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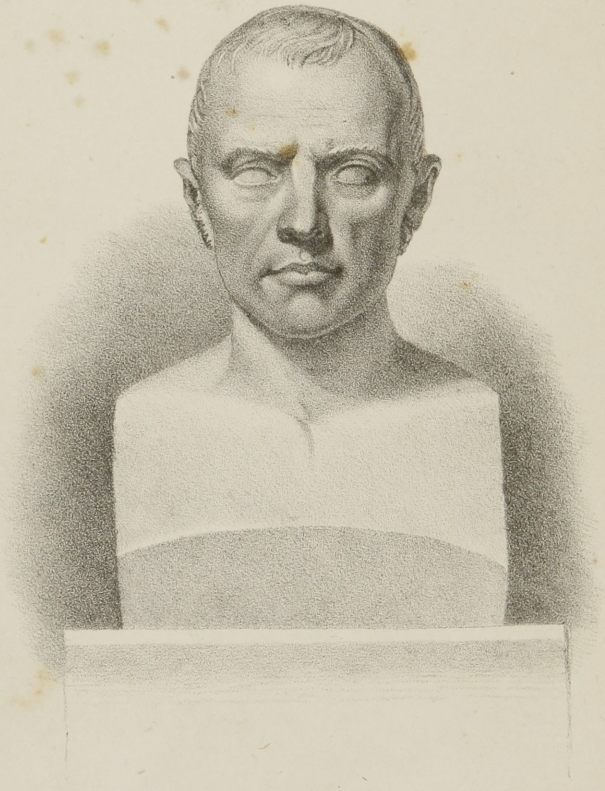

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507

PHRENOLOGY,

IN CONNEXION WITH THE

STUDY OF PHYSIOGNOMY.

By J. G. SPURZHEIM, M. D.
OF THE UNIVERSITIES OF VIENNA AND PARIS, AND LICENTIATE OF THE ROYAL COLLEGE OF PHYSICIANS OF LONDON.

ILLUSTRATION OF CHARACTERS.

WITH THIRTY-FIVE PLATES.

FIRST AMERICAN EDITION, IMPROVED.

TO WHICH IS PREFIXED

A BIOGRAPHY OF THE AUTHOR,

BY

NAHUM CAPEN.

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Note. After the Biography had been placed in the hands of the binder, we received a letter from Dr. Brigham, Hartford, stating that the Johnson alluded to in page 106, was not concerned in the late conspiracy and murder at the State Prison; but another, a more recent convict of the same name. The one alluded to by Dr. Spurzheim 'gives good promise of having reformed.' We correct the error with pleasure.

Dr. Brigham visited the prison in company with Dr. Spurzheim, and he furnishes a fact more interesting and important than the statement which has reference to Johnson.

'It is a little remarkable,' says Dr. Brigham, 'that when I visited the prison with Dr. Spurzheim, he pointed out the two leaders of this conspiracy and murder as very bad criminals. The negro, Cæsar Reynolds, who, from the testimony, it appears actually committed the murder, he noticed when at some distance, and remarked, "*that negro interests me much*," and begged the liberty of examining his head minutely, and after he had done so, he said that he had the best formation intellectually of any negro he ever saw; (and he is far superior to most blacks,) but stated that he was a wretched and dangerous man, capable of doing any wickedness, and one that would persevere in iniquity.

'The Warden has repeatedly assured me that Dr. S. gave the characters of many of the criminals, especially the noted ones, as correctly as he himself could, who had long known them.' N. C.

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ERRATUM.

On page 117, in extract from Mr. Field's note, for originality of thought, read *unity of thought.*

TO THE MEMBERS OF THE

BOSTON PHRENOLOGICAL SOCIETY,

IN THE HOPE THAT THEY WILL

IMITATE THE PERSEVERANCE AND PRACTISE THE VIRTUES OF

Spurzheim,

THIS HUMBLE ATTEMPT

TO PERPETUATE HIS NAME AND WORTH,

IS MOST RESPECTFULLY INSCRIBED.

N. C.

Boston, May, 1833.

BIOGRAPHY.

Next in importance to the presence of great and good men is the history of their lives. Society cannot prize too highly the value of those who devote superior talents to the study and melioration of man, and who exemplify the various duties of life by a constant practice of them. Since the shortness of life prevents the continuance of such blessings but for a limited time, it becomes no less an act of duty than of gratitude to record them with every practical detail for the good of those who are to come after us, and for the great cause of human perfection.

The study of human nature is but the study of ourselves and of one another. It has in view the objects of our existence, the perfection of our being. It increases practical knowledge, exalts the mind, encourages virtue, and inspires a spirit of mutual forbearance.

Theoretical speculations upon the causes of human perfection, however beautiful and promising in aspect, have but little influence in the real formation of human character. The standard of

theorists, in morals, is usually of too high graduation—requiring more than the history of man will warrant us in anticipating. If we would persuade mankind to improve, even to perfection, it must be done by degrees, setting forth examples of practice with every important principle of action. Abstract moral propositions generally contemplate what is desirable, rather than what is practicable.

It is thought by some that we cannot adopt too high a standard of perfection. This opinion indicates an elevated mind, and so far as the interests of society may be thereby promoted, is deserving of consideration; but, from careful observation, we are persuaded, that by requiring too much we deter from mental activity rather than induce it. We may require our neighbor to be perfect and upright in his dealings, to exercise charity on all occasions, to love his fellow-men as he loves himself, to return good for evil, and to make personal sacrifices for the general good,—all this is admirable in theory, and what every good man hopes ultimately to see pervade the world—but what would be the effect of the requisition? We might admire and approve, but should we adopt these duties as incumbent upon ourselves? Let every man's experience answer the question. It must be evident to the reflecting mind, that the practice of these important christian duties depends mostly upon example and the natural dispositions.

The many conflicting influences to which the

mind is constantly exposed, from its earliest infancy, may account for results which often entirely disappoint the reasonable expectations of parents and guardians. Our minds are much more readily excited and swayed by what we see, than by what we hear, and as external circumstances are not always within our control, moral instruction labors under an obvious disadvantage.

To see the great and good, to be in their presence, to feel the influence of their example, and to participate in the fruits of their labors, are privileges as great as they are rare. To appreciate them requires the utmost gratitude of man. To give a just and complete portraiture of their pleasurable effects is beyond the power of expression.

In preparing the Biography of Dr. Spurzheim, we are conscious of our inability to illustrate his character as it has been seen and felt. We have but the use of language, which is cold and inadequate, while it must be considered that we were warmed and animated by the illustrious subject of our memoir, by his conversation, acts and eloquence. All that we can attempt is an humble effort to afford the public an imperfect sketch of his life and character.

A great and good man cannot leave a richer legacy to the world than his character. Its importance cannot be calculated; its influence is infinite, extending from nation to nation, and modifying the character of every succeeding generation.

John* Gaspar Spurzheim was born on the 31st of December, 1776, at Longvick, a village about seven miles from the city of Treves, on the Moselle, in the lower circle of the Rhine, now under the dominion of Prussia. His parents cultivated a farm of the rich Abbey of *St. Maximin de Treves*, and he received his college education at the university of that city. He was destined by his parents to become a clergyman, but in 1799, when the French invaded that part of Germany, he went to Vienna to study medicine, where he became acquainted with Dr. Gall. He entered with great zeal into the consideration of the new doctrine; and, to use his own words, 'he was simply a hearer of Dr. Gall till 1804, at which period he was associated with him in his labors, and his character of hearer ceased.'

The history of Spurzheim being intimately connected with phrenology, it may not be viewed as inappropriate here to give a brief sketch of the life of its original founder, Dr. Gall.

F. J. Gall† was born on the 9th of March, 1757, and was the sixth child of the marriage. He was descended of a respectable family residing at Tiefenbrun, two leagues distant from Pforzheim, in Swabia. His father was a merchant, and mayor of the village. His parents, professing the Ro-

* He sometimes wrote his name Gaspar, instead of John Gaspar; this was done purely for the sake of brevity.

† Phren. Trans. vol. i. by Mr. Combe.

man Catholic religion, had intended him for the church; but his natural dispositions were opposed to it. His studies were pursued first at Baden, afterwards at Brucksal, and then were continued at Strasbourg. Having selected the healing art for his profession, he went, in 1781, to Vienna, the medical school of which had obtained great reputation, particularly since the times of Van Swieten and Stoll.

Dr. Gall gives an account, of which the following is an abstract, of the manner in which he was led to the study of the natural talents and dispositions of men, his views of which terminated in the formation of the Phrenological System.

From an early age he was given to observation, and was struck with the fact, that each of his brothers and sisters, companions in play, and schoolfellows, possessed some peculiarity of talent or disposition, which distinguished him from others. Some of his schoolmates were distinguished by the beauty of their penmanship, some by their success in arithmetic, and others by their talent for acquiring a knowledge of natural history, or of languages. The compositions of one were remarkable for elegance, while the style of another was stiff and dry; and a third connected his reasonings in the closest manner, and clothed his argument in the most forcible language. Their dispositions were equally different, and this diversity appeared also to determine the direction of

their partialities and aversions. Not a few of them manifested a capacity for employments which they were not taught; they cut figures in wood, or delineated them on paper; some devoted their leisure to painting, or the culture of a garden, while their comrades abandoned themselves to noisy games, or traversed the woods to gather flowers, seek for birds-nests, or catch butterflies. In this manner, each individual presented a character peculiar to himself, and Gall never observed, that the individual, who in one year had displayed selfish or knavish dispositions, became in the next a good and faithful friend.

The scholars with whom young Gall had the greatest difficulty in competing, were those who learned by heart with great facility; and such individuals frequently gained from him by their repetitions, the places which he had obtained by the merit of his original compositions.

Some years afterwards, having changed his place of residence, he still met individuals endowed with an equally great talent of learning to repeat. He then observed that his schoolfellows, so gifted, possessed prominent eyes; and he recollected, that his rivals in the first school had been distinguished by the same peculiarity.

When he entered the university, he directed his attention, from the first, to the students whose eyes were of this description, and he soon found that they all excelled in getting rapidly by heart,

and giving correct recitations, although many of them were by no means distinguished in point of general talent. This observation was recognised also by the other students in the classes, and although the connexion betwixt the talent and the external sign was not at this time established upon such complete evidence as is requisite for a philosophical conclusion, yet Dr. Gall could not believe that the coincidence of the two circumstances thus observed, was entirely accidental. He suspected, therefore, from this period, that they stood in an important relation to each other. After much reflection, he conceived, that if memory for words was indicated by an external sign, the same might be the case with the other intellectual powers; and from that moment all individuals, distinguished by any remarkable faculty, became the objects of his attention. By degrees, he conceived himself to have found external characteristics, which indicated a decided disposition for painting, music, and the mechanical arts. He became acquainted also with some individuals remarkable for the determination of their character, and he observed, a particular part of their heads to be very largely developed. This fact first suggested to him the idea of looking to the head for signs of the moral sentiments. But in making these observations, he never conceived for a moment, that the *skull* was the cause of the different talents, as has been erroneously repre-

sented ; he referred the influence, whatever it was to the brain.

In following out by observations, the principle which accident had thus suggested, he for some time encountered difficulties of the greatest magnitude. Hitherto he had been altogether ignorant of the opinions of physiologists touching the brain, and of metaphysicians respecting the mental faculties, and had simply observed nature. When, however, he began to enlarge his knowledge of books, he found the most extraordinary conflict of opinions every where prevailing, and this, for the moment, made him hesitate about the correctness of his own observations. He found that the moral sentiments had, by an almost general consent, been consigned to the thoracic and abdominal viscera ; and that while PYTHAGORAS, PLATO, GALEN, HALLER, and some other physiologists, placed the sentient soul or intellectual faculties in the brain, Aristotle placed it in the heart, Van Helmont in the stomach, Des Cartes and his followers in the pineal gland, and Drelincourt and others in the cerebellum.

He observed, also, that a great number of philosophers and physiologists asserted, that all men are born with equal mental faculties; and that the differences observable among them are owing either to education, or to the accidental circumstances in which they are placed. If all differences are accidental, he inferred that there could

be no natural signs of predominating faculties, and consequently, that the project of learning by observation, to distinguish the functions of the different portions of the brain, must be hopeless. This difficulty he combated by the reflection, that his brothers, sisters, and schoolfellows had all received very nearly the same education, but that he had still observed each of them unfolding a distinct character, over which circumstances appeared to exert only a limited control. He observed, also, that not unfrequently they, whose education had been conducted with the greatest care, and on whom the labors of teachers had been most freely lavished, remained far behind their companions in attainments. 'Often,' says Dr. Gall, 'we were accused of want of will, or deficiency in zeal; but many of us could not, even with the most ardent desire, followed out by the most obstinate efforts, attain in some pursuits even to mediocrity; while in some other points, some of us surpassed our schoolfellows without an effort, and almost, it might be said, without perceiving it ourselves. But, in point of fact, our masters did not appear to attach much faith to the system which taught the equality of mental faculties; for they thought themselves entitled to exact more from one scholar, and less from another. They spoke frequently of natural gifts, or of the gifts of God, and consoled their pupils in the words of the gospel, by assuring them that each would be required to render an

account only in proportion to the gifts which he had received.'*

Being convinced by these facts, that there is a natural and constitutional diversity of talents and dispositions, he encountered in books still another obstacle to his success in determining the external signs of the mental powers. He found that, instead of faculties for languages, drawing, distinguishing places, music, and mechanical arts, corresponding to the different talents which he had observed in his school-fellows, the metaphysician spoke only of general powers, such as perception, conception, memory, imagination, and judgment; and when he endeavored to discover external signs in the head, corresponding to these general faculties, or to determine the correctness of the physiological doctrines regarding the seat of the mind, as taught by the authors already mentioned, he found perplexities without end, and difficulties insurmountable.

Dr. Gall, therefore, abandoning every theory and preconceived opinion, gave himself up entirely to the observation of nature. Being a physician to a lunatic asylum in Vienna, he had opportunities, of which he availed himself, of making observations on the insane. He visited prisons, and resorted to schools; he was introduced to the courts of princes, to colleges, and the seats of jus-

* Preface by Dr. Gall to the 'Anatomie, &c. du Cerveau,' from which other facts in this sketch are taken.

tice; and wherever he heard of an individual distinguished in any particular way, either by remarkable endowments or deficiency, he observed and studied the development of his head. In this manner, by an almost imperceptible induction, he conceived himself warranted in believing that particular mental powers are indicated by particular configurations of the head.

Hitherto he had resorted only to physiognomical indications, as a means of discovering the functions of the brain. On reflection, however, he was convinced that physiology is imperfect when separated from anatomy. Having observed a woman of fifty-four years of age, who had been afflicted with hydrocephalus from her youth, and who, with a body a little shrunk, possessed a mind as active and intelligent, as that of other individuals of her class, Dr. Gall declared his conviction, that the structure of the brain must be different from what was generally conceived,—a remark which Tulpius also had made, on observing a hydrocephalic patient, who manifested the mental faculties. He, therefore, felt the necessity of making anatomical researches into the structure of the brain.

In every instance, when an individual whose head he had observed while alive happened to die, he used every means to be permitted to examine the brain, and frequently did so; and he found as a general fact, that on the removal of the skull,

the brain, covered by the dura mater, presented a form corresponding to that which the skull had exhibited in life.

The successive steps by which Dr. Gall proceeded in his discoveries, are particularly deserving of attention. He did not, as many have imagined, first dissect the brain, and pretend by that means to have discovered the seats of the mental powers; neither did he, as others have conceived, first map out the skull into various compartments, and assign a faculty to each, according as his imagination led him to conceive the place appropriate to the power. On the contrary, he first observed a concomitance betwixt particular talents and dispositions and particular forms of the head; he next ascertained, by removal of the skull, that the figure and size of the brain are indicated by these external forms; and it was only after these facts were determined, that the brain was minutely dissected, and light thrown upon its structure.

Dr. Gall was first known as an author by the publication of two chapters of an extensive work, entitled, '*Philosophisch-medicinische Untersuchungen uber Natur und Kunst im gesunden und kranken Zustande des Menschen, Wien*, 1791.' The continuation of this work has never appeared; but in the first of the two chapters printed, he has evinced the spirit with which his researches into the moral and intellectual nature of man were subsequently conducted. The first written notice of his inqui-

ries concerning the head appeared in a familiar letter to Baron Retzen, which was inserted in the German periodical journal, 'Deutschen Mercur,' in December, 1798. In this letter he announces the publication of a work upon his views concerning the brain; but circumstances induced him to alter his intention.

In 1796, Dr. Gall commenced giving courses of private lectures at Vienna. Several of his hearers, as well as others who had never heard him lecture, published notices of his doctrines, and have represented them with greater or less exactness. Among the better class the following deserve to be noticed: Froriep, who has printed an Exposition of the Doctrine of Dr. Gall. 3d edition, 1802. Martens, 'Quelque chose sur la Physiognomie.' *Leipzic*, 1802. Walther. 'Exposition critique de la Doctrine de Gall, avec quelques particularités concernant son auteur.' *Zurich*, 1802.

Having continued his lectures for five years, on the 9th of January, 1802, the Austrian government issued an order that they should cease; his doctrines being considered dangerous to religion. A general regulation was made upon the occasion, prohibiting all private lectures, unless a special permission was obtained from the public authorities. Dr. Gall understood the object of this 'General Regulation,' and never solicited permission, but rather stopt his courses. The doctrines, however,

continued to be studied with greater zeal than before;—the prohibition strongly stimulated curiosity, and all publications on the subject continued to be permitted, provided they abstained from reflecting on the government for issuing the 'General Order.'

Spurzheim having completed his medical studies, he and Dr. Gall quitted Vienna in 1805, to travel together, and to pursue in common their researches into the anatomy and physiology of the whole nervous system. In the period which elapsed betwixt the interdiction of Dr. Gall's lectures in 1802, and the time when he and Dr. Spurzheim left Vienna, the doctrine had made a rapid progress, not only in general diffusion, but in solid and important additions—a fact of which any one may be satisfied, by comparing the publications by Dr. Gall's auditors already mentioned, with those by his hearers in the different towns in Germany, visited in the course of his and Dr. Spurzheim's travels. The following works, in particular, afford evidence of the state of the science in 1805:

Bischoff. Exposition de la Doctrine de Gall sur le Cerveau et le Crane, suivie de Remarques de Mr. Hufeland sur cette Doctrine.—*Berlin*, 2d ed. 1805.

Blœde. Le Doctrine du Gall sur les Fonctions de Cerveau.—*Dresde*, 2d ed. 1805.

From 1804 to 1813, Dr. Gall and Dr. Spurzheim

were constantly together, and their researches were conducted in common. They left Vienna on the 6th of March, 1805, to go direct to Berlin, and afterwards visited a variety of places, remaining at each the time noted in the following table.

1805	Berlin, from 18th of March to the end of April.				
	Potsdam, during first half of May.				
	Leipsic,	from	23d May	till	13th June.
	Dresden,	"	14th June	"	3d July.
	Halle,	"	8th July	"	28th July.
	Jena,	"	1st August	"	7th August.
	Wiemar,	"	7th August	"	18th August.
	Goettingen,	"	21st August	"	31st August.
	Brauerschweig,	"	5th September	"	13th September.
	Copenhagen,	"	24th September	"	6th November.
	Kiel,	"	13th November	"	1st December.
	Hamburgh,	"	4th December	"	1st February, 1806
1806	Bremen,	"	3d February,	"	18th February.
	Münster,	"	21st February	"	19th March.
	Amsterdam,	"	25th March	"	25th April.
	Leyden,	"	25th April	"	4th May.
	Dusseldorf,	"	9th May	"	21st May.
	Frankfort,	"	27th May	"	6th June.
	Würtzbourg,	"	23d July	"	12th August.
	Marbourg,	"	14th August	"	25th August.
	Stuttgard,	"	8th October	"	19th October.
	Carlsruhe,	"	28th November	"	26th December.
	Lastall,	"	26th December	"	1st January, 1807.
1807	Freybourg en Brisgaw,	"	2d January	"	16th January.
	Doneschingue,	"	16th January	"	23d January.
	Heidelberg,	"	28th January	"	13th February.
	Manheim,	"	19th February	"	6th March.
	Munich,	"	27th March	"	31st May.
	Augsbourg,	"	31st May	"	25th June.
	Ulm,	"	28th June	"	11th July.
	Zurich,	"	15th July	"	2d August.
	Berne,	"	8th August	"	5th September.
	Bâle,	"	7th September	"	24th September.
	Muhlhause,	"	24th September	"	2d October.
	Paris,	"	November.		

This mode of disseminating their opinions has been made a subject of reproach to them in England. But such an objection has no intrinsic merit whatever ;—besides, some nations are accustomed and content to receive their knowledge in this way.

The necessity of this procedure is very pleasantly elucidated by Chenevix, in the Foreign Quarterly Review. 'We are all,' says he, 'too apt to judge of others by ourselves. The habits of the nations which they wished to convert, required such a mode of proceeding. Their own native land, divided into many petty states, has innumerable little points, but no one large focus of light. From the one to the other of these, thought travels as slowly as the slumbering note twanged through the twisted horn, and snaps-swallowing throat, of a Westphalian post-boy. In Holland it advances about as rapidly as an Amsterdam Cupid, flying on the wings of love, in a Dutch trekschuit. In France there is one great metropolis of wit, as flashy as it is frivolous ; and in this, words, with the ideas annexed to them, if any there be, whiffle about from the Faubourg St. Germaine, to the Faubourg St. Honore, and back again across the Pont de Louis XVI., in the cutting of a caper ; but this emporium stands in the dreary middle of a vast wild ; and preaching anywhere but in Paris to the French nation, would literally be preaching in the desert. In Britain, on

the contrary, a new idea mounts a mail-coach, drawn by four blood-horses, with plated harness as light as the chariot of Queen Mab, and sweeps along with Macadamized speed and Magna Charta security, from Land's End to John o'Groat's house, in as short time as Punch would take to 'put a girdle round about the earth.'

Independent of these considerations, this course in any country is eminently calculated to promote the objects of the Phrenologist. He is enabled to multiply facts and observations with reference to the science of far more value than the imperfect reports of imperfect observers. More than this, justice to the subject requires that man should be studied in the various conditions of life; in the city, in the village, in the forest, and even in the abode of the lonely hermit. Gall and Spurzheim were fully aware of this, and with their ample opportunity and persevering industry, no individual or institution, remarkable for any peculiarity, escaped their notice and remark.

'A feature of these memorable travels,' in the words of Chenevix, 'was their visit to the prison of Berlin, and the fortress of Spandau. On the 17th of April, 1805, in the presence of the chiefs of the establishment, of the inquisitors of the criminal department, of various counsellors, and of many other witnesses, they were conducted to the prison at Berlin, where upwards of two hundred culprits, of whom he had never heard till that moment, to

whose crimes and dispositions they were total strangers, were submitted to their inspection. Dr. Gall lays much weight upon this visit, as a very great practical test of the truth of his system; and the result is official, being witnessed by persons in the employment of the Prussian government, and proposed for that purpose.

