be called blockhead, and wicked or malicious, by stinging *sub-critics*, for doing so.

Phrenology is excellent, as a theory, or entity, even to those who may not choose to sustain much labor of vital brain, in seeking after fullness, unfullness, subfullness and size, and likewise tallness, as regards the mental organs, that are now well known to grow underneath bumps on the head.

Again: it may be useful to remind the reader in this place, that there must always be the subsequent characters in society, because it always has been so. We have no evidence that God will alter the organization of mankind. The classes of persons alluded to, are, on the one hand, true physicians or philosophers. 2. True politicians. 3. True divines.— On the other hand, there are quacks in medicine, demagogues in politics, and fanatics in religion. Although there is no difficulty, in an abstract view of the case, in recognizing such a difference among men; yet in a practical view of the case, there may be great difficulty in making a tenable demarcation among mankind in these respects. Great charity is therefore needed.

Lastly: What good do vital brains, that flounce like a stubborn horse, against phrenology expect to do, since its cultivation will no more be relinquished, than that of anatomy and vaccination? Let us stop, friendly readers! since tattling writers may receive too much attention. Yet attention to them may lessen public apathy.



THE
PILGRIM'S PROGRESS,

IN

PHRENOLOGY,

PART III.

BY UNCLE TOBY.

NEW-LONDON:
PUBLISHED BY SAMUEL GREEN

1836.

ERRATA.

PART III. having been put to press in the absence of the printer, (publisher) the following errors escaped, which the reader will please to correct :

On page 6, line 17 from the bottom, for the word ' there,' read *these*.

Page 9, line 5 from the top, for ' interior,' read *anterior*.

Page 11, line 14 from the bottom, for ' committed,' read *consulted*.

Page 13, line 9 from the top, for ' indurability,' read *educatibility*.

Page 16, line 17 from the bottom, for ' regibles,' read *vegetables*.

Page 18, line 11 from the top, for ' will,' read *evils*.

Page 18, line 9 from the bottom, for ' with,' read *well*.

Page 30, line 5 from the top, for ' very first,' read *fifth*.

Page 31, line 15 from the top, for ' fanaticism,' read *fatalism*.

Page 31, line 14 from the bottom, erase the two words—' in France.'

NOTE.—In page 52 in brackets, are these words—[See preface to Part I.] That preface is in the first edition, and is omitted in the second one which is now printed for this book.

[Entered according to act of Congress, in the year 1836, by ELISHA NORTH, in the office of the Clerk of the District Court of Connecticut.]

PROEM.

PHRENOLOGY, in the body politic, is full of benevolence. It has a powerful tendency to lessen the barbarity of some legal punishments. It ought to be studied by statesmen with this grand object in view, and to teach them how to govern nations. It is a puissant science in private life, likewise in favor of kind feelings, founded on religious charity. Many more crimes than mankind are willing to allow, originate in Monomania, and in too much excitement of the sentient spirit, and cerebral organs, by stimulating drinks, and exciting moral causes. Mild measures are better than cruel punishments, to prevent crimes originating from such causes. Besides, the important cerebral organs of conscientiousness and benevolence, may be annoyed by too much selfish legislation, or by general rules, which are not applicable to particular cases. There is a perpetual tendency in the whole animal machine, like that in vegetation, to grow and to act as God designed it should. This tendency is perceivable in all its different parts. The growth and action of cerebral organs, and their vital juices, make no exception to this very general rule. Without such a sanative principle in human nature, the medical art would be useless, and good religion and morals could not be sustained. Some improvements in the view of mankind can be made in both the growth and action of these cerebral organs, somewhat like an amelioration, which can be made by us in regard to vegetation. This amelioration of human cerebral vital organs is done by what is technically called education, by religious, and especially moral excitation, and other good instruction; *by judicious matrimony*, by good living as

respects aliment and drink, good air and suitable exercise. Government and correct science can do much in this way among wise and common heads; and less benefit among unfortunately organized ones.

Again: Suitable talents, moral courage, disinterestedness, and great consistency, as regards doctrine, are qualities which should be united in the same person to fit him for a popular instructor in phrenology, in communities of men, where selfish illiberality may be very prevalent. These obstacles do not exist in common schools. The pleasurable mental repast, which is afforded by phrenology, is not so necessary as either aliment or medicines for the stomach, or clothes for the body. Of course men will not pay so liberally for the former useful commodity, as for the latter necessities.

The material philosophy of a large class of persons, among physicians, like the mistaken Christian metaphysics of another class, may be used for an unjustifiable purpose. Such is not the object of the present writer. It is doubtless the object of many to forestall public opinion, with respect to the truth, in phrenology. The patronage of the few only can be obtained. The present writer has gratified his own propensities, in studying the science of phrenology in former years, and of late he has attended to that of *bumpism*, using the word in soberness.

Part III of the Pilgrim's Progress will be intelligible, in some degree, to adepts in organology, without their now reading Part I and Part II of the series; and yet it may be desirable that they should seek for and read those two parts alluded to, unless they dislike a cheap, or two-penny concern. Part II. is not yet published. See, also, North's edition of Morrison's Tract, on the Vitality of the Blood; now published.

Publishing a work under the disguise of a fictitious name, often supercedes the necessity of one's real name going before the public, in advertising a book for sale. And organs of self-esteem may be less hurt by doing so.

THE
PILGRIM'S PROGRESS IN PHRENOLOGY;

SCENE I.

At the Town of Christian Charity.

Mr. Judicious Discretion. Have you, Mr. Phrenologist, visited this renowned town of Christian Charity with a view to teach your favorite science?

Mr. Phrenologist. Such persons in this town, and likewise those in the neighboring city of Wisdom, as have heretofore listened to my prating, and likewise to the instructions of my brother, Mr. Organologist, may have another similar opportunity, if they please. To-morrow I will devote to such a purpose.

The appointed time being arrived, and a respectable company being assembled, the conversation is begun:

Miss Talkativeness. Some of us find it a hard task to learn all that is required of us, in regard to so many cerebral organs, and with respect to the active properties of the spirit, which moves them and keeps them alive.

Mr. Phrenologist. This may be so; but for your encouragement for performing the task, you are now told, that in your future progress the study may be made very agreeable and beneficial to some of you, if you have suitable heads for such a purpose, and also leisure and money.

Mr. Objector. You seem to be aware that your science may not be cultivated by every one. What advantage is to be derived from studying the nature of an old worm-eaten skull, and of the brain and mind that was once within it? When a person has been dead twenty or an hundred years, it is of no consequence to us, in my view of the case, whether he possessed a large and energetic brain or not. That the

brain and its vital spirit is the organ which occasions thought and feeling, is as easily known, as that we see with our eyes, and hear with our ears. Phrenology is not necessary to teach what is so obvious. Suppose an individual to have the bump of benevolence and conscientiousness small; and another person to have those of acquisitiveness and combativeness large; what benefit is the public to realize from a knowledge with respect to said bumps? Those two individuals will act in accordance to their nature, without doubt, and all their acquaintance will have opportunities to judge in regard to their propensities without the aid of knowing their bumps, for their different dispositions are made manifest by their daily conduct. And as to others, their characters are of little consequence. By the way, I do not think your science so offensive as you represent it. If a person has a capacious forehead, and short neck, and an elevated and an enlarged sincipital region, he may have a more powerful and inventive mind, but then he is liable to die prematurely from apoplexy. Of course he is no object for envy.

Mr. Phrenologist. You should be aware, Mr. Objector, that some good moral observers may have curiosity to learn and to know the causes of such mental phenomena as they notice among their acquaintances. He who knows the causes of things is much wiser than he who has not this sort of knowledge; and can likewise manage his own affairs, and those of others, better, as a consequence, of possessing such somewhat concealed sort of knowledge.

Neither very weak persons, young children, nor brutes, are competent to develop the concealed causes of mental phenomena. There must be expected to be sceptics in phrenology, because they cannot comprehend the science.

Vaccination and phrenology were two scientific brats, which came into existence about the same time, i. e., thirty years ago. They have now both become giants in usefulness, and the last in moral power.

Both cerebral and muscular power is in proportion to size and good compact structure. These are the facts which enable the phrenologist to develop and discriminate an individual's propensities; and likewise those of whole nations.

Miss Talkativeness. Can we study this science without seeing the organs in the head dissected?

Mr. Phrenologist. Yes, madam. In illustration of this position, you are reminded, that mariners can use the compass without being adepts in magnetism. Phrenology is a science founded principally on daily observations, made on vital heads, which any suitable person can make if he pleases.

Some such heads, however, may be anatomically examined, when dead, to great advantage by our teachers in this curious science. And both us and them may be greatly benefited thereby. In illustration of our methods of practice, you are reminded that a whole cluster or group of juxtaposition organs may be large in a grown head, and another cluster of juxtaposition organs may be small in a remote part of the same head. The shape and size of the different apartments of the head may make this condition quite manifest. This instructive condition of the head is, however, much more evident to the experienced eye, touch, and admeasurement of the skilful in phrenology, than to tyros.

Mr. Judicious Discretion. Have you not, Mr. Phrenologist, a secret known to wiser persons than ourselves, which you will now communicate, that will give an easy way to judge respecting mental power, in a grown head, without subjecting us to the labor of investigating the functions of so many organs, or even particular groups of organs?

Mr. Phrenologist. Yes, Sir, provided you will make a discreet use of it. The brain, like the muscles, possesses power in proportion to its size, as I have just told you, if the structure, vital juices and vital spirit, be all good, and likewise compact. And we have the means of ascertaining the size of the vital brain, with, even, more mathematical accuracy, than is the case with our muscles. We can, likewise, judge in regard to the compactness of the brain. It is more compact, in vigorous adult males, than in children, or than, even, in women, in general. This fact is as it should be, having reference to public good.

Miss Talkativeness. I will keep my tongue still, until I can hear how this curious knowledge can be obtained.

Mr. Phrenologist. "To obtain the circumference of the brain, with the co-existent vital skull and vital integuments on it, it may be measured, either by the experienced eye, or by using a thread. This thread is to be made to encircle the head at its most prominent part, at the height of the eyebrows. The size of a man's hat may make manifest this circumference, in some degree. The *peresphere* or length of the mesial line, is found by passing a thread from the root of the nose to the fosset in the neck, following the mesial line." The stopping point in this fosset is opposite the atlas bone and process dentata.

"If, for example—the skilful phrenologists say—we find for the first line a *circumference* of eleven to thirteen inches, and if the other line or *peresphere* be nine or ten inches, we may conclude that such a head contains only a fourth, one-fifth, or

even one-sixth of the cerebral mass of a well constituted adult, and that with a brain of such dimensions, or small size, the full exercise of the intellectual faculties is impossible, and that there is idiocy more or less complete." Again: If we find from eleven to seventeen inches of *circumference*, and eleven or twelve inches of *perisphere*, it is about half the capacity of the best heads. Nevertheless, there even then exists an incapacity more or less complete—a more or less marked stupidity and fatuity, vague sentiments, transient emotions, an irregular course of ideas and blind instincts." Again: "We must have eighteen or twenty inches of *circumference*, and thirteen or fourteen of *perisphere*, to find a regular exercise of the intellectual faculties. Heads of eighteen, or even of nineteen inches, afford only a lamentable mediocrity, a mind servilely imitative, a prey to superstition, and elated or depressed by trifles. We nevertheless sometimes find in conjunction with this developement, faculties of a most superior order, because some of the organs may be very fully developed, as we observe in children: these are the persons who present the striking contrast of one faculty fully developed, and great inferiority of all the rest. Finally, in proportion as the brain is found larger, we observe intellectual capacities of greater capacity and energy, until we arrive at heads of twenty-one or twenty-two inches *in circumference*, and fifteen inches in *perisphere*. This is the measure of the highest grade of human intelligence." Such are the relations which skilful phrenologists assert to exist between the different developements of brain, and the degrees of intelligence which are found, between the most absolute stupidity and genius, the most universal." "Finally, this exposition, founded upon *numerous observations*, obviates a number of difficulties urged against the doctrine of craniology, and gives to ulterior observations a degree of certainty which they would not otherwise have attained.

Mr. Judicious Discretion. Truly, Mr. Phrenologist, you have let out a most important secret. The true reason why this science meets so much opposition every where in its progress, is now easily perceived, especially since mankind have secretive organs in their heads. Do you assent to the above doctrine?"

Mr. Phrenologist. I do so, in the main; and yet the novel plan of measuring heads may induce us to think too highly of size, to the neglectfulness of suitable compactness and mobility of brain, and likewise the condition of the sentient spirit, which depends on the whole body, in some degree. I am acquainted with persons who have small heads, whose minds are more powerful than others who have large heads.

How general the above rules may be correct, and, on the other hand, how frequently there may be exceptions, is not yet fully established by phrenologists. Our science is imperfect in this respect.

Mobility of the interior lobes of the brain are necessary to give genius; yet judgment may exist where there is devoidness of such nimbleness.

Compactness of structure and vigor of the vital spirit, or vital juices, in any living organization, whether animal or vegetable, are properties necessary to give great strength and elasticity. Form and size alone cannot do this thing. A large brain, of good form, cannot make a talented or great man, unless its structure and sentient spirit be each good. It must have nimbleness or mobility.

We cannot judge *very accurately* in regard to the compactness and elasticity, or nimbleness of a firm brain, unless we frequently make observations upon it, when in action; or notice the greater or less effects, which may be the result of such action. And yet we can form a pretty good guess, to use a yankee phraseology, with respect to mental power, by the form and size of the dead skull, merely; and from paintings, or plates, as portraits, &c.

I am of opinion that both Drs. Gall and Spurzheim have too much neglected to teach properly the physiological nature of the sentient spirit, which moves cerebral organs in life. This is what gives nimbleness to the organs. When this spirit is plentiful and powerful, even if the cerebral organs be not large, mind may, sometimes, be vigorous.* Men who have a plenitude of intellectual talents and moral worth, like Gall and Spurzheim, are very liable, in the first place to be deceived themselves, and in the second place, to deceive others, by their instructions. Suitable caution is therefore

* My views in regard to the animal and sentient spirit of man are fully developed in my outlines of the Science of Life, &c., published in 1829, by Collins & Co., New-York city. This book of truisms has not hitherto been properly studied by unprofessional persons. It may be more instructive to them than to professional gentlemen. I believe there is little or nothing, save truth, in that book. This may be a reason why some readers may dislike it. Its author has been highly applauded by some of his readers, or critics; and yet the feelings of an imbecile critic were injured because the book contained a truism in regard to free-masonry, and a patriotic sentiment in favor of Capt. William Morgan, the martyr. Again: The book has likewise been attacked, although not mentioned, in the National Preacher.

“So the priest drives the philosopher to a lurch,
By means of fulminations of the church.”

TRUMBULL.

Since this note was written, and likewise very recently, the respectable editors of the Annals of Phrenology have made it very manifest to the public, that they are materialists, by having applied such words as “stupid stuff,” to the writings of some of their opponents, who are technically called immaterialists.

Moreover: Funny persons, to wit, those who have, *in fact, too much fume* [sentient spirit,] in their organizations, may often write against phrenology.

needed in adopting the opinions of even great and good men. In illustration, the pupil is reminded that Lavater had a large bump of self-esteem and a mammoth nose. This organization probably induced him to think that a large nose was a sign of a great genius; while even plebeians know that we do not reason and judge with our noses. [See Lavater's *Physiognomy*.] This treatise, by the way, contained a medley of judicious observations, ingenious conjectures, and fanciful reveries. And it produced a sort of hallucination throughout the civilized world. It might have stimulated to inquiries with respect to organology. Lavater predicted the discoveries, since made, in regard to organology.

Dr. Gall had a mammoth head. Hence he might have held such heads in higher estimation than real facts will justify.

NOTE.—Since the above was written, I have learned from a paper in the annals of phrenology, Boston, that Gall's head in circumference was twenty-two inches and two lines. That its perisphere was fourteen inches and nine lines. These dimensions are somewhat less than two casts, which I had seen of his head. An allowance by the reader will be made for what is stated above. I know persons among my acquaintance who have large heads, and probably less talent.

Dr. Spurzheim's head, although large, was somewhat smaller than Dr. Gall's. Phrenologists believe, however, the brain of Spurzheim to have been more metaphysical, than that of Dr. Gall.