Dr. Gall immediately pointed out, as a general feature in one of the wards, an extraordinary development in the region of the head where the organ of theft is situated, and in fact every prisoner there was a thief. Some children, also detained for theft, were then shown to him; and in them, too, the same organ was very prominent. In two of them, particularly, it was excessively large; and the prison-registers confirmed his opinion that these two were most incorrigible. In another room, where the women were kept apart, he distinguished one dressed exactly like the others, occupied like them, and differing in no one thing but in the form of her head. 'For what reason is this woman here,' asked Gall, 'for her head announces no propensity to theft?' The answer was, 'She is the inspectress of this room.' One prisoner had the organs of benevolence and of religion as strongly developed as those of theft and cunning; and his boast was, that he never had committed an act of violence, and that it was repugnant to his feelings to rob a church. In a man named Fritze, detained for the murder of his

wife, though his crime was not proved, the organs of cunning and firmness were fully developed ; and it was by these that he eluded conviction. In Maschke, he found the organ of mechanical arts, together with the head very well organized in many respects ; and his crime was coining. In Troppe he saw the same organ. This man was a shoemaker, who, without instruction, made clocks and watches, to gain a livelihood in his confinement. On a nearer inspection, the organ of imitation was found to be large. 'If this man had ever been near a theatre,' said Gall, 'he would, in all probability, have turned actor.' Troppe, astonished at the accuracy of this sentence, confessed that he had joined a company of strolling players for six months. His crime, too, was having personated a police officer to extort money. The organs of circumspection, prudence, foresight, were sadly deficient in Heisig, who, in a drunken fit, had stabbed his best friend. In some prisoners he found the organ of language, in others of color, in others of mathematics ; and his opinion, in no single instance, failed to be confirmed by the known talents and dispositions of the individual.

'On the 20th of April,' continues the same author, 'the visit was made at Spandau, in presence of the privy-counsellor Hufeland, one of the most philosophic physicians of his age, and of several other official persons of similar respectability.

Four hundred and seventy heads were submitted to inspection. In every robber the organ of theft was highly developed, accompanied by various other organs in the different individuals. In one, Dr. Gall perceived the organ of mathematics strongly pronounced; together with others, denoting skill in the mechanical arts. This man, Kunisch, had in fact committed several robberies, in which his dexterity had much assisted him, and his address was such, that he was entrusted with the care of the spinning-machines in the house of correction. Gall asked him whether he had any knowledge of calculation. 'Do you think I could put together a piece of work like this, if I could not calculate the effects?' An old woman, in whose head theft, theosophy, and love of offspring, were the prominent organs, confessed the justice of her punishment, and returned thanks to God for having placed her in that establishment; for since her confinement, her children, whom she herself could not have educated, had been sent to an orphan-house. Albert, distinguished for his haughtiness to his fellow-prisoners, was an example of a strong development of the organ of self-esteem. Regina Dœring, an infanticide, was presented to him among a band of robbers; but Gall immediately called to Dr. Spurzheim to remark how in one organ her head resembled that of a servant of his at Vienna, a very excellent person in all other respects, but who delighted in killing animals.

In Kunow, he found the organ of music predominant; and it appeared that all the misfortunes of this person proceeded from his having ruined himself by this, his ruling passion. Raps had the organs of theft, of murder, and of benevolence, highly developed. His crime was having robbed an old woman, round whose neck he had fastened a rope with intent to strangle her, but having completed his robbery, an emotion of pity prompted him to return, and loosen the rope, by which act the life of the old woman was saved. Such is an extract of the narrative of these celebrated visits to the prisons of Berlin and Spandau, which in their day attracted much notice throughout Germany.'

It should be remarked here, that Spurzheim did not acknowledge any organ of '*murder*,' or of '*theft*.' He says, in relation to the former, that 'Gall formerly called this organ that of murder, because he discovered it of large size in the heads of two murderers; but no faculty can be named from its abuse. The error Gall committed, however, was natural, for the functions of all the organs are most easily discovered in their state of extreme development, when they are very apt to produce abuses. Such then was the origin of this erroneous name of a faculty, whose well regulated employment is, like that of every other, essential to life. I think the name, organ of the propensity to destroy, or of *destructiveness*,

is the most general, and the most conformable to its sphere of activity.'

The organ of '*theft*,' he denominated the 'organ of the propensity to acquire, or of acquisitiveness.' 'We may inquire,' says he, 'whether stealing is natural; and if so, the effect of a special propensity? To answer in the affirmative is both irrational and dangerous: irrational, because the Creator could not bestow any faculty absolutely hurtful on man; dangerous, because it would apologize for acts punished as crimes by the law.' Further, 'Theft must depend upon a certain faculty, and this must be manifested by means of an organ; but theft, being injurious, can only be an abuse of that faculty.'

Gall and Spurzheim's 'anatomical demonstrations, excited every where great interest and applause. The great German anatomist and physiologist, Reil, before whom they dissected a brain at Halle, said to Professor Bischoff, who wrote an exposition of their doctrine, 'I have seen in the anatomical demonstrations of the brain, made by Gall, more than I thought that a man could discover in his whole life.'

As might be expected, the physiological doctrines of Gall and Spurzheim gained many adherents, and a due proportion of determined opponents. The novelty of their system obtained them a ready hearing, and their facts and philosophy secured the respect of the candid and inquiring

mind, while on the other hand, the jealous and prejudiced commenced an opposition without regard to truth or justice.

'In the whole of our travels,' says Spurzheim in a letter to a friend, 'we have been well received, and the second course was always more fully attended than the first, so that there was no doubt that the subject excited great interest. But it is to be regretted that we stopt too short a time to form practical pupils. The principles were explained, the development shown, and we were off. You will conceive that this was not the way to establish the doctrine. We had more advantage than our pupils, because we had great opportunities of observing the heads of many men of talents: we got more conviction than our auditors. We were prepared by previous study to make observations, but our stay was too short to teach the auditors to repeat them. Dr. Gall even gave the advice not to repeat the experiments, since it is difficult to do so. But I am sure, that not *one Phrenologist from knowledge* has fallen back, saying that the doctrine is false. I have seen frequently the contrary, i. e. the belief in it strengthened by self observations.'

In November, 1807, Dr. Gall, assisted by Dr. Spurzheim, delivered his first course of public lectures in Paris. 'His assertions,' says Chenevix, 'were supported by a numerous collection of skulls, heads, casts; by a multiplicity of anatom-

ical, by a multiplicity of physiological facts. Great, indeed, was the ardor excited among the Parisians by the presence of the men, who, as they supposed, could tell their fortunes by their heads, as well as Mademoiselle le Normand could do with a pack of cards; and chiromancy was abandoned for cranioscopy. Every one wanted to get a peep at them; every one was anxious to give them a dinner, or supper; and the writer of this article actually saw a list on which an eager candidate was delighted to inscribe himself for a breakfast, distant only three months and a half; at which breakfast he sat a wondering guest.'

In 1808, they presented a joint memoir, on the anatomy of the brain, to the French Institute. We present you, said they, in their memoir, '*Une déscription du Systeme Nerveux, moins d'après sa structure physique, et ses formes mécaniques que d'après des Vues Philosophiques et Physiologiques que des hommes habitués a des considérations superieures ne refuseront point d'accueillir.*' 'The Institute was then in all its glory. In proportion as Buonaparte had cannonaded, it had grown enlightened. As the hero was the referendary of military justice, so was it the areopagus of scientific truth. The chief of the anatomical department was M. Cuvier; and he was the first member of this learned body to whom Drs. Gall and Spurzheim addressed themselves.

M. Cuvier was a man of known talent and ac-

quirements, and his mind was applicable to many branches of science. But what equally distinguished him with the versatility of his understanding, was the suppleness of his opinions. He received the German Doctors with much politeness. He requested them to dissect a brain privately for him and a few of his learned friends; and he attended a course of lectures, given purposely for him and a party of his selection. He listened with much attention, and appeared well disposed toward the new doctrine; and the writer of this article heard him express his approbation of its general features, in a circle which was not particularly private.

About this time, the Institute had committed an act of extraordinary courage, in venturing to ask permission of Buonaparte to award a prize medal to Sir H. Davy, for his admirable galvanic experiments, and was still in amaze at its own heroism. Consent was obtained; but the soreness of national defeat rankled deeply within. When the First Consul was apprised that the greatest of his comparative anatomists had attended a course of lectures by Dr. Gall, be broke out as furiously as he had done against Lord Whitworth; and at his levee he rated the wise men of his land for allowing themselves to be taught chemistry by an Englishman, and anatomy by a German; *sat verbum.* The wary citizen altered his language. A commission was named by the Institute to report upon the labors of Drs. Gall and Spurzheim; M. Cu-

vier drew up the report. In this he used his efforts, not to proclaim the truth, but to diminish the merits of the learned Germans. Whenever he could find the most distant similarity between the slightest point of their mode of operating, and any thing ever done before, he dwelt upon it with peculiar pleasure: and lightly touched upon what was really new. He even affected to excuse the Institute for taking the subject into consideration at all, saying that the anatomical researches were entirely distinct from the physiology of the brain, and the doctrines of mental manifestations. Of this part of the subject Buonaparte, and not without cause, had declared his reprobation; and M. Cuvier was too great a lover of liberty not to submit his opinion to that of his Consul. His assertion, too, that the anatomy of the brain has nothing to say to its mental influence, he knew to be in direct opposition to fact; but even the meagre credit which he did dare to allow to the new mode of dissection, he wished to dilute with as much bitterness as he could. So unjust and unsatisfactory, so lame and mutilated did the whole report appear, that the authors of the new method published an answer, in which they accused the commissaries of not having repeated their experiments. Such was the reception which the science of Phrenology met with from the Academy of the great nation.'*

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* Chenevix.

That Cuvier was favorably disposed towards the new doctrines of Gall and Spurzheim we think cannot be denied. That he was influenced by the opinions of the First Consul is equally certain, he having expressed himself to his friends more in favor of their views, than in his report.

'Cuvier,' says Spurzheim in his answer to Gordon, 'however, was too well acquainted with the German and European literature, to accuse us of plagiarism. He allowed that our method of dissecting the brain is preferable to that commonly used in the schools;—that we are the first who have shewn the swellings in the spinal cord of a calf;—the proportion between the brown and white substance of the brain;—the true origin of the optic and other nerves:—the certainty of the decussation;—the successive reinforcement through the pons, crura, optic thalami, the corpora striata;—the two sorts of fibres in the brain, and the generality of the commissures. As the report is printed, even translated and inserted in the Edinburgh Medical and Surgical Journal for January, 1809, the reader, *in perusing the report*, may satisfy himself. I ask the historian, why he has omitted to tell his readers, that Cuvier, in the Annual Report, published, that our Memoir was by far the most important which had occupied the attention of the class?'

About this time, 1809, they commenced pub-

lishing their magnificent work, entitled, '*The Anatomy and Physiology of the Nervous System in general, and of the Brain in particular; with Observations upon the possibility of ascertaining several intellectual and moral dispositions of Man and Animals, by the configuration of their Heads. 4 volumes, folio, with an Atlas of* 100 *plates.*'

This great work was continued, by the joint exertions of Gall and Spurzheim, to the completion of two and a half volumes, and was ultimately finished by Gall in 1819. The reason of this separation, it is alleged, originated in some disagreement between the authors. 'We continued laboring,' says Spurzheim, 'in common until 1813, when our connexion ceased, and each began to pursue the subject for himself.' The assistance of Spurzheim in the execution of this great work must have been important, as his discoveries formed the principal object of its publication.* 'All the drawings,' says he, 'were executed under my superintendence, from anatomical preparations, made and determined on by me; the engraver worked by my directions; no plate was sent to press without my approval; the descriptions of the plates and anatomical details are mine; and I furnished the literary notices in regard to the nerves of the abdominal thorax, to those of the cerebral column, of the five senses, of the cerebellum, and of the brain.'

* Preface to Spurzheim's Anatomy of the Brain.

The price of this work was 1000 francs.

'Dr. Gall, being the first founder of Phrenology, remains immortal. The success of his labors, too, was immense. He discovered the situation of twenty-six phrenological organs. I say twenty-six, instead of twenty-seven, because his organ of verbal memory and that of language are to be considered one. But his talent and the sphere of its operations had their limits, and since our separation in 1813, Dr. Gall has neither made a new discovery in Phrenology, nor a step towards its improvement.'*

We think it proper here to conclude our notice of the founder of Phrenology.

Dr. Gall made Paris his home. He acquired an honorable reputation as a physician, writer, and philosopher, and, independent of the respect shewn him by all parties, he realized the additional reward of a handsome fortune. His skill as a physician may be inferred from the following fact: In the year 1820, a medal was presented to him, 'executed by M. Barre, an eminent artist in Paris, by order of Count Potosky, a rich Polish nobleman, who took this method of expressing his deep gratitude to Dr. Gall, who had cured him of an old and dangerous malady, for which he had in vain consulted the best medical men in Paris. On one side of the medal is the head of Dr. Gall, an admirable likeness; and on the other is Escula-

* Note 3 to Chevenix's article, by Dr. Spurzheim.

pius, standing at the bedside of the patient, chasing away with one hand the birds of darkness, and crushing a frog, the symbol of ignorance, under his right foot. Behind Esculapius is an altar, with a skull placed upon it, to denote the particular kind of study to which Dr. Gall was addicted. Near the couch are the arms of the count himself. This medal is very scarce, and, as a testimony honorable alike to Count Potosky and to Dr. Gall, it is very valuable.'

A brief account of the death of this distinguished man is presented in the following extract from an address by Dr. A. Combe.*

'Passing over for the present, from necessity rather than from inclination, a more detailed notice of our immortal founder, I may simply add, that in March last, at the conclusion of one of his lectures, Dr. Gall was seized with a paralytic attack, from which he never perfectly recovered, and which ultimately carried him off on the 22d of August, 1828, in the seventy-second year of his age; that his remains were followed to the grave by an immense concourse of friends and admirers, five of whom pronounced discourses over his grave, as is the custom in France on such occasions; that his death gave rise to a succession of eulogiums and attacks in the French newspapers that had scarcely ever been paralleled; but that

* Dr. Combe's Address to the Edinburgh Phrenological Society, Nov. 1828, Ph. Jour. vol. v. p. 477.

public sentiment was warmly and loudly expressed in his favor. In proof of this, I may be allowed to quote a few lines of a letter lately received from a French friend with whom I was intimate in Paris, but who is no phrenologist, and whose testimony is therefore impartial. After speaking of the political relations of France, he adds, 'You will, I am sure, be more affected by the death of Dr. Gall than by any political events. In truth, it is an immense loss to science. Whatever opinion we may form of the system of that illustrious man, it must be acknowledged that he has made an immense stride in the sciences of medicine and of man. *You* must have been satisfied with the homage paid to his memory by the side of his grave, by whatever distinguished men Paris possesses. Nothing was wanting to his glory; not even the abuse and calumnies of our *devots de gazette*.'

'Most of us,' says a writer in the Birmingham Journal, 'find some amusement in tracing, on Fancy's tablet, the portrait of a person of whom we have heard much, and particularly after we have read many of the works of an author, but with whom we have had no personal acquaintance. It generally happens, however, that our portrait is not correct, when we compare it with the original. Thus it was with myself. I found Dr. Gall (in 1826) to be a man of middle stature, of an outline well-proportioned; he was thin and rather pallid, and possessed a capacious head and chest.

The peculiar brilliancy of his penetrating eye left an indelible impression. His countenance was remarkable,—his features strongly marked and rather large, yet devoid of coarseness. The general impression that a first glance was calculated to convey would be, that Dr. Gall was a man of originality and depth of mind, possessing much urbanity, with some self-esteem and inflexibility of design.

After presenting my letters of introduction to him at seven o'clock A. M. he showed me into a room, the walls of which were covered with bird-cages, and the floor with dogs, cats, &c. Observing that I was surprised at the number of his companions, he observed, 'All you Englishmen take me for a bird-catcher; I am sure you feel surprised that I am not somewhat differently made to any of you, and that I should employ my time in talking to birds. Birds, Sir, differ in their dispositions like men; and if they were but of more consequence, the peculiarity of their characters would have been as well delineated. Do you think,' said he, turning his eyes to two beautiful dogs at his feet, which were endeavoring to gain his attention, 'do you think that these little pets possess pride and vanity like man?' 'Yes,' said I, 'I have remarked their vanity frequently.' 'We will call both feelings into action,' said he; he then caressed the whelp and took it into his arms; 'mark his mother's offended pride,' said he, as

she was walking quietly across the chamber to her mat; 'do you think she will come if I call her?' 'Oh, yes,' I answered. 'No, not at all.' He made the attempt; but she heeded not the hand she had so earnestly endeavored to lick but an instant before. 'She will not speak to me to-day,' said the doctor. He then described to me the peculiarity of many of his birds, and I was astonished to find, that he seemed familiar also with their dispositions, (if I may be allowed the word.) 'Do you think a man's time would be wasted thus in England? You are a wealthy and a powerful nation, and as long as the equilibrium exists between the two, so shall you remain; but this never has nor cannot exist beyond a certain period. Such is your industry, stimulated by the love of gain, that your whole life is spun out before you are aware the wheel is turning; and so highly do you value commerce, that it stands in the place of self-knowledge, and an acquaintance with nature and her immense laboratory.'

I was delighted with this conversation; he seemed to me to take a wider view in the contemplation of man than any other person with whom I had ever conversed. During breakfast, he frequently fed the little suitors, who approached as near as their iron bars would admit. 'You see they all know me,' said he, 'and will feed from my hand, except this black-bird, who must gain his

morsel by stealth before he eats it; we will retire an instant, and in our absence he will take the bread.' On our return, we found he had secreted it in a corner of his cage. I mention these, otherwise uninteresting anecdotes, to show how much Dr. Gall had studied the peculiarities of the smaller animals. After our breakfast, he showed me his extensive collection; and thus ended my first visit to the greatest moral philosopher that Europe has produced; to a man, than whom few were ever more ridiculed, and few ever pursued their bent more determinately, despite its effects; to a man, who alone effected more change in mental philosophy than perhaps any predecessor; to a man, who suffered more persecution, and yet possessed more philanthropy than most philosophers.'

Many more interesting details might be added in relation to this distinguished man, but our limits forbid their introduction here, and we return to the subject of our biography.

In June, 1813, Dr. Spurzheim paid a visit to Vienna, to receive his degree of M. D. Previous to his departure, he had studied for six months the English language. These were preparatory steps to his scientific travels, and considering that England was to be the first field of his labors, they were, of course, most important. After a few months residence in Vienna, he left for England, and arrived at London, March, 1814.

Without doubt, Spurzheim had seen much in the character of the English that corresponded to his own;—carefulness and patience in study, but boldness in opinion; ardent in the pursuit of scientific discoveries, but regulated by deliberate reflection. Although he may have found these characteristics, he probably saw others quite as prominent, peculiarly national; for, often what is denominated deliberation proves to be studied obstinacy. Not that the English are unwilling to see and to hear, but that their reason is too frequently made subservient to their pride. They pursue a course contrary to the principles of human nature, not be attracted or moved by novelty or new objects of utility, but they are too much accustomed to esteem themselves infallible in their doctrines to make it an easy task to surrender ancient opinions, for the adoption of new ones from a foreign country.

* 'The moment of his first visit was not propitious. The nation was still smarting with the scars of war. Many things, too, had indisposed it to the lore of Germany; it was jealous and touchy upon the subject of quackery. Mesmer, Mainaduke, Perkins, the morbid sentimentalism of Miss Ann Plumptre's translation, had made it so; and Dr. Spurzheim had to struggle against all these obstacles. The campaign was opened by

* Chenevix.

a dissection of the brain, at the Medico-Chirurgical Society's in Lincoln's Inn Fields; and the novelty as well as the truth of the demonstration, that this viscus is composed of fibres, created no small surprise among the learned audience. The choice of such a mode to enter upon the subject was eminently judicious, as it placed it at once upon a respectable footing, by making an appeal to science. The effect in its favor, however, was not so general as might have been expected. When a course of lectures was delivered, not more than forty auditors were present; neither did a second course attract a more numerous circle.'

It is said, that Dr. Abernethy 'fully acknowledged the superiority of Dr. Spurzheim's anatomical demonstrations over every previous mode of dissecting the brain,' and that he 'directed the attention of his class to Dr. Spurzheim's anatomical labors, as most important discoveries.'*

As the opinions of Mr. Abernethy are always read with interest and respect, we introduce the following extracts from the 2d volume of his Surgery, which relate to Drs. Gall and Spurzheim and their doctrines.

'The views which Drs. Gall and Spurzheim have taken of the nature of the dispositions and faculties of man and animals appear to me, how-

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* Prof. Follen.

ever, both new and philosophical, and these admit of being surveyed without any reference to organization or its supposed situation. It is thus only that I submit them to you as well deserving your examination ; for I think it will be acknowledged that they have drawn a correct portrait of human nature, whether they be right or wrong in their speculations concerning certain protuberances which they have depicted.'

It should be remembered that Gall and Spurzheim do not speak of 'protuberances' or 'bumps;' they require that every one who 'wishes to form an opinion concerning the reality of Phrenology, must make himself acquainted with, 1. the situation of the special organs; 2. with the true meaning of each fundamental faculty of the mind, as adopted in Phrenology ; 3. with the different temperame ntsas giving more or less energy to the function of the organs ; 4. with the relative development of the four regions of the head, occipital, lateral, frontal and sincipital ; 5. with the proportionate size of the basilar to the coronal portion, and with the proportionate size of the three great divisions of the inferior feelings, superior sentiments and intellectual faculties ; finally, 6. with the relative development of the special organs in each individual.'

After considering the science in detail, Mr. Abernethy thus remarks in conclusion :

'The foregoing representation of human nature,

when viewed in its proper light, and with due attention, must, I think, please every one; for it is not like others heretofore presented to us, which appear in comparison but as mere diagrams, the result of study and imagination, whilst this seems like a portrait from life by masterly hands. It is not, indeed, exactly like any individual, but capable by alterations of being made to resemble every one; so that by the help of a few touches we are able readily to show 'Virtue her own image, Vice her own deformity,' in all their diversities.

'I had great gratification in being intimate with Dr. Spurzheim whilst he remained in London, and in a kind of badinage I proposed to him questions which he answered with facility, and in a manner that showed a very perfect knowledge of human nature. For instance, I inquired whether he had discovered any organ of common sense; and he replied in the negative. I then demanded in what that quality consisted; and he answered, in the balance of power between other organs. This answer shows why a quality so peculiarly useful is common to all, and rare in any; for there are but few who have not prejudices and partialities, hopes or fears, or predominant feelings, which prevent them from pursuing that middle and equal course of thought and conduct, which unbiassed consideration, or common sense, indicates and directs. I inquired of Dr. Spurzheim if there was any organ of self-control, or if not, whence that

that power originated. He said, 'It is the result of a predominating motive; thus, justice may control avarice, and avarice sensuality.' In short, I readily acknowledge my inability to offer any rational objection to Gall and Spurzheim's system of Phrenology, as affording a satisfactory explanation of the motives of human actions.

'Their representation simplifies our notions of such motives, by lessening the number of reputed agents; thus the want of benevolence and virtuous dispositions, with excitement to anger, produces malevolence, and this, conjoined with concealment, malice. I need not recite a variety of instances, since they are sufficiently apparent.'

From London, Dr. Spurzheim proceeded to Bath, Bristol, Cork and Dublin, where he was well received, and where he lectured with success.

In 1815, an article appeared in the June number of the Edinburgh Review, in which Gall and Spurzheim were most heartily reviled and abused. It was too violent and severe for its own purpose, viz. the prostration of Phrenology by general denunciations and opprobrious epithets. An example or two will illustrate the spirit of the writer better than any language of ours. It is interesting to mark the tone of this journal at that period, and observe its subsequent changes. Violence of thought, of expression, or of action being constantly subject to the revision of cool reflection, is much more liable to reverses than moderate hostility,

originating either in prejudice or wilful ignorance.

From the *Edinburgh Review* for June, 1815:

'We look upon the whole doctrines taught by these two modern peripatetics, (Drs. Gall and Spurzheim,) anatomical, physiological, and physiognomical, as a piece of thorough quackery from beginning to end.'