Again: The organs of self-esteem, and love of approbation, in the heads of Gall and Spurzheim, when they were zealously in search of bumps and cerebral organs, beneath said protuberances, may have occasioned them to do manifest injustice to the good and mammoth properties of the human soul. The above remarks have allusion to the three years which were devoted by Gall and Spurzheim to visiting and teaching in about thirty-six cities, or scientific places, on the continent of Europe. [See their biography.]

I maintain that it is impossible to make a system of tenable mental or moral philosophy, without investigating the active properties of both soul and body.

Equity requires that I should say, in this place, that Dr. Spurzheim repeatedly denies, in his works, that either he or Dr. Gall neglect to attend to the structure or temperament of the brain in their investigations. He admits, however, that they make no enquiries with respect to the nature of the soul. The soul is the most important part of a man; and certainly

should not have been treated with such great neglect by those who teach with respect to our phrenic nature.

Again: Dr. Spurzheim says that it is more easy to ascertain what the condition of particular parts of the brain is, in regard to size, than with regard to structure. And that size alone is sufficient, as regards different parts of the brain, to discover the functions of those parts. This, without doubt, is tenable. But the soul has functions to perform; and these functions have been too much neglected by him. This subject will be attended to hereafter.

Mr. Judicious Discretion. Cannot you impart a plan that will lessen our labor in studying the condition of cerebral organs?

Mr. Phrenologist. I know no better plan for tyros than that first pursued by Dr. Gall. We have now a great advantage not possessed by him. He has taught us where to look for bumps—for that is the proper word to be used. Such was not the case with him when he began to make his grand discoveries.

Less offence will be taken in hunting for bumps among children; and more truth can be had from such persons, than from adults, for they will tell tales in regard to each other; so likewise will their parents and instructors with regard to them.

Mr. Judicious Discretion. What next?

Mr. Phrenologist. It is impossible to teach so extensive a science as that of human nature, in a small compass. Many books, as those of Hobbes, Burton, Locke, Thomas Brown, Gall and Spurzheim, Mr. G. Combe, Dr. A. Combe, John Brown, M. D. Darwin, Dr. Zimmerman, Bichat, Hartley, Shakspeare, Hume, &c., must be committed for such a purpose, besides much experience among mankind. I will, however, give those who please, a few rules, or precepts, that may be worth remembering:

RULE I.

A line by the judicious and experienced eye, may be erected somewhat perpendicularly from the external orifice of the ears, to the point, or near to it, where the coronary and sagittal sutures cross each other. This point is at the open part of the head of infants. Anatomical medical men can easily do so. I wish to say, once for all, that great exactitude in such demarkations are not required, for organology is not a mathematical science. The head in this manner may be divided into two apartments. The cerebral organs in the backward

apartment should be good to give suitable support to those in the forward apartment. These forward organs are eminently intellectual in their functions. And they should be the most cultivated, when young, with a view to increase their growth, by forcing blood into them, and likewise with the intention of making more perfect their nice movements and future usefulness. The direction to be given to this discipline, will be in accordance to the person's expected employment. The health of children, and the best good of posterity, requires, that such training should be somewhat moderate, or not excessive.

R U L E II.

This rule is used by anatomical phrenologists when they wish to contemplate the size of the anterior lobes of the brain, which are viewed by them as the lucid knowing and reasoning organs. These organs are viewed as somewhat independent of the blind sentimental parts of the brain. The rule is thus: Draw lines from the anterior edge of each organ of constructiveness, in an upward direction, so as to include between them the organs of time, individuality, eventuality, comparison, causality, discrimination, locality, and the small organs, in the vicinity of the eyes. I, like Mr. Scott, regard the organ of discrimination as that part of the brain that has been hitherto improperly called the organ of wit. My reasons for this opinion cannot be given without writing another essay. This space gives the dimensions of the forehead, strictly speaking, and the place of the anterior lobes of the brain. Pure intellectual vigor is in proportion to the quantity of cerebral matter, in this region, if the structure be good. Adult educated heads have more of this very important matter than the uneducated; other things being equal.

Another mental view of these important lobes may be taken by him who is familiar with the dimensions of the *os frontis*. The form and size of this bone gives to his mind a good conception of the intellectual circumvolutions underneath it, or behind it.

R U L E III.

The sincipital cerebral region is underneath the two parietal bones; it includes the upper part of the frontal bone, however. The phrenologists have given a technical meaning to this region. They ascertain its dimensions thus: They draw, or contemplate a line from the middle of the forehead,

somewhat horizontally, to the small point of union between the parietal and occipital bones. I can shew you this line on the old skull. The first point is from the uppermost part of the organ of eventuality. Underneath this somewhat capacious arch, we contemplate cerebral circumvolutions to give us moral and good sentiments, and a propensity to believe in human testimony. This organ of credulousness or credulity is so fully developed, even in children, women, and some men, for a beneficial purpose, to wit: to increase indurability and sociability, that it easily performs the function of wonder, or sub-marvellousness; and when misused, that of supernaturality. It should not be named from the abuse of the organ, as Dr. Gall was prone to do. Dr. Spurzheim, in this case, has fallen into the error of his teacher, Dr. Gall, as regards naming organs. If to these circumvolutions we include, as should be the case, those which give us self-esteem and love of approbation, and then contemplate the functions of the whole brain in this high region, we shall perceive, notwithstanding the animal nature of man, that there is a powerful propensity in almost all mankind to prompt them to as much elevation in the scale of intellect and moral worth, as their very nature will permit. This disposition prompts to much industry, and in general prevents the superior races of mankind from a deterioration of their blood by a mixture with the inferior races, by means of generation. It prevents, in some degree, the best organizations of each race from an intermixture of blood with inferior persons of the same race, by the same means.

R U L E I V .

That part of the cavity in the skull which is below the sincipital region, is technically called the basilar region. In most men there is more brain in this region than in the upper one. And this is one cause of the great animal nature of men, in general. The noble few, or the best heads for any community, make an exception to this last rule of judging with respect to individuals. A very great quantity of brain in the coronary, or upper region, does not exist in the brute head, nor in idiotic persons. It is a general law, that considerable vital nervous substance, if it be not brain, strictly speaking, is necessary to give considerable activity to any animal organ. For instance, the tails of animals have more nimbleness than the horns. This law is applicable to brain, also.

RULE V.

The heads of men are thicker and rounder on the sides, than the heads of females, and longer from the ear to the top of the forehead; whilst the heads of females are flatter on the sides, and there is a larger portion of brain, from the ear to the occiput, than in males. Their heads are smaller, also. This difference of configuration, and a greater porosity of brain, makes a mental difference between the sexes. The structure of women is less compact and more delicate and yielding, than that of men. Their blood and sentient spirit is likewise thinner.

RULE VI.

The colored races of mankind have more brain in the posterior, and lower apartment of their heads, than the white race. Hence they have more vigorous animal propensities; and on the other hand, they have less intellectual power than the caucasian race. This gives the reason why the arts and sciences of civilized life do not flourish well among colored people. Their blood and sentient spirit may be inferior, also, to that of the whites.

RULE VII.

This selfish science puts moral power where it should be, viz: among the best people; and helps such persons to sustain themselves against the encroachments of inferior persons. As only a given number of people can exist any where, so the cultivation of phrenology, and practising its precepts, must elevate any community in intellectual power and moral worth.

The instruction given by the above rules may in part supercede the necessity for discriminating the somewhat hidden cerebral organs very much; having reference to general utility in making this remark. That part of our science may, with great propriety, be left for the practice of skilful adepts in the science. Some such persons, by the way, may make themselves very useful in society. And they, like Spurzheim and Combe, will occupy a high station—higher than medical practitioners in general.

Mr. Judicious Discretion. We do not know ourselves what we want most. Will you continue our progress in phrenology in what, in your judgment, may be the most beneficial to us?

Mr. Phrenologist. To make a somewhat accurate demonstration of the outlines of each organ, requires much practice on living heads. It likewise needs a good head to do the thing well. Clusters of organs can, however, be discriminated so as to be useful to most adult and intelligent persons. The vocation of physicians gives them an advantage over others in this nice business. Your close attention may be needful to comprehend what follows :

M E M E N T O .

Seven conditions of a mental organ should be viewed.—1. Its fullness underneath the skull. 2. Its unfullness. 3. Its sub-fullness, or most common condition. 4. Its tallness. 5. Its untallness. 6. Its sub-tallness. 7. Its trumpet-like expansion, or outline underneath the skull, must be surveyed. The pupil will bear in mind that these organs grow more or less tall, like vegetation. They have the most tone and mind in adulthood. They grow from the medulla oblongata in a diverging manner, and their perispherical expansion, is made manifest to the skilful observer, by the form of the skull and its integuments. A line between the external orifices of the ears shows where the medulla oblongata grows.

A sort of evidence in favor of the compound nature of the brain may be mentioned here, because it has, hitherto, been neglected.

The hair on the heads of Hottentots grows in singular tufts, *at a distance from each other*, and does not cover the whole surface of the scalp; but if permitted to grow naturally, it hangs in the neck in hard twisted tassels. It has the appearance and feel of bristles, in a hard shoe-brush, if the hair be kept cut short.

Remark.—The hair is sustained in its growth by fine matter, derived from the cerebral organs, within the skull. These organs may be in tufts; and these may be in a more loose connection in the Hottentot's heads, than in the case with caucasian heads. The muscles in this singular race of people have more porosity, or looseness, in their structure, than is the case with the compact and elastic muscles of Europeans. Hence the latter have more strength of body and mind—their brains and muscles being the most compact and elastic—than the former.

Again: The thirty-five cerebral organs may be viewed in a somewhat vulgar way, as like animal fungi, growing from the medulla oblongata, as a common center. These organs grow into the form of fribricula and primordial cells, by the

aid of vital blood. They form tops, thirty-five in number, in man, somewhat like soft and handsome mushrooms, underneath the skull. These tops are of different sizes, and have odd shapes, and grow in such close contact that their primordial fibres and cells are intermingled with each other so that the anatomist cannot make a very nice separation of them. Underneath the skull they have a plenitude of convolutions, or circumvolutions, of various forms and sizes. The skull, like labels in a druggist's shop, gives signs of what is underneath. The study of these signs constitutes organology. The study of the self-perception of the vital brain is called metaphysics. The cerebral organs grow into bumps and adherent clusters, like the pine-apple, the shape being different.

Let us dismiss this digression and make progress. When the surface of cerebral organs and the skull are smooth or even and uniform, such organs are in harmony in their growth. This condition of organs is the most common; and were this always the case, the functions of particular organs could not be developed. When an elevation or bump is manifest on the skull over a mental organ, there is a fulness of growth in the organ underneath. When there is an indentation in the skull over an organ, there is an un-fulness of the organ underneath such part of the skull. If there be an evenness over a cluster of organs in the skull, then the organs in that cluster are in a state of sub-fulness. When a hollow in the skull is found between two adjacent juxta-position bumps, there is much reason to conclude that the organ which is, or may be, between two such mammoth ones, is essentially injured in its growth by such vigorous neighbors. It is then un-full, and may be slender. Powerful regibles are known to injure feebler ones when growing in too small a given space. When a cluster of cerebral organs grow in too small a space, they, like vegetables in similar circumstances, may injure each other in regard to growth; and this injury may be in proportion to their difference in vigor. The vigor of some organs may be injudiciously increased by forcing too much blood into them when young, by education. Other organs of more importance may thus be injured. Although the skull grows co-existently with the brain, it may be altered in its growth by the tension of cerebral organs. Bumps are thus made; and a bad education may make elevations on the skull which are undesirable. Youth may, in general, be a requisite to such alterations.

Again: The tallness, un-tallness, sub-tallness and size of cerebral organs, are judged of by an accurate purview of the whole head; and likewise its different apartments. Moreo-

ver, the relative size of clusters of organs in each individual's head, is what forms his personal mental character. He may be compared with his fellow-beings, and with brutes. The structure of the whole body, and length of the neck, and vigor of the vital blood, must be taken into consideration in our judgments, with respect to intellectual power and moral disposition; an allowance must also be made for the individual's education. Finally, two person's heads may be much alike, like unto twin brothers or sisters, as respects shape and size; and yet, owing to a difference of structure or tone of cerebral organs, and a difference in vigor as respects the vital circulating blood, the mental faculties and propensities may be somewhat dissimilar, aside from general education.

Suppose we have a recess. This proposition is agreed to by the audience.

SCENE II.

Conversation Renewed.

Mr. Phrenologist. The brain may be regarded as four clusters of organs, linked or keyed together by intervening ones, of a neutral, mixed, or twilight character; and each cluster may be made to strive with the other, while growing, in a given space, or habitation. And some clusters may thus be made bigger, and others less, than would be desirable. These alterations are made by forcing blood into the group of organs, by the training or educational process. The mental organs, that are the most used, grow the fastest.

CLUSTER I. These are the internal perceiving organs about the eyes, ears, &c.

CLUSTER II. These are the reasoning and judging organs; placed high in the forehead. They are of slow growth, yet last long.

CLUSTER III. These are the sentimental, inventive, ideal, or *make-believe*. organs; they grow in the upper horizontal part of the head.

CLUSTER IV. By these we provide for and protect ourselves, our offspring and friends, through affection. They are developed in the posterior part of the head and round about the ears.

The organ of language, constructiveness and cautiousness are viewed by myself as intervening organs. The organ of language grows in close connexion with the knowing and reflective organs, with a view to be governed in its action, by both these groups of organs. At any rate, this organ of language should be suitably controled by the two groups of organs, that are its immediate neighbors, and likewise by organs that are more remote. Otherwise our nimble tongues would annoy others so much as to become a public nuisance. This evil may likewise be done by injudiciously flourishing the pen.— Many will originate from the public press since the invention of printing was made.

The organ of constructiveness would be useless, unless suitably aided by the other groups of organs in our view.— It enables us to be better mechanics, than otherwise would be the case.

The large organ of cautiousness may be regarded as a sort of commander-in-chief, to regulate with prudence the whole community of organs within our heads, for the common benefit of the whole vital apparatus, and for society.

Again: The reader may well suppose the instruction given in the next or immediately following paragraph to have been omitted in our public conversations or lectures, on account of the ladies. It should not be omitted in a book. It can be passed over, when decorum makes it expedient.

Besides the four clusters of organs, and the like, which have been presented to the reflecting faculties of pupils or pilgrims in phrenology, there is one large double organ of a peculiar character, viz: the cerebellum. This organ has different properties from any of the above groups. It is dormant, or torpid in function, a large proportion of the time, and needs more rest; while the other organs, at least many of them, rest only during sleep. It is the link, or key, that connects the mental and seminal apparatuses together. This organ has been called Amativeness. That this be its function, is proved by emasculation, when young; for this alteration lessens the growth of this organ and its adjacent parts, and likewise shortens the life of the individual; besides producing another with known curious effect, namely, barenness.

The organized connexion between the cerebellum and seminal parts, is done by the spinal nervous mass, and by nervous twigs or cords.

In females the organs of lactation have a connexion, in function, with the organ of Philoprogenitiveness, and also with Amativeness. There must of course be an organized connexion.

Idiots have the amative organ and also the seminal ones fully developed. In such imperfect beings there is an absence in regard to the growth of the cluster of the rational, or reflective, organs.

The great effects produced in regard to the future small growth of the visible organization, in the neck, by the eunuch making process, demonstrates, if any experiment can, a direct and important connexion between the organ of amativeness and the parts of semnification; notwithstanding their great distance from each other. The alteration which is thus effected in the mental disposition, manifests likewise an alteration in the cerebral organization. And anatomy proves this alteration to consist in a diminution in the size of the cerebellum. Such facts cannot fail to induce self-conviction in favor of the cerebellum, as the organ of amativeness. The un-capacious forehead in natural idiotism makes manifest facts equally convincing in favor of the rational functions of the anterior cerebral lobes, as taught by phrenology.

The physiologist has developed the function of the concealed ovarium in the female and fallopian tube, by his industry and great ingenuity. Why should not the phrenologist be able to develop the functions of all the cerebral parts, if he has equal industry and ingenuity? These last organs are not more hidden than the former, to which grave and useful allusion has been had.

Those fastidious readers who may maintain that the above exposition ought not to have appeared in this book, are reminded, that the pious Lavater has been even more communicative, on the subject of semnification, in his book, without meeting public disapprobation, on that one account.

The ladies should know that it is a fashion among medical men to use great and secret decorum, when examining a recent dead human organization, from respect to the living.

Obscenity, by the bye, does not necessarily depend on words which may be used by an author. But on the intention and manner in which words may be put together in a book—indeed words may be printed, as well as be penned, that it would be indecorous to speak. There is no intention to offend the most pure chastity, but the design is to give beneficial instruction.

In our progress you are reminded that the external group of organs, as the eyes, ears, &c. should not be forgotten.—These organs enable the cluster of internal perceiving cerebral organs to ascertain almost instantaneously, the qualities of things and the propensities of beings around us. The perceiving cerebral, or nervous fibres, about the ears, the organs

of taste, smell, &c. are not yet fully developed by phrenology. They may be nothing more than the expansions of the highly sensitive twigs of Sir Charles Bell.

Again, the fibrous cerebral organs are elongated like seminal ones, when in action. They are unlike muscular fibres in this respect. Both cerebral and seminal fibres are alike in other respects. They give more pleasure than muscular ones, when in action. In this respect we have great superiority over brutes. The elongation of cerebral organs help us to develop their functions. We can take a mental view of internal parts from seeing external parts. Moreover, we discriminate the ligneous or internal parts of vegetables, trees for instance, having reference to size and form, by noticing their outside barks or coverings. Just so we do by the human head.

Again; if the cerebral organs be not in suitable proportion to each other, having reference to size, form, structure and the condition of the sentient spirit, the person will be an eccentric character, either good or bad. The heads of the five well known races of mankind have specific differences in regard to form, size, structure, and with respect to the juices within them. How these five races came into existence can never be known. Moreover, organology teaches that mankind may be divided into three classes, namely: into those who have good organized heads, and those who have badly organized ones, and a middle class, which are, by far the most numerous. Improvemests in society are effected by the agency of good heads, upon this last class of human beings.

Miss Talkativeness. Is it not time to adjoura this conversation?

Mr. Phrenologist. Yes, my dear, it ought to have been done a long time ago. I am much obliged to this large and respectable company for the silence and attention which has been given to my prating, with respect to the science of Gall, Spurzheim and Combe. I leave as a token of my gratitude, a printed vindication of the old science of metaphysics, for each one's perusal at his leisure. Or it may be regarded as containing objections to certain parts of phrenology, as at present taught. Those pilgrims, who have made suitable progress with me, Uncle Toby, will perceive that the science of organology, having been verified by much experience, makes a new system of moral philosophy necessary. To designate this system from others, the name of phrenology has been invented. The word anthropology might have been better.

Mr. Jealousy. I and my friends are prone to view phrenologists to be like spies in an army, only more dangerous in so-

ciety. They are too numerous to be removed from among men.

Mr. Phrenologist. This, Sir, is a very untenable view of the case. Phrenologists have not, hitherto, applied their knowledge to any sinister purpose whatever. This cannot be truly said of many other classes of men.

Mr. Jealousy. Many among the religiously and politically great, have been among my friends, as regards phrenology.

Mr. Phrenologist. Those, however, who have great heads, of good structure, are among the phrenologists; not meaning to indulge in malice towards others, in this remark. There has been, hitherto, too much taught in favor of large heads, and unnecessary offence given in that way. Many phrenologists appreciate size somewhat too highly, or they would not suppose that they would convince the public of nobleness of character, by giving the weight of dead brains. Such conduct is too anatomical and mathematical to suit the general public. Besides in estimating the effects, as regards mental power, which are produced by a combined action of organs, each one should bear in mind, that their structure and size are in a gradual state of variation, from infancy to old age, in sickness and in health. Uncle Toby claims to have lessened the offensive nature of phrenology by showing that the size of man's head is not always the measure of his mental talents; and by showing that God has organized us in the best possible manner, as respects the spirit that keeps us in motion, and in thought. There is power given us to ameliorate our own souls and body. This is a great privilege, and should not be neglected.

A PHRENOLOGICAL APPENDIX

TO PART III.

Of the Pilgrim's Progress in Phrenology—or the Pilgrim's Progress, along with Uncle Toby, in anthropology, in lilliputian or leviathan metaphysics, or internal physiology, or whatever else pilgrims may choose to regard it.

A PROEM.

The science of Anthopology embraces the following departments of knowledge:

FIRST. Pathognomony, i. e. *the science of organic wants, and vice versa.* This science has commonly been viewed as that of natural language, whether it consists in insidious signs, made manifest by the sentient spirit, or organization, or whether it be done by gestures or oral speech. Pathognomony is so boundless a science, that it may be beneficially confined to human beings in its development. Unhappy or uneasy sensations occasion our wants, and these keep us in action. We have the faculty of obtaining much more happiness than misery in this world. Of course self-destruction or great self-injury for religion's sake is a great sin against God, ourselves and friends. And yet self-immolators, and self-tormentors, and fanatics exist in all countries.

Again: The sentient spirits, in all communities of men have a plenitude of injudicious wants, and these furnish the means of support to many indolent persons. Such evils can only be lessened and not cured, in society. Our wants are proclaimed by an infinitude of organic signs, including those that are vocal. Vocal signs, or the power of using them, give us a great superiority over the brutes; and yet brutes can comprehend many of them, when made.

We have the faculty of self-consciousness and to perceive existences, and also movements. These movements may be within ourselves, or not. These perceptions, and the like, we express to others by verbs, and we use nouns for the names of things, ideas and beings. These two sorts of words make an important part of all languages, because our perceptions and

existences are infinite, or nearly so. The article as a sign is a necessary part of a discourse. We want but a few, however. Hence only a few words of this sort have been invented. These are 1. *a* or its substitute *an*; 2. *the*; 3. *this* and its plural *these*; 4. *that* and its plural *those*. Remark, the two words *this* and *that* are not always used as articles: yet when so used, they are varied in number to agree with their nouns: as *this* man; *these* men; *that* horse; *those* horses.—These words in popular grammars have been improperly viewed as being, under all circumstances, pronouns. This is not the fact.

The three sorts of words, or vocal signs, under review, are absolutely needful to command the attention of a person, or brute, in the most barren language. And if we wish to describe the quality of an existence we must have adjectives. Hence adjectives have been easily invented, still making use of words for signs, because we have suitable organs for their utterance. To obtain still greater convenience and elegance, we easily invent pronouns, prepositions, adverbs and conjunctions, to save us from the unpleasantness which would be occasioned by the perpetual repetition of nouns, verbs and adjectives, in our discourses.

The organ of language gives us a propensity to talk; and the reasoning organs teach us to invent such words, for signs, as can be easily spoken by the tongue and mouth. And we invent letters to spell words, so that they can be written, and afterwards printed. Mankind are social beings. They easily agree to use given signs for thoughts and feelings. These words, or signs, are handed down to posterity by means of suitable instruction. The more ideas or thoughts there are, in a given community, the more copious of course their language will be.

SECONDLY. Physiognomy is the knowledge of the external appearances, which indicate internal, or more concealed properties, in vital organization, including the mind. This knowledge embraces a very penetrating view of the form, size, structure and the like of the head, face, neck and body. This science we gradually learn, even when young, and daily apply it to use. Good moral observers succeed better than others; and there is much difference among mankind in this respect.

So likewise, by way of illustration, one boy in a Druggist's shop will learn the labels used for the signs of a multitude of things, within the shop, much sooner than a more stupid boy.

THIRDLY. The science of organology, or cranioscopy, is only a limited department of more general physiognomy.—The signs are of the same nature. This manly science adults

may learn, by means of proper instruction; and self observations, on vital heads. It is unfit for children, and some adult persons. They may not have suitable organs in their own heads for the comprehension of the science, nor suitable leisure to attend to it.

FOURTHLY. Anatomy; this science needs manly intellects, disagreeable labor, and much industry, for its acquisition. The same description of persons who are timid in regard to material metaphysics, are fearful in the pursuit of practical anatomy. Those who have courage enough to sustain such difficulties, will receive true fame, somewhat like Sir Charles Bell, in spite of opposition. Some think it a wicked business.

FIFTHLY. Physiology; this is another manly science, founded on anatomy, observations, and experiments. This, also, is thought to be sinful by the ignorant.

SIXTHLY. Metaphysics; this is the most difficult of all sciences, except medicine, politics, political economy, and the moral sciences, and needs the best heads, and much reflection. It is apt to excite the selfish passion.

SEVENTHLY. To complete a view of all that may be wanted in the general science of human nature, or anthropology, morbid conditions, medicine, and aberrations of mind must not be neglected. *"Insanity is an aberration of any sensation or intellectual power, from the healthy state, without being able to distinguish this diseased state; and the aberration of any feeling from the state of health, without being able to distinguish it or without the influence of the will on the actions of the feelings. In other words, the incapacity of distinguishing the diseased functions of the mind, and the irritability of our actions constitute insanity."* This not very fortunate definition of insanity is taken from Dr. Spurzheim's book on that malady. It is very defective even in a medical view of the case; for it would include every kind of hallucination, wrong or unnatural excitement, or personal delusion, mania, hypocondriasis, hysteria, somnambulism, fanaticism, as well as mania. In a moral view of the case, much too large a proportion of mankind might be regarded as insane, according to this very extensive definition. Such views ought, in equity, to inculcate great mental charity. Because no individual person, or even parties of men, have any very obvious moral right to become standards for the rest of mankind, either as regards thinking or feeling. Some of the priesthood may however disapprove of this sentiment. Mr. Toby has no unjustifiable hostility towards priests. Persons in that profession may be useful, provided they be good and wise persons. Oratory, or public speaking, pleases the cerebral organs

of human beings, by occasioning their erection. They may be instructed also in this way, and made to be better citizens. Uncle Toby, however, wishes not to have the vital fibres of his own brain twisted *too much* by *false* doctrines, lest they may continue to grow thus. Too many of these vital fibrilla are *contorted* so as to make some persons both to think and to act erroneously, and even very wickedly. These remarks are so far-fetched and so singular, that some, who have not investigated such science, may think the writer insane.

CHAPTER I.

Justification of what is to follow, if it be not applicable to the whole book.

“To convince readers of an important truth against their will is no very easy task. It is like compelling a patient to receive a nauseous medicine to cure a dangerous disease. To please readers against their will nearly transcends the compass of human ability. The power of prejudice cannot be easily overrated; it is utterly and essentially incompatible with impartial examination into any truth which we may dislike. It comes from early education, from example, from wrong association, or from some other incidental circumstance casting our opinions on a given subject, as that of metaphysics into a particular mould, yet making an impression on the vital brain, that is with great difficulty obliterated. We see it operate every day with those who boast of being free from servile attachments, superstitious fears, baseless prejudices. We see it in our religious, in our moral, in our metaphysical opinions, and in our political contests.” “And it often proclaims the motives of the most esteemed men, as corrupt and unprincipled. Such is the power of prejudice; of popular prejudices—and this power in all its force and freshness has to be resisted by the *real lovers* of truth when they are in the Temple of Science, if they honestly mean to teach them.” “If there be any of my readers who cannot or who will not make an effort to overcome such prejudices, which may have been improperly implanted in their own brains, without their

consent, they are requested to lay aside this production. It may be of little use to them. Part of the above language, which is powerful, has been borrowed from a Report made in Massachusetts, in favor of legalizing the study of practical anatomy. The present writer believes that he was the first person in this country to publish a vindication of the conduct of anatomists, as regards secrecy in their business, and in regard to the means commonly made use of in their affairs. It was two years, however, before he found a printer to publish his vindication. Such was the fearfulness, or caution, as respects public prejudice.

Again: The pleasure of having one's will is very considerable; and those who may be in a delusion, or error, are as fond of their pleasure as others. This makes it more difficult to teach stubborn adults true science than children; and yet phrenology nor metaphysics cannot be well taught to the latter.

Moreover, critics and readers have combative organs in their heads, and a plenitude of disposition to use them against authors. The former description of persons should be disarmed by the latter, in anticipation, as far as may be practicable.

Some writers, and also orators, have a far more persuasive, or sub-facinating faculty in their sentient spirit, than others. This accounts, in part, for their greater success with the general public. The great and *truth-telling* Dr. Spurzheim, was, in some degree, devoid of this faculty. Not so with Mr. Cobbett. He could make error appear the better commodity.

CHAPTER II.

On Dr. Ewen's opinions and doubts; with a view to make manifest the necessity or utility of the present publication.

The following is taken from Mr. Thomas Tegg's elegant London Encyclopædia:—"Upon the whole then the writer of this paper is compelled, and the reader may if he pleases suppose reluctantly to confess to a certain extent *his conversion* to phrenological doctrine." * * * * Let us further be permitted to say, in spite of our confessions, as to the unity and individuality of faculty, we must——suppose a *something* in the manifestation of mind and in the workings of moral feeling, besides perceptions in the organs themselves; or rather we must suppose a general perception or a *general*

something, giving direction, and excitation and union to the organic masses, each of which, under some such governing principle acts and is manifested according to its own peculiarities. How all this takes place, we do not pretend to divine, nor do we think it easy to say how much of cause and how much of consequence there is in the power assumed; but without a cerebral base for the organs to rest upon, or rather without a *connecting link* of the whole frame, under which their several functions are subordinated, sanity would in no instance be predicated of any individual; but the world would indeed be one vast Bicetre for the wanderings and visions of maniacs."

Now the ingenious and judicious doubts and difficulties under which this writer labors, in common with many other ingenious persons, I hope to remove. I cannot do this somewhat important achievement, however, without showing that God has given to animation a nimble and fine material soul, as a *connecting link*, to move all the cerebral organs; and this may be disagreeable to some good people. They, in charity, will please to remember, however, that no blame can be awarded to me on account of such a fact, brought into existence by the Almighty Cause of the universe. It is truly lamentable, that any part of mankind should be in opposition, in their feelings, to so obvious, natural and beneficial a sentiment, as the one, that man is the most curious locomotive organized material being ever brought into existence by the Almighty.

Again: Under the word brain, may be found the subsequent opinion, as given in the London Encyclopædia. Dr. Ewens is the author of said opinion, for he says "We conclude by saying, that whatever of truth may be found in the views of the phrenologists, none of them have given us the *"whole truth."*" There is still much that is mysterious, and, at present, totally inexplicable in the complicated organization of the encephalon and its appendages, &c." How far the mystery complained of above has been removed, by Uncle Toby, adepts in phrenology will, without doubt, determine, sooner or later; and yet he does not expect to live until that day. The feelings of mankind, on this subject, to which allusion has been already had above, and also on the subject of practical anatomy, will probably remain, in spite of the convictions of the understanding. Of course discretion must be used in our publications and conversations, to avoid injuring the feelings of less informed persons. Many of those who teach true practical anatomy, like Vesalius and John Hunter, will acquire durable fame, in spite of opposition; from human feelings. So likewise will some of those persons who teach true physiology, and yet they, like Lawrence and Caldwell and

others, will meet unpleasant opposition from human feelings merely, rather than from human understandings. These feelings, in opposition to truth, arise in part, from the organs of self-esteem, and not from the reflective organs.

CHAPTER III.

On the sentient spirit in connexion with cerebral organs.

The sentient spirit of the brain has faculties as well as the cerebral organs. These spiritual faculties are, however, modified in action, in an infinity of ways, by the cerebral organs, by education and experience. The metaphysicians and physiologists have successfully studied the nature of these faculties long before the study of the cerebral organs came into existence. The phrenologists have committed errors on this subject in my humble opinion. I am aware, that some physiologists, who may view things through too dense or mechanical a medium, may think it absurd to teach that the sentient spirit or soul has faculties, such as association of ideas, memory, &c. They may object that this spirit is of too evanescent and changable a nature to admit of such a permanent property as association of ideas, &c. It should, however, be borne in mind, that the organs are made of highly changable matter, or vital molecules, and that we know nothing with respect to the essence of matter or mind. We only know that the brain has particular organs, or a given number of circumvolutions, not very well defined, in dimensions, and that the skull has certain configurations, as signs, indicating particular faculties of mind or brain. And that there are general faculties of mental phenomina, that do not belong to any organ or bump in particular. If there be a mental spirit, which pervades all these mental parts, while alive, then these general properties of mind must be qualities of said spirit. We have the evidence of observation for this connexion of spirit and coarse matter in the organs. We have as good evidence for the existence of such a compound vital spirit, or vital juice in life, as we have of the cerebral organs. And this evidence further onward shall be given to the reader.

CHAPTER IV.