'Were they (Drs. Gall and Spurzheim,) even to succeed in shaking off the suspicion of *mala fides*, which we apprehend is inseparably attached to their character, we should not hesitate to say,' &c.

'There are a certain number of individuals, however, in every community, who are destined to be dupes of empirics, so it would be rather matter of surprise if these itinerant philosophers did not make some proselytes wherever they come. Well has the learned and most witty historian of Mr. John Bull's indisposition remarked, "there is nothing so *impossible* in nature, but mountebanks will undertake, nothing so *incredible*, but they will affirm."'

'We have two objects in view in a formal *exposé* and exposure of the contents of the volume before us. The first is to contradict directly various *statements*, in point of fact, made by Drs. Gall and Spurzheim with unparalleled boldness and effrontery, which persons, *perfectly satisfied* of the *general* absurdity of their opinions, may not have the same opportunity of refuting as ourselves: The

second, and *by far the most important*, to save the purses of our readers, if possible, before it be too late, by *satisfying* that curiosity which might otherwise lead them to purchase the books themselves, or attend the lectures of these cunning *craniologers*.'

'Such are the opinions of Drs. Gall and Spurzheim on the *functions in general* of man, and on his *intellectual faculties* in particular. We have been the more minute in our sketch of them, that their absurdity might be the more apparent. To enter on a *particular* refutation of them, would be to insult the understandings of our readers. Indeed we will flatter the authors so far as to say, that their observations are of a nature to set criticism entirely at defiance. They are a collection of mere absurdities, without truth, connexion, or consistency; an incoherent rhapsody, which nothing could have induced any man to have presented to the public, under a pretence of instructing them, but absolute insanity, gross ignorance, or the most matchless assurance.'

'Such is the trash, the despicable trumpery, which two men, calling themselves scientific inquirers, have the impudence gravely to present to the physiologists of the nineteenth century, as specimens of reasoning and induction.'

The review thus concludes:

'The writings of Drs. Gall and Spurzheim *have not added one fact* to the stock of our knowledge,

respecting either the structure or functions of man ; but consist of such a mixture of gross errors, extravagant absurdities, downright misstatements, and unmeaning quotations from Scripture, as can leave no doubt, we apprehend, in the minds of honest and intelligent men, as to the real ignorance, the real hypocrisy, and the real empiricism of the authors.'

Dr. Spurzheim had always intended to visit Scotland, and this article had a tendency to confirm his desire. 'He procured one letter of introduction for that city, and but one ; that was to the reputed author of the vituperating essay, (Dr. Gordon.) He visited him, and obtained permission to dissect a brain in his presence. The author himself was a lecturer on anatomy, and the dissection took place in his lecture-room. Some eyes were a little more, or a little less, clear-sighted than others, for they saw, or thought they saw, fibres. A second day was named. The room was as full as it could be, particularly as an intermediate bench was reserved for Dr. Spurzheim, to carry round the subject of inquiry to every spectator. There, with the *Edinburgh Review* in one hand, and a brain in the other, he opposed fact to assertion. The writer of the article still believed the *Edinburgh Review*, but the public believed the anatomist ; and that day won over near five hundred witnesses to the fibrous structure of the white substance of the brain, while it drew off a

large portion of admiring pupils from the antagonist lecturer.'*

During this lecture, which occupied five hours, he was 'repeatedly and captiously interrupted' by his bitter antagonist; but his mild deportment and persuasive candor secured him the respect of his auditors and an impartial hearing.

'Thus aided by success, Dr. Spurzheim opened a course of lectures on the anatomy and the functions of the brain, and its connexion with mind. He used to say to the Scotch, "You are slow, but you are sure; I must remain some time with you, and then I'll leave the fruit of my labors to ripen in your hands. This is the spot from which, as from a centre, the doctrines of Phrenology shall spread over Britain." These predictions proved true. Converts flocked in on all sides; the incredulous came and were convinced.'*

Phrenology became the topic of public and private discussion. Parties were formed, the passions enlisted, and all that characterizes the zealous politician, seemed to actuate the citizens of Edinburgh in the investigation of the science.

During Dr. Spurzheim's stay in Edinburgh, he visited the work-shop of Mr. James Mylne, an ingenious brass-founder, and examined the heads of his apprentices. The following is Mr. Mylne's account of what took place upon the occasion:

'On the first boy presented to Dr. Spurzheim, on his entering the shop, he observed, that he

* Chenevix.

would excel in any thing he was put to. In this he was perfectly correct, as he was one of the cleverest boys I ever had. On proceeding further, Dr. S. remarked of another boy, that he would make a good workman. In this instance, also, his observation was well founded. An elder brother of his was working next him, who, he said, would also turn out a good workman, but not equal to the other. I mentioned that in point of fact the former was the best, although both were good. In the course of further observation, Dr. S. remarked of others, that they ought to be ordinary tradesmen, and they were so. At last he pointed out one, who, he said, ought to be of a different cast, and of whom I would never be able to make any thing as a workman, and this turned out to be too correct; for the boy served an apprenticeship of seven years, and when done, he was not able to do one third of the work performed by other individuals, to whose instruction no greater attention had been paid. So much was I struck with Dr. Spurzheim's observations, and so correct have I found the indications presented by the organization to be, that when workmen, or boys to serve as apprentices, apply to me, I at once give the preference to those possessing a large constructiveness; and if the deficiency is very great, I would be disposed to decline receiving them, being convinced of their inability to succeed.'*

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* Phrenol. Jour.

After a residence of seven months of great activity and success in Edinburgh, Dr. Spurzheim returned to London in 1817. He there delivered another course of lectures ; but the interest in the science had not much increased in his absence, as was indicated by the number of his auditors. While in London, he became a Licentiate of the Royal College of Physicians, and published the following works, in English, viz. ; The Physiognomical System of Drs. Gall and Spurzheim in 8vo ; Outline of the System, in 12mo ; a very valuable work on Insanity, in 8vo, and a calm and able answer to the reviewers.

The spirit and temper of this answer to the reviewers was truly commendable, and afforded a salutary example to his opponents, as may be inferred from the extracts which follow, taken from the preface :

‘ Discussions properly conducted, are of great utility. For that reason I am always ready to examine every objection against our doctrines. But I am sorry to observe, that scientific pursuits are so often degraded by selfish passions and spirit of party ;—that literary publications are employed for the purposes of calumny and detraction ; that invectives are used instead of arguments ; and that by praising friends and blaming rivals, the progress of the arts and sciences, and the improvement of man, are mightily retarded.

‘ Such behavior I will never imitate ; nay, the

illiberal and uncandid manner in which some British reviews have taken up our investigations, has hitherto prevented me from attempting justification. As, however, many persons have no inclination, and a greater number no time, for comparing the original works with the reports of the critics; and as in science the majority of readers believe, without examining for themselves, I cannot entirely avoid controversy.'

'I am now to submit to the public some observations on the objections of our principal antagonists in Great Britain, confining myself to the points in question, and depending on the moral sense, the judgment and observation, of my readers.'

'Every one will perceive, that our adversaries are very witty men. They deal very extensively in the ridiculous; and when they have leisure to become serious, they speak of the motives and *dangerous consequences* of our inquiries; but their generous minds need not be apprehensive, since they declare our doctrines 'incredible and disgraceful nonsense, absurd theories, trash and despicable trumpery.'

'Why do they not rather listen to our constant declaration, that one fact well observed, is more decisive to us than a thousand opinions and all the metaphysical reasoning of the schools, and that facts alone can expel such intruders as our doctrines?'

This able and conclusive reply, which secured to its author the respect even of his opponents, thus concludes :

'Certainly, with such critical reviewers, such would-be philosophers, such mechanical dissectors, and such historians, I have done forever ;— and I may say with Job (xiii. 5.) "Oh, that you would altogether hold your peace, and it should be your wisdom."'

In July, 1817, Dr. Spurzheim returned to Paris. During his absence from Paris, Dr. Gall did not lecture : after his return, Dr. Gall delivered one private course in his own house, and two public courses gratis ; one 'à l'Ecole de Medicine,' and the other in a hall de l'Institution pour les Avengles.' Dr. Spurzheim himself had regularly two courses of lectures, after his return to Paris, 'sur l'Anatomie, la Physiologie, et la Pathologie du Cerveau, et des sens exterieurs ;' each course lasting three months.

'Phrenology,' said he, 'had been in a great measure forgotten during several years, but it gains strength of new. The ridicule which pursued it in France is overcome, and it now bears the reputation of a science. My auditors have increased in numbers each succeeding course ; and as a greater part of them are strangers from different regions, they will not fail to spread the doctrines in their native countries. The zeal and assiduity with which they have followed my

instructions, authorize me to entertain this expectation.'

Spurzheim also devoted himself to the practice of medicine, and visited in this capacity several American families then residing in Paris. But the medical profession was not his favorite occupation. Like many other professors of the healing art, he had but little confidence in his own prescriptions. He was more devoted to philosophy and the study of man.

We are indebted to Dr. Combe for a striking confirmation of the truth of Phrenology which occurred in his presence, while attending Dr. Spurzheim's lectures in Paris.

'In the middle of the lecture of the 1st December, 1818, a brain was handed in, with a request that Dr. Spurzheim would say what dispositions it indicated, and he would then be informed how far he was correct. Dr. Spurzheim took the brain without any hesitation, and after premising that the experiment was not a fair one, in as far as he was not made acquainted with the state of health, constitution or education, of the individual, all of which it was essential for him to be aware of before drawing positive inferences; he added, that nevertheless, he would give an opinion on the supposition that the brain had been a sound one, and endowed with an ordinary activity. After which, he proceeded to point out the peculiarities of development which it presented, and desired his

auditors to remark the unusual size of the cerebellum, or organ of amativeness, and the great development of the posterior, and of part of the middle lobes of the brain, corresponding to the organ of the lower propensities, the convolutions of which were large and rounded, forming a contrast with the deficient size of the anterior lobes, which are dedicated to the intellectual faculties.

The convolutions situated under the vertex, and towards the top of the head, belonging to the organs of self-esteem and firmness were also very large, while those of veneration and benevolence were small. These peculiarities were so well marked, that Dr. Spurzheim felt no difficulty in inferring that the individual would be very prone to sensual indulgences; that 'his natural tendencies would not be towards virtue;' that he would be what is familiarly expressed in French by '*un mauvais sujet*,' being a very comprehensive term for every variety of bad dispositions, and that '*he would be one to whom the law would be necessary as a guide;*' but not knowing the circumstances in which he had been placed, he could not say what his actions might have been.

At the conclusion of the lecture, a young man, an *elève interne* of the Hôtel Dieu, came forward and said, that the brain was that of a *suicide*, who had died in that hospital, and that the dispositions inferred by Dr. Spurzheim coincided perfectly with those manifested during life. As I was at

the same time following the surgical clinique of the celebrated Dupuytren, whose patient he was, and as the case was interesting both in a professional and phrenological point of view, my attention had been particularly directed to this very individual from the day of his entrance into the Hôtel Dieu, to that of his death, a period of about fourteen days; and I was thus better able to appreciate the perfect accuracy of Dr. Spurzheim's conclusions, than if I had merely trusted to the report of the *élève*. The man, it appeared, had been a soldier, and had for some crime suffered ignominious punishment, and had been dismissed from the army. He returned to Orleans, to resume his trade of barber, but every one shunned him; and, suspecting his wife to have been secretly his enemy, he attempted to kill her with a knife, and, being defeated in this, he stabbed himself in the side, was carried to the hospital, and died of the wound. As he lay in bed, the head sunk in the pillow, its size seemed to be small, but this arose from the anterior part, or the seat of intellect (which was very deficient) being alone visible, the whole bulk consisting of the organs of the propensities. Dupuytren, when commenting on the case, in his lecture, made daily complaints of the man's *mauvais moral*, *imperiousness*, *and violence of temper*, and represented these qualities as great obstacles to his recovery. So that altogether, the close coincidence between the facts

with which I was familiar, and the remarks of Dr. Spurzheim, who had never seen the skull, and judged from the brain alone, as it lay misshapen on a flat dish, made a deep impression on my mind, as it went far to prove, not only that organic size had a powerful influence on energy of function, but that there actually were differences in different brains, appreciable to the senses, and indicative of diversity of function.'

The following account of the state of Phrenology in Paris, June, 1821, was communicated by a member of the Edinburgh Society, in a private letter, to the editor of the New Edinburgh Review, and appeared in that journal in October of the same year:

'I have heard,' says the writer, 'a belief, in Phrenology avowed by some of the most eminent Professors, both of the College and of the Garden of Plants. *Blainville* mentioned in a lecture which I heard, that the principles were too well established to admit of doubt, and that he himself had made many observations, and never found an exception. He said that he regarded the greater number of the organs as established, and that he believed further observations alone were wanting to enable him to admit others.

He started some objections regarding the lower animals, the unequal thickness of whose skulls, he said, rendered it difficult to determine whether the external elevations, perceptible in their heads,

were caused by brain or bone. In man, he said, no such objection exists, except in old age, or cases of disease. Geoffroy St. Hilaire also, in his lectures at the Museum of Natural History, avows his belief in the doctrines, and points out in the lower animals many correspondences. Monsieur Royer, too, of the Garden of Plants, is well known as a most decided convert; and, indeed, he applied to me to procure for him the form of an application to be admitted a corresponding member of the Phrenological Society of Edinburgh, which I obtained and gave him. It is worth mentioning also, that about two years ago, Dr. Gall, at the request of the Minister of the Interior, commenced lecturing for the benefit of the Medical Students in Paris. The lectures were, like others, delivered gratis; but he was provided with the use of the operation and lecture room in the *Hospice de Perfectionnement*, for his first course, and afterwards on account of that being too small, with the large examination room of the *Institution des Jeunes Aveugles*, which is well fitted for the purpose. His audience amounted to betwixt 200 and 300; and so eagerly is he attended, that it is well known that many more tickets were applied for at each course than could be given, and that the apartment was regularly crowded half an hour before the lecture began. Dr. Spurzheim also continues to lecture in Paris, and although, from his demanding a fee, his auditory is not numerous

compared with Dr. Gall's, yet he is regularly attended, and his course is esteemed the more philosophic of the two. I beg to add, that the physiognomical expression of some of the English students who were present at Blainville's lecture, and who probably knew nothing of Phrenology, but through the English Reviews, was truly ludicrous. They appeared to relax their features for a laugh when the name of Dr. Gall first escaped the lips of the Professor; but when they heard him spoken of with respect, and his doctrines declared to be true, the expression changed into wonder with some, and in others to absolute contempt. I thought of the self-esteem for which their nation is so remarkable, and could not refrain from smiling in my own turn, at this amusing manifestation of the organ.'

Dr. Spurzheim decided upon Paris, as his permanent home. There he had every facility for the prosecution of his studies and valuable opportunities to teach his doctrines to students from every part of the civilized world. Here, says he, in a letter to a friend in Edinburgh, dated Paris, 2d February, 1821—'*je me propose de passer le reste ma vie, occupé de la connaissance de l'homme dans l'état de santé et de maladie.*'

He published a work in Paris, *Sur la Folie;* another, *Sur la Phrenologie;* another, *Essai Philosophique sur la Nature Morale et Intellectuelle de l'Homme;* besides his medical dissertation, *Du*

Cerveau sous les rapports Anatomiques. In the year 1821, the degree of Doctor of Medicine was conferred on him by the University of Paris.

In 1824, Dr. Spurzheim married a French widow lady, with whom he had been acquainted a long time. She was a lady of great accomplishment and merit. 'Several ladies of Boston, who were introduced to Mrs. Spurzheim in Paris and in London, remember her with the highest esteem and delight. Her whole manner expressed a union of true humility, tender attachment, and conscious power, which excited at once affection and confidence. She entered fully into her husband's pursuits, and aided him by her uncommon skill in drawing. To her pencil we are indebted for a number of those excellent drawings used by Dr. Spurzheim in his lectures. But far more important to him was the aid which he derived from the unseen and inexhaustible treasures of a true and devoted heart. It was often observed, how well their characters seemed to be fitted for each other. They were both adepts in that profoundest of all sciences, and the most pleasing of all the fine arts—Christian benevolence shewn forth in beautiful manners. It is characteristic of Dr. Spurzheim, that one of the reasons which influenced him in the choice of his wife was the knowledge that she had undergone great suffering, which he thought essential to the perfection of human nature.' *

* Prof. Follen.

These opinions respecting Mrs. S. were fully confirmed by Dr. Spurzheim, himself, a short time previous to his death. Having occasion to allude to her, he remarked, 'that she possessed a mind of an uncommon character, and that he had never found a superior.' She pursued the study of Phrenology with great assiduity, and was instrumental in forming associations of ladies for the investigation of the science.

During this year, the Government of France, in its consummate wisdom permitted no lectures without its special sanction. As in all cases of a similar character, the motive of the Government was to prevent the people from inquiring into their own nature and condition, and the study of Phrenology was confined to limited circles.

Dr. Spurzheim held private conversations at his own house upon the subject, and thus taught it for a time; but this contracted field did not satisfy him, and he determined to revisit England.

He arrived at London in March, 1825. He commenced a course of eighteen lectures on Phrenology at the Crown and Anchor tavern, on the 15th March, at 8 o'clock in the evening. He delivered another course in the west end of the city, at 3 P. M. which began on the 7th of April.

Since his last visit, in 1815, the tone of the public press had materially changed. It was now respectful and candid in its allusions, and what

was still more gratifying, public opinion no longer treated the subject with ridicule and neglect.

The change too, let it be observed, was in the state of the public mind, not in the doctrines taught; for Dr. Spurzheim delivered substantially the same views as before.

As we have made some extracts, showing the abuses of the press in 1815, it may be interesting to contrast them with notices which appeared in some of the London periodicals in 1825.

The Medico-Chirurgical Review (one of the best medical journals in Europe) in the April number, 1825, contains the following notice:

'Phrenology.—While we award the meed of praise to our distinguished countrymen, (Mr. Bell and Mr. Green,) we must not be insensible to the genius, talents and acquirements of an illustrious foreigner, who, after an absence of more than ten years, has again appeared among us. Every one knows the illiberal treatment which Dr. Spurzheim received in the 'intellectual city' when last in these islands. Time has worked a wonderful change in his favor. He has been hailed in this metropolis with distinguished marks of respect and attention; and he is now lecturing to a crowded audience which is daily increasing, and which evinces the most intense interest in every observation which falls from the Professor's lips.

'It is evident that Dr. Spurzheim has now divested Phrenology of almost every particular

which was capable of being turned into ridicule by the ignorant, the fanatical, and the prejudiced portions of society. He follows nature step by step, founds every principle on the pure basis of observation, and demonstrates, what no physiologist in his senses can now doubt, that the *manifestations* of mind depend on the organization of matter, and especially the organization of the brain and nervous system. To trace the connexion between structure and function is the work of Phrenology, and is practicable only by observation and experience. It is on these last grounds that he rests, and *most firmly convinced are we* that he is in the right path for unravelling the physiology of the brain ; or, in other words, the manifestations of the intellectual faculties. We seriously advise an attendance on his lectures, and leave the result to the judgment of the auditor.'

The Lancet, a medical work, in the preliminary remarks to Dr. Spurzheim's lectures, (of which it gives a full report,) says, ' We have this day the satisfaction of introducing to our readers, the first of Dr. Spurzheim's excellent lectures on the science of Phrenology, a science which by far the greater portion of the English public have never yet heard mentioned, unless accompanied by ridicule, abuse or misrepresentation. Thousands of individuals will now for the first time, have opened to their view, this beautiful and useful branch of philosophy.

'We never listened to the addresses of any lecturer, whose language was so characteristic of candor and truth; indeed *we are perfectly satisfied*, and here we are sure we shall be joined by all those who have had the pleasure of hearing him.'

The Globe has the following notice of a dissection of the brain by Dr. Spurzheim:—'Dr. Spurzheim, on Wednesday, dissected the brain, in the presence of several of the gentlemen who attend his lectures (on Phrenology.) Whatever difference of opinion there may be as to Phrenology, there can be no doubt, we think, as to the superiority of the mode of dissection which Drs. Gall and Spurzheim have recourse to, over that which has been hitherto practised in the anatomical schools. According to the old plan of dissecting the brain, the operation is commenced by slicing off horizontally a portion equal to about half its bulk, and containing the most material part of its organization. This may be very well when the object is merely to discover whether there is effusion in the ventricles; but it is quite obvious that neither this nor any plan of slicing a soft structure with a sharp instrument can show the organization satisfactorily. Dr. Spurzheim follows the more rational plan that has been adopted in the case of all other parts of the body, viz. tracing the course of the fibres. He showed, in the most satisfactory manner, the fibrous structure of the brain, commencing at the base, the decussation of

the fibres, and their divergence from the base to the several upper and exterior parts, which he considers as the several organs of propensities, sentiments and intellect. By a comparison of two brains, he showed the diversity in the size of the folds or organs of the brain externally, and the identity of their general arrangement and direction in both cases. By a dilatation of the lateral ventricles, he showed the manner in which, in hydrocephalic heads, the brain might be distended without any destruction of its parts. He attempted, we think, with perfect success, to show the frivolousness of the objections, drawn from the anatomy of the brain, to the foundations of the system of Phrenology. It appears that the fibres which diverge from the base are continued from the outermost part of the brain, but that in their course new fibres are added. Where this addition takes place, there is uniformly observed grey or cineritious matter. In this way the difference is accounted for, observable in the color of the brain, according to the direction in which it is cut, whether across the fibres or in the direction of them. The whole exhibition and the explanations of the professor were highly creditable to him, and satisfactory to those who were present.'

The students of the London hospitals subscribed a handsome sum, and paid it as a fee to Dr. Spurzheim to teach them his method of dissecting the brain.

During the years 1825 and 6, Dr. Spurzheim prepared several works, in English, for the press, which were published, in 1826, in London. They were entitled, '*Phrenology in connexion with the study of Physiognomy*, with numerous plates.' '*Phrenology, or the Doctrine of Mental Phenomena*,' in which he treated of the different powers of the mind, and their cerebral organs, in general, with plates; '*Philosophical Principles of Phrenology*,' explaining the doctrines of the mind, with its practical bearings on religion and morality; '*Philosophical Catechism of the Natural Laws of Man*;' '*Anatomy of the Brain, with a general view of the Nervous System*,' with several highly finished engravings; '*Outlines of Phrenology*,' a text book for his classes; and a work of great value entitled '*Elementary Principles of Education*.'

Some of these works have passed through several editions, and have been deservedly popular.

'In the works of Spurzheim,' says a foreign journal, 'we feel as in a garden; where all is regular and orderly; where all the different productions of nature are placed in an exact scientific arrangement; where we may study them leisurely and at our ease; and where we may see brought together, in a comparatively small space, the product of every zone and of every climate in the known world.'

In the course of the year 1826, Dr. Spurzheim visited Cambridge, 'and was received in that seat

of exact learning with honors seldom bestowed before. By the influence of some of the members of that eminent body, the most distinguished for their characters and talents, permission was granted to deliver a course of lectures on Phrenology, in the botanical lecture-room of the University; a favor never before conferred on any who are not members of the establishment. The audience was most respectable, and increased as the course advanced; till, towards the close, it amounted to 130, among whom were 57, partly professors, partly tutors, and fellows of the different colleges. The attentions to Dr. Spurzheim, personally, were most gratifying; and the impression made, not merely by his method of dissecting the brain, but by his phrenological doctrines, was as complete a refutation of the lame and impotent conclusions of the Edinburgh reviewer as candor and science could desire.'*

'He was feasted in the college-halls' (says an eminent scholar of Cambridge, in a letter to a friend in Edinburgh) every day he was here. Our anatomical, and, I believe, our medical professors, are amongst those most favorably disposed to his science.'

Early in 1827, he proceeded from Cambridge to Bath and Bristol. The managers of the literary Institutions there 'declared, that since those

* Chenevix, and Edinburgh Journal.

establishments were opened, no lecturer had attracted so numerous a class.' In Bath, additional benches were required to accommodate the audience. The interest increased with each lecture, and the last was the most numerously attended at both places.

Dr. Spurzheim, this year, made London his permanent place of residence, and took a house in Gower street. He commenced a course of lectures in April, in the London Institution. These lectures were unusually popular, and 'not only the large lecture room of the Institution, but all the stair cases, corridors and passages leading to it, were filled with hearers.'

He possessed a large collection of phrenological specimens, which were open for inspection at his house, every Thursday, from 2 to 4 o'clock; at which time he answered any question or objection concerning the science. He also lectured at his own house; and on Mondays and Thursdays, in the evening, he had practical conversations on Phrenology, with an examination of his auditors.

He left England for the continent, on a visit, and remained there until October.

In December he visited Hull, agreeably to appointment. In this place a society had been established for the purpose of investigating the science of Phrenology. The learned Dr. Alderston was, at that time, President. For the particular account of Dr. Spurzheim's visit to this

place, which follows, we are indebted to the Edinburgh Phrenological Journal, contained in a letter from J. L. Levison to the editor.

'*The Society for Phrenological Inquiry* having invited Dr. Spurzheim to lecture at Hull, he commenced a demonstrative course on Thursday, December 6, to a very good class, which continued to increase at every succeeding lecture. Those who heard him admired the richness of his intellectual stores, which he unostentatiously displayed before them, during the course; and this feeling was enhanced by the ease with which he initiated the class into the fundamental axioms of the science of Phrenology. Although gifted with such a philosophic mind, his instructions were free from all pedantry, so that "those who went to scoff remained to pray;" to use an allegorical illustration, he has planted the tree of true knowledge, and it has taken deep root; we rationally hope, as it embraces the happiness of our species, the sum of human misery and crime may, by his teaching, be somewhat lessened or mitigated. Indeed, when we reflect on the candor with which he discusses the merits of the science, the obstacles he points out, and the constant appeal he makes to the common judge, Nature! in verifying his assertions, we cannot wonder his instructions carry an irresistible conviction to his audience.

But this disciple of *truth* still continues to investigate human nature, and to observe the causes

for the infinite variety among them. It may therefore be interesting to the readers of the journal to be informed of some of the visits he made to public establishments. The first one was to a work-house, which, like other places of the kind, contains the aged, the insane, the idiot, and the children of illicit love. Among the latter there were a boy and girl, who were selected by Dr. Spurzheim for the extraordinary difference of their cerebral organization. The former had the frontal and sincipital regions very finely developed, giving the stamp of 'nature's nobility' to him; whilst the latter had an organization quite the reverse; the basilar and occipital regions presented a considerable predominance over the frontal and sincipital; the cerebellum was of uncommon size, and Dr. S. suggested that great care should be taken of her. But on the following day, when we went to take the models of these two individuals, the house-surgeon informed us, that the girl had already indicated a lewdness of manner, *although she is only five years old!* Her mother, we were told, was a very low and depraved prostitute, and her reputed father equally immoral and worthless. This is a strong instance, said Dr. S. of the influence of propagation manifesting itself in a most lamentable manner.

Another day, Dr. S. devoted to examine the inmates of the Charity Hall, which contains, in men, women, and children above four hundred beings.

The Doctor selected two men, one with 'mirthfulness' very large, and though in rags, his face seemed always 'big with humor.' The second individual had with good moral feelings, the organ of 'marvellousness' very large, and religious topics was his constant theme. At every hour of the day you might see him with his Bible, endeavoring to find out the spiritual meaning. He told Dr. Spurzheim 'he had found the one thing needful, but he knew not another Christian in the house.' In the same place, five or six children more particularly struck the Doctor's attention, amongst the rest two boys (brothers,) who had the occipital and basilar regions very predominant, and some of the individual organs in them very large; combativeness, firmness and destructiveness, particularly so. On being asked what they would wish to be, each answered, 'a butcher;' and when further interrogated as to the reason why they made such a choice, they replied, 'they liked to kill.'

Dr. Spurzheim also visited the 'Refuge for the Insane,' attended by the medical gentlemen of the establishment, and other individuals. Among the patients there were some Dr. S. pointed out with imperfect organizations, idiots from birth, fatuous persons, &c. which may be found in every asylum of the kind; but there were a few which the Doctor selected as worth taking casts from, being instances of the aberration of the dominant feelings. One old woman with marvellousness

very large! She fancies herself constantly troubled with 'devils in the head;' she told us, that she not only felt them, but frequently saw them, *as they flew out of her head*, and begged 'some persons' might exorcise her of these infernal guests. Another individual, who became insane from the following circumstances, was one peculiarly interesting. He was a captain of a small sloop, and had a favorite son on board, who, whilst playing on the deck of the vessel, unfortunately fell overboard. Every means were used to save him, but without success. Therefore, to obtain the body, he followed the direction of the tide as far as Grimsby, where the child was washed up, and some individuals attempted to catch him with grappling irons. This circumstance so pained his philoprogenitiveness, adhesiveness, and benevolence, (all which are very large in him,) that he plunged into the water with his clothes on, and snatched his darling boy from it; but he was cold and covered with mud, death had already claimed him! When brought to the shore, he placed him on the bank, and wiped the dirt from the child's face; afterwards he had a strong fit, and when he recovered from that shock, he soon lost his reason. What is remarkable pathologically, and in reference to Phrenology, he complained of violent pain at the posterior part of the brain at the seat of philoprogenitiveness, &c. and was treated with local applications. He is recovering.

The last place visited by this great observer of our species was the town-gaol, where he inspected many prisoners; but, on entering the felons' side, his eye passed rapidly over the great number of them, but rested upon two or three individuals, whom he inspected with magical rapidity and instantaneously seized the peculiarity of their characters. This facility was the most surprising; and those who had a great quantity of hair on the head, he placed his hand or hands over the four regions, and his conclusions proved astonishingly correct.

Among the prisoners there was one for trial, a most notorious swindler; his intellectual organs were well developed; but from the organ of veneration to self-esteem appeared a most uncommon absence of brain; it resembled a skull with a portion sliced off; but the basilar and occipital regions, particularly the former, was very broad at secretiveness and acquisitiveness. The Doctor said of this man, 'You cannot believe what he says.' The turnkey replied, with an expression of surprise at Dr. Spurzheim's sagacity, 'that he never met a greater liar; he had told him an unaccountable number of lies in less than twenty-four hours; 'I had intended to ask you what you thought of him,' &c.

Another individual, whom a worthy magistrate, that accompanied us, spoke of as one whose look and manner would deceive any body, but that he

was a notorious thief! Dr. S. found him very large in imitation, secretiveness, firmness and self-esteem. The latter combination induced him to make the remark, that this person would always be a leader, such individuals would never be subordinate; and this proved to be the fact. He had always been the *head* man in all schemes of plunder; and as a sheep-stealer he was notorious, there being presumptive proof that he had stolen and killed upwards of two hundred! I need not add that conscientiousness and cautiousness were both very defective. The fourth and last was a boy who had expressed a wish that he might be enabled to commit many robberies, and, after some years, to be brought to condign punishment, and, when about to be launched into eternity, he might hear the crowds below him express with surprise, &c. 'that was the celebrated ———, whose deeds were so daring,' &c. Love of approbation, secretiveness, and imitation, were extremely large in him, and the moral region defective. 'Should his career of crime not be put an end to, he would continue the thief; but, from his organization, he must be only a subordinate being;' 'for,' said Dr. S. 'the organs of self-esteem and firmness are deficient in him.'

The Society for Phrenological inquiry give a dinner to Dr. Spurzheim, to-morrow, December 28th.

I am, Sir, &c.

Hull, Dec. 27, 1827. J. L. Levison.

Dr. Spurzheim left Hull for Edinburgh, and arrived there in the first week of January, 1828.

Since his visit to that city, in 1817, a wonderful change had taken place in favor of Phrenology. A Phrenological Society was formed, February 22, 1820, by George Combe, Esq. and others, and which soon numbered among its members some of the most respectable and learned men of Edinburgh. This society probably has done more for Phrenology than any other society in the world. It has published its transactions, and has contributed mostly to sustain an able and interesting Phrenological Journal since 1824. It still lives in all the vigor and ardor of its youth, and promises a continuance of its valuable investigations.

Even the Edinburgh Review, from which we quoted a few examples of abuse, had undergone a sensible change ; a change from abusive epithets to the actual adoption of the doctrines which it had ridiculed.

'But as far as the Edinburgh Review is concerned,' says Dr. Spurzheim, 'in reference to our anatomical discoveries, and the basis of our phrenological principles, there is an immense change from No. 49 to 94. In the latter, there is an article on the nervous system, where special functions are ascribed to individual nerves ; where it is admitted that 'in the nervous system alone, we can trace a gradual progress in the provision for

the subordination of one (animal) to another, and of all to man; and are enabled to associate every faculty which gives superiority, with some addition to the nervous mass, even from the smallest indications of sensation and will, up to the highest degree of sensibility, judgment and expression. The brain is observed progressively to be improved in its structure, and with reference to the spinal marrow and nerves, augmented in volume more and more, until we reach the human brain, each addition being marked by some addition to, or amplification of, the powers of the animal, until in man we behold it possessing some parts of which animals are destitute, and wanting none which theirs possess.' (p. 443.) Is not this eminently phrenological?

'Even within our own time (says the Edinburgh Review, No 94.) although many great anatomists had devoted themselves almost exclusively to describing the brain, this organ used to be demonstrated by the greater number of teachers, in a manner which, however invariable, was assuredly not particularly useful. It was so mechanically cut down upon, indeed, as to constitute a sort of exhibition with nothing. The teacher and the pupil were equally dissatisfied with the performance, and the former probably the most.

The latter soon gave up the painful attempt to draw any kind of deductions from what he witnessed, and disposed of the difficulty as he best

could, when he had to render an account of what he had seen. Up to this day, our memory is pained by the recollection of the barbarous names, and regular sections of what was then the dullest part of anatomical study, which, although often repeated, left no trace but of its obscurity or absurdity. Here an oval space of white color, and there a line of grey, or curve of red, were displayed; here a cineritious, there a medullary mass; here a portion white without, and grey within; there a portion white within, and grey without; here a gland petuitary, there a gland like grains of sand; here a ventricle, there a cul-de-sac, with endless fibres, and lines, and globules, and simple marks with appellations no less fanciful than devoid of meaning.' (p. 447.)

'Is this not quite the language which Dr. Gall and myself used in dissecting the brain to our classes? Why then are our names never mentioned in the article, since we have introduced a new and better mode of dissecting the brain? At all events this article is a powerful pleading of the phrenological principles, and the Edinburgh Review is an evident proof that truth must prevail.'

We find an interesting notice of his lectures in Edinburgh, in the 5th volume of the Phrenological Journal, which follows:

'He delivered a popular course of lectures on Phrenology, which was attended by a large number of ladies and gentlemen; he delivered also a

separate course on the anatomy, physiology, and pathology of the brain, to eighty medical gentlemen; of whom four fifths were students. By solicitation, he repeated his popular lectures. He was received with the highest respect, and listened to with the deepest interest. His great talents, extensive information, and upright and amiable sentiments, carried conviction to every mind capable of recognizing those qualities, that Dr. Spurzheim's character and attainments were diametrically opposite to the representations of them so long and so shamefully disseminated by the British press.

A great difference was observable between the manner in which his audience listened to his lectures in 1817 and 1828. On the former occasion, the authority of the Edinburgh Review was paramount, and a smile of incredulity sat on the countenances of many of his hearers as their fixed impression: they were on the watch for something extravagant, and were disappointed rather than gratified by the force of his demonstrations and soundness of his arguments. In 1828, his auditors yielded readily and cordially to the impression of his talents; they listened with the most profound attention and sincere respect; they felt his power to enlighten and instruct them, and in consequence opened their minds to receive positive ideas, and were richly rewarded for doing so.

Dr. Spurzheim was equally successful in his lectures to the medical students. He succeeded in convincing them of a fact, which, in general, they are too apt to forget, viz. the general ignorance of physiologists of the uses of the different parts of the brain, of the real structure of that organ, and of the nature and causes of insanity.

His dissections were minute, and most sedulously demonstrated. He said, that he did not pretend to convince his auditors that Phrenology is true,—that they must go to nature, and learn its truth by observation,—but that he hoped he had shown enough to satisfy them, that it was of the very highest importance to the medical profession, and that no labor which they could bestow on its investigation would go unrewarded. The effect of these lectures was to disabuse the students of the misrepresentations about Dr. Spurzheim and his doctrines, dealt out to them every season by some of their teachers, and to enable them to judge for themselves of the truth as well as dignity of the attacks which continue to be made, *ex cathedra*, on Phrenology and phrenologists, and also to enable them to prosecute the science for their own satisfaction. Dr. M'Intosh and Mr. Syme, with great liberality, presented Dr. Spurzheim with the use of their excellent Theatre as a lecture-room for the medical course.'

During this visit to Edinburgh, Dr. Spurzheim

had an interesting correspondence with Sir William Hamilton.

Sir William had read some papers against Phrenology before the Royal Society, and had made statements which, by being erroneously reported, led him to write and publish a letter of explanation, in the Caledonian Mercury. In this letter he proposes to Dr. Spurzheim several propositions for discussion. In a letter to Dr. A. Combe, dated 1st May, 1827, Sir William writes thus: 'I have only to say, that Gall and Spurzheim are the only authentic representatives of their own doctrines,' and that 'Gall and Spurzheim are the only authors I propose to refute.' When it was determined, (in Nov.) that Spurzheim would lecture in Edinburgh, George Combe, Esq. wrote to Sir William and proposed that he should meet Dr. S. on his arrival in January, and proceed with him to a final termination of the points in dispute; *but Sir William declined this proposal.*

Sir William preferred a private reference to umpires, in place of a public discussion, which was demanded by Dr. Spurzheim. Previous to this time, we should state, Phrenology had been discussed before a private reference by Sir William and George Combe, Esq. but in a very unsatisfactory manner to the Phrenologists. Sir William was thought to be extremely deficient in admissible proofs and specimens.

Dr. Spurzheim closes his first letter to the editor of the Mercury in the following language:

'I heartily invite Sir William Hamilton to attend my lectures and witness my demonstrations, and then he will prosecute the inquiry with more satisfaction to himself, and benefit to Phrenology. Meanwhile, I repeat the offer made in Mr. Combe's letter of 22d November, to meet him before as many judges as he chooses to bring forward, to consider all the evidence he may be pleased to adduce in support of his assertions, and to answer his objections.'

Jan. 23, 1828.

This invitation was repeated five times, in the course of the correspondence, but was not accepted by Sir William. The fifth note of Dr. Spurzheim was as follows:

[DR. SPURZHEIM TO SIR WILLIAM HAMILTON.]

'Dr. Spurzheim returns compliments to Sir William Hamilton, and again states, that his published doctrines are the results of many years' examination, repeated in various countries, and under the most different circumstances; consequently, he cannot be satisfied with a mere private explanation, which Sir William offers to give. Moreover, Phrenology and its believers, as well as Dr. Spurzheim, having been *publicly* attacked, and *publicly* accused of "credulity and infatuation," and of being, "*without exception, the most erroneous observers recorded in the whole history of science*," the phrenological public, or, as Sir William calls them, "the phrenological multitude," or "mob," insist upon their right to ask for a public refutation.

'Dr. Spurzheim repeats, *for the fifth time*, his readiness to meet Sir William Hamilton *before the public*, any day before the 6th of March.'

Feb. 28.

This correspondence continued until the 20th of March, a short time after Dr. Spurzheim had left Edinburgh for Glasgow, but without any satisfactory result to either party. Sir William became angry and abusive, while Spurzheim continued calm, and expressed himself with his habitual mildness.

On Friday, 25th January, 1828, the Phrenological Society gave a dinner at Barry's Hotel, Prince's Street, in honor of Dr. Spurzheim; G. Combe, Esq. was in the chair, supported by Dr. Spurzheim and Sir G. S. Mackenzie on the right, and the Hon. D. G. Haliburton, and P. Neill, Esq. on the left; James Simpson, Esq. acting as Vice President.

This was a very interesting occasion, and it would be gratifying to give the various speeches then delivered, but our limits will not permit. We shall insert only what has particular reference to the subject of our biography. Those who are desirous of reading the full account, may find it in the 5th volume of the Phrenological Journal.

The following is an extract from the speech of Mr. Combe, which is as beautiful as it is just.

After taking a general view of science and of important discoveries, he thus concludes with reference to Phrenology.

'It is due, gentlemen, to the great founder of this science, to his illustrious coadjutor now beside me, as well as to you and to truth, to state the magnitude of the discovery in these terms,—terms not exaggerated and inflated, but too cold and feeble to do justice to so mighty a subject.

I need not recount to you the merits of Dr. Spurzheim, they are written indelibly in the history of the science; to him are we indebted for introducing Phrenology into the British isles; to his courage and perseverance do we owe the progress which it has made amongst us, and that it has withstood the critic's argument, the satirist's ridicule, and all the calumnies and misrepresentations which have been heaped on the cause itself and its defenders. Dr. Spurzheim, gentlemen, has enriched our science with the most valuable anatomical discoveries; he has established several highly important organs in addition to those pointed out by Dr. Gall; he has infused philosophy and system into the facts brought to light by observation; and, above all, he has dedicated his life to the best interests of mankind by teaching them those splendid and useful truths.

'I have often said, and take pleasure in repeating, that I owe every thing I possess in this science to him; his lectures first fixed my wandering conceptions, and directed them to the true study of man; his personal kindness first encouraged me to prosecute the study thus opened up; and his unin-

terrupted friendship has been continued with me since, communicating every new idea that occurred, and helping me in difficulties which embarrassed my progress. It is eleven years this very month, since, by the kindness of Mr. Brownlee, I was first introduced to Dr. Spurzheim; and I speak literally, and in sincerity, when I say, that were I at this moment offered the wealth of India on condition of Phrenology being blotted from my mind forever, I would scorn the gift; nay, were every thing I possessed in the world placed in one hand, and Phrenology in the other, and orders issued for me to choose one, Phrenology, without a moment's hesitation, would be preferred. In speaking thus, I am sure that I express not my own sentiments alone, but, in a greater or less degree, those of every other individual now present, according to his practical acquaintance with the science. The highest tribute therefore is due to Dr. Spurzheim, and it is delightful to pay it. Our meeting is a proof of the sagacity with which he uttered a prediction respecting this city eleven years ago, when the tide of ridicule was at its height; he then said, that in Edinburgh would the science first flourish: and our presence this day is the fulfilment of his prediction.

'On a former occasion, I have said, how would we rejoice to sit at the table with Galileo, Harvey, or Newton, and to pay them the homage of our gratitude and respect, and yet we have the felici-

ty to be now in company with an individual whose name will rival theirs in brilliancy and duration; to whom ages unborn will look with fond admiration, as the first great champion of this magnificent discovery; as the partner in honor, in courage, and in toil, with Dr. Gall; as the rival in genius of him by whose master-mind the science of man started into existence. Dr. Spurzheim, gentlemen, is an historical personage; a glory dwells on that brow which will never wax dim, and which will one day illuminate the civilized world (*great applause*). His greatness is all moral and intellectual. Like the sun of a long and resplendent day, Dr. Spurzheim at his rising was obscured by the mists of prejudice and envy; but in ascending, he has looked down upon and dispelled them.

His reputation has become brighter and brighter as men have gazed upon and scrutinized his doctrines and his life. No violence and no anguish tarnish the laurels that flourish on his brow. The recollection of his labors are all elevating and ennobling; and in our applause he hears not the voice of a vain adulation, but a feeble overture to a grand strain of admiration, which a grateful posterity will one day sound to his name.

Let us drink—"Long life, health, and prosperity to Dr. Spurzheim." (*Drank with all the honors, and immense applause.*)

Dr. Spurzheim rose and said:

'Mr. Chairman, Gentlemen: I never felt so

much as at this moment the want of mental powers necessary to express the gratification and gratitude I feel. This day is for me a day of joy which I never hoped to see. My joy would be complete were Dr. Gall amongst us. (*Loud cheers.*) The ideas crowd upon me, and I scarcely know what to say. I heartily thank you, in the name of Dr. Gall, and in mine, for the honor you have done us in drinking our healths. I, in particular, thank you for the distinguished reception you have given me on this occasion. Dr. Gall and myself often conversed together about the future admission of our doctrines. Though we relied with confidence on the invariable laws of the Creator, we, however, never expected to see them in our life time admitted to such a degree as they really are. I often placed my consolation in man, being mortal, or in future generations, to whom it is generally reserved to take up new discoveries; but we are more fortunate.

Gentlemen, I repeat my thanks for the present enjoyment; it is a great reward for my former labors, and will be a great encouragement to my future pursuits.'

Dr. Spurzheim proposed the following toast:— Mr. Chairman, Gentlemen, We drank the health of the Phrenological Society in general, and, certainly, men of talent and science being united, can do infinitely more than single individuals for the propagation of a science. I also admit that those

who came the last, as well as those who were the first, in exerting themselves to forward Phrenology, may have equal merit with respect to the effect of their labors. I even grant, that those who join later may contribute most to the aim of the Society; yet I beg permission to propose health and prosperity to those who first united and invited others to associate in the investigation of Phrenology. They did so at a time (eight years ago) when moral courage was necessary to declare in favor of our science, assailed from all sides by foes of great influence in public opinion. I propose the health and happiness of the founders of the Phrenological Society,—Rev. David Welsh, George Combe, Dr. Andrew Combe, Mr. Brownlee, William Waddell and Lindsey Mackersey.'

To this sentiment, the several gentlemen alluded to, made handsome and appropriate replies. With all the honors, the Vice President, Mr. Simpson, in a most respectful and complimentary manner, proposed the health of Mrs. Spurzheim, and female Phrenologists; (*great applause*) upon which Dr. Spurzheim rose and said:

'Mr. Chairman, Gentlemen: As Mrs. Spurzheim had the honor to be named, and placed at the head of the females, who study Phrenology, I think it encumbent on me to thank you in her name, and in the name of the other ladies, for your polite attention. There can be no doubt

among Phrenologists that the minds of ladies, as well as ours, should be cultivated, to fit them for their social relations and duties. With respect to Phrenology in particular, I am convinced that among an equal number of ladies and gentlemen, a greater number of the former are fitted to become practical Phrenologists; that is, to become able to distinguish the different forms and sizes of the head in general, and of its parts in particular. The reason seems to be, because girls and women, from the earliest age, exercise the intellectual powers of Configuration and Size more than boys and men, in their daily occupations.

'You may daily observe, that boys resemble rather their mother than their father in mental dispositions; and it is known that great men generally descend from intelligent mothers.

'It is not necessary for me to speak of the great influence that mothers have on the education of their children, because several of you have already done justice to them. It is also evident that ladies may greatly contribute to the diffusion of Phrenology in society, and may make frequent use of it in practical life. But if ladies do render service to Phrenology, this science will also be of great advantage to them; and I may say, of the greatest advantage after Christianity.'

On the 19th of February, Dr. Spurzheim visited the City Lunatic Asylum, and the Hospital for the Children of Paupers, accompanied by Dr. Hunter,

the surgeon of the establishment, the Hon. Mr. Haliburton, Dr. Combe, and some other gentlemen. A few particulars of this visit we copy from the Phrenological Journal.