A question, in regard to the metaphysicians and phrenologists stated; and remarks.

A statement as to the question between the old metaphysicians and the new phrenologists may be thus made. The former sect of philosophers contend that volition, memory, judgment, imagination, association of ideas, attention, perception, reflection, &c., are fundamental innate faculties of the mind or soul. While the latter contend that every *primitive* faculty must have a cerebral organ for the purpose. And as they can find no organs for the former faculties, they regard them as secondary qualities of mind. Now the phrenologists have no tenable right to this assumption, over the metaphysicians. This is evident from the following consideration, namely, priority in developing the general innate faculties of mind is due to the metaphysicians. The specific faculties of mind, given us by cerebral organs, is all that phrenology or the science of Gall and Spurzheim, has any right to claim. And, in nature, both general and specific innate faculties, are brought into existence, co-existently, in the same heads. Why then give one class of faculties the supremacy over the others? These faculties act and re-act together like the wheels of a watch. The general faculties of the sentient spirit are innate and are only modified by cerebral organs, so as to make persons differ from each other. In illustration the reader is reminded that brutes have no religious organs, consequently their sentient spirit cannot make them religious beings; nor some human idiots. Moreover their organs of comparison, causality, discrimination, &c., are very diminutive in size; as is evident from the smallness of their foreheads. The structure of these organs are also inferior to what may be the case in mankind in general. Hence brutes and idiots are immensely inferior, in understanding as well as religious feelings, to us. Their sentient spirit may well be supposed to be inferior, as regards good properties, to that of mankind. Man has more blood in proportion to his bulk than those animals that are his inferiors in mental power. And this blood sustains his sentient spirit. Inferiority as regards this very universal spirit or vital juice and as regards goodness of cerebral organs, descends, in a gradual manner, from man downwards to the lowest and most stupid zoophite. Appearances of mind, in every species of organization, proclaim this truth.

The pilgrim is reminded that the inconveniences of new terms must be submitted to with a view to keep pace with the progress of science. The terms sentient spirit are therefore often, although not always, used for soul, in this book. A definition of these terms was given on the very first page of Part I., of this work. The *modus operandi* of this very nimble and very universal spirit can never be shown because it is infinite in its actions. The unprecise words mind and soul have been much too often used, even by metaphysical writers, without *very precise* ideas being attached to them.

If one phrenologist may be permitted to peep into the head of another, may not the question be fairly asked, whether Dr. Spurzheim has not made manifest too much timidity or cautiousness, in neglecting to give his own opinion of the soul and its faculties? He must have known that cerebral organs could not think and feel when dead. He must likewise have been aware, that these organs could not grow so as to make bumps on the skull without the aid of a substantial vital spirit, or nimble vital juices, in the organs; and also that such fine matter might have propensities, as well as that of the coarser parts of the organs. He doubtless was not so queer, as to believe that an immaterial soul could unfold, or cause the growth of cerebral organs, and make protuberances on the head. Imponderable substances, as caloric, light, electricity and magnetism, might however do this. These substances are not immaterial. Indeed he says, "It is inconceivable how an immaterial being can be exercised." By which he means educated. For he immediately says, education proves mental manifestation to depend on organization. His whole work, when viewed as a whole system, makes it manifest that he, like the pious Dr. Good, is a materialist, or corporealist, if this last be the better word. This is likewise the case with many medical men, if not all. I am aware that Dr. Spurzheim, in one paragraph, and in one only, has said as follows, to wit:—"Not the mind itself, which is *immaterial*."

Now I hold myself inferior to no one, or to few, in my great admiration or sub-marvelousness for Dr. Spurzheim's talents, and likewise for his eminent philanthropy, notwithstanding the freedom of my remarks concerning him. Equity in the cause of physiological truth, makes it proper to remind readers, that Dr. Spurzheim was in England when he published that sentence. And his organ of cautiousness might have induced him to do thus to guard against being arraigned before their somewhat illiberal courts, for heretical opinions; or he might have done so through inadvertency. That this was the cause is rendered probable from the following cir-

cumstance. In Chap. II. of his work we find these words:—"It is absurd to assign a material seat to an immaterial being; and the action of an immaterial being upon the body and that of the body upon an immaterial being, are quite inconceivable." He might have added absolutely impossible. If this paragraph should happen to meet the eye of some Englishman, he must approve, at least, of the motive of the writer of it, if he be a rational philanthropist. It is the approbation of such persons that is sought.

A person who teaches in the Temple of Truth, may commit faults of omission, like Drs. Gall and Spurzheim, and other phrenologists. Dr. Caldwell has not been thus faulty. Such a teacher should make up his mind, like a host of honest men, not to be frightened by those harmless, cant and illiberal words materialism and fanaticism; they are not in opposition to *true* religion. In excuse, however, for the philanthropical and amiable Dr. Spurzheim, the candid reader should be reminded that those words might have had more mischievous moral power, under the bigoted European governments, than is the case under the enlightened general government of these United States. But Dr. Spurzheim has justly reminded us that *man abuses every thing*. If so, one may as well receive abuse for teaching truth as for error; or for what may do much mischief in society.

Many persons are not aware of the difference between science and literature. The former interests, while the latter pleases. True science has failed in general society to be well sustained, in China, in France, and elsewhere, while literature meets patronage.

CHAPTER V.

On the evidence in favor of the existence of a sentient spirit.

I stated in a preceding page, in this essay, that we have a good evidence for the existence of a compound sentient spirit, in life, as we have of cerebral organs; and that I would give the reader an account of the evidence. I now redeem the pledge then given.

Dr. T. Mitchell has published an account of a *Lusus Naturæ*, or curious human organization, in the Philadelphia Medical Journal, with a plate, in vol. 3, for 1821. The curious person will first read the account alluded to, and then he will easily comprehend what follows.

Ake is the name of a well formed Chinese youth, 16 years old, described by Dr. Mitchell, who sustains a deformed parasitical brother. This brother has no head, but grows by his neck to the bosom of Ake. Ake when four or five years old was sprightly and playful; and could then move the limbs of his brother by the power of his own will, merely, or by his own and his brothers vital spirit, or vital juices. In after years other parts, namely, the seminal organs of the parasitical brother were subservient to the will of Ake.

REMARKS.—Sentient spirit could be generated, by the cerebral organs of Ake, from his own blood and from the blood of his parasitical brother, which was intermingled with his own, in quantity, abundantly sufficient to move both his own limbs and those of his dependant brother. The brother had no cerebral organs to aid Ake in this business. When the seminal organs became developed, in both brothers, then there was sentient spirit, or vital juices, enough to cause both these sets of organs to be obedient to the will of Ake.

In this manner pleasurable sensation was had by both brothers; and hence happiness and sprightliness, within usual limits, was manifest even in this monstrous production of nature.—Let it never be forgotten, that pleasurable sensation is the universal cause of happiness on this globe. Such sensation may easily be changed by mismanagement into that which is painful. This double being proves, to those who have suitable collateral science, if any fact can demonstrate, that the sentient spirit is first generated from the blood, by our organization; and that it then reacts upon our own organization, and that the will is only a property, or faculty, of this spirit. This spirit has, likewise, the faculty of operating upon other vital sensitive beings, if they be not brothers, through the medium of air, light, &c.

Again: and on the other hand, the Siamese Twins, which many of us saw, in this country, did not prove as much as the Chinese Twins just described. Their blood did not intermix, or it did so only in the unusual organ, which connected them together.

We do not, however, need such double beings to demonstrate the correctness of our views. Common mulattoes do this. The word demonstrate has been used, because it should be used in such a case, to those whose brains have received proper collateral information. The sentient spirit of the cerebral organs, in mulattoes, without doubt, partakes of the nature of both of their diversified progenitors. Their hair and shape of the head, prove this. Also their mixed color.

Again: In further illustration, patients in low typhus fevers lie for many days in a low muttering delirium, and yet the

cerebral organs may be nearly perfect, in an anatomical view of such cases. But the sentient spirit has not power to move the organs, sufficiently for correct thinking. This gives the true reason by the way, why wine is so useful in such cases. My medical readers, if others do not, will comprehend this illustration. And also why wine, and even other diluted spirit, may be sometimes used to advantage by the aged and infirm, when not actually sick. The above may be viewed as heterodox, by some persons. This cannot be helped.

Again: the sentient spirit, in mania, moves the cerebral organs, in a wrong and tumultuous manner, for many months, without injuring them in any dangerous way. In monomania a part of these organs are moved wrong, for a long time, by their sentient spirit, without any perceptible injury to the individual; although other persons may be injured.

Sleep is the grand and universal restorative for this most important spirit in nature, in all animation whether said spirit acts right or wrong. It is an highly important fact and one very useful to ourselves, that both the cerebral organs and muscles are, in life, very tough, although very soft and nimble substances. The spirit which moves them should be often recruited.

It is susceptible of inductive proof in many ways, which are very different from the one which has been chosen in this chapter, that both mind and body are corporeal. [See my *Outlines of Life*, heretofore referred to.] Whether corporealism or materialism, as technical terms should have the preference, is left for lexicographers to determine.

In a nice view of organization, what is joined, in nature, should be separated, with a view to successful teaching. In illustration, the blood and its vital spirit circulate together, but we can separate them in a mental view of the case. Nervous substance and its spirit and juices although they may act and live together can be viewed by the mind, or brain, as separate substances. The vital spirit in the muscles may be viewed as being different from that in the cerebral organs, although both are derived from the circulating blood. This vital spirit may likewise be different in the frontal and upper part of the brain from what is the case in the cerebellum and spinal brain and so onwards as respects every vital organ, in an animal fabric.

CHAPTER VI.

Metaphysical Remarks.

We are self-conscious, that we have *something* within us which has certain mental faculties, while awake. These faculties we are not conscious of possessing, when in profound sleep. Such faculties have been thoroughly investigated by the reflecting metaphysicians. And this they have done by making observations upon their own minds, or souls, when in vivid action. It was not necessary that mankind should know either *the elements of their own souls*, or that they possessed cerebral organs, to make such investigations, and to succeed well in them. Observations can be made upon the properties of our own souls, like what can be done upon things, which are external to the brain.

In illustration of what is meant by self-consciousness, the reader will attend to what follows.—Self-consciousness is only a property of the brain and its sentient spirit, depending on sensation, for its very existence. This position can be proved from inductions drawn from physiology and from the following history.

A man fifty years old, in full health, and with a sane mind, dislocated and partly fractured his neck, in attempting to leap a board fence. His head was placed immovably backwards upon his shoulders, so that he could not see any part of his own body, or any part of his own limbs. The spinal brain was so completely compressed, near the atlas, or dentatus bone, that he could neither feel with his own body, nor with his limbs, nor with any external part below the injury. He had no pain of course.

The nerves, needed for respiration and speech escaped injury however, and performed their functions for 48 hours, when death closed the scene. Remark: this head thus separated *in function*, from its own natural body, may well be viewed, for a philosophical purpose, as a vital being, without any body, or limbs, for such it was, as it regards most of the functions, in common use. Oral communication was fully given, by this head, that all self-consciousness, as regards any other part, save the head, was lost. The brain within this head believed from self-memory and reason, that it was in connexion with its own useless body, although not from the evidence of self-consciousness. The intellect and faculty of speech were all good for 48 hours, or until death occurred.

Those of my readers who have suitable collateral information will comprehend the force of the above history in showing from whence our self-consciousness originates. The history is taken from a somewhat recent number of the Boston Medical Journal.

Notwithstanding such demonstrative facts with respect to brain, and its sentient spirit, *an hypothesis* can be maintained, and partly sustained for ages, by selfish and mistaken men. Such is the imbecility of vital brain, in society. Few find motives and courage enough, like the scientific phrenologists, to teach truth, under so unfavorable circumstances.

Again; for the purpose of teaching mental philosophy, and because nature has made such a division, the brain has been viewed as 35 cerebral organs, somewhat intermixed to be sure, and protected from injury by one case or box. For a like reason the compound sentient spirit might be divided into three divisions, if it was expedient. 1. We might view that part, which exists within the intellectual organs. 2. That part, which is within the sentimental organs. 3. That portion which is within the organs of the animal propensities. All these parts may be somewhat different from each other.

Again: the following is an enumeration of some of the faculties of the sentient spirit, viewed abstractedly, from the cerebral organs, with incidental remarks as I proceed. This spirit, or vital juice, is common to all the cerebral organs. It may be modified by them according to their difference of structure. It acts somewhat, like the male and female screw in mechanics with the organs in the process of thinking and feeling; there are chemical and vital laws, in action, at the same time. The mode of all these different actions can never be known, by a finite mind because they are infinite.

To proceed, we have then, in our view, 1. Irritability. 2. Sensibility. 3. Perceptibility. 4. Pleasure and uneasiness. 5. Voluntarity. This property is very obvious, in all animation, and less so in vegetation. It proceeds from wants, arising from uneasiness. Both pleasure and pain may be so intense, as to cause an escape or exhaustion of the sentient spirit, and thus cause the death of a person, without any perceptible organic injury to semi-solid parts. But to progress in our view we have 6. Association of ideas. 7. Suggestion of ideas. Groups of ideas are made upon the vital brain, with great facility, and are easily brought into existence again and repeatedly by the suggesting faculty of the sentient spirit, aided by cerebral organs. In a running review of the subject, we may contemplate—8. Memory. 9. Reminiscence. 10. Judgment. 11. Reflection. 12. Abstraction. 13. Con-

sciousness, or self-cerebral sensation. 14. Imagination.— 15. Educatability. 16. Tamability. 17. Curiosity. 18. Credulity. 19. Incredulity. 20. Hilarity. 21. Taste. 22. Susceptibility to high mental excitement and the passions.— 23. Importunate or importuning faculty. 24. The commercial faculty, in human beings. We have mentioned faculties enough to tire the reader, of course one may as well desist. Remarks: the imagination, as a faculty of the sentient spirit, is the most vigorous, in those persons, whose organ of ideality is full. Judgment, reflection and abstraction to be good, in a given head, must have the organs of comparison, casualty and discrimination full, and tall in their growth, otherwise notwithstanding the sentient spirit may be somewhat good those important faculties may be weak.

It may be doubted whether there be any specific organ, to aid the sentient spirit, in its faculty, as regards hilarity, mirthfulness, playfulness, wit, &c. These properties are more common, in children, and in young animals, than is the case with adults. This fact should not be so, if the disposition, under review, depends on that part of the brain, which has hitherto been called the organ of wit or mirthfulness. The part of the brain in which this organ is supposed to be, is not fully grown, nor are its neighbors, until adult age. Mr. William Scott's views are probably the most correct in regard to the function of this part of the brain.

My respectable pupils may have patience to attend to more remarks, if not they can pass them by. Sympathy and antipathy are both believed to depend, in a great measure, on a faculty of the sentient spirit. There may be an organ of adhesiveness, in the human head, to increase the power of this faculty, but is this the case with all animation, in which sympathy or a herding propensity is made manifest? Have herding insects, without much brain, such an organ as adhesiveness?

There is a bartering or commercial propensity belonging to the human sentient spirit and brain, which is not manifest in any of the brute creation. We see this active property made manifest every day among children. Give me that thing, and I will give you this, are every day expressions. In the case now put the organ of acquisitiveness, and that of conscientiousness, are brought into action, at the same moment, by the will, which is the main self-acting property of the sentient spirit. The person who makes the proposition wants the thing which he sees, in the possession of another, but his organ of conscientiousness whispers to him, that he must give an equivalent for it. If all these faculties depending on organs

and sentient spirit, in two heads, are made to move, in harmony, the bargain is finished.

Again: neatness depends on an instinct, which induces women and some of the lower animals, to remove extraneous fine matter from their own persons and things. No one cerebral organ has been discovered to occasion this propensity; and it does not result from taste, or the organ of order, or ratiocination, because women and animals, who are not thus remarkably distinguished may be very neat. Sluttishness is a defect of some powerful minds, in both men and women. General mental uneasiness may prompt to this virtue of neatness.

Again: censoriousness depends on an instinct, which may exist in a benevolent and otherwise discreet human head.— Women have more of this propensity than men. It may do good in society although it renders individuals disagreeable. Moreover, there is a propensity belonging to the sentient spirit and brain, in women, in all parts of the globe, which distinguishes them from men and all other animals. The idea to which allusion is had may be anticipated by many of my readers. It is a disposition to ornament the head. Women show more judgment in this, than the men, for the head is the best part of us. The women have an instinct for dolls; in this respect they are superior, likewise, to all the rest of animation.

Furthermore, petulance is a nimble property of the sentient spirit and its co-existent organization. Dr. Spurzheim seems not to be aware, that testiness in disposition, depends on a somewhat morbid state of the sentient spirit, rather, than on the condition of particular organs. Those who have well formed heads may have this imperfection. It depends on a morbid nervous temperament, well described by Dr. Trotter. Petulance in many sorts of nervous structure is made manifest in sickness and in old age. A devoidness of pleasurable sensation is the cause. It may occasion wrinkles in the face and forehead in old persons. I have known this sort of character, in childhood, where the health and solid parts of the head were good in appearance. Such infants are known among mothers, by the epithet fretful or crying children. Such an imperfection in infants is gradually surmounted by their growth. A similar cure is not so common in old persons. Hard study and the troubles of too much business, may occasion this morbid irritability of the whole nervous system, and even unpleasant hallucination. When treating of hallucination, in page 100 in my outlines of physiology, printed in New-York city, in 1829, the following words are used. I then say, "that in many such cases it may not be expedient

for an individual to resist such a change (meaning that of a pleasurable hallucination) at its threshold, or commencement, although he has a natural inclination to do so." In examining the proof-sheets of that work, I discovered that my intelligent printer supposed that I had given an opinion, through inadvertency, of an opposite nature from what I intended; for he took the liberty, in kindness, to alter the phraseology. In illustration of the opinion then deliberately given I have now an opportunity to explain more fully the tenableness of that opinion. Suppose a person to be a clergyman of such a sort, that certain given qualifications are to be insisted upon by his brethren and suppose this state of brain to be needful, as one of these qualifications, then it must be desirable, without doubt, for said person to be in that pleasurable condition, having reference to his own individual prosperity and happiness.

Other persons, who may wish to be social members of certain churches, should likewise experience that happy change, as viewed by a pious party. Those who have brains of a very compact structure and a vigorous sentient spirit, even if the devotional organs be similar to others as to size, have greater difficulty in succumbing to this change in my deliberate review, than other more pliant persons, as women and children. Moreover, a pious friend has told me, that it would have been wise in me to have suppressed what was published in regard to hallucination; because he supposed it was not a necessary part of physiology; and that it was displeasing to many pious persons. Now so important a part of human nature could not be omitted by one who undertook so hard a task as that of teaching the whole nature of man. Besides I hoped, in kindness to some of my fellow beings, to open the eyes of some of the priesthood, and to lessen that species of tyranny, originating, in mistaken metaphysics, which they as a body sometimes exercise over their innocent, but ignorant fellow beings.

Religion, by the by, is natural to mankind, like commerce; and persons may be duped, by the formèr, as well as by the latter. Self morality belongs to individuals, while social religion is *an ideal moral system*, originating, like other things, in some measure, from God. These *diversified moral systems* give each society influence, power and money, and each claim to be the most orthodox. Men are more heretical than women. Individuals generally find it to be to their advantage to belong to some society, yet not always. Some may be too nice in their religious views, others too indigent or proud to join any congregation of men, in their vicinity.

To proceed let it be remarked that indolence is one physical propensity of the sentient spirit and brain and *dullness* is

another ; and that they may both be predominant, in the very same head. And such a head may be a very good one in other respects, when viewed cranilogically. It is impossible that a person with such a head, should ever be very eminent in any scientific or mercantile vocation. He may be useful as a ploughman. When a person has dullness of the vital brain with devoidness of indolence, he is liable to make himself insane, by too much study, if he attempt a scientific pursuit, or if his organ of love of approbation be full and tall. Such persons are often in want of a friendly monitor, to dissuade them from such a vocation. On the other hand, nimbleness, or vividness of the vital brain, in connexion with too much indolence, may make an agreeable companion, in possession of somewhat good talents ; and yet he may not be a very useful man, in the management of important concerns. The organ of firmness may be un-full and un-tall. Or his judging organs may be so too. These views show, that the propensities of the soul must be studied, in connexion with cranioscopy, if one wishes to develop personal character.

Moreover, the soul and its brain, in some persons, has the nimble faculties of birds, while in others it has some of the torpid, or stupid, properties of the fish, the size and shape of cerebral organs being somewhat the same. Observations however numerous made upon collections of dry skulls, casts and pictures in phrenological museums can never teach this sort of knowledge. They have their use in teaching organology. We acquire the knowledge alluded to, when quite young, by observation made upon our acquaintances. And sagacious persons succeed better than more stupid ones. Mr. J. Combe and Dr. Caldwell, asking their forbearance, are both mistaken, when they maintain, that no person with a somewhat small head is fit to govern his fellow beings, for want of mental vigor. Such a doctrine makes the science of phrenology offensive to most people. More so than facts will justify.

Lastly ; the sentient spirit of the cerebral organs and that of the external sensitive perceiving organs in a given person, if he has a large forehead, has a powerful faculty of operating upon that spirit in other persons, through the medium of light, air, signs and the sensibility of persons. We operate upon other animals, likewise, by this obvious faculty. This faculty is so obvious, that mankind have neglected to give it name ; unless it be regarded as an importunate or impressing faculty.

The sentient spirit of one human being can shake that of another, and occasion happiness or unhappiness thereby.— Even fear, anger, and actual death, can be thus occasioned. Orators produce great effects, either good or bad, throughout

a large audience. Excitements for procuring money, and moral power are thus occasioned. Or orators and authors are the agents commonly made use of for such a purpose; and also to occasion excitements in party politics; and likewise sometimes among soldiers on the eve of, and during the excitement of a military battle. The importunate, concussion, urging, or importuning, faculty, if it may be called such, when it reacts powerfully from mind to mind in a multitude, sometimes occasions uncontrollable effects, which may be highly destructive. Printed exciting language may have effects somewhat like importuning oratory. Mankind are apt to seek too much of this kind of excitement, for the sake of pleasure; and thereby endanger the peace of society. It is difficult to prevent such evils without interfering too much with human liberty.

The community of cerebral organs within our skulls, act and react upon each other, in an infinity of ways, by the agency of the sentient spirit, which is common to them all. The highest faculty of said spirit, namely, the will, does this, or it is the commander in chief, among the organs. It is not however, absolute, in power. If it was there would indeed be such a sort of *moral liberty* as some proud persons desire. The will, however, can act upon one group of organs, at one time, as it can upon different clusters of muscles. As example teaches better than precept, a few such will be given. If the organ of acquisitiveness be powerful and its assistant organs be so too, and if the reasoning and religious and moral organs be likewise vigorous, the person may be eager in the pursuit of wealth. But then he will take honest and fair means to obtain it. If on the other hand, the first cluster of organs be powerful and the last be highly defective and external circumstances be favorable to mischief, the person may steal or murder. Now *moral liberty* in a mathematical or mental view, in these two persons, is not equal; if this be wrong, the blame must be sustained by the Almighty. This he can no doubt do, in spite of proud impiety.

Moreover, if the organ of conscientiousness be very powerful and the organ of benevolence be somewhat un-full and un-tall and all the other organs be sub-full and sub-tall, the person may be a very honest and good citizen, although he may not be very good natured or obliging.

Furthermore, if the organ of veneration, sub-marvelousness, &c. be very full and the reflective and judging organs be very un-full and the rest of the organs be sub-full, the person will be liable to become a fanatic, in religion, in politics, in freemasonry, or anti-freemasonry, if operated upon by suitable

external moral causes. When the religious organs are highly excited, in many persons, and made to act, in unison, powerful effects are occasioned upon individuals, and upon the community. And if there be two parties, which are thus at once excited, having opposite religious sentiments and interests, in the same kingdom, or *neighborhood*, dreadful indeed may be the condition of society. For civil wars, *mobs*, massacres, fire and faggot, have too often been the result. Less evils of the same nature are in perpetual existence in every considerable society of men. *The truly religious and disinterested*, should learn to submit with meekness to the evils of religion or irreligion and to party politics as they do to other unavoidable evils; unless they, as statesmen and good citizens, have the power to lessen somewhat such evils in society. In confirmation of the above unpleasant truths, the reader will recollect, that Cardinal Turquemeda, the first *inquisitor general*, in Spain,—“In even the infancy of the dreadful Inquisition, brought an hundred thousand innocent souls into its power, in the small space of fourteen years; of these unhappy and innocent mortals, *six thousand* were burnt alive.” Can the merciful and wise God, can the meek and compassionate Jesus, who laid down his life for men, have any thing to do with *such a Church*, or with such hellish instruments and butchers, impiously calling themselves *holy* and their scenes of butchery the *holy office*?” Well may Spurzheim say, that religious instincts are blind; and were it not for great modesty, he probably would have said, that they are very prone, in us, to do dreadful mischief, when not powerfully controlled, by lucid intellection. It is the wish of phrenologists to teach mankind to use their intellectual faculties.

Much duplicity is made use of every where in the garb of religion to govern each other. Even the influence of evil spirits, as well as good, is untenably had recourse to for such a purpose; and by persons who think themselves to be pious. In illustration of the plan of governing each other by the agency of religion, the following anecdote is related. It was stated by a person in a public lecture, that he believed every word that was true in the Bible. An inference was instantly made that the speaker did not believe *all* that was in the Bible, although said speaker, neither said, nor designed to say, any such thing as was laid to his charge. Now how came this blunder to be committed? Why, simply because the audience did not, themselves, believe *all* that was printed in that good Book, and they very naturally made the inference, that such must be the case with their instructor also. They judged him by themselves. Individuals among phrenologists, like other persons, may well be supposed to hold to sentiments

different from each other, in regard to the Holy Bible. That book was penned by many religious persons, whose views were somewhat various.

The Government of the United States, in a bigoted view of the case, has been regarded as having no religion. This view is incorrect. This Government is conducted upon principles of natural religion. And the experiment has proved, that such a religion is sufficient for governing mankind. This religion is charitable and tolerant towards all religions. What is called phrenology ought to flourish in the United States, because it resembles, in some measure, our Government in religion.

Natural religion, intermingled with various other religious sentiments or views, has also prevailed, both among priests and people in every country, on this globe. This must be expected, because there is a similarity in cerebral organization. Natural religion is the most tenable, and the least liable to excite bad passions. Bishop Bulter and Dr. Spurzheim both have said, that Christianity is a republication of natural religion; and also that it teaches natural religion, in its genuine simplicity, when well understood. Besides, we have no other governmental religion, in Connecticut, aside from what is natural, although in former times it was different. Yet every thing in the garb of religion, that does no great violence to that which is natural, is now tolerated. And the present writer claims both a moral and legal right to publish his own views on this subject. It is very evident, that phrenological writers will do less mischief, if they do no good, than novel writers and those that are fanatical. Because books published by the last description of persons are much the most read on account of the animal nature of man. Neither moral systems of religion, nor cities are built up, in imitation of a correct model, yet society makes use of both.

CHAPTER VII.

A somewhat rambling view of the effects of the sentient spirit, upon the human countenance, and likewise upon corporeal structure.

Pilgrims are reminded, that the energetic faculties of the sentient spirit, which give the passions, frequently leave indelible marks in the cutis vera, and soft parts of the face, which enables the skilful physiognomist, or good moral observer, and the professional painter to appreciate the moral char-

acter of individuals, in respect to these passions under review. Passions, when often indulged in, leave such indelible visible marks, that children may know them. On the other hand, the skilful organologist can detect or investigate, that configuration and structure of brain, which makes individual persons have such propensities. In these two ways the prominent outlines of any man's insidious and natural moral disposition, can be developed in spite of any efforts at concealment, on his part.

The learner is reminded, that the *cutis vera* is an *extensive compounded, nervous organ*, like the brain, which has an organized connexion and sympathy with the brain. Anatomists will comprehend this position, if others do not. Phrenologists and physiologists should study the properties of this organ. It is known, that diversified portions of the vital skin, like different parts of the vital brain, have somewhat different pleasant functions to perform, in the great business of happy sensation. The nasal membrane, the oral nervous expansion, the conjunctive of the eye and eyelids, the urethra and the female vagina and other somewhat concealed nervous parts, are scientifically and discretely viewed as portions of the skin. The *cutis vera* differs in one important respect, from all other nervous matter. It is not so completely concealed by the cuticle, or otherwise, as to prevent the nimbleness or emotions from the sentient spirit, being often made visible. Blushing proves the tenableness of this position. The sign of mental emotions, in the skin, are obliterated by death. When a person frowns, the true skin and muscles of the eyebrows are contracted and contorted, in a way easier to be seen and shown by the professional painter, than described by words. This sign is easily known, in practice, even by children. The amorous ogle is a sign made manifest by the motions of the eyes and the skin in their vicinity and other parts. This sign is comprehended with facility by the two sexes. And yet like many other evanescent signs in the countenance it is not easily described in words. This difficulty as regards mental developement has not been entirely surmounted by teachers in phenology. Although the organs, which occasion our passions, or violent feelings, grow in the lower and back part of the head, yet let it not be forgotten, that the signs of these passions, when excited, exist in the eyebrows and forehead. This fact alone proves, that there is a sentient spirit, or some substance, within the whole brain, which is capable of acting upon different parts of it, as occasion may require.

The science of Gall and Spurzheim is preferable to that of Lavater and Le Brun, the eminent professional painter. It

enables us to judge of others, with respect to the effects of their sentient spirit, even after they be dead, by an examination of their skulls. This spirit and the vital blood makes the skull and the organization, that was once within it. And it makes these parts different, in different persons, so that a judgment can be formed in regard to the difference in the mental faculties and propensities of individuals, as they existed in life. The reason why the countenances of fathers and sons, and likewise sisters and other similar relatives, resemble each other, when dead, more completely than when awake, and in vivid action, is owing to the uneasiness, wants and somewhat unhappy state of the sentient spirit, or soul. This spirit, or vital element, has the power to move and alter the appearance of the soft parts of the face in a diversified manner, in different relatives, according to the more or less favorable, or happifying circumstances, in which they may be placed, in life; and these very different circumstances, as cases may be, lessen very much the personal resemblances, among relatives, while alive,

Mr. Lavater, in his mode of teaching, was not aware of the benefit of having a line of demarkation, perpetually kept in view of the learner, between those instructive evanescent signs, which are made in the cutis vera and integuments of the face, and on the other hand, those more permanent signs, which are made manifest, by the shape and size of the head, face and neck.

Mr. Le Brun has given a representation, in a plate of many of the evanescent signs alluded to. This plate may be seen under the word "Drawing," in Mr. Tegg's London Encyclopædia, vol. VII. Le Brun must have been aware, that the sentient spirit was a substantial nimble substance, and that some of it was in the skin, or it could never have had the power to make so many wry, as well as pleasant faces, as the painter has occasion to delineate. Sculptors, like painters, should study well the effects of the vital elements upon organization, with a view to succeed well in their art.

Again: The size and form of the frontal part of the head, both in life and in death may make us acquainted with the probable force of the intelligent part of the brain. But if we wish to know its condition, with respect to nimbleness or vivacity, we must draw our conclusions from the vivacity of the eyes and nimbleness of the nervous skin, in their vicinity. The eyes make it somewhat evident what the condition of the sentient spirit is, while we are alive and awake in regard to vivacity. This knowledge we cannot acquire from a dead person. Organology of course is limited in regard to its in-

structiveness. Hence we need to study pathognomony, or the natural language of signs. We could never realize the vivacity and nimbleness of the eyes of a squirrel, for instance, unless we had often observed its appearance, while in lively action. A somewhat dull eye, in the human head, may be connected with a judicious and ingenious brain. Such a person will not probably be a lively, witty, pleasure-making person, however.

Moreover, the vital elements not only act positively and suddenly on the skin of the face, head and hair, from great passion, as terror, but permanent signs of this passion have negatively been thus occasioned. The color of the hair, on the head, has been changed to whiteness, from great fear of death, in the short period of one night, or a few hours. Now the nervous skin is supported from fine matter derived from the brain, in part. And both the hair and its natural color is sustained by the skin. The changability of vital matter renders the hair devoid of sensibility, unless diseased. Physicians will comprehend me. Mr. Dewees once saw the hair, anterior to the coronal suture changed completely white in the space of one hour, in a parturient woman, from the dread of his midwifery forceps. The zig-zag formation of the nervous fibre, (see Sir Charles Bell,) accounts for the sudden escape of vital elements, from terror. There is a sudden erection of these fibres in such cases in the skin; and the hair may stand erect, in consequence; and even become white.