'Dr. Hunter, and some of the other gentlemen, who were not Phrenologists, expected that Dr. Spurzheim would be able, from the mere examination of the heads of the patients in the Asylum, to predicate the precise kind of insanity under which they labored. This, Dr. S. stated, was not his object. He could not, *a priori*, determine the nature of the disease, but if informed of it, it would be found that the cerebral organization, connected with the deranged faculties, was generally largely developed.

'After this explanation, a female patient was pointed out who was insane from jealousy of her husband. Her manifestations were attended with violence and rage. Dr. S. pointed out the great size of the lower part of the middle lobe of the brain in the region of *Destructiveness*. This was strikingly apparent. Another woman saw ghosts and spectres. In her, the organ of *Marvellousness* was remarkably developed. Dr. S. asked her if she ever complained of a headache, she answered she did; and being requested to put her hand upon that part of the head where she felt the pain, she did so on the very spot where the above organ is situated.

This individual had also *Cautiousness* consider-

ably developed, and *Wit* and *Gaiety* small. Her prevailing feelings were those of a depressing kind, and these she expressed on this occasion.

'A female who sat opposite to her, was a perfect contrast, and her development was in precise accordance.

'In a female idiot, the propensity to destroy was very great and incurable. *Destructiveness* was largely developed.

'Among the patients, was an individual who had made repeated attempts to destroy himself. Dr. S. remarked, that in all such individuals, however the brain might otherwise be developed, it was almost invariably found that the organ of *Hope* was small,—and such it was in this patient.

'The Children's Hospital was next visited. The mistress was requested to bring two or three of the best and worst behaved boys and girls; but without, of course, informing Dr. S. of their manifestations. She was also requested to bring some of the cleanest and most orderly, and those whose characters were of an opposite description. The children were then ranged in order, and, without the least difficulty, Dr. S. determined at once which were their respective manifestations. The discrimination, however, evinced by Dr. S. was still more minute. The mistress had selected three girls as being the best behaved in the Hospital; Dr. S. not only fixed upon them as being the best, compared to those with whom

they were contrasted, but remarked, that of the three, their mistress would find more difficulty in managing one of them than the other two. This upon inquiry was found perfectly correct.

'The curiosity of the children having been excited by this visit and the object of it, they followed the gentlemen as they retired. Dr. S. whose affectionate attachment to children is very remarkable, gathered them round him, and took occasion to remark the very great contrast exhibited by the heads of those children whose parents are in general of the very lowest ranks of life, as compared with the heads of the children of the higher classes. Though here and there was an exception, the heads were in general very low, —narrow in the frontal and sincipital regions. Let any one try, said Dr. Spurzheim, by education, if the mind at birth is a sheet of blank paper, to make Bacons and Newtons of such children.'

In March, Dr. Spurzheim proceeded to Glasgow, agreeably to previous engagement; where he delivered a popular course of lectures on Phrenology to a large audience of ladies and gentlemen, and another of a professional character, attended by sixty medical practitioners and other individuals. These lectures were received with great satisfaction.

Both in Edinburgh and Glasgow, Dr. Spurzheim and his lady, who accompanied him, were re-

ceived in private society in the most cordial and attentive manner by persons of the first respectability. Dr. Spurzheim received invitations to visit Bath and Bristol again this year, but was obliged to decline on account of other engagements. We are unable to find an account of his lectures and visits for the remainder of this year, and we pass to the year 1829.

During this year he lectured at Derby, Nottingham, Sheffield, Wakefield, Leeds, Manchester, Liverpool and several other places, and was received with great respect and honored with highly intelligent audiences.

He lectured at Liverpool, in May, and in June a Phrenological Society was formed in that city. 'Its objects were stated to be, 'to hear papers and discuss questions connected with Phrenology, to hold correspondence with other societies, and especially to collect facts and views that may improve and enlarge the boundaries of the science.' The following account of Dr. Spurzheim's visits in that city was communicated to the Phrenological Journal, by a member of the Society.

'Whilst lecturing at Liverpool, Dr. Spurzheim visited Kirkdale House of Correction, in company with several amateurs of his science. After passing through the prison, and examining the heads of various of its inmates, he was introduced into the Court-house, and his attention directed to a female standing in a room. The Doctor instantly

exclaimed, 'Why, you have a man's, not a woman's head!' and pointed out the great deficiency of *Benevolence* and *the love of offspring*, combined with a large development of *Firmness* and *Destructiveness.*

'After the Doctor had given his opinion, he was told that the female then before him was the mother who had exposed her child on the North Shore! Several highly respectable inhabitants of this place were present, and can verify this statement.

'Dr. Spurzheim also visited many of the public schools, and was singularly felicitous in his discriminations of the character of those individuals marked by any peculiarity of disposition or talent.'

'At an infant school, in Duncan Street East, he gave so favorable an opinion of one girl, his remarks being also confirmed by the matron and ladies who attended the school, that a gentleman present engaged to take her into his house for a year on trial.'

'Whilst lecturing at Manchester,' says Spurzheim in a note, 'in October, several gentlemen, among them one of the first magistrates, went with me through the prison. Amongst various criminals whom we examined, a female, condemned to fourteen years transportation, was presented to us. Her organ of acquisitiveness was large, but those of cautiousness and conscientiousness were small.

At the same time I perceived the organs of veneration and marvellousness large, directed the attention of the gentlemen who were with me to this contradiction of dispositions, and manifested the wish to be informed about her devotional conduct. We then learned that her behavior in the chapel was exemplary, and that on the preceding Sunday she had been rewarded for it by the chaplain with a prayer book.'

During the winter of 1830, Dr. Spurzheim did not lecture, owing to the death of his wife.

His attachment to his wife was strong, deep, and sincere, and her death was to him a dispensation of great sorrow.

While in this country, although constantly attended both in health and in sickness, by persons who had become his devoted friends, he frequently 'mourned the loneliness of his situation, particularly when indisposition, or fatigue, made him long after those small services of domestic affection and ever watchful care, of which those who devote themselves wholly to one of the great general interests of mankind, be it the cause of religion or of science, stand in special need—that wholesome atmosphere of constant love, the absence of which seems to be felt more painfully the more unconscious we are while we inhale it.'

*'The disease of his heart he ascribed to the

* Prof. Follen.

loss of her, saying, his pulse had intermitted ever since her death.

'The death of his wife seemed to remind him more strongly that his life and his labors belonged to all mankind, whose vital interests he thought most effectually to promote by developing particularly the principles of education, morality, and religion, to which his studies of human nature had led him.'

It has been thought by some, that he visited America in consequence of the death of his wife. But this is not correct, as we are informed by an article in the London Lancet, by Marquis Moscati, of which the following is an extract.

'It is not right to say that Dr. Spurzheim left Europe in consequence of the death of his wife. I saw him and spoke to him in Paris after that melancholy event, but he mentioned it as a philosopher and a Christian, and appeared to me to be perfectly at ease, and quite satisfied with the decree of Providence. The propagation of Phrenology was, in my opinion, the true object of his visit to America.'

In compliance with an invitation from the Phrenological Society of Dublin, Dr. Spurzheim gave a course of lectures in that city in April, 1830. The Dublin Phrenological Society was formed in 1829, at the close of a course of lectures delivered in that place by George Combe, Esq.

The subject of Phrenology excited great interest, and some of the most learned professors of Dublin ardently engaged in the study of the science.

The following is an extract from an article which appeared in the 'Dublin Evening Mail' of April 12th, in relation to this course:

'The class consists of over two hundred persons of the very first rank and respectability of both sexes; and when we state that some dignitaries, and many distinguished ministers of the established church, the leading members of the learned professions, and those amongst us remarkable for literary or scientific pursuits, are daily to be found in his lecture-room, the most pleased, and certainly the most attentive audience we ever witnessed in Ireland, perhaps we shall have pronounced the best panegyric upon the matter of which these lectures are composed, and upon the manner in which they are delivered.'

The following extract is from an article published in '*The Star of Brunswick*,' May 1st. It is interesting for the reason that previous to this time, it had been a violent and clamorous opponent.

'Spurzheim, who first gave the science a consistent shape and stability, is a philosopher in every respect adequate to the task he has undertaken. With an originality and power of intellect able to conceive and methodise his conceptions,

he joins the most accurate physiological knowledge and practical skill in that part of the human frame which, in all theories of mind, is admitted to be the seat of thought. He has likewise brought to his aid the resources of a mind well stored with philosophy, and with a power of arrangement that throws light upon every subject. Under such circumstances, it is not wonderful, that his course of lectures should attract the attention of the curious and thinking part of the public, and we have no hesitation in saying, that, after the professor's present visit to the city, Phrenology may be considered as an established doctrine.

'The members of the medical profession have induced Dr. Spurzheim to give a course of lectures on the anatomy, physiology, and pathology of the brain, at the school of anatomy, medicine, and surgery, in Park Street; and, if any testimony were wanting of Dr. Spurzheim's talents and qualifications, even putting his extraordinary power as a phrenologist out of the question, it would be found in this honorable testimony paid to his scientific skill and his powerful abilities, by the Professors of the first School of Surgery, now in Europe.'

While in Dublin, Dr. Spurzheim was elected an honorary member of the Royal Irish Academy. In the course of the remainder of this year, 1830, he lectured at Belfast and Liverpool.

In January and February, 1831, he again visited Bath and Derby, where he lectured with great effect. In April following, he again visited Dublin, and was received with distinguished attention. The *Dublin Evening Post*, after stating that this was probably the last occasion on which Dr. Spurzheim would lecture in that city, concludes in the following language :

'This science, (Phrenology,) though so long a subject of ridicule and contumely, is now established on a basis that stands as little chance of being shaken, as the foundation of the other departments of natural philosophy ; and among them competent judges assert there is not one of more value to society than Phrenology. Even its opponents admit, that, if they could be satisfied of its truth, they would not deny its paramount importance. The lectures of Dr. Spurzheim will probably remove all remaining skepticism, in this city, upon this point.'

After completing his course of lectures in Dublin, Dr. Spurzheim left for France. He proceeded directly to Paris, his favorite city and adopted home.

A Phrenological Society was formed in Paris, 14th January, 1831. The object of this society, as stated in its own prospectus, is to propagate and improve the doctrines of Phrenology. The society publishes a journal, 'offers prizes, and bestows medals of encouragement.'

'The society has a council of management, composed as follows: a cabinet council; a committee for editing the journal, a committee of funds.

'The cabinet council consists of a president, two vice-presidents, a general secretary, two secretaries for the minutes (proces verbaux,) a treasurer, and a keeper of the museum (materiel) of the society.'

'On the 22d of August every year, the anniversary of the death of Gall, the society hold a general public meeting, in which the general secretary gives an account of the labors of the society, reads notices of the members which it has lost, and proclaims the names of those whom it has honored, announcing the prizes which it proposes to bestow.

'The society have tickets (*jetons*) of presence, bearing the portrait of Gall; and on the reverse, the title and year of the foundation of the society, with this motto—*Aux Progrés Des Lumieres.*

'The journal is published monthly. Its contents to be, 1. An analysis of the proceedings of the meetings; 2. Memoirs and other papers which the society shall resolve to publish; 3. Articles sent for the journal; 4. A bibliographical bulletin. *M. Dannecy* was elected president, and *Casimir Broussais*, general secretary.

This society, within the first year of its exist-

ence, consisted of one hundred and ten members, sixty of whom were physicians. Its members are of the highest respectability in Medicine, Philosophy, and Law, with some of both Chambers of the Legislature. Among the members are found, Andral, Professor in the Faculty of Medicine of Paris; Blondeau, Dean of the Faculty of Law of Paris; Broussais, Professor in the Faculty of Medicine, and Chief Physician of the Val-de-Grâce; Cadet, Mayor of the Fourth Arrondissement; Cartier, Civil Engineer; Cloquet, (Jules) Professor of the Faculty of Medicine of Paris, and Surgeon to the Hospital of St. Louis; David, Sculptor, and member of the Institute; Falret, Physician to the Salpetrière; Ferrus, Physician to the Bicetre; Focillon, Assistant Physician to the Invalids; Jullien, Editor of the *Revue Encyclopedique;* Lacoste, King's Counsel; Lenoble, Head of the Department of Public Instruction; Lucas, Inspector-General of the Houses of Detention in France; Moreau, Inspector of the Prisons of Paris; Pinel, Physician; Poncellet, Professor in the Faculty of Law at Paris; Rostan, Physician to the Salpetrière; Sanson, Surgeon to the Hôtel Dieu, &c. &c.

'As the public in general,' says the Edinburgh Journal, 'in this country, have rejected Phrenology on the authority of men of established reputation, we exhibit this list of names as authority on the opposite side; and maintain that they are en-

titled to at least as great consideration throughout Europe as those of the most distinguished opponents of our science.'

On the 20th of June, 1832, Dr. Spurzheim sailed from Havre for the United States, and arrived at New York on the 4th of August.

The object of his visit to this country, was of a twofold character. 1st. To study the genius and character of our nation, and 2d, to propagate the doctrines of Phrenology. He had a great desire to visit the various tribes of Indians, and to examine the mental and physical condition of the slaves at the South.

Phrenology, it may with truth be said, was a new subject in the United States, and so far as it had become known to the people, was perverted and misunderstood. It is true, societies had been formed in Philadelphia and in Washington, and lectures had been delivered by Dr. Caldwell, of Kentucky; but these efforts were insufficient to counteract the influence of the foreign reviewers. Although these reviewers were actuated by feelings of unexampled hostility, and evinced a disregard for truth, yet their assertions were received by the *literati* of this country as facts, and their reasoning as *true philosophy*. Not that our professors examined the science of Phrenology to ascertain its claims, or to detect its absurdities; for very few assumed the task, or expended the pains, but that they received unreservedly the *vetos* of

foreign critics and responded to their tone and principles. We fear that this mode of proceeding is true with respect to more subjects than one, and that the views of foreign writers pass current with less scrutiny than the opinions of our own. However this may be, some of the people of this country were ignorant that such a science as Phrenology existed, some had heard of it, and most of those who had even a smattering knowledge of its principles, had no desire for further investigation. Its friends were looked upon as *fanciful theorists*, and the conductors of periodicals, from a four and sixpenny print to a dignified review, considered all articles in its favor as inadmissible, and never made allusions to its pretensions without a sneer or a joke of foreign fabrication.

In this state of things, a master-hand was wanted to combat the prejudices of the people and to undeceive the learned. If there were one man more capable than all others in the world, to set forth the claims of this interesting science, and to defend it, that man was SPURZHEIM. With a desire to increase his own knowledge, and moved by that noblest motive of human action, to do good to his fellow-men, he resolved to visit America.

'On board the ship, he proved himself a friend in need to a number of poor emigrants, many of whom being taken sick on their passage, experienced his kind and successful medical assistance.'*

* Professor Follen.

In a letter which he received from a lady in Paris, speaking of the poor emigrants, she says—'That you, my dear friend, have rendered yourself on board the vessel so useful by your talent as a physician, ought to reconcile you to the medical science. Many of these poor men would perhaps have perished without your aid; and the fact that all were saved, is for you no small blessing.'

He remained in New York until the 11th of August, when he left for New Haven and arrived there on the evening of the same day. It was commencement week at Yale College. 'He was much interested in the public exercises, the whole of which he attended, and it was easy to read in his expressive features the impressions made upon his mind by the different speakers; it was obvious that he understood every thing he heard. In the evening of the commencement day he attended the annual meeting of the Society of the Alumni, and listened attentively to their discussions.

'He dissected the brain of a child that had died of hydrocephalus, and gave great satisfaction to the medical gentlemen present, by the unexampled skill and the perfectly novel manner in which he performed the dissection.'*

On the 16th of August he proceeded to Hartford. At this place he visited with deep interest the Asylum for the Deaf and Dumb, and the Retreat for

* Professor Silliman.

the Insane. He also visited the State Prison at Weathersfield, near Hartford.

We find the following remark in his Journal respecting one of the prisoners confined at that place :

'One Johnson, a negro, had great facility for learning to read and write. The chaplain hopes, *but I fear for him.* He has individuality, eventuality and language large ; but the sincipital region small.'*

He arrived at Boston on the evening of the 20th of August, and took lodgings at the Exchange Coffee House. On the next morning he engaged rooms at Mrs. Le Kain's, Pearl Street, at which place he remained till his death.

His arrival was announced in the public journals, and curiosity was soon awake to see a man whose fame had so long preceded him, and who had attracted the attention of the whole civilized world. The rich and the learned soon paid him their respects, as due to a distinguished stranger, and a course of polite engagements was at once commenced.

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* On the night of April 30th, a Mr. Hoskins, one of the prison guards at Weathersfield, was murdered by four convicts, under the most appalling circumstances.' *Hartford paper.* These convicts made an attempt to escape, and the murder was a part of their plan. It is a remarkable circumstance that the judgment of Spurzheim should be so soon verified, and that this same Johnson should happen to be one of the four ! They declared, however, that it was not their intention to have *killed* Hoskins, but only to have disabled him.

The first time that he appeared before an audience in this country, was at a meeting of the American Institute, in the Representatives Hall. He delivered, at the request of that literary institution, a lecture on Education.*

When it was known that Dr. Spurzheim was to speak, there was a general interest excited, all had a desire to hear him, and the occasion brought together a large and most respectable audience of ladies and gentlemen. He delivered his lecture without notes (as he always did) and was listened to with profound attention. The audience seemed to be perfectly delighted; his views of education, though new and differing from our own, met with a general response, and we heard nothing but remarks of commendation.

On the 17th of September, he commenced a course of eighteen lectures on Phrenology, at the Athenæum Hall in Boston, and soon after another course at the University, Cambridge. These lectures occupied six evenings in the week. He delivered, besides, in the afternoon of every other day, a course of five lectures before the Medical Faculty and other professional gentlemen of Boston, on the Anatomy of the Brain. His lectures, both in Boston and at the University, excited great

* The Institute meets annually, and continues its meetings for several successive days, for the purpose of hearing lectures on subjects connected with education. It is composed chiefly of instructers and professional men, from various parts of the United States, and the character of its literary performances has been generally of a high order.

and lively interest: they attracted alike the fashionable and the learned, the gay and the grave, the aged and the young, the skeptic and the Christian. Our most eminent men, as well as humble citizens, were early at the Hall to secure eligible seats; and they were alike profoundly silent and attentive to the eloquence and philosophy of the lecturer. Whether conviction or doubt followed his words in the minds of his hearers, all uniformly yielded to thoughts and feelings of admiration. The simplicity of his views, his unaffected and amiable manners, his strict adherence to facts and candid discussion of doctrines, all bespoke the Christian and the philosopher. Some of those who at first attended with a view to collect materials for amusement, or for ridicule, were among the earliest to become converts to his system; and among those of his most constant and devoted auditors, were some of our most respectable and intelligent ladies.

During the day-time, Dr. Spurzheim was mostly engaged in visiting the various institutions of our city, and in the vicinity, and returning the calls of his friends. In his visits to our prisons and institutions of beneficence, he uniformly discovered great interest for the welfare of man by his observations and inquiries with respect to all the details of discipline, peculiarities and results.

On invitation from President Quincy, he was present at the exercises of Harvard University,

on Commencement day, and attended those of the Phi Beta Kappa Society on the day following.

His visits to our institutions were generally made in haste, as it was his intention at a time of more leisure to revisit them. We cannot but regret that it so happened, as his deliberate and explicit judgment upon character and the natural dispositions of our children would have afforded us a clearer view of the practical importance of his system. It was astonishing to see with what facility he could point out among the scholars of a school, those who were remarkable for any superiority or deficiency. His quick and penetrating eye seemed to read the very thoughts and feelings of those around him, and his remarks which immediately followed, showed his entire confidence in the truth of his science and the certainty of his decisions. He discovered no solicitude in making known his opinions, but generally expressed them without even asking whether they were right or wrong. He had been too strict an observer of human nature not to be acquainted with the extent of his own discriminating powers, and his conclusions invariably proved that there was no cause for any apprehension of a failure.

The following account of Dr. Spurzheim's visit to the Monitorial school, is extracted from a paper read before the Boston Phrenological Society, by Mr. William B. Fowle.

'Soon after the commencement of Dr. Spurzheim's lectures in Boston, understanding that some peculiarities of my school had led him to express a wish to visit it, I desired a gentleman to invite him to visit the school whenever he pleased. He came, October 3d, accompanied by the gentleman before mentioned. It had been previously hinted to the pupils that Dr. S. would visit the school, and they having imbibed the notion that he could see farther than their teacher, were by no means at ease, when a very tall, stout man, with an exterior rather forbidding to children, was introduced. The first impression upon the minds of the pupils was unfavorable, but the countenance of the Doctor, which expressed the delight he felt at the sight of so many interesting subjects for the exercise of his skill, soon removed all apprehension.

The children were engaged at their desks in a variety of exercises, and I requested him to walk freely among them, remarking that he probably did not wish to see any exhibition of their acquirements. This, I said, because I wished him, if he gave any opinions, to do it while entirely unacquainted with the points of excellence which would naturally be developed by any exhibition.

I had just corrected some pieces of composition, and I remarked to him that one short piece seemed to have such a phrenological bearing, that

it might amuse him. He read it, and said he should like to see the child that wrote it. I told him where she sat, and we carelessly walked in that direction. Before we reached her, 'Ah,' said he, '*caution.*' 'Ask her,' said he, 'whether she ever heard any discussion upon the points touched in her theme:' I asked the question, and she, blushing deeply, replied, that she never had heard any one speak on the subject. 'Well, my dear,' said he, 'you have not given your *own* opinion; to which side of the question do you incline? She hesitated, and he turned to me and said, '*Caution* will take time to consider.' She then gave her opinion with great modesty, and it happened to favor his view of the subject. 'A fine head,' said he to me, 'a fine head. What conscientiousness! and then what firmness! A fine model of what a female head should be.'

Caution is characteristic of this young female, who was then about fourteen years old. She is almost timid. Her talents are not so brilliant as those of some other pupils, but her perseverance which I take to be the product of her firmness, has always enabled her to rise above common pupils, and to rank with the best. With a perfect knowledge of her character, having had her under my care seven years, I could not have described her peculiar excellences as readily as he did.

As we turned to proceed back to my desk, he laid his hand upon the head of a little girl about

five years old. 'Fun, fun,' said he, and laughed. 'Courage too,' said he, 'look out for her pranks.' The child had only been my pupil three or four days, but she had already exhibited symptoms of insubordination. A few months more experience proved her playful to excess, and so courageous in the pursuit of fun, that she disregarded the restraints I usually impose upon insubordination and inattention.

The Doctor's attention was called to a child about ten years of age, to whom I had found it almost impossible to communicate instruction of any kind, and who seemed to have no memory.

He playfully touched her head, and said there was no deficiency of external development, but he should think her mental powers sluggish. She will never commit any thing to memory, said he, but will perhaps learn something from those around her. I then told him her case, but he did not modify his opinion as to the external development. I thought this a paradox, but I was afterwards informed that the intellect was bright, until the age of three or four years, when a dangerous humor on the head was checked by powerful applications, which seriously affected the activity of the mind. He recommended exercise and almost exclusive attention to her physical education.

He next cast his eye upon one of the group that surrounded him, and said she had *Form* to a great degree. O, said he, if she would only cul-

tivate this power, what could she not do? But,' added he to me, 'she probably never will. Her constitution is bad—too lymphatic. She lacks energy, and nothing but frequent and powerful exercise will ever reform her temperament. O,' said he again, 'how strong!' It is true that her skill in drawing, printing and writing is very great, and it is as true that all her movements are very sluggish.'

The attention of Dr. S. was now riveted upon a child about twelve years old, whose head exhibited an extraordinary frontal development. I asked what he thought of her. 'Remarkable, remarkable,' said he, 'for the second education.' I did not understand him, and asked an explanation. 'I think,' said he, 'education consists of two parts; the first relates chiefly to the receiving of ideas, and the second to giving them out. She may not excel in the first part; but when it comes to the second, she will take a high rank.'

Still he was not particular enough. He then at last said she might not excel in writing, spelling and such elementary exercises, but when a little older, would in astronomy, natural philosophy, and subjects of that nature. He did not think she was inferior to most children in other respects, but her strength lay not there.

Her history is this. It is my custom in winter to employ the afternoons in giving lessons to the older pupils in natural philosophy, accompanied by experiments with the valuable apparatus be-

longing to the school. As the experiments are amusing, I have been accustomed to let the younger pupils attend as spectators, without expecting them to study the subject of the lesson. This child, then ten years old, asked permission to attend as a spectator. Her request was granted, and the next day she asked if she might recite the lessons with the class, for I always required the class to answer not only the questions in their text book, but also such others as I thought might fairly be asked. The request was novel; but as I never check any ambition of this sort, without first ascertaining that it is unreasonable, I allowed her to join the class, although so much their junior. As the attendance in the afternoon was voluntary, my regular duties ending with the forenoon, I proposed a prize of two dollars to whichever at the end of the course should have recited best, and should undergo the best general review. At the end of the season, it appeared that she had recited as well as any one in the class. Next came the review. I prepared twenty-five questions different from any that had been previously asked, and put them all to each of the thirty-two pupils that belonged to the class. Ten did not mistake. I then proposed five more difficult questions to these ten, and she alone answered them all correctly. Still thinking it possible that she might have obtained the knowledge from some other source than reflection, I gave her a further

review, till I was satisfied that she had understood the principles, and was at no difficulty to apply them. She took the prize, and what is creditable to her class, it would have been difficult to say which was most pleased, the victor or the vanquished.

I next called up a little girl, whom he pronounced quick at figures. She *is* the quickest I have ever seen in the elements of arithmetic. I then called up the head and foot of a class formed of three or four classes that I had been reviewing, and asked him which was the best arithmetician. He instantly pointed her out, but said 'the other was not deficient.' She was not, when compared with the classes below her.

By this time the curiosity of the pupils was so much excited, that all regular work was interrupted. Children that had been called, remained standing around the Doctor, and in a short time others joined them, and he had an audience of twenty or thirty. He was a decided favorite. At this moment, a few of the larger pupils brought forward a Miss about thirteen years old, who had, as they thought, a very small head, and respectfully requested Dr. S. to tell what her head was good for. He turned to me and said, 'Imitation, oh how full!' I asked him how it would be likely to show itself. 'In mimicry,' said he, 'as likely as in any way. Is she not a great mimic?' I had never suspected her of any such disposition,

and turning to her companions, I asked them if they had ever seen her attempt to mimic any one.' 'O, sir,' said they, 'she is the greatest mimic you ever saw. She takes every body off.' This was news to me. 'You may rely upon it,' said Dr. S. 'she will be taking me and my foreign accent off before I leave the room.'

About fifteen minutes afterwards, he jogged my elbow, and pointed behind him, where I saw this Miss putting her hand upon the head of her companions in the very peculiar manner of Dr. S. and saying in his accent, 'You, Miss, have the bump of so and so, and you, Miss, have the bump of so and so.' He laughed heartily at the verification of his prediction. He said she had courage, much self-esteem, and little caution, and must be guarded, or her imitation would be inconvenient to her.

I have mentioned some of the most prominent cases that fell under the Doctor's observation. He pointed out one pupil as having the organ of language largely developed, and she is certainly distinguished for one of her age. I called up several whose *forte* I had not been able satisfactorily to discover, and he generally pronounced that they had none.

His visit lasted only two hours, and he left the school much to the regret of the pupils to whom his easy manners, benevolent advice, and knowledge of their thoughts had strongly recommended

him. Next day, they requested me to beg him to honor them with another visit. He promised to do so, but his engagements prevented.'

When at the Massachusetts State Prison, he selected one who probably would, as he said, soon return if he were liberated. This prisoner was there for life. He pointed out another who had, as he remarked, no particular development that should have led him to crime ; and on inquiry, the prisoner acknowledged that he was there for acts committed while in a state of intoxication. He thought the heads of the prisoners, compared with others of similar institutions, were unusually good, and he explained this upon the ground that a large proportion of them, previous to their commitment, were addicted to habits of intemperance, and were influenced by other than natural causes.

We extract the following from a note received from Mr. Barnum Field, Principal of Hancock School, Boston.

' In answer to your inquiry respecting the visit of Dr. Spurzheim to my school in October last, I would observe that his objects seemed to be to understand the physical and intellectual condition of the pupils.

The aptness of his questions to the subject, and the originality of thought produced by them, excited the most lively interest in the pupils. His examination of their intellectual progress, though perfectly simple, was more appropriate and inter-

esting than any thing of the kind I have ever witnessed.'

He objected to the mode in which our primary schools were conducted: he said that the children 'learned to read and to spell in a mechanical and old fashioned way; that their intellect received attention to excess, while their feelings were neglected, and that they were too much confined. He thought 'it too much for the health of the *young beings* to be confined six hours a day on the benches.'

He visited the schools kept for the children of the colored population of Boston. He remarked, 'that individuality and eventuality were strong in the negro children; the reflective faculties less, and the whole forehead *in general*, smaller than in the whites. They will receive their first education as quick, if not quicker than the white; they can read and speak as well, but they will be deficient in the English High School.'

Having excited a most favorable interest among our citizens, in relation to Phrenology, he labored with great earnestness to elucidate the principles of the science. His lectures in the city were generally one hour and a half in length, and at Cambridge two hours; and he often remained at the close of the lecture to answer such questions as his auditors might feel disposed to ask.

His time and presence were in constant demand. There was hardly an hour in the day after

9 o'clock, A. M. during which he was not engaged either in receiving company or making visits. This was not all. The little time which he had after the close of his lectures, of almost every evening of the week, was claimed, and he too often yielded to the invitations of his numerous friends.

Although he had naturally a strong constitution, his exertions were more than he could endure. Of this, he was fully sensible himself, and frequently observed, that his health would require him to lessen his labors, and that he should not engage after his first course, to give more than three lectures a week. When he complained of any illness, he generally attributed it to change of diet, to eating of food to which he had not been accustomed; or, as he usually expressed himself, 'The natural laws have been violated, and I must suffer the penalty; I must live simple, and nature will correct the evil.' He sometimes spoke of '*his skin's being in disorder.*'

The fever of which he died, gradually appeared, and was evidently produced by a combination of causes; such as over exertion, changeableness of the climate, sudden and protracted exposures to the evening air, &c.

For several days after he had first complained, there were no symptoms that gave rise to any serious apprehension or alarm. He considered himself as slightly indisposed, and confidently be-

lieved that his chosen physician, nature, would heal and restore him. Had these moments been enjoyed in rest and quietude, the fatal grasp of disease had not secured so valuable a victim.

No man had more confidence in the strength of his constitution and in the internal corrective power of nature, than Dr. Spurzheim. We fear that he had too much, and had become so familiar with the natural laws of man, that he almost fancied they were under his control. In answer to compliments regarding his health, we have heard him reply, 'I am well, I thank you, I am always well.'

'At one of his lectures in Boston, (the beautiful lecture on charity and mutual forbearance) while he was diffusing light and warmth among his hearers, he was seen suddenly shivering.' *

When leaving the Hall, after his lecture on natural language, he said, 'I feel quite ill, and I am afraid my own natural language has been too strong for the pleasure of my hearers.'

Regardless of the entreaties of his friends, he continued to fulfil his engagements. His lectures were nearly finished, and he had a most ardent desire to close them before he rested. 'The arrangement has been made,' said he, 'the public will expect to hear me at the stated time, and when I have finished, it will be a relief to know that I can rest without disappointing others.'

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* Prof. Follen.

As the Athenæum Hall was not sufficiently large to accommodate his increasing audience, he engaged the spacious lecture-room in the Masonic Temple, for the two concluding lectures of his course, which were to be on the subject of education.

On the evening of the first and last lecture in that place, it was very apparent that his illness had increased. When he arrived at the Temple, although he rode in a close carriage, we observed a free and cold perspiration on his face, and saw that he was unusually pale and occasionally affected by chills. In his lecture he appeared feeble, and did not discover that lively animation which usually lighted up his countenance, and characterized his performances. He greatly exerted himself to edify his hearers, but they seemed to be more concerned for his health than interested in his subject. They rather sympathized with the sick man, than listened to the philosopher.

It was ascertained at the close of the lecture, that the Hall in the Temple could not be had for the next evening, and he, wishing to consult the convenience of his audience, asked with one of his benignant smiles, 'In what place shall we meet next time?' A question, which it pleased the Almighty Disposer of events to answer in the counsel of his own will,—leaving man to dwell upon the infirmities of human nature, and to wonder at the inexplicable decrees of Divine Providence!

He returned to his lodgings, never to leave them. It was difficult, even then, to persuade him that he was too sick to lecture. He consented to a postponement of only two or three days, and until the expiration of that time, he could not be prevailed upon to acknowledge the importance and necessity of entire cessation from labor. He entertained the idea, that exertion would have an influence in restoring his system.

A new obstacle now presented itself, he was averse to all medicine. While in England he suffered from a severe fit of sickness, owing as he then supposed to change of climate, and afterwards another when he returned to France. In both cases he submitted to the advice and prescriptions of his physicians, and from what he saw in his own experience, he inferred that it was not safe to place too much confidence in the skill of of the faculty, or in the virtue of drugs.

'He stated that Cuvier had been bled, though he (Dr. S.) protested against it, believing that literary men did not bear that evacuation. He stated, that his own constitution was very irritable, and that from his childhood he had never been able to bear medicine.

When very properly advised by Dr. Grigg to employ some evacuant, he consented to take *one drachm* of Epsom Salts, saying that this would affect him powerfully. It did produce a hyperca-

tharsis, so that he took some small doses of opium to arrest it.' *

Receiving no relief from the treatment of his own choice, he consented that Dr. Jackson should be called. This distinguished physician attended him from the 30th of October till his death.

The attention of many of the citizens of Boston and of Cambridge to Dr. Spurzheim, while sick, was highly creditable to them. They were prompt to answer every call, to anticipate his wants, and to perform all those duties of kindness which his situation required. A particular acknowledgement is due to Drs. J. Tuckerman, J. Barber, William Grigg, J. D. Fisher, S. G. Howe, J. G. Stevenson, W. Lewis, Jr. George Parkman, John Flint, Prof. Beck, Prof. Follen, and Mr. James A. Dorr.

Immediately after his death, Dr. Jackson published a statement of his case, from which we make the following extracts:

'On the 30th of October, I found Dr. Spurzheim in his bed. His tongue was perfectly dry, except a line on each side, and dark, but not thickly coated; he had much thirst, but no appetite; he stated to me that his bowels were and had been freely open, though I found that they had not been kept so without artificial aid; his pulse was 96, firm, and with the hardness of age rather than of disease, though he was only fifty-

* Dr. Jackson's statement.

five years old; his pulse intermitted frequently, but he stated that this had been the case for three years past, unaccompanied by any other symptom of diseased heart; his respiration was natural, or as much so as that of any person so much diseased; he could expand his chest fully and freely, he struck it and it resounded well, and he declared that he had no symptom of disease referable to that cavity; his skin was dry and rather hot, but not much so; he declared himself free from pain, but he had uncomfortable feelings about the head; and he had occasional uneasiness in the bowels, which he was always able to remove at will by a *lavement;* there was nothing morbid in his evacuations; his most distressing symptoms were an extreme restlessness, with an appearance of impatience, and very great watchfulness.'

'From the 30th of October to the 5th of November, he continued to manifest the same symptoms, without material alterations, gradually getting worse, but not in a marked degree from day to day. On one day, (31st,) his skin was very moist, but without corresponding amendment generally. He had the usual exacerbations at evening, and these did not abate until 2, 3 or 4 o'clock in the morning. He had some good sleep, but I believe never more than three hours in a night. He manifested at times great impatience, and an irritable temper, which he had not evinced in health. This state of mind passed almost insensibly into delirium, particularly in the night.

When I visited him on the 5th of November, he was manifestly worse. His countenance was altered, his pulse was accelerated, though it retained its firmness in a good degree. The tongue had been perfectly dry from the first day on which I saw him, now it had diminished in volume, as if its whole substance were dried; his respiration was somewhat irregular; he had frequent twitchings of the muscles, which had existed in a less degree for two or three days, accompanied by a picking of the bed-clothes; and his delirium was increased.

On the 6th, the bad symptoms had become much worse. He was disposed to coma, with intervals of delirium. His respiration was more hurried and irregular, with some rattle in the throat; and his pulse was now 120, more feeble and unequal in force.

From this time his symptoms continued to be of a bad character until his death, which occurred on the 10th of November, a little before midnight.'

'It is interesting to many persons to learn the exact name of his disease. It may be called a continued fever, in which the nervous symptoms were predominant. There were no symptoms of putrescency, and no strong inflammatory symptoms. If it were called a pure typhus, the name would mislead many. It may be rather called a synochus, though not without dispute. Those who are accustomed to my teaching on this sub-

ject, know that I do not place a value on these names, not believing that nature recognizes the specific distinctions, which they are intended to designate. To those persons I should describe Dr. Spurzheim's disease thus: It was continued fever, in which the symptoms of the access came on insidiously, and were alone for many days; the symptoms of the other stages never became very prominent; those of a crisis never appeared. There was not evidence of inflammation in any organ of the body. If inflammation did exist, it must be called latent.'

'At this time, October 30th, he was really in the third week of fever, though he had not been confined to the house so much as one week. The disease was fastened on him. I was convinced that it was too far advanced to be removed by medicine. Dr. S. avowed to me his strong aversion to medicine.'

'But I have long since been taught by experience, and have taught to others, that, in this confirmed and advanced period of fever, medicine is not of any avail in arresting the disease. Under such circumstances we have only to watch the disease so as to guard against accidents, and especially to watch against the occurrence of inflammation in any part. I had then no hesitation in confirming Dr. S. in the propriety of the *expectante* method of treatment under his actual circumstances.'

The method of treatment in this case adopted by Dr. Jackson was simple, and such as Dr. Spurzheim highly approved. He recommended ‘ that he should be supported by mild liquid diet, duly regulated in quantity ; that he should take such mild beverages as were grateful to him ; and that he should continue to rely on his favorite remedy, the *lavement*, to regulate his bowels.

This simple treatment was continued during the remainder of his sickness almost without a deviation, except that after the 5th wine was administered in moderate quantities. Twice I proposed to him some mild medicine, to obviate inconveniences which annoyed him. In each case he took a single dose ; but, either from a peculiarly irritable constitution, or from the influence of imagination, he felt himself much irritated, and refused to go any further. Had I urged upon him any important medicine as essential to his safety, he might perhaps have consented to use it. I do not however believe that he would. Happily I did not think it necessary to make the trial.

In regard to the chance of his recovery, I must say the result disappointed me. Still, if I had thought the danger greater, I should have pursued the same course. Could I indeed have known that he would die in this course, I would have hazarded another. But this was impossible.

I thought his recovery probable until the 5th of November, because I could not discover any evi-

dence of inflammation ; and it is very rare among us for fever to be fatal unless there is some inflammation superadded to it. The unfavorable result in this case may perhaps be explained by the great labor, intellectual labor, which the patient had undergone for several weeks ; and that, too, connected with a good deal of moral excitement, though of an agreeable kind.

I ought to state, that at the request of Mr. Capen, Doctors Ware and Stevenson consulted with Dr. Grigg and myself in the last five days of Dr. Spurzheim's life. They accorded perfectly in the measures pursued during that period.'

During the last week of his illness he frequently complained of the want of light. On the evening of the 5th, he said ' the light is dirty, artificial, I want natural light.' He made the same complaint on the succeeding night, and wanted the doors and windows opened to admit more air. The admission of light into the room when morning appeared, gave him great pleasure.

He believed the air of the city to be bad and close, and was anxious that a carriage should be procured to take him out to Cambridge, where it was pure. His mind was so strongly impressed with this idea, that his friends could hardly persuade him that the step would be dangerous and perhaps even fatal. This was a trying scene for those who were present. To be obliged to deny a request made by one whom they loved and respect-

ed, and which was urged with every interesting expression of feeling, of reason and of right—was indeed a painful duty to perform.

It was thought at the time, that he was deranged; but he had spoken of the subject frequently, and had reasoned himself into the belief that his recovery depended upon the measure. On the assurance of his physician, however, that such a remove would be impossible without great danger, be acquiesced, and after that made no allusion to it.

About a week before his death, two letters were received for him, from Paris. When told of their arrival, he seemed to be reanimated and at the same time profoundly affected. He grasped the letters with an expression of ardent interest which we shall never forget, and pressing them to his lips, he laid down and wept. The language of his soul shook his noble frame, and with the simplicity of a child he silently expressed by his tears and deep heaving bosom, that to a mighty mind God had united an affectionate heart.

Although these letters, so precious in his sight, arrived to gladden him in his illness, yet he had not strength sufficient to read them. He would not suffer them for some time to be taken from him, and frequently attempted to read their contents, but with little success.

One day he called for his watch, to which were attached several seals and rings. He viewed

one of them for some moments with an expression of intense thought, and appeared to derive an exquisite pleasure from the act. Who will say that a gift from a friend we love can be kept too sacredly, when such a mind as that of Spurzheim's acknowledged and enjoyed the presence of a simple ring? Tokens of friendship become sources of delight by association.

The anxiety of his friends increased as his illness continued. The anxious mind is never satisfied to remain inactive, however advisable inactivity may be in certain cases; it is ever onward from remedy to experiment, and from experiment to failure or success, till the object of its interest is secured from danger, or placed beyond the reach of mortal hope.

On the night of the 8th, his medical attendants placed him in a warm bath, of 98 degrees heat, in which he remained fifteen minutes. He was much pleased with the effects of it; he breathed easier, his pulse was more regular and he appeared more tranquil. He seemed for the moment to be strengthened by the immersion, and afterwards gained a few minutes of sleep. A large blister was then applied over the bowels, and although he made no objection to the application of it, he soon tore it off. The favorable symptoms, however, were of short duration, and he returned to his former restless and oppressed condition.

In the afternoon of the 9th, he called for the

writer of this biography, and three lawyers. Soon after, the writer entered the room, and Dr. S. was told that he was present. Dr. S. immediately signified a wish to be raised up, and could only recognize his friend by a pressure of his hand. His eyes were nearly closed, his mouth and tongue dry, and his strength was insufficient to sustain his body, even in a reclining position. He attempted to speak but in vain. His friend, being satisfied that he (Dr. S.) was conscious of his approaching dissolution, assured him that every thing would be properly done. But this assurance gave him no strength to speak his wishes.

His inability grieved him, and for a moment we saw an expression of despairing grief pass over his countenance, and an inward struggling to make known his death-bed request. That he had something particular to say, there can be no doubt, as he expressed a wish to make some communication to the writer, soon after his confinement, but feeling too ill at the time, he said, 'to-morrow, when I shall feel better.' To-morrow came, and days succeeded, but not to witness the returning health of Spurzheim.

When his sickness began to grow more dangerous, he said to one of his best friends, 'I must die.' The other said, 'I hope not;' and he replied, 'Oh yes, I must die; I wish to live as long as I can for the good of the science; but I am not afraid of death. He never murmured at

his sickness, but awaited its issue with entire submission.'*

He did not seem to suffer any pain, and for most of the time, we think, he was in the possession of his reason, although he did not voluntarily exercise it. It was extremely difficult for him to speak, but he plainly signified by signs that he generally understood whatever was said to him.

A short time before his death a friend addressed him in his mother tongue, and it manifestly gave him pleasure.

His friends were soon brought to realize the solemn conviction that death had marked for its victim the object of their respect and solicitude. The scene had now become one of painful interest. The man who had so lately appeared in public, apparently enjoying all the blessings of health; who had by his learning and eloquence excited the wonder and admiration of our citizens—lay prostrate and helpless, and seemingly unconscious of the presence of those who surrounded his bed. Nothing was heard but the laborious breathing of him who was the object of attention, and the low and melancholy whispers of his inquiring friends.

Sadness and despondency clouded every countenance, and the silent language of the feelings told, that a spirit, respected and beloved, was about to depart, never to return.

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* Prof. Follen

Men advanced to manhood and to the hardening cares of life, gazed upon the face that had so recently smiled upon them, and left the room weeping at the sight of so vast a change. We saw him but a few hours before his death, ‘ with his hands folded upon his breast, while deep tranquillity was resting on his uplifted countenance, as if saying within himself,’ the prayer which was ever in his heart and upon his tongue, ‘ Father thy will be done.’

He died without a groan, or a struggle, on Saturday night, 11 o’clock, November 10th.

Early on the following morning several of the friends of the deceased, both in Boston and at Cambridge were notified to meet for the purpose of adopting such measures as the solemn occasion required. We give the account of the proceedings of this meeting as afterwards published.

‘ On Sunday, the 11th day of November, 1832, the morning after the decease of Dr. Spurzheim, a number of his friends assembled at his late apartments for the purpose of considering what measures should be taken on this melancholy occasion.

The Hon. Josiah Quincy, President of Harvard University, being called to the chair, and J. Greely Stevenson, M. D. appointed Secretary, a deliberation took place on the measures which should be adopted to express a sense of the public loss sustained by the death of this distinguished man, and of the impression made by his talents and vir-

tues on those who had enjoyed the privilege of his acquaintance during his short residence in this city. The gentlemen assembled also took into consideration what disposition should be made of his remains, so as to place them at the future disposal of his European friends and relatives, in case they should be hereafter claimed by them, and in whose hands his papers, casts, and other property should be deposited so as to secure them from the possibility of being damaged, diminished or lost, until some person legally authorized should take them into possession.

Whereupon it was voted,

1. That the arrangement of the funeral obsequies of the deceased, and of the measures proper to be adopted to express a sense of the public loss, by the death of Dr. Spurzheim, and the respect entertained by the inhabitants of this city and its vicinity for his talents and virtues be committed to Josiah Quincy, LL. D. *President of Harvard University*, Nathaniel Bowditch, LL. D. Joseph Story, LL. D. Joseph Tuckerman, D. D. Charles Follen, J. U. D. Jonathan Barber, M. D. Charles Beck, P. D. William Grigg, M. D. George Bond, and Charles P. Curtis, Esqrs.

2. *Voted*, That the body of Dr Spurzheim be examined and embalmed, and be placed in such a situation as will render it most suitable to be transmitted to his European friends and relatives, should they request it; and also that a cast of his head

be taken, under the superintendence of Drs. John C. Warren, James Jackson, George C. Shattuck, Walter Channing, George Parkman, John Ware, Edward Reynolds, Jr. Winslow Lewis, Jr. J. Greely Stevenson, John D. Fisher, William Grigg, and Samuel G. Howe.

3. *Voted*, That the papers, casts and other property of the deceased, be committed to John Pickering, LL. D. Nathaniel Bowditch, LL. D. Thomas W. Ward, and Nahum Capen, Esqrs. and that they be requested to secure the same until such disposition be made of them as the laws of the land, in such cases, provide.