Furthermore; In those who use alcoholic drinks to some excess, but not otherwise, the color of the vital elements, or sentient spirit, and its co-existent organization in the nose and face, gradually becomes of a dark red color. The oxygen of the atmosphere gives this color, with more ease on the face, than upon parts which are defended from the air by clothing. This one sign helps to develop character. And it may be useful to many individual persons, if they make a discrete use of the information which the sign gives.

Both Swedenburgh and Lavater were half aware that bumps could be raised upon the skull, or head, by the action of the vital elements and co-existent cerebral organization; but they were not, like Dr. Gall, so fortunate as to discover the proper way to ascertain what particular faculties of the vital brain, these protuberances indicated.

Lastly: The sentient spirit and its co-existent organization, *acts upon almost all things*, and on the other hand, *all things* almost, react upon them, i. e. upon the vital brain.—Even the gestures and pleasant, and also unpleasant, countenances of our friends and intimates, influence and modify our

appearance and feelings. A human countenance and vital brain, connected with it, which we love and highly esteem, has, in general, more influence in modifying our own appearance, than other things. And yet even vegetation and inanimate things modify the appearance and gait of human beings. Those who reside in forests and among rocks and in log cabins, may be easily known from those who reside in elegant cities.

Mental talents and good disposition, like some diseases are somewhat contagious. In illustration it is known that a social group of talented and good men confer a mutual benefit upon each other, as respects faculties of mind and good moral dispositions. The same thing may probably be done by suitable books. Reading bad books may be viewed somewhat like keeping bad company; and yet utility may occasionally be derived from both these resources, provided such expedients be adopted, with a view to a correct knowledge of mankind. Error, like truth, may be somewhat contagious. The collision of mind upon mind, or more philosophically speaking, vital brain upon vital brain, in cities, may increase intellectual power in such places more than in the country. But then mankind have not so much longevity, in the former locations. When we read unprofitable books, we should say tut or fudge, at the close of every paragraph, that meets the disapprobation of our cool and best judgment; and then they will be somewhat harmless.

Part of this chapter may be thought by some to be more nice than wise, like Count Rumford's plan of eating bread and butter with the butter-side downwards. This cannot be helped; no author can furnish vital brains for his readers; and our judgments differ. Ridicule is often brought into existence in teaching science, without a tenable cause.

CHAPTER VIII.

Physiology of the heart, lungs, &c. in connexion with the brain.

Your left heart, my reader, is in perpetual want of oxygenized blood, and this sort of blood it can easily obtain by the aid of two properties in the atmosphere, namely: oxygen and weight or pressure. This pressure operates upon the pulmonary veins, during each inspiration, and forces the blood forwards, into the left heart. The pressure of an

oxygenized atmosphere in the lungs, as just explained, enables the left heart to procure oxygenized blood with great ease, from the pulmonary veins, as fast as it is wanted by said heart.

On the other hand, the right heart wants carbonized or un-oxygenized blood perpetually; and it can easily supply its own wants, from the large vena cava, which brings to it a fine stream of blood, of that sort from almost the whole body. Aerial pressure, on the external surface of the whole body, instead of that upon the lungs, forces the blood in the veins of the body, instead of those of the lungs, to the right heart where it is wanted.

Both of your hearts, my patient pupils, have wants, like your double brains, and the rest of your organization, altho' less obvious. These wants and propensities, in your twin heart are less in number, although equally needed for vital existence.

Your blood, you know, is made from aliment, fluid and solid, taken in, when wanted, by means of the voluntary power of your vital brains. Thus our whole mechanism is sustained, in greater or less vigor, during life, by our wills. Hence the powerful self-moving will of the brain should be well instructed, by wills and brains more vigorous and wise than our own. Those who have good collateral information, will easily comprehend the above, if others do not. And they will be aware, that without atmospheric pressure, oxygen, caloric, light and other fine matter, perpetually supplied to make the sentient spirit, no animal vitality could exist, on this globe. Vegetables must also have a vital spirit or vital juices in life.

The important twin heart is not independent, but often powerfully affected by the will, or by the self-motive spirit of the brain, including what is spinal, and likewise its sensitive twigs, and cutis vera. Hence our whole organization may be either pleasurable or painfully excited by the emotions of the vital brain. Joy and all kinds of hope, love, fear, terror, &c. when very great, are known sometimes to occasion a disease of the body, or to cure one, according to the circumstances of the case. A disease, and even death, may be suddenly induced from great terror. These last cases may be somewhat rare, but happiness, or serene pleasure, and likewise unhappiness, are every day occasioned by emotions of the vital brain; and among all sorts of persons.

In 1832 a pestilential mortality was much increased in all probability through the medium of double brains and twin hearts, in consequence of a public panic, or Asiatic delusion,

in regard to cholera, malignant asthenia, pulseless plague, or whatever else it may be called.

The following instructions ought to be given. The oxygen we breathe should not be contaminated too much by the breath of organizations, like ourselves, nor otherwise. Our food should be good. Our nimble organization should be properly exercised to quicken vital circulation, to raise fine vital elements in all our organizations, if we wish, for good minds. Oxygen, is so necessary an element of the sentient spirit, that we cannot live a moment without it. Neither can we live at all, without atmospheric pressure. The sentient spirit, or vital flame, may well be compared to igneous combustion, and it may, like that combustion, be too much smothered, a great part of our lives, for want of oxygen. Oxygen is an important pabulum of flame and of life. Light is also beneficial. Youth, who reside in dark cities, or places, become blanched, like vegetables, when devoid of light. Such vegetables and such youth are alike enfeebled, for want of this element of their organization.

Mankind, in general, think more of food, than oxygen; and neglect to build cities and houses, in very elevated and airy situations. In illustration of the value of oxygen in sustaining good organized vitality, the reader is put in mind, that birds have more mental and corporeal vitality, than stupid fish. These last can only eat, swim and propagate their kind, while birds can do more than this. They can fly, sing, and talk, or have a language. They are mechanics likewise, for they can build curious nests. Like men, they can catch fish, and grovelling land animals. Indeed they are superior to land animals and to fish in mental and bodily vigor, their size being the same. The structure of birds must be better, for thought, than land or water animals. The soaring quick-sighted eagle, (*Falco*) is almost a match for men, yet his head is less. His sense of smelling his prey is very acute; and his blood and sentient spirit, may be more highly ærated than that of man.

MEMENTO.—There are five highly important functions performed, in every person. 1. Chymification. 2. Chylification. 3. Sanguification. 4. Mindification—to make a word for the occasion. 5. Semnification. The two first functions sustain Sanguification, and this function sustains both Mindification and Semnification. Remark: excesses in the two last functions, from a *faulty will*, injures our whole organization. Hence there is great accountability to others, to ourselves and to God.

Organology, and the doctrine respecting the sentient spirit, make a system of mental philosophy so easy, in theory, that

some may think, that it has been, ideally, made more so, than tenable facts will justify. They are, however, much mistaken. In chemistry, oxygen and its combinations explains so easily many chemical phenomena, that there was a serious objection, for a long time, to the *new* philosophy of Lavoisier, among those who had been in the habit of puzzling their brains, with the old doctrine of phlogiston. So it may be among old fashioned metaphysicians and new fashioned phrenologists, in regard to the present *new* mental philosophy.

Phrenologists speak of the organs of the brain, as single, although they are double. The sentient spirit is regarded as single, yet it has five elements. There is propriety in this procedure. Phrenologists use the words develop, developed, and development too much. The words grow, growth, &c. are more natural. Truth should not be obscured by pleasant words. The words vital brain, instead of mind, should be often used by phrenologists.

Again: Mathematical science may be made useful sometimes in the business of teaching organology; yet an individual, like Spurzheim, forms a phrenological judgment on a given vital head, from various kinds of knowledge, or previous associations, aided by his eyes and sense of feeling. He should have an apt genius, likewise, and much practice to succeed well, in difficult cases. Under favorable circumstances, every intelligent person can make phrenology useful to himself.

Again: Some phrenologists complain that ridicule and neglect are made to bear upon their publications. Now do they not plainly perceive that the self same weapons are often applied to things in the Holy Bible? Can such persons reasonably expect their books to be treated with more respect and attention than the Bible? Phrenology, at best, is an unpleasant science to teach; and men should be well paid for giving such instruction to the public. Were Gall and Spurzheim, like Dr. Jenner, remunerated for their labor? Can Uncle Toby anticipate better success?

CHAPTER IX.

An address to those courageous pilgrims who have made progress with Uncle Toby thus far in Anthropology.

I appeal to your sense of justice, my readers, whether teaching adult intelligent and candid persons how to manage, so as to preserve their sentient spirit, in a wholesome and vigorous condition is not of equal importance, with that of the physi-

cian, who instructs you how to preserve your limbs and other parts of your body in a proper state, for wholesome and vigorous action; and yet the former species of instruction has been too much neglected by physicians. Must education be confined to childhood alone? This kind of beneficial knowledge cannot be taught, until the organs of comparison, causality and discrimination, have become fully developed, in adult heads. Nor can it be well taught without knowing the physiological nature of the soul. The organs of self-esteem ought not to refuse to receive such instruction. Nor ought those who give it to be accused of "malice prepence" against society. If I have failed to make the utility of coarse materialism and fine corporealism, in philosophy, manifest to the understanding of disinterested and educated persons, such failure may, in part, be owing to the condition of the organs of comparison, causality and discrimination, in the heads of some of my readers. There may be prejudices in these otherwise good organs, from erroneous impression, often made, and long fondly cherished. These impressions may have been made in childhood, and with the best intentions, in the bosoms of those who made them. Error, on the other hand, may exist in my manner of giving instruction in regard to philosophical truth. Such truth should be taught, in a way to benefit some readers, as much as possible. And, on the other hand, with as little harm to others as is practicable.— This has been my intention. I wish not to injure the feelings of any one, untenably. Cerebral labor is more liable to injure the feelings of others, than what is the case with what is muscular.

The laws of nature are an important collection of facts given us by the Great First Cause, which we have a political and moral right to study and to teach, each for his own benefit, and that of his friends; and these laws never deceive us, if rightly viewed, by a natural mind. The natural faculties of our brain, have capacity to appreciate natural laws properly; if they be good. Or our capacities are designed to be in unison with those laws. This, however, is frequently not the case; owing to the selfish and mistaken instructions of men. It costs more time, labor and money to study well the natural laws, just mentioned, than it does to receive the fallacious opinions of men. But the value of most knowledge bears some proper proportion to what it costs. The study of the laws of nature may make manifest truths in which society have no interest; and it may be the part of wisdom to avail ourselves of those truths only, which may be useful to us and our friends. Learners should make the same inferences from

facts, when discovered, that teachers do, *if the inductions be truly and beneficially drawn*, otherwise our passions and self-interest are excited. The more powerful men, and not truth, may be made to prevail, in such circumstances. Powerful combinations of men may make error fashionable, when true sentiments would be better for the major part of community. Such is the imperfection of society.

Although philosophy is very useful to many individuals, in teaching them with respect to the best self-management, founded on the true reasons, why we should conduct in one way, in preference to another, with a view to continuing our organized minds in the best possible state for happiness, during our allotted existence; yet it may not be essential to an inferior and less rational sort of happiness, which may be nearly, if not quite, as great, so long as it may last. I have reference to this world in all my remarks.

It is marvelously wonderful how curiously we are organized for the enjoyment of happiness; and with no more alloy, uneasiness, or painful sensation, than what is just sufficient to excite us to those cerebral and muscular motions, that are necessary for our enjoyment and great comfort. The uneasiness alluded to, is sufficient without the aid of philosophy to excite even children to those organic motions which give us happiness. Eating, drinking, playful exercise, pleasant work, procuring caloric or warmth, oxygen or fresh air, light, sleep, and other pleasant rest, when needed, obtaining ideas from abroad and at home, by our senses, as those of seeing, hearing, tasting, feeling, reflection, &c. are all organic actions, which are not only performed with great ease, but they afford us much happiness, or serene pleasure. For all these great comforts we are scarcely thankful, because they are so common. They, for this last reason, may be better than those pleasures, which may be more tumultuous; and which may annoy other persons; and these last pleasures are not so durable and constant.

The above is true philosophy, and yet there is a false philosophy, or philosophism, which stalks, on all parts of this globe, under the garb, or *professing appearance of religion*, which fills this world with a plenitude of *self-tormentors*.— Thus are the bounties of the Almighty abused, by frail man. No one ought to apply these last remarks to true religion, for no one thinks higher of that than the present writer.

To proceed: what is commonly called education, respecting which you have heard so much, from the public press, is very far from being the *only cause* that can alter or make the human mind, or sentient spirit, in the blood, better than it other-

wise would be. There is a great mistake on this subject, and also want of information, even among intelligent persons.—The will of each individual has as much power over his fine mind, as it has over his coarser body. What he takes in for elements of mind, both by his lungs and stomach, if good, increases in a direct manner the vigour of his mind and powers of his body, and *vice versa*, within given limits. This may be a queer doctrine, as regards the soul, to some of my readers. It is nevertheless true. Too abstemious a diet and confined air, should not be submitted to by the young, in literary seminaries, in boarding houses, and elsewhere, if they wish for health and vigorous souls. These blessings must be perpetually sustained by suitable food, and enough of it, good air, and likewise exercise of brain and muscle. Why is it not the duty of physicians to teach mankind how to sustain the better part of ourselves, namely, the mind in wholesome vigor. This instruction is much more needed in crowded cities than in villages, because many of the ærial vital elements, or air, perpetually, taken by us, to make our sentient spirit, are bad in cities; and even fatal to many children.—This ærial cause of imbecility being in its nature very insidious, makes instruction more needed, if good minds are desirable.

Physicians neglect, too much, to give such instruction for want of patronage. But how can they expect the public to pay for what they do know how to appreciate. And for what they are taught to believe is wicked. In this respect many of the clergy are in fault. Even superstitious booksellers do not encourage the sale of physiological books, except to medical men; and yet others need instruction from such books more than is the case with physicians. The booksellers boy said, that his master was willing to publish any book that was proper should be published. An inference was made, that the boy had been taught that booksellers, ancient colleges, &c., and not authors, were to be the judges of *what sort of science ought to be made public*. It is difficult to suit fummy persons.

The fish that may be caught, for readers, if I have the good luck to catch any, it is my intention to benefit; and not, on the other hand, to injure them, as the fisherman does his game. [See Preface to Part I.]

Again: For the sake of gratifying my own propensities, with respect to physiological and medical truth, I have to sustain what is very like polemical disapprobation or hatred, from some few, if not many persons, who are dear to me. I pray therefore for, at least, charitable feelings from other read-

ers, whose views may be very different from my own. Notwithstanding such evils, it is not very desirable that every one should be organized alike so as to have similar sentiments. It is impossible, however, not to feel disgusted, like Spurzheim, that teaching physiological science merely, should excite the distrust of any one, yet as human organization exists, phrenologists ought to be charitable; and sustain, with patience, such an evil. Besides, I have good verbal authority for believing that there is a good deal of phrenological manoeuvring in one scientific location. That some persons, in that place, are unwilling that the *whole truth* with respect to the science should be *plainly and fully* published. Such is not the case everywhere else, among those whose organs of conscientiousness, are vigorous. The persons alluded to, may make their business, in science, profitable, yet they will fail to acquire as much scientific reputation as otherwise might have been done. The sooner the whole truth is published the better, as regards morals, politics, and true religion; yet the phrenologists alluded to, may be very excusable, for they may find their money purses in trouble, unless well protected.

Again: Some of the most natural organic laws of our nature, as regards mind, are so often infringed, and other less natural ones, developed, in their stead, by moral means, as education, political plans, &c., that it is difficult to determine, what on the whole is the most natural among a given race of mankind, the caucasians, for instance. The mental nature of this race is very dissimilar among Englishmen, from what is the case among the Turks. The heads of both are good.— Authors should well consider these different developments if they wish for success in the sale of their books. It is hard to work against a moral current. Such labor may be useful to a few readers; the rest have no wants on the subject. There are two descriptions of phrenologists, namely, those who openly avow their belief in the whole of the truths in the science; and those who are more reserved in regard to the whole science. This difference may often depend on the condition of the secretive organ, in different heads.

Finally: Human beings are nothing more than a bundle of vital atoms, having an infinitude of propensities. These molecules are so arranged, by some of these propensities, as to occasion primordial cells, fibriculæ, and vital juices.— From this whole aggregate *all* the phenomena of body and mind are produced. And yet metaphysical mistakes are so many, that *much discretion* is needed in teaching so useful a doctrine. Hindoo pilgrims exist among the ignorant.

Pilgrims in phrenology among the intelligent, it is desirable to elevate as Christian pilgrims, in their moral views.—

Phrenology is more of a moral than of a medical science; yet it has been brought into existence, by medical men, not by the clergy. The clergy, notwithstanding, ought to help to sustain it. For mysticism is done away. Caution—beware of paying, somewhat like, two dollars for an unskillful examination of the head. We have probably no practical phrenologist, since the death of that truly great and good man Dr. Spurzheim, whose opinion is worth twenty-five cents.

This sort of acquisitiveness has been prevented, in this vicinity. Fees, however, may be proper, where there is much skill. The acquisitive organs, in the human head, may prevent phrenology ever being a popular science, except among the talented few. A fund of knowledge in an old man's head, ought not, like gold in the miser's possession, to be buried. It may be made useful to a talented few of the rising generation. Other old men may possess the same kind of information, that this book imparts. No book can supply the mental wants of every one.

It is not the main object of the book to subserve, in a direct manner, the political or religious plans of any organized party of men. Its sale will, therefore, in all probability, be slow. Uncle Toby's opponents have not much to fear. He has not as much influence as he should have; at least, his organs of self-esteem, which are not high, whisper to him that such is the case. An author's superior talents, like those of Mr. Alexander Pope and Mr. Burton, David Hume, and the able authors of the Independent Whig, may be displeasing to some readers. An expectation is had, that satisfaction will be given *by us to all*, in this last respect.

And if writing against too much bigotry, obstinacy, fanaticism, anti-materialism, against too much manœvering, uncharitableness, illiberality, and too much ignorance and mysticism, and, at the same time, carefully avoiding personality, be sinful, then Uncle Toby is blameworthy. *Unreaders* should not, however, be his jury. Philosophical religion and bigotry do not amalgamate.

Moreover, truth often meets disapprobation, because it frequently interferes with the selfish plans of the animal nature of man. He who teaches it must expect to meet opposition, like Spurzheim and Gall, and he should be charitable, discrete, and forbearing, and wait with patience, like Gall and Spurzheim, for slow justice to be done to his fair fame. And even then, his fame will only be properly appreciated, by the talented and honest few. And his disinterestedness and motives may be called in question. Every author, like other persons, has a right to defend his fair fame, when needed, or his friends may do it, in his lifetime, or when he is dead.

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ELISHA NORTH, M. D.

Of New-England, (Conn.)

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ELISHA NORTH, M. D.

Of New-London, (Conn.)

ESSAYS.

The four following Essays are re-published from the New London Gazette.

No. I.

THOUGHTS suggested by reading an essay written by a somewhat dissatisfied, yet able writer, in favor of Phrenology, published in volume VI of the Christian Spectator :

1. In some *few* things, said writer has mistaken the more *nice doctrines*, which the phrenologists do, in fact teach : such for instance, as their best reasons for having precisely thirty-five cerebral organs. These objections need only a short answer, because others may not commit the same errors. He has used the word mind, unawares, in two senses, and thereby occasioned unintelligibility, on page 508. Phrenologists may not have adopted the best mode of teaching. Indeed, their mode of teaching, rather than their facts, has been somewhat faulty in my view of the case. I have self-conviction with respect to most of these facts ; particularly as respects the organ of firmness—the existence of which has been doubted by our author. And yet Gaul and Spurzheim, in particular, are very excusable ; because *size* and *form* were the two principal properties in the brain, which needed *their* close attention, to discover how many organs God had, in fact, given us. Notices of very nice structure of cerebral organs, and the effects of general temperament, or structure upon mind, was unnecessary to *their* main purposes. The functions of these organs, their location and propensities, were what they had both to learn and to teach. This cost them the labor of their whole lives, for no one would *help* them.

Mr. G. Combe should have attended more to the effects of nimble structure of cerebral organs and general physiology, or pathognomy, aside from their form and size, than he has done. He, however, is very excusable, for he had the hard task to sustain Gall and Spurzheim from the effects of the most disgraceful vindictiveness.

2. Our author raises objections to the science of phrenology because it is imperfect. The answer to this last set of objections is easily made. The phrenologists acknowledge and perceive the imperfections of their science, and want others,

in friendship, to help them to make it more perfect. They likewise acknowledge that they can only, in part, discover mental character by the shape and size of the head, the erroneous statements (Nos. six and sixthly) of our author to the contrary notwithstanding. The statements alluded to, have been twice made by him.

Again, this writer admits that the great leading facts taught by phrenologists, may be both useful and true, in theory, but that there is difficulty in the practice of the art. This every adept in the art admits to be the case. There is, however, the same kind of difficulty in the practical art of medicine. The theory of many, *judging sciences*, is of much easier acquisition than the practical *tact*, or skill, which may be wanted. Dr. Gall was honest enough to advise his hearers, in giving lectures, not to sustain the labor needful for great skillfulness in the art.

A few such persons, only, as Mr. Deville, of London, are wanted in society. Some skill may, however, be useful to all intelligent persons—like some skill in medicine.

Again, it is believed, that no true phrenologist ever yet pretended that his science was, or could be made, so perfect, as to supercede "the good old way of judging men by their actions," as insinuated by our able author. Two ways of judging may, however, be better than one. It has been noticed, that good moral observers are the best pleased with phrenology. Again, there would, perhaps, be nearly as much propriety in writing an essay to prove that the tenable science of medicine is true in fact, yet worthless in practice, as to attack the science of phrenology in this way. The tenable science of medicine has sustained many such attacks, in every age; and such, I have no doubt will be the case with phrenology. Indeed it has been sustained, while in infancy, forty years; and is now, when a giant, rapidly gaining proselytes in every part of the civilized world, as admitted by our author. One would not suppose that a worthless science, and one which costs much money and labor too, could live so long in spite of powerful enemies.

In 1815, certain literary persons met signal scientific disgrace, by their attack upon the late Dr. Spurzheim. This proves the peril of such attacks. Why not aid the Doctor?

Some persons, who have long cherished their own fond views, wince at physiological truths. This occasions much opposition and uncharitableness. Young and unprejudiced persons will, with discretion and forbearance, avail themselves of the very great benefits of such truths, notwithstanding, when they can afford time and money. And it is expect-

ed that future teachers in phrenology will give suitable rules to aid in judging with respect to the compactness, uncompactness and nimbleness, or unnimbleness, of brain. Every physiological physician, like Gall, Spurzheim and Caldwell, now takes into consideration a multitude of circumstances or facts, when he wishes to make a judgment in regard to the good or bad structure of that important community of vital organs, which is called brain. He likewise takes a view of their *form* and *size*. That medical physiological science, including phrenology, is, *at length*, destined gradually to lessen the number of proselytes to some untenable religious creeds, and to substitute, in their stead, a better and more charitable one, no intelligent phrenologist, who watches the signs of the times, can, for a moment, doubt. In this way, society is to be much benefitted. This important benefit has escaped the notice of our able author.

Although I neglect a full view of our author's fine or nice material cerebral organs, yet I will now say, that he does not fully perceive the benefits which the community is to derive from phrenology. Each individual, who studies the science, is taught how to control many of those cerebral organs of his own, which are very liable to be misused, and to do mischief. In this way, he is made, without doubt, a much better, altho' not a fortune-telling, citizen. *Were it practicable to make every person* well acquainted with this *new moral science*, if it be done only in theory, society would doubtless be much improved. Some few medical men have now an opportunity to do that good which other moral teachers neglect. They should exercise considerable discretion, however, and take much time, lest they should interfere, too much, with the welfare of other good persons. They have a right to teach truth to their own families.

Anti-phrenologists, and such dissatisfied persons as our author, help phrenology very much.

I confidently hope to receive physiological and Paul-like charity, from those few persons from whom I may differ. I wish them well, and desire not to indulge in self-arrogance.

To conclude: although it is not my object to teach what phrenology is, I wish to say, that the innate contractibility of muscular organs, is greater in some persons than in others, their size being the same. And this law of nature makes an exception to the general rule, that those who have the largest muscles, have the most muscular strength. So, on the other hand, the innate thinking and feeling "*erectability*" of cerebral organs, is more powerful in some persons than in others, their size being the same. And this law makes many exceptions

to the *general rule*, that mental power is in proportion to the size of the cerebral organs, or to the size of the head. Each good moral observer, or physiological phrenologist, can learn from his own nice observations among mankind, to discriminate these differences, so as to be useful to himself. Differences, both in structure and size of organic parts, are, however, known to be infinite, even among mankind. This infinity does not prevent men from appreciating each other, although it increases the difficulty. Perhaps more instruction, to aid in making these nice discriminations, may yet be given, as said above; and these may prevent future untenable attacks, like the present one, which have been too often made, through mistake, or ill-will, upon the useful science of Gall and Spurzheim.

I hope I have not been uncourteous in my suggestions, towards so able an author; and, if he be a clergyman, he will sustain the high honor of being among the *first* of that description of persons, who has volunteered his services, as a powerful writer and champion, in favor of phrenology, as is believed.

N —.

Jan. 1835.

NO. II.

FRAGMENT, ON ANTHROPOLOGY.

IF the publication of what follows will do no harm, it is at your service. An unique, or allegorical mode of giving scientific suggestions, may suit a few readers.

The giant English poets, from the days of Chaucer down to Byron, and also some philosophers, thought much of fume, fumosity, or being fummy. See the London Encyclopædia of Mr. Tegg. These poets and philosophers were somewhat like the person who writes in the garb of Major Jack Downing; only the Major uses the modern word, steam, instead of fume, as having a steam-like entity in our vital organization. Are we not locomotive, like steam boats and steam carriages? In illustration of this opinion, the reader is reminded that steam, or fume, that is generated from brandy, or wine, or beer, is much more powerful, and may be more mischievous, in our organization—unless let off by Major Downing's axe, or other hard labour—than that which is made from mild bread and water only, or milk. Great caution is therefore needed in their use. They should only be used when wanted, and then, only in small quantity. They are, however, excellent, in typhus fever, and and for some debilitated and half-famished persons, and for

some old persons. Pabula, for vital blood, for our vital juices, and steam must be taken in by such persons, or they will soon cease to think and feel in this world. And wine, brandy, beer, soda water, caloric and oxigen may be the best.

PART II.

A MAN may teach a science, as that of common grammar, without making a public profession of being a grammarian. Indeed, from modesty he may say that he is not a grammarian. So likewise, he may teach the science of vital materialism, or organization, without making a public profession of being a materialist. And many modern physiologists do so, including Gall, Dr. Good, and the modest Dr. Spurzheim. They left readers to decide on their merits, as materialists, or organizationists. The words materialism, or organization, are, or ought to be, a sign for the very same metaphysical entity.

Again; to enlighten some readers, it may be mentioned that the term grammarian, like that of materialist, is now very improperly applied to persons by way of reproach, according to the very excellent authority of Mr. Tegg above alluded to.— And yet the Gordian knots, in both philosophical grammar, and in metaphysics, since the developement of organology or bumpology, seldom require to be cut by those skilled in the sciences.

PART III.

Persons whose celebrated organs naturally differ very much, and who have been educated very unlike, and whose wants, as social beings, differ considerably, find it extremely difficult to comprehend each other, in nice views, even if they have long been in the habit of using the very same national language. Hence interminable disputes, in all societies, exist about many metaphysical entities, and even words that are nice. Of course, phrenology, like true politics and tenable medicine, in its minutia, must be a difficult science to teach to the mass of mankind. These have more pressing wants to command their attention, than the very minute study of anthropology. Great charity and forbearance should be in operation in metaphysical discussions. And yet these virtues cannot always be expected, from even literary men, on account of their animal nature, in a phrenological view of the case. And yet the facts in anthropology, including phrenology, will be patiently submitted to, if disagreeable, by the truly religious.

Again; there are, unfortunately, too many who reason in somewhat like the following manner. If God has organized mankind according to their own metaphysical, religious, youthful, or fanciful prejudices, then said organization is a blessed

one. But if on the other hand, said organization happens by the will or agency of the Almighty, to be in non-accordance with said prejudices, then the organization is a bad one, and any creed founded upon it ought to be exploded. See too many stupid books, and call to mind too much vindictive oratory. Alas! How long will it take such writers and such orators to be convinced that they cannot overthrow phrenology, except in one way, namely, by showing that mistakes have been made in regard to the facts in the science. They have tried thoroughly for forty years, and seem now unwilling to relinquish the contest. Moreover, there has always been a puzzle in regard to the mental functions, or propensities, until Dr. Gall taught us how to untie, instead of cutting, the Gordian knots in metaphysics. Is it not truly a great sin to embarrass, instead of aiding, such a noble science?

Besides, which conduct contributes most to human happiness, either to cultivate the feelings of cheerfulness and enjoyment, founded on knowledge, or those of sadness and misery, originating in mistaken fears. Children and wise persons do not conduct in the last mode. And yet if one tries to lessen such an evil as sadness and timidity, vindictive feelings are apt to be exerted. And yet it must be admitted, that almost all systems of religious faith are fanciful entities, more or less, because the immense whole number cannot be founded on the same truths. Large majorities of men or governments, in our country, are of the same opinion. For they patronize and protect these more or less useful entities; although they, like cities, depend, in part, on the imaginations, or minds of men, and, in part, on the agency of God. Does not the organs of hope, sustain us through many evils, and extend our views ad infinitum; and anticipate the good that is to be done by phrenology?

JOHN GILPIN.

P. S. The use of the name of John Gilpin, if not other parts, may be an enigma to some readers, as children, yet not to all. Mysticism is not desirable to us, yet some like it.

Phrenology is a moral science; and religious systems, in connexion with biblical truths, ought to be founded upon it.

Colleges, for the cultivation of it, should be erected, because old ones too much neglect such science. This suggestion of a plan may not be of any immediate use, because the plan may not be practicable; and yet such a college might benefit such a place, as New London; not that I wish to be too selfish, on the subject.

NO. III.

PHRENOLOGY.

Mr. Green—I present you with suggestions, in fulfilment of what was told you some time since.

Since by great scientific industry, the functions of 35 different portions of the vital brain are made known, and names given to them, the subsequent question may fairly be asked,—what is the best mode of availing ourselves of the benefits of this somewhat new, and manly knowledge? Dr. Spurzheim's mode of practice in the case appears to me to be far better than that of Mr. G. Combe. At least, for common persons. Both may be somewhat deficient. Mr. Combe, notwithstanding his failure, had the benefit of Dr. Spurzheim's instructions. He has likewise been more lauded as a book-maker, than Dr. Spurzheim. Mr. Combe has, however, the very great merit of being a hero, or powerful and somewhat successful, early advocate, in favor of Drs. Gall and Spurzheim, or of their science; and at a time when they were in woful trouble. This, will probably satisfy the moderate ambition of Mr. Combe.—The present writer will be satisfied with less still, in so good a cause.

Phrenology, like agriculture, may have too nice directions given to be profitable in common practice. Dr. Spurzheim's every day practice was as follows:—He viewed by the eyes principally, the size and shape of every one's head, body, neck, face and general temperament, or structure, and also ascertained their age and nature of their education. He used, also, his curious mind's eye, or cerebral intellectual organs, in aid of his external eye. There is a nimble and powerful vital steam, or spirit, in our warm blood and juices, and in our primordial cells, and in our primary liliputian fibres. This vital steam, or spirit of sensation, however, was too much neglected, by the mind's eye of Dr. Spurzheim. The Dr. next took a survey of the different apartments of the head, in which clusters of cerebral organs are known to grow. He then formed his opinion, whether the animal or intellectual portion of the vital brain predominated. The intellectual portion is in the front part of the head; and, curious to tell, this fact was known to Mr. Burton nearly 200 years ago. Dr. Spurzheim likewise noticed the relative proportion between the somewhat concealed perceptive and reflective organs. The latter are much higher in the forehead in man, than the former, and this human organization gives man great mental power over the brute

creation. This sort of an examination was his common key, or method, to develop personal propensities, whether they be intellectual, sentimental or animal. He did not manipulate organs very much, nor use callipers or craniometers, nor use nice mathematical or mechanical science very often in connexion with common physiology, or what is founded on nice daily observations. By attempting too much mental penetration, men often overlook, like one on a tower, what is near and likewise the most useful to them. Cerebral, like muscular power, or strength, is limited. Some men, however, have more of both sorts of ability than others. The above caution is given, because a useful science may be viewed in a mistaken manner. Indeed, such has often been the case with phrenology. At least, by those who are proud of their own mistaken metaphysics. The phrenologist should have keen bodily and somewhat microscopic eyes, and well trained mental organs, or the curious mind's eye of Shakspeare, or a genius like that of Gall, Zimmerman, Darwin and many other physiologists. He does not want, however, the eyes of an eagle, or of a Dr. Herschell. Phrenology is not a soaring science like astronomy, but a useful one, for this world, like agriculture and medicine. If a particular cerebral organ has grown out of all proper proportion to others, or inversed, it may be useful to feel the fulness or unfulness, over it, if it be much covered with hair or otherwise hidden.