A true transcript of the proceedings,

JOSIAH QUINCY, *Chairman.*

Attest, J. GREELY STEVENSON, *Secretary.*

At a meeting of the committee appointed by the friends of the late Dr. Spurzheim, 'to take charge of his funeral obsequies, and to adopt measures proper to express a sense of the public loss sustained by the death of Dr. Spurzheim, and the respect entertained by the inhabitants of this city and vicinity for his talents and virtues,' holden on the 11th of November, 1832, it was

Voted, That the body of the deceased be conveyed on Saturday, the 17th inst. at 2 o'clock, P. M. to the Old South Meeting House, where appropriate services shall be performed: after which the body shall be conveyed to the receiving tomb be-

longing to the trustees of Mount Auburn, there to remain until the determination of his European friends shall be known, and that it be attended from the Old South Church to the cemetery in Park Street by a voluntary procession composed of the members of the several committees and such citizens as may be desirous to pay that mark of respect to the remains of this distinguished stranger.

JOSIAH QUINCY, *Chairman.*

At a meeting of the above committee on the 17th of Nov. 1832, it was

Voted, That a place for the permanent deposit of the body of Dr. Spurzheim be prepared at Mount Auburn, in case it should not be requested to be sent to Europe by his friends and relatives; and that a monument be erected over his tomb; and for this purpose that a subscription be opened among those who are willing to pay this tribute to his memory.

A true copy of the proceedings of the above sub-committee, JOSIAH QUINCY, *Chairman.*

'At a special meeting of the Boston Medical Association, held at the Massachusetts Medical College, November 14th, 1832, the following resolutions were *unanimously* adopted, and ordered to be published.

'The Boston Medical Association having received with great satisfaction the visit of the late Dr.

J. G. Spurzheim; and their acquaintance with him having inspired them with high respect for his researches in anatomy and physiology, and a deep interest in his opinions on the moral and physical improvement of man; therefore,

Resolved, That we view the decease of Dr. Spurzheim and the termination of his labors, as a calamity to mankind, and, in an especial manner, to this country.

Resolved, That a respectful letter be addressed to his friends in Europe, by the Secretary of this Association, detailing an account of his labors, his illness and death, and the expression of public respect paid to his memory.

Resolved, That this Association, as a body, will attend the funeral obsequies of the deceased.

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

Attest, JOSEPH W. MCKEAN,
Secretary.

The solemn funeral rites were paid to the remains of Dr. Spurzheim, at the appointed time and place. The body of the deceased was removed from the Medical College to the church, at 12 o'clock, accompanied by the Boston Medical Association. Several of the bells of the city were tolled from 2 to 3 o'clock.

The services commenced at 3 o'clock, by a dirge on the organ, by Zeuner. The Rev. J. Tuckerman addressed the throne of grace in a most fervent and impressive prayer. An able and appropriate oration was then delivered by Professor Follen.

The following beautiful ode, by Rev. John Pierpont, was then sung with great effect by the Handel and Haydn Society.

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

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

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

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

On this occasion the Old South Church was crowded with ladies and gentlemen at an early

hour, and several hundred came and went away disappointed, who could not find even a place to stand upon. It was estimated that about three thousand persons were present. The ceremonies were peculiarly solemn, and they made an impression upon the audience that time can never erase. After the close of the services, the remains of the lamented deceased were removed to the silent tomb, followed by several hundred citizens.

The decease of Dr. Spurzheim cast a gloom over our city. We have never known a death which seemed to excite so universal and sincere a feeling of grief. The citizens of Boston had become interested in him; they saw that he was a man eminent both for his learning and his virtues; and they regarded his death as a public calamity. They felt that they had lost a friend; one who had made human nature his study, that he might promote its perfection and administer to its wants.

Alas! what is life, and what is death! What vast multitudes of human beings are born, who live, and move, and act and die without leaving a single trace of their usefulness, or without discovering to the world the design of their existence! New names are almost hourly added to our records of death; but how few of the great number that are let down into the cold grave, excite public grief for the loss of their wisdom, piety, or exertion!

Living is not physical action, though death

may be physical decay. To live, is to possess the knowledge proper to man, to perform the duties required by the condition of our fellow creatures, and to act according to the noblest dictates of human nature.

It should be humiliating to the pride of man that so few are alive to the great and sublime objects of their existence. That the decease of one human being out of so many millions should create a void which no other is capable of filling! And yet, who can fill the place of SPURZHEIM!

On the evening of the 17th of November (day of the funeral) several of the friends of the deceased met and agreed to organize a society, to be called the Boston Phrenological Society, for the purpose of investigating the principles of Phrenology, and to ascertain the bearings of the science upon the physical, moral and intellectual condition of man.

It was voted at this meeting, that the Society be organized on the 31st of December, 1832, the birth-day of Spurzheim. It was organized at the stated time, and in the course of three months numbered about ninety members.

Regarding Dr. Spurzheim as a man, we find all that dignifies and adorns the human character. He was distinguished for his superior mind, and his meek and amiable manners. In all his scientific studies he invariably reasoned with reference to the ordinary duties of life. He considered that

the true intent of philosophy was to render mankind more perfect and more happy, and any researches not having these grand objects in view, he esteemed as useless and unworthy of pursuit.

He was kind and affectionate to his friends, and charitable to his opponents. He was liberal, prudent, and industrious. His habits of living were those of strict temperance. 'We have seen him,' says Professor Follen, 'sitting down to sumptuous meals, provided in honor of him, and have seen him fasting, for the want of food adapted to his simple taste.'

'Being asked what peculiar effect his system (of Phrenology) had had upon his own mind, he said, that without it he would have been a misanthrope; that the knowledge of human nature had taught him to love, respect and pity his fellow beings.'*

His benevolence was not of a limited character, having motives of selfishness for its origin, but extending to the whole family of man. He always evinced the greatest pleasure in conferring favors, and seemed to delight in nothing more than in rendering his fellow creatures happy. Yet he was scrupulously fearful that he himself should be the cause of too much trouble to his friends. He expressed gratitude for the slightest favor, and when upon his death-bed, laboring under a tedious restlessness, he would frequently forget himself in

* Prof. Follen.

a partial sleep, and rouse, and ask pardon of his attendants for his seeming want of ceremony. We mention these things, which in themselves are trifling, to show what were his permanent habits.

We have known him to stop in the street and enjoy the playfulness of children, clothed in tatters of the most degraded poverty, and exhibit all the interest in the rude display of their nature, that he ever showed for others of more fortunate birth and condition. He would say, 'See, there is nature, see what nature is.'

Even to animals he extended his kind regard, and expressed his indignation at the acts of brutality which we too often witness in our streets, particularly the forcing of horses to draw a load beyond their strength.

He regarded love as the true foundation of all discipline, and expressed great satisfaction when he visited a school which was conducted upon this principle.

'We have works,' said he in one of his lectures, 'written upon the feelings; we are told to have charity, to cultivate veneration and benevolence, and children are made to learn them by heart; by doing so the verbal memory merely is exercised, but the feelings remain as before. Exercise is the putting into action. Speak to a child of hunger and thirst and give him very correct explanations of the terms, yet he will never know what they are by such explanations; but give him little to

eat and to drink, and he will soon know what they are. Say nothing about benevolence and charity to a child, and take him to see poor suffering beings, and make him suffer a little also, and he will soon learn what benevolence and charity are.'

He spoke in terms of censure of the common mode of correcting a child for an improper display of anger. 'When a child is angry,' said he, 'we wish to correct it, and we speak angry words ourselves, but this will not do. We cannot expect to succeed until we have corrected ourselves, as anger excites anger.'

'It sometimes happened that while he was attending to the inquiries of some person unknown to himself, and not distinguished in society, he was addressed by another, a great and distinguished man. But he never attended to the second inquirer until he had satisfied the first, although he were the great and distinguished man.'*

Before he commenced his lectures, he authorized two or three individuals to use their discretion in bestowing tickets upon those who were inclined to attend, but were unable to pay; and he desired that they should be conferred rather as tokens of respect from his friends than as favors from himself, not wishing to offend even the delicate feelings of pride.

In all his observations and inquiries respecting

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* Prof. Follen.

our institutions, he invariably regarded practical utility as the test of their value.

'It is unfortunate for humanity,' says he in one of his works, 'that those who assume distinctive titles, do not act up to them. From this cause it is that the most noble appellations fall into discredit. Pretended patriots have sometimes been more dangerous than declared enemies; pretended Christians worse than heathens.'

Exertions predicated upon speculative theories afforded him no satisfaction. Nothing, perhaps, excited his displeasure so much as to hear professions without seeing a corresponding practice.

'Union and morality alone,' says he in his work on Education, 'can save the future happiness of the United States of America. Being divided, or without morality, they will have the fate of the ancient and modern nations of the old world. Intellectual education alone cannot produce the desired effect, whilst the animal feelings predominate and physical education is neglected. Let the legislators be aware of the detrimental consequences of selfishness, luxury, ambition, vanity, of the animal feelings in general, of all causes which contribute to the degeneration of body and mind; let them be particularly careful about pauperism on one side, and great riches on the other; about idleness, degeneracy of the race and immorality. Praying alone, and religious ceremonies will not remedy natural evils and the neglect of natural laws.'

Having heard a clergyman speak against long prayers, and afterwards make a long prayer himself, he remarked, that such a course was inexcusable, since his words would be forgotten, but his example remembered and followed.

On hearing a preacher denounce the things of the world without qualifying his expressions, he observed ' that the carpets, cushions, curtains and splendid furniture of the church in which he spoke contradicted the sincerity of his professions.'

He heard a clergyman preach who evinced violent feelings when addressing the unconverted part of his audience, and said ' that preacher pretends to be a follower of Jesus Christ, but he does not imitate his meekness.'

On invitation of the Massachusetts Agricultural Society, he attended the fair at Brighton. He seemed to be as good a judge of cattle as of men, and readily pointed out their good and bad qualities. ' It is curious,' said he,' that your people think more of the physical condition of their cattle than of their children.'

' The great aim of all his inquiries into human nature, was to search out the will of God in the creation of man. Obedience to his laws he considered as the highest wisdom, and most expansive freedom. In speaking of theories of men's invention, he remarked, ' We say a great deal, and we think we do a great deal; we would be wise above what is given, and work upon the works of

God; but it is all nothing.—Thy will be done!—The Father is always overlooked. We look to him perhaps amid great trials and on great occasions; but not in smaller things. We say, "they are too little." It is this in which we err. Can anything that concerns his children, be too little for a Father?'*

We give a phrenological statement of the character of Dr. Spurzheim, which was published in 1820 by Sir George S. Mackenzie.

Philoprogenitiveness and attachment, well marked; courage, small; self-esteem, moderate; love of approbation, well developed; destructiveness, large, but completely subdued; constructiveness, defective; acquisitiveness, small; cautiousness, large; wit, hope, ideality, marvellousness and imitation, weak; benevolence, veneration, firmness and justice, *strong;* form, order, and number, *well developed;* coloring and tune, large; eventuality, individuality, causality and comparison, *large.*

The Marquis Moscati read a statement before the London Phrenological Society, in January, 1833, in which he gives constructiveness, causality, individuality, eventuality, comparison, order, form and size, all, '*as very large,*' and veneration, conscientiousness, benevolence, ideality, hope, locality and language, '*rather large.*'

Dr. Spurzheim was often heard to say, 'When I die, I hope they will not bury my skull; it will

* Prof. Follen.

prove what my dispositions were, and afford the best answer to my calumniators.'

As measures will be taken to preserve his skull, according to his wishes, we may soon expect a more accurate phrenological account of his character.

Viewing Dr. Spurzheim as a philosopher, we find much to admire and approve. Early inclined to study and reflection, he contracted those habits of application and perseverance which enabled him in after life to think with so much energy and clearness. His philosophy grew out of his experience and observation, and was constantly submitted to the supervision of unsophisticated reason. His motto was '*res non verba quæso.*'

Truth with him, was the grand object of thought and investigation, and fearless of all consequences, arising either from ignorance or prejudice, he steadily pursued his object.

'In one of his works he proposes the question, What should be the aim of every description of study?' He answers, 'The establishment of truth, and the attainment of perfection;' and he quotes the saying of Confucius, 'Truth is the law of heaven, and perfection is the beginning and end of all things.'

'We remember the words with which he began one of his lectures: 'I do not want you to believe what I propose to you; I only want you to hear what I have to say; and then go into the world

and see and judge for yourselves whether it be true. If you do not find it true to nature, have done with Phrenology ; but if it be true, you cannot learn it one minute too soon.' *

He was anxious that his hearers should examine the doctrines of Phrenology themselves ; and those who were ready to admit every proposition without previous study, he termed 'sheep converts.' 'He wished that his science should be studied as a part of physiology ; and anxiously endeavored to prevent its becoming an instrument of quackery and soothsaying, in the hands of the ignorant and presumptuous. He therefore constantly refused the requests of those who wished him to point out their own characters, or those of others ; and earnestly advised his too ardent disciples to learn and reflect before they set out to teach and practise.' *

If any one had a desire to explain to him the nature of a particular animal or thing, he asked for facts ; if a position was advanced with reference to the character of man, he required it to be sustained by facts. It was his opinion that man had used his reason too exclusively, and that no science was safe unless confirmed by the testimony of nature herself. He saw in nature but one philosophy, one language ; he saw in the existence of man nothing discordant with the known and acknowledged dispensations of Divine Providence,

* Prof. Follen.

but he contemplated the infinite variety of parts as a vast and perfect whole.

'We never,' says he, 'venture beyond experience. We neither deny nor affirm any thing which cannot be verified by experiment. We do not make researches either upon the dead body, or upon the soul alone, but upon the man as he appears in life. We consider the faculties of the mind, only so far as they become apparent to us by their organization. We never question what the moral and intellectual faculties may be in themselves. We do not attempt to explain how the body and soul are joined together, and exercise a mutual influence. We do not examine what the soul can do without the body. Souls, so far as we know, may be united to bodies at the moment of conception, or afterwards; they may be different in different individuals, or of the same kind in every one; they may be emanations from God, or something essentially different. Hence, whatever metaphysicians and theologians may decide in respect to all these points, our assertion concerning the manifestations of the mind in this life, cannot be shaken.'

'Man,' says he in another place, 'is a being of creation; and therefore the study of his nature requires the same method as the examination of every other natural being. Now, every class of living beings presents two parts for investigation; the bodily structure which is the object of anato-

my; the functions, which are the objects of physiology. Thus, it is necessary to study man, 1st. the structure of the whole body, and that of each part in particular; 2nd. the functions in general, and of every part in particular; 3d. the mutual influence of the different parts, and of their functions; 4th. the relations between man and all the beings around him, whether animate or inanimate, even the relation to the Creator.

The knowledge of mankind may be further divided into the knowledge of the healthy, and into that of the diseased state.'

In the study of the mental faculties he avoided and condemned the common practice of philosophers, of inferring from their own consciousness the nature and extent of the mental phenomena. Although this mode of judging answered with respect to themselves, he objected to the knowledge as being applicable to all men. His course was to analyze with all the strictness of a mineralogist or a chemist, and from particulars to define the general character of man. As in natural history, when we speak of a stone, a plant, an animal, a bird, &c. we should consider it an unpardonable omission not to mention its species or distinctive character; so he viewed all general ideas and assertions in relation to the mind. If a faculty was to be explained, he demanded the result of long and careful observation upon its earliest manifestations; the different periods of its growth, its

maturity, its condition in a state of health and of disease, its peculiar habits and relations; constituting a perfect history of its existence, as modified in the human race. From this strict course of study he was never known to deviate, nor would he consent to receive evidence from another who did not acknowledge the importance of it as indispensably requisite to a just conclusion.

As an observer of men and manners, of their habits and condition, his equal probably did not exist. The minutest peculiarity, the most insignificant circumstance, could hardly escape his notice and investigation.

'His modesty and habits of patient investigation prevented him from judging hastily of what he noticed in this country; he preferred waiving his decision until further observation and experience should enable him to form more correct notions. Still he was always willing frankly to express his own opinion of what he had observed, whenever he thought that the light in which he viewed it, might be of some use to others. Whenever he expressed an opinion on the character of men, he always showed an uncommon power of discerning not only the striking points, but even the nicer combinations of different moral and intellectual qualities.'* But few men could describe the peculiarities of their intimate friends with so much accuracy as he could, after a single interview.

* Prof. Follen.

The question has often been asked, 'What was his opinion of the Americans?' He refused to answer this general question, for the reason that he had seen but a small part of our country and but very few of its inhabitants. We will give, however, an extract from his journal, to show his opinion of the New England character:

'The Yankee character is real Norman. They (Yankees) act with Secretiveness, Cautiousness, Courage, Self-esteem, Acquisitiveness; with less Approbation and Reverence.'

'He thought favorably of our American institutions generally; he considered it as a great happiness that wealth is not here long hereditary, and that men have, in this country, to make their own way. He thought, however, that we were in danger from self-love and ambition, and that if feelings of veneration and respect were not cultivated in the young, we should, by and by, have fighting.'

To the compiler* of this notice he said, with reference to the permanency of our institutions, when it was stated that, as they had lasted two hundred years, it was hoped they might be permanent, 'True—but, as yet, you have room enough and bread enough, but how will it be when your population becomes so dense that man touches man, and there is no more room nor place; how will it be then? I give you,' added he with a smile, 'five hundred years for your experiment; if

* Extract from a notice by Prof. Silliman.

your institutions stand five hundred years, they may perhaps be permanent.'*

The journal which he commenced in this country and his remarks to individuals, amply prove the great and uncommon activity of his scrutinizing powers. We find in his journal even the peculiarities of a black servant described; his manner of ringing the breakfast bell, changing the plates, and placing the knives and forks at the table, &c. He speaks also of 'a girl about seven or eight years old, of delicate health, who ate at church in a pew near him, dry leaves of mint.'

He frequently spoke of persons and things, that a common observer would esteem as entirely unworthy of notice.

The labors of Dr. Spurzheim as an anatomist, have produced a reform in the study of the nervous system which will forever sustain him in the first rank of his profession. To be convinced of this, we have only to examine the state of knowledge in relation to the anatomy, physiology, and pathology of the brain and spinal marrow, before he devoted himself to the investigation of those most important branches of science.

Sir Astley Cooper and Mr. Abernethy admitted the importance of his discoveries and readily acknowledged his great merit. It is to be regretted, however, that some medical writers have had more sense to use, than fairness and candor to admit, the discoveries of Spurzheim. They have always

been ready to mention the source of any position which they considered untenable, while they kept all authority out of sight whenever they had occasion to use ideas which their judgment could not but approve. This course of conduct in scientific men shows a deficiency of respect for truth and justice that should bring upon them the marked censure of every candid person. Not satisfied with this species of injustice alone, some medical professors have with unparalleled effrontery ascribed to others the discoveries of Gall and Spurzheim; than which a greater misrepresentation could hardly be made, as may be seen from a statement of facts given by Dr. Spurzheim in a note to Chenevix's article, published in the Foreign Quarterly Review. In the same work the reader may find a particular account of Spurzheim's anatomical discoveries, as given by himself.

The improvements which Dr. Spurzheim made in the science of Phrenology are considered very important. The science received its present name from him. 'In extending my views,' says he, 'I found it necessary to change the name again (from Craniology,) and have chosen that of Phrenology, which is derived from two Greek words; φρην, *mind*, and λογος, *discourse*; and I understand by it, the doctrine of the special phenomena of the mind, and of the relations between the mental dispositions of the body, particularly the brain.'

He raised this branch of knowledge to the dig-

nity of a science, by a consistent philosophy, and discovered, in a great degree, the true application of its principles. Phrenology, with his improvements, affords a most admirable system of education. It is a system which is founded upon an exact knowledge of our nature, and therefore both simple and practical. It comprehends the intellect and the feelings, and proposes a discipline with reference to both ; it determines their extent and mutual relations, and enables parents and instructers to direct the young mind with greater certainty of success.

His work upon this subject is of too valuable a character not to be read and made a book of referrence by those who stand in any relation to the rising generation. It is replete with knowledge and advice which reaches every condition, and which can be understood and reduced to practice.

The additions which Dr. Spurzheim made to the number of the fundamental faculties, not before admitted by Dr. Gall, are eight. 'But it is not the number, it is the spirit of these modifications which Phrenologists principally admire.'*

We present a diagram of the system such as Dr. Gall made, and another comprising Dr. Spurzheim's latest modifications.

No. 1, *Zengunstrieb*, the instinct of generation.
No. 2, *Jungenliebe, Kinderliebe*, the love of offspring.

* Chevenix's article, in which may be found a more detailed view of Dr. Spurzheim's improvements in Phrenology.

No. 3, *Anhänglichkeit*, friendship, attachment.

No. 4, *Muth*, *Raufsinn*, courage, self-defence.

No. 5, *Würgsinn*, murder, the wish to destroy.

No. 6, *List*, *Schlauheit*, *Klugheit*, cunning.

No. 7, *Eigenthumsinn*, the sentiment of property.

No. 8, *Stolz*, *Hochmuth*, *Herschsucht*, pride, self-esteem, haughtiness.

No. 9, *Eitelkeit*, *Rhumsucht*, *Ehrgeitz*, vanity, ambition.

No. 10, *Behuthsamkeit*, *Vorsicht*, *Vorsichtigkeit*, cautiousness, foresight, prudence.

No. 11, *Sachgedächtniss*, *Erziehungs-fahigkest*, the memory of things, educability.

No. 12, *Ortsum*, *Raumsinn*, local memory.

No. 13, *Personensinn*, the memory of persons.

No. 14, *Wortgedächtniss*, verbal memory.

No. 15, *Sprachforschungssinn*, memory for languages.

No. 16, *Farbensinn*, colors.

No. 17, *Tonsinn*, music.

No. 18, *Zahlensinn*, number.

No. 19, *Kunstsinn*, aptitude for the mechanical arts.

No. 20, *Vergleichender*, *Scharfsinn*, comparative sagacity, aptitude for drawing comparisons.

No. 21, *Metaphysischer Tiefsinn*, metaphysical depth of thought, aptitude for drawing conclusions.

No. 22, *Witz*, wit.

No. 23, *Dichtergeist*, poetry.

No. 24, *Gutmüthigkeit*, *Mitleiden*, good-nature.

No. 25, *Darstellungssinn*, mimicry.

No. 26, *Theosophie*, theosophy, religion.

No. 27, *Festigkeit*, firmness of character.

'Philosophers,' said Spurzheim in one of his lectures, 'have merely spoken of the general manifestations of the mind, and have given names to them; but we must be more particular, we must specify the powers, and hence we are obliged either to speak in circumlocution, or to give new names. Some people say they do not like new

names, but if I have an idea, must I not give it a sign? If the first man gives names to all things known to him, and if in future ages things are discovered not known before, must we not name them? I will not, however, dispute about names, only let us have the powers kept distinct; I am ready to change the names at any time, if any person will suggest better.'

Dr. Spurzheim's arrangement of the faculties is comprised in orders, genera, species, &c.

Special Faculties of the Mind. ORDER I.—Feelings, or Affective Faculties. GENUS I.—Propensities.

† Desire to live. * Alimentiveness. 1. Destructiveness. 2. Amativeness. 3. Philoprogenitiveness. 4. Adhesiveness. 5 Inhabitiveness. 6. Combativeness. 7. Secretiveness. 8. Acquisitiveness. 9. Constructiveness.

GENUS II.—Sentiments.

10. Cautiousness. 11. Approbativeness. 12. Self-esteem. 13. Benevolence. 14. Reverence. 15 Firmness. 16. Conscientiousness. 17. Hope. 18. Marvellousness. 19. Ideality. 20. Mirthfulness. 21. Imitation.

ORDER II.—Intellectual Faculties. GENUS I.—External Senses.

Voluntary motion. Feeling. Taste. Smell. Hearing. Sight.

GENUS II.—Perceptive Faculties.

22. Individuality. 23. Configuration. 24. Size. 25. Weight and resistance. 26. Coloring. 27. Locality. 28. Order. 29. Calculation. 30. Eventuality. 31. Time. 32. Tune. 33. Artificial language.