Why cannot many persons, who have studied the elements or theory of this science, practice it in some degree; even if they be less skilful than the great and good Dr. Spurzheim? I do not neglect the mention of others through want of respect.

By what is now said, there is no wish to discourage authors, artists, such as painters, sculptors and mechanics, from using mensuration, mathematical science, taking casts, collecting skulls, &c. as they do in Edinburgh, and lately in Boston. This is useful with a view of teaching others, and making further developements in the science. Some are likewise pleased, while making very minute examinations. These persons may be the most useful as teachers; and a few may be entitled to fees for skilful practice. It may need much mental labor to investigate a particular case, in phrenology, like what occurs in the practice of medicine, if it be at all difficult.

Too much manipulation of heads, however, is without doubt, giving rise to much mischievous quackery, in the practice of phrenology, in this country. Would it not be desirable, to prevent phrenology, like every other moral entity, from being misused? This, however, may be very difficult, if not impossible, because it may be made a somewhat profitable con-

cern to practice quackery in regard to it. Phrenology, like other knowledge, may sometimes be applied to a wicked purpose.

Again; although it cannot be expected that all persons should be made adepts in phrenology, yet it may be desirable that so much of it should be taught in our high schools as to render its nomenclature, at least, intelligible; otherwise, parts of many books and newspapers will be often unintelligible to readers. This science is now gradually producing a change in our language. This is always so when our knowledge is increased. It may be economy to teach this science in the mode suggested, and thereby save the expense of an itinerant lecturer. Indeed, it is done so in some places, unless misinformation has been received. There may be objections made to this plan. I well remember that the friends of old Mr. Dillworth's Spelling book made great objections to that of Mr. now Dr. Webster's, although a much better one. For this reason, I shall pursue the plan no further, than making the suggestion. We Yankees are fond of managing our affairs in our own and old way, from habit, if it be not the best way. Besides, we, as a people, follow our leaders, like a flock of sheep. And it costs labor and money to make innovations. Only two years ago the above would have been unintelligible to almost every reader. Such will not now be the case. At least, with many. Of course, phrenology is making rapid progress in intelligent society, in this country, and in this vicinity, much to the credit of our people abroad. N.

July 22, 1835.

NO. IV.

MR. GREEN. Please to publish the following motto, or short sentence in your highly candid and charitable paper.

There has been much "stupid stuff" written—even recently, against what is technically called Materialism, just as if the best good of society depended entirely on how God has been pleased to organize us. How ridiculous men can be! Polemical hatred, a dreadful passion can however be excited in society, by such publications, if that be desirable; such is the imbecility of human nature.

I pray that I may escape this evil, while teaching my fellow beings, what should be known, with a view to their best well being, in this troublesome life. A great violation of our organic laws is irreligion. Moreover, I mean to help to sustain what, in my opinion, is true religion, and likewise true physic.

If public prejudice is too powerful to be overcome, with respect to my main doctrine respecting the soul, then, to be consistent, said public should withhold their sons from a tenable medical education, lest they become organizationists, or materialists. I am aware that many persons do not want some truths to be published.

NO. V.

A scrap to lessen any injustice, that may very unintentionally, have been done to Dr. Caldwell, in the body of the work, or for self-defence, &c.—On page 136, of Caldwell on the Unity, [it should have been Disunity] of the human race, are printed the subsequent words:—“*Organization is as much the source of intellect as of muscular power.*” Again, on page 399, vol. II. of the Annals of Phrenology, for the year 1836, (Boston) may be found, from Dr. Caldwell, what follows:—“*We positively disavow the charge of materialism, which ignorance and prejudice will be likely to institute against us.*” Why should the Doctor’s conscience make him so jealous, if there be no reason for such a charge? Beside the holding to materialism is no crime in any person; nor is it so viewed except by mistake. Pray what is the Doctor’s creed, respecting the nature of that moral entity which is called soul, or mind? Other readers may not be as solicitous to know, as the present one. It is a virtue to be a materialist. Why should not one’s true colours be shown and defended in science as well as in war? Moreover, the foolish and angry disputation concerning materialism, brings to recollection the following anecdote:—Two children, being in play together, the older one asserted that a doll, with which the other was amusing himself, was only a rag-baby. The younger one became angry and insisted that the doll was made of flesh and blood. This dispute was continued, like polemical ones, until both were in a high passion. If the younger child had only assented to the truth, there would have been only a disappointment and no angry disputation, whatever. Again: the creed of immaterialism is, after all that can be said, based on no better foundation, than ignorance, both of anatomy and of animal organism. The proper study of those sciences will cure, that great moral evil. The correctness of these positions, without doubt, can be proved before a high court of justice, yet some persons may be unwilling to try the remedy by studying certain books. It is the few only, who can be instructed. Hence truth is too often disguised, with a view of obtaining more readers.

Again: The Doctor says further onward, in the essay alluded to, that he has no creed respecting the physiological nature of the soul; and also in mistakenness, that the subject is above human comprehension, yet he is so unfortunate, as to teach, in the same essay. "*That individual or personal identity consists of organization and NOTHING ELSE.*" If so, he must have the merit to believe that organization occasions the soul, whatever entity it may be. This may be a sort of vulgar belief; and if it be not materialism, corporealism or organism, then very great ignorance does indeed pertain to the present writer. The present writer teaches of what that moral entity consists, which moves the cerebral organs, in life, and which is called soul, by the vulgar, without their knowing what it is. Again: It is hoped, in charity, that Dr. C's. protective, or combative cerebral organs, may not be as pugnacious as those of John Neal, a somewhat hornet-like Yankee down east. Neal's somewhat imbecile, if not unskillful judging organs, do not suitably control his pugnacious ones; not that suitable self-defence may not be sometimes tenable, where the liberty of the press is enjoyed. See the productions of his too ready pen. If the soul or moral entity of all sensation, animation and terrestrial happiness does not consist of oxygen, caloric, light, electricity, and nervous vital molecules, from vital blood, or of the vital blood, in another view of the case, then, I will consent to be publicly chastised by such writers and orators as John Neal, but not otherwise; asking pardon of the public for so much assumption. Dr. Darwin and others have taught a somewhat similar doctrine, years ago.

Chastisement in a public newspaper or in a pulpit should not be inflicted on any one, unless for some crime, and teaching truth is no crime, when properly done. Such injudicious chastisements, however, show the animal nature of man, and help prove the leading truths of phrenology. Besides idealism injures the judgment and often makes persons bigoted. It may give pleasure.

By way of conclusion to the whole book, anti-phrenologists are reminded, that they can decide more *candidly and understandingly*, whether phrenologists, or physicians can be christian philosophers, or not, by observing their conduct, in life, and by studying thoroughly their science; and also chap. 13. and chap. 15. of the First Epistle of Paul to the Corinthians. Each one must believe, or not, for himself. It may be reasonable according to the usual moral laws of nature to conclude that the religion of true phrenologists, and physicians, altho' diversified, will be more rational, liberal and elevated, than that of children, and other imbecile persons. The word ma-

terialist is an epithet of praise, when used by me. It shows knowledge. Physiology is limited to inculcating natural religion, like governmental religion, in this country, because it is a natural science. The tenets of any other religion and fancifulness are generally neglected by those who teach phrenology, as a new moral science.

Again: It is unnecessary to review the recent moral idealism of Lord Brougham, because it has been done by Dr. Caldwell. Again: for reasons withheld for want of room, it is hoped, that certain recent phrenological views, replete with candor and ingenuity, will not be adopted, with avidity, by readers. [See Mr. E. L. Frothingham's Essay in the Annals of Phrenology, (Boston.)

Again: Somewhat learned or Botanical Doctors, are availing themselves of the present author's development *heretofore made public*, respecting the blood and its spirit, steam, or elements, more fully than is the case with more regular physicians. This is so, if the public press can be relied on as evidence. And this mortification must be sustained. Yet the FACULTY must follow suit, or their business must be lessened. The common people every where are pleased with the theory, as is common, as regards useful truth.

Teaching, with respect to human nature, in spite of the freedom of the press, is unlike giving instruction in other sciences, as chemistry, botony, &c. It is a very contentious business, like politics and religion, as the biography of Gall and Spurzheim will show. Men are fond of using their combative organs. I intend to relinquish it, for two reasons, first that I may die in peace, and secondly for want of patronage, to give me much power to teach.

This book will not have the benefit of Lord Brougham's name to make it saleable. Moreover, to succeed well, as a writer, or even as a physician, it is often needful, when circumstances may be very unpropitious, to be either somewhat crazy, like fanatics, or very vindictive, like Cobbet, or very exciting, or to deal in idealism, or to be very odd, like Lord Byron, a poet of genius, or like old Burton, or to be somewhat like some very rare and curious animal, as an elephant, or to have a giant mind, like the small head of Hamilton, which is likewise being very singular; in a mode that may be desirable, to be sure. Mankind are fond of wonderfulness. It is not however, always necessary to have a big head, to command public attention, as Mr. J. Combe, and others, un-tenably teach. Not that I have myself a small head.

E P I T O M E ,

NOT IN THE TEXT.

1. This book might have been entitled a Treatise to aid the Pilgrim's progress in Anthropology, if Spurzheim's unnecessary word Phrenology had not received the sanction of the public. Dr. Spurzheim is quite excusable, for making an unnecessary innovation in our language ; he being a foreigner. This excuse will not apply to his Edinburgh disciples.*—

2. Organology helps to settle with great facility, many, hitherto, disputed questions in philosophy, as those concerning the divine origin of language, music, and arithmetic. Many answers to questions in politics and religion, can now be made to rest on a solid or tenable foundation.

3. The very existence of society depends on the sustainment of tenable religion, and men have cerebral organs for such a beneficial purpose. This foundation is from God ; whereas the mere utility of Hume, may be regarded as of human invention. Besides, fancifulness and taste, may be happyfying in religion, as is the case in other mental entities.

4. Charity and forbearance, connected with firmness, are super-eminent virtues, in a man of cultivated and judicious talents ; because it is impossible for him not to perceive the imperfections of human society, particularly in regard to politics, commerce, temperancism, abolitionism, Sweetism, and every other sort of empericism,

* The word Pilgrim, is used as a sign, for an adult religious being. Either the word student or scholar would be some defective, because they may be applied to children. These cannot make much progress in Phrenology.

5. Uncle Toby's Dream.

Nature is nicely bound in fate,
 Yet *self-will*, is free to prate.
 It's a faculty of nimble brain,
 Forsooth, organism to sustain.
 Volition, vital-like, is moved about,
 By wants, or motives, without doubt.
 He who has much desire to prate,
 May this doctrine teach, as fate ;
 Yet, unless, *in him*, good motives prevail,
 He's sure to have remorse, or a jail!
 Yet, teaching fate should be let alone,
 Lest one's tongue be cankered to its bone.

6. Nervo-muscular matter, which grows intermingled co-existently, from warm blood and air, has volition, sensation and the faculty of motion. These properties occasion all the animal and human happiness, that is on this globe, and some misery. This last is made greater than is necessary, from timidity in ourselves, and selfishness in others. Hence the utility of truth, with a view to learn the art of happiness. For it is an art, or science, that too many never learn ; yet some do, although they may not do it early in life, owing to false teaching, from ignorance and selfishness ; and also an unpropitious mental organization.

7. The light of science has very much lessened empiricism, concerning Demonicism, with a view to happiness ; and on the other hand, it is gradually lessening empiricism, at least out of some mistaken churches, concerning what is technically called Divine Influence.

8. Such writers as Baron Holbach, may well be neglected, because they make manifest too much personal spleen, or ill will against all mankind, especially their political and clerical leaders. I am sorry to say, that too many who call themselves christians, write in an equally bad humor, or nearly so, as regards their opponents ; and, like women, call hard names. The names to which allusion is had, have been so often used with a malicious intent, that they have lost their influence—for words have an influence ; or they have become disagreeable epithets to character, as evidence of intelligence and honesty, in the view of many persons.

9. Mr. Hume teaches, that our propensity to believe, in human testimony, has its foundation in experience. On the other hand, Phrenologists believe that there is a part of the brain given us for such an useful purpose, and that credence in human testimony is an instinct in our nature. Children easily, and with pleasure, give credence to marvellousness,

Lawyers should attend to their paragraph, as they have much to do with witnesses before courts.

10. Although we inherit a mixed organization from our parents, this organism is not perhaps even commonly in uniform and harmonious proportion. The organic laws are not thus accurate. Some persons have more of the organism of the male, and others of the female parent. Moreover, the outward bodily organism may resemble the male, or some distant relative, while the mental and inward propensities may be like the mother, or some distant relative of hers, and contrarywise. The exposition in this paragraph is not new; yet it is of so much importance that it ought to have been in the text.

11. Is not the following description given in ancient times, of a dying hero's sentient spirit, both poetical and philosophical?

The nerves unerected support his limbs no more;
The soul comes floating in a tide of gore.

Pope's Homer.

Were not the ancients wiser than the moderns, in relation to the soul?

12. Recently great indignation has been justly excited against persons at St. Louis, (Missouri) for burning to death a poor unfortunate negro, for a crime. I have a son who has seen the very spot of combustion. He says, that many persons justify the transaction, so that there can be no mistake concerning the matter. These persons, alas! to whom allusion has been had, need not take much pains to justify themselves. The act will soon be forgotten. It is recorded here, however, to prevent Uncle Toby's readers from forgetting it very soon, although he hopes they will be charitable. Once a great philosopher was burnt to death, without being even guilty of a great crime, in the person of DR. SERVETUS. The negro lived only ten minutes in the flames, while the philosopher lived more than two hours. Alas! what will not polemical hatred and destructiveness, induce persons to do, who are held to be good christians? They will, even, alas! burn good books, that are thought to be heretical.

13. The amiable Mr. Silas Jones, on Phrenology, judging from his Addisonian style, has these words: "The mind is a unity, although it manifests itself, through a plurality of faculties."

Again: He says: "The mind does not in *this* life, manifest itself, independent of the brain, its material organ." My vital brain cannot rise high enough to comprehend such idealism. If the *vital* brain performs all the functions of think-

ing and feeling, as Mr. Jones every where teaches, there can be no occasion for any other vital entity, for such an organic function. Notwithstanding this criticism, I am pleased with Mr. Jones's book, in the main.

14. Where moral institutions, like cities, are thoroughly and extensively established, even if they be defective, it only shows the great weakness of an author's judgment, like that of Voltaire's, to write a book, with a view to overturn such a moral entity. He may correct some errors perhaps.

15. When material or corporeal Phrenology shall be tenably appreciated, readers may think that more pains has been taken to justify myself, and such anthropology as I teach, than is suitable. So likewise, if it be hereafter proved that the organs of vivativeness, and alimentiveness do in fact exist, as is highly probable, then instead of 35 there should be 37 cerebral organs.

ORGANISM AND MORALITY.

Readers of this work are supposed to have received instruction from other sources, in regard to the locations, nomenclature and functions of the thirty-five cerebral organs; or its perusal may induce some to become thus instructed. [See *Proem*, page 4, Part III.]

Again: On page 4, Part III. is the following enigmatical phrase—"a two-penny concern." This has an allusion to a remark of an imbecile or feminine critic.

Again: Withholding Part II. will be only a small scientific loss to readers, in my view of the case, as no one can suppose that particular bumps can be as well described by me, as has hitherto been done by Dr. Gall, Dr. Spurzheim, and others, aside from classification.

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