GENUS III.—Reflective Faculties.

34. Comparison. 35. Causality.

To take a comparative view of these distinguished philosophers, and to say which was the greater of the two, Gall or Spurzheim, is a task that we leave for abler hands to perform. Both had their points of strength and originality, and they both excelled in whatever they attempted to accomplish. To express a preference is not to decide the question, and when we evince our partiality for Spurzheim as a philosopher, we merely give an individual opinion. His views, in our estimation, are more philosophic than those of Gall; more consistent and more practical. Spurzheim carefully studied all the parts of the science with reference to each other, and aimed at a perfect whole. Gall did not do so much.

That Spurzheim was superior to Gall as an anatomist, we believe all admit. This indeed was to have been expected, since he made anatomy his particular study, while Gall attended mostly to physiology. 'Gall said to me,' says Spurzheim, in one of his works published in Paris, 1820, 'on the 5th of March, 1805, on the day of our departure from Vienna, Let us prosecute *our original plan* honorably, you Spurzheim as an anatomist and I (Gall) as the Physiologist.'

Even Gall himself, in the preface of their large work (1809) says, 'Dr. Spurzheim, who for a long time had been familiar with the physiological part of my doctrine, and who was particularly expert in anatomical researches, and in the dissec-

tion of the brain, formed the design of accompanying and of pursuing in common with me the investigations which had for their end the anatomy and physiology of the whole nervous system.'

We mention these particulars, as there seems to have been a degree of uncertainty in the mind of some writers with respect to the character of Spurzheim's connexion with Gall.

As a christian, Dr. Spurzheim will ever be remembered with respect and admiration. His life was a model of Christian excellence, and it was eminently calculated to inspire reverence for the doctrines of our Saviour. He was not a blind partizan, searching for evidences that would favor party views, but he always listened with great kindness and attention to any proposition that was made to him, and received or rejected it according to plain reason. To those who would exclude reason from the dominion of religion, he said, 'Reason is the noble gift by which the Creator has distinguished man from all other animated things. God, who is all wisdom and all reason, could never create man in his own likeness, as it is said he did, and then forbid the employment of the very faculties which must form a principal feature in the resemblance.'

'Whatever particular form of faith he may have preferred, he firmly believed in the essential truths of natural and revealed religion. He adopted Christianity as a divine system, chiefly on the

ground of its great internal evidence, its perfect adaptation to human nature, and the spirit of truth and divine philanthropy, which gives life to all its precepts. All morality, he thought, was contained in those two precepts, Thou shalt love the Lord thy God, and thy neighbor as thyself. All prayers, he thought, were comprised in this one, 'Father, thy will be done.' *

It was his opinion that the Americans were too much engaged in doctrinal controversies to allow the full effect of Christianity to appear in their lives. He said, that he had lived under limited and absolute monarchies, but he had never been under such restraints with respect to his religious opinions, as he was in this country. 'On almost every Monday,' said he, 'the questions are asked, 'Did you attend church yesterday? Who did you hear? How did you like? What do you think of his doctrines? &c.'

With regard to religion in the United States, Dr. Spurzheim says in his Journal, 'I do not like the system of religion in England and America. The rich have their places in their churches, but what shall the poor do? There is more aristocracy than in Germany, or France. The American Churchdom is a worldly concern. Carpets, velvet cushions, and curtains are worldly things.'

As but few read the same language alike, we

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* Prof. Follen.

place the views of Dr. Spurzheim in relation to Christianity in his own words, leaving it for every individual to judge for himself of their import and tendency. The following extracts are from his various works.

'However delicate the object of religion may be, I do not hesitate to examine it, placing truth above any other consideration, relying on the decrees of the all-wise Creator, and being convinced that truth is the corner-stone of human happiness, and that true Christianity will gain by free investigation.'

'But reason tells us that religious belief must work on kindness, reverence, justice in practice, and that religion cannot exclude intellect and moral conduct. It also tells us that any religious creed that does not tend to the glory of God and the general good of man, is objectionable and may degenerate to demonism. Doctrines which are contradictory in themselves, or contradict common sense, must be surrounded with awe and imposed; this is expedient to selfish or superstitious theologians, but it is not in conformity with reason and pure Christianity. Reason cannot deny the reality of revelation; and it even finds in it a great motive of moral conduct.'

'It would have been more profitable to mankind at large, if the teachers of religion had been penetrated with the superiority of pure Christianity, and if they had followed the example of their

great model. Reason perfectly agrees with the precepts, to refer every thing to God as the first cause; to venerate his almighty power and providence; to submit to his decrees and arrangement of things; to feel gratitude for his benevolence, and to adore him in truth and in spirit.'

'Our religion or union with God or liking to him, then, only consists in exertions of such powers which constitute our higher nature. In unfolding and enlarging these powers we truly honor God. Nothing foreign to our original constitution can be required from us, and the cultivation of our rational and moral existence is evidently the noblest tribute we can render to our Creator and the end of our Godlike nature.'

'Whoever believes in the existence of God, should consider religion as the most important object of his reflections, and being personally concerned in this respect, his union with God should be left free from human authority, particularly from the spirit of those who have seized upon it as their particular property.'

Meanwhile, it is certain that they only usurp the name of Christians, who by their enactments prove that their sole aim is individual happiness; or, who strive after riches and worldly distinctions, and other advancement of their private estates; or, who live at the expense of others; or, finally, who are apt enough to laud, but ever ready to act in contradiction to the precepts of Christianity.

It is, indeed, blasphemous to bear the title of Christian without acting up to the sacred duties it requires. Let us, therefore, in acknowledging the purity of Christian morality, put into practice, before we dare to arrogate the noble name of Christians.'

'Those, therefore, who would make exceptions and say, Follow my words and not my deeds, have no title to give rules of action to the community, or to superintend their practice. How noble was the saying of Christ in reference to this point, "*If I do not the works of my Father, believe me not.*"'

'How superior and noble are the principles of Christianity; they prohibit anger, hatred and revenge, and order him not to return evil for evil, they command forgiveness for every offence seven times in a day, and seventy-times seven, if asked for; to love our enemies; to bless them that curse us, and to do good to them that hate us. They interdict all selfish passions, and declare our neighbors every one who does the will of God.'

'True Christianity will gain, by every step which is made in the knowledge of man.'

'Christian principles are not sufficiently exercised in society, yet it is not, on this account, considered superfluous to teach them; and he who loves mankind will wish for their promulgation.'

'Gospel-preaching is infinite, but many of those who deliver exquisite sermons are too often obliged

to add, Do what I say, and not what I do. Now if they they themselves show no faith by their works, how can they expect others to do so?

'As Christianity evidently tends to unite all men in the presence of God, it appears to me, that we are entitled to reject every interpretation of any passage of the gospel which does not agree with general peace. The superiority of the Christian principles of morality, is proved and recommended by their good effects; and, in this way, belief is converted into conviction.'

'Now, the general aim of all legislation ought to be the happiness of mankind, combined, as far as possible, with that of each individual; or, in the language of Phrenology, it ought to be to establish the natural morality, confirmed by true Christianity.'

'Man being positively endowed with moral and religious feelings as well as with vegetative functions and intellectual faculties, it is my business to speak of the former as well as of the latter. Nay, true religion is central truth, and all knowledge, in my opinion, should be gathered round it.'

'*Have men any right mutually to imploy their wills as rules of moral conduct?* They most certainly have not. There is but one will that ought to be done, the will of God, and this, in morality, commands imperiously to man, '*Thou shalt love thy neighbor as thyself.*'

'*May the doctrine of Morality become a science?*

There can be no doubt it may by studying the laws of the Creator, and by comparing them with pure Christianity.'

'*Phrenology being true, can it be in opposition to pure Christianity?*

This is impossible, as no truth either physical or moral can be in opposition to any other. Christianity and Phrenology, when well understood, will give mutual assistance to each other.'

'*Is the Phrenologist entitled to speak of Christianity, and if so, how far?*

The Phrenologist has the right to examine whether Christianity is adapted to the innate dispositions of man, and he is delighted in seeing it in perfect harmony with the human nature.'

'*What can be the end of true religion?*

The glory of God, and the good of man.' *

In no place are the pre-eminent claims of Spurzheim as a man, as a philosopher and as a Christian, more fully known and appreciated than in Edinburgh. There, talent and industry have been devoted to the study of his doctrines, with a zeal which reflects honor upon science and upon man. We therefore think it appropriate to close our biography with the following extracts from the proceedings of the Edinburgh Phrenological Society, December 13, 1832, in relation to his death.

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* Philosophical Catechism of the Natural Laws of Man.

James Simpson, Esq. in the chair.—After the discussion on the papers read to the meeting, the President addressed the Society in nearly the following words:—

'Gentlemen,—During the twelve years of this society's existence, no communication has ever been made to it so afflicting as that which it is now my painful duty to make to you. Dr. Spurzheim is no more? He died of fever, brought on by over-exertion in his great vocation, at Boston in the United States, on the 10th day of last month.

'The death of Dr. Gall, the great founder of phrenology, was not without its alleviations. He had run his course, had done all that seemed in the decrees of the All-wise, allotted him on earth to do, and fell like a shock of corn fully ripe. Above all, Dr. Spurzheim his great pupil survived, heir of all his master's wealth, and richer than even that master in treasures of his own. But Dr. Spurzheim himself is now snatched away in the midst of his usefulness, at the summit of his power, about to pour the true philosophy of man, like a flood of light on the transatlantic world, this is indeed a blow almost devoid of alleviation.

'And yet hope deserts us not. To his own genius we owe the discovery of the organ of Hope, and a beautiful exposition of its functions. As we bend over his early grave, a ray breaks forth even from that dark abode. America has cele-

brated his obsequies with public honors, and ranks him with the illustrious dead. Europe will sanction the award. His philosophic page will live, and even pride and prejudice will look into the philosophy, when the philosopher whom they shunned when alive, is no more. Galileo, Newton, and Harvey, were all destined to teach from the tomb; so are Spurzheim and Gall. They too are among the great departed, "who are dead yet speak," and many a kindred genius will yet arise to listen to their voice. The minds already laboring in the great work, by them bequeathed, will be stimulated by the very thought that they are bereft of their leaders. A hand to grasp *all* the inheritance may not be; but there does live a prophet who will wear gracefully the mantle that has now descended upon him. May all of us, however humbly each, make redoubled exertions, to do that which our teacher would have urged us to do with his dying accents; promote by all that in us lies the cause for which he lived and in which he died. His labors were as expansive as they were indefatigable, no scope was too great for them; he had gone to add the new world to the old in one wide empire of truth. Alas! that America's first tribute to her illustrious guest should be a grave, and a monument! Be her's the care and custody of his honored remains; the spirit of his genius is every where; his memory is the cherished legacy of the human race.'

Mr. Combe then read to the society a letter dated New York, November 16, 1832, from Robert Mc Kibbin, M. D. detailing the particulars of Dr. Spurzheim's death, and another letter dated Boston, Nov. 15, 1832, from Mr. Nahum Capen, to a similar effect.

The following resolutions were moved by Mr. Combe, seconded by Mr. Dun, and adopted unanimously.

'First, that this society have heard the communication now made, with sentiments of the most heartfelt regret. While they deplore the premature death of Dr. Spurzheim, as by far the greatest loss which the philosophy of mind and man can in their present state sustain, they lament it as an especial bereavement to themselves of a valued and beloved benefactor and friend.

'Secondly, that this society feel deeply, and, considering their intimate and affectionate relation to the illustrious deceased, gratefully, the intense concern manifested by the citizens of Boston, over his sick-bed, the public sorrow for his loss, and the intended honors to his remains, and his memory, and they experience comfort in the reflection, since it was in the Divine decrees that that great man was so soon to be taken away, that he did finish his mortal career in the midst of a people enlightened enough to discern his distinguished talents and worth, and duly to appreciate the philosophy which he had come among them to teach.'

PHRENOLOGY,

IN CONNEXION WITH THE

STUDY OF PHYSIOGNOMY.

INTRODUCTION.

The word Physiognomy, considered etymologically, signifies the knowledge of nature at large. Sometimes, however, it is employed to designate the configuration, and, even more commonly, the expression of the countenance. In another sense, again, it is used to imply a knowledge of the external signs which proclaim internal qualities. It is in the latter acceptation that I shall employ the term in this volume.

Entire nature, therefore, may be comprehended in the study of physiognomy; inanimate objects as well as living beings are included: there is, for instance, a physiognomy of the heavens: some forms and characters of clouds portend wind, certain others rain, others thunder, others fine weather, &c.

Again, the husbandman judges by the aspect of the soil whether it be dry or wet, light or heavy, rich or poor, adapted to the production of wheat, barley, grass, potatoes, or fruit-trees.

In botany, too, a very important branch, *viz.*

judgment in regard to the healthy or diseased state of plants, depends on the observance of external signs. The gardener regards that tree as weak which begins to lose its leaves at the end of the branches.

Guided by their appearance, we choose or reject apples, oranges, and other fruits. We frequently say: This pear, or this orange has a nice look—it seems to be good.

The qualities of animals, moreover, are exhibited in their physiognomy. Celerity is visible in the configuration of the roe, sluggishness in that of the bear; innocence in the countenance of the lamb, and general activity in the rapid motions of the monkey's eyes.

Medical men speak of consumptive or apoplectic conformations of body; they judge of the corporeal state, in regard to health or disease, by the heat and appearance of the skin, by the pulse and respiration, by the countenance and other external signs.

The muscular configuration of the Hercules, as indicating strength, and the graceful figure of the Hebé, are generally admired. Finally, the affective and intellectual characters of man, in the healthy and diseased states, are proclaimed by physiognomical signs. In looking around us, we distinguish, as by intuition, the benevolent, candid, and modest individual from another who is cruel, artful, and haughty.

A man, full of candor and probity, says Marcus Aurelius, spreads around him a perfume of a characteristic nature; his soul and character are seen in his face and in his eyes.

Persons without education, who have no recollection of ever having heard of physiognomy, nay children and animals, are physiognomists. Even they who oppose the study of physiognomy frequently make use of its language; they speak, for instance, of noble, fierce, severe, bold, placid, thinking, benevolent, and open countenances; of the exterior of a priest, philosopher, fool, knave, &c.; they say, I like the look of that person; or, I could not place any confidence on such a man, &c.

Moreover, poets and philosophers, both of ancient and modern times, have always made use of many physiognomical expressions. Solomon said: 'A haughty person, a wicked man, walks with a froward mouth, he winks with his eyes, he speaks with his feet, he teaches with his fingers.'* Ecclesiasticus observed, 'that the heart of a man changes his countenance, whether it be for good or for evil; and a merry heart makes a cheerful countenance.'† 'The envious man has a wicked eye, he turns away his face and despises man.'‡ 'A man may be known by his look, and one that

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* Prov. vi. 12, 13. † Ecclus. xiii. 29. ‡ Ecclus. xiv. 8.

has understanding by his countenance, when thou meetest him.'*—Aristotle looked for external signs in the configuration and motions of the bodily parts. Cicero, Leibnitz, Herder, and many other ancient and modern writers have treated of this subject. 'You will make a choice,' says Montaigne, 'between persons who are unknown to you; you will prefer one to another, and this not on account of mere beauty of form. Some faces are agreeable, others unpleasant. There is an art of knowing the look of good-natured, weak-minded, wicked, melancholic, and other persons.' Bacon classed physiognomy among the sciences, and remarked that it was founded on observation, and ought to be cultivated as a branch of natural history. Lavater acquired great reputation by his physiognomical investigations. Finally, painters, sculptors, actors, and all who play their parts in society at large, must feel anxious to learn something of such a subject.

Is it not then astonishing that this science should consist of mere isolated observations still unreduced to principles? Every one is conscious of the various impressions made on him by others, but no one can in any wise account for them.

The question then is, whether or not it be possible, by observation and induction, to determine

* Eccles. xiv. 29.

physiognomical signs, in regard to the fundamental powers of the mind? Lavater, who wrote fragments on physiognomy, and who styles himself a fragment of a physiognomist, maintains, nevertheless, that physiognomy exists as a true science. With this opinion of Lavater I agree entirely.

Let us, therefore, begin by determining wherein the study of the physiognomical signs of the affective and intellectual faculties of man consists. Whether, for instance, the respective signs are to be sought for in the size and configuration of the hard parts, or in the motions of the soft and flexible ones? This distinction between signs dependent on configuration and organic constitution, and those emanating from gestures and motions, is essential to the establishment of principles. Signs of the first kind proclaim innate dispositions and capacities of action. They constitute the study of *physiognomy*, strictly speaking. Signs of the second kind, again, indicate powers in action, and constitute what is called *pathognomy*, or natural language. The latter description of signs is not included in the plan of this work; it will be examined in a separate treatise: at present I treat of the physiognomical signs alone.

Whilst some who cultivate physiognomy look for signs over the whole of the body, others search for them in particular parts of it only. Lavater conceived it possible to discover physi-

ognomical signs of the affective and intellectual powers in the whole body. He declares positively, that the same force builds up every part; that such an eye supposes such a forehead and such a beard; in short, that each isolated part indicates the configuration of the whole, as, for example, that all parts are oval if the head present that form: hence that man is a unit, and that his size, form, color, hair, nose, mouth, skin, ears, hands, feet, bones, muscles, arteries, veins, nerves, voice, affections, passions, &c. are all and ever in harmony with each other.

According to this hypothesis, an unsightly person ought to be the concomitant of an unenviable soul. The contrary of this, however, is observed every day. Esop and Socrates are proofs that a fine form is not necessary to greatness of talent and to generosity of feeling. Indeed, Euripides, Plutarch, and Seneca have long ago maintained the inaccuracy of such an opinion. Lavater himself was obliged to acknowledge, that ungainly forms are sometimes combined with honesty of character, and that individuals, beautiful and well-proportioned, are occasionally deceitful. 'I have often seen (says he) a contradiction between the solid and flexible parts, and every one may possess certain qualities, without the respective signs.' He, therefore, admits exceptions, and his assertions contradict each other.

This, however, is not the case in nature. She

makes no exceptions from her laws, and is never in contradiction with herself. Moreover, the individual parts of the body are not proportionate to each other. The head of Pericles was too large for his body, hence the ancient artists who made his bust thought it necessary to conceal this disproportion by covering the head with a helmet. On the other hand, small heads are often found upon large bodies. There is occasionally a resemblance observable between the nose, mouth, or some other part of different individuals, whilst all the rest of their persons is extremely unlike. Now, as every part has its particular function, and as each part indicates its special dispositions, it is impossible to find in any one part physiognomical sign of the functions performed by any other part whatever.

It will be sufficient for my purpose merely to mention the error committed by those writers who, after La Porte, Lebrun, and others, compare the human face with that of certain animals. These comparisons, like fortune-telling and chiromancy, or the interpretation of moral dispositions from the form of the hand, are to be classed among the aberrations of the human understanding.

Innumerable observations have proved, that the affective and intellectual faculties, as innate dispositions, are manifested by various parts of the brain. Hence the physiognomical signs of these faculties are to be sought for in the size and

organic constitution of the cerebral parts. Several physiognomists, particularly Lavater, have already pointed out a few general signs of this kind in the configuration of the whole head, and in that of the forehead; but it is necessary to do more than this, *viz.* to determine individually the parts appropriated to, and the signs of the special faculties, and also of the several combinations of these which constitute determinate characters.

From numerous observations it further results, that not the size only, but also the organic constitution of the cerebral parts, must be taken into consideration before physiognomical signs of the mental operations can be established. They who attend to the mere size of the organs, and they who derive all from the influence of bodily constitution, or temperament, as it is called, are equally in error. For information in regard to the temperaments, I refer to my work on phrenology.*

In this, as in every other subject of inquiry, it is important to distinguish between theory and practice. The true principles of a science may be established, but those who apply them may err.

Lavater avows that he often made mistakes, and that he met with many persons in whom he could discover no particular sign whatever. Nevertheless, he was persuaded of the reality of physiog-

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* Page 30.

nomy as a science. The art of surgery is positive, yet there cannot be a doubt but that legs have been amputated which might have been saved; and in the practice of their art, all surgeons have not the same dexterity. Every physician has not equal facility in distinguishing diseases; the healing art, nevertheless, exists. The adversaries of phrenology are sedulous, and ready enough in exposing the errors which Dr. Gall and I and our disciples have committed, but they carefully abstain from all mention of the numerous facts which we cite in support of our opinions. I do not conceive that phrenology has reached perfection now, nor do I hope that its application, even when perfect, will always be without error. I have frequently been obliged to rectify my judgment, but I always endeavor to profit by my mistakes. If the study of physiognomy is to be abandoned, because they who practice it have committed errors, there is no art or science which should not, for a like reason, be given up. Is there any chemist, physician, general, artist, lawyer, or priest, who can say that he has never erred in the practice of his profession?

Let us observe farther, that in the study of physiognomy, as of every other science, there are few who take pleasure in reflecting on its principles. Man is naturally more disposed to admire the effects of an ingenious machine than to examine the mechanical laws according to which

it is constructed. He likes better to visit a collection of butterflies than to inquire into the laws of nature, and would rather see the passions in action upon the stage, than search for their causes in the world around him.

The figures of any work that contains plates almost certainly attract attention first; and its contents, if philosophical, are always examined last of all. J. J. Rousseau, in saying that the state of reflection is unnatural to man, and that he who reflects is a depraved animal, had probably remarked, that the great majority of mankind are afraid of study, that they prefer amusement to instruction, and individual knowledge to reasoning.

Practical knowledge, all must allow, is important, but it ought to be combined with principles. My object is to teach both theory and practice.

The subject of this volume is a practical application of phrenology, which will, at the same time, illustrate and aid in proving the science. To study nature by means of figures and artificial representations is less certain and less agreeable than to observe her in herself. Yet the information conveyed by delineations of forms is more ample and more accurate than can be communicated by mere description. Hence those who would become phrenologists, derive far the greatest advantage from a course of practical lectures,

although the same number of forms be not there shewn as are, or may be, mentioned in books. The reason of this is, that notions of size and form can scarcely be acquired from any description, whilst they are gained at once by means of the touch and sight.

Moreover, reading does not excite the same degree of attention as demonstration. In reading, for instance, of differences between the heads and brains of carnivorous and herbivorous animals, the attention is less fixed than when the actual heads and brains are placed before us, and their points of difference are ascertained by the eye and the hand. Finally, ocular demonstration has more weight, and carries conviction more forcibly with it than a mere report.

Those of my readers who incline to interest themselves in the study and scientific discussion of the principles of phrenology, I must refer to the respective publications on that science, and on the philosophy of which it forms the basis. Here I confine myself to historical facts, which, if true, will occur and be observed again. Let those, therefore, who would see with their own eyes, observe individuals distinguished by peculiarity of character or greatness of talents, and examine the size and configuration of the concomitant heads, and they will find that nature is not influenced by false and subtle argumentations.

I shall subdivide this, the first part of the work, into two sections. In the first I shall make some observations on bodily configuration and organic constitution generally, in connexion with adaptation to peculiar functions; on the difference in the heads and faces of individuals, whose characters are opposed to each other; and on the difference between the heads of the sexes and of different nations; in the second, I shall compare the characters of various individuals, with the accompanying cerebral organization.

In order to escape all cabalistic quibbling on the part of adversaries, I repeat once more, that the size of the brain is not the only condition which gives energy to its functions; but that the bodily constitution, and the exercise, and the mutual influence of the faculties also modify their activity. I repeat, too, that I make a distinction between innate dispositions and the activity they possess, and also between signs of dispositions and signs of their activity. I add, that I treat in this place of physiognomical signs only, *i. e.* of signs which indicate innate dispositions.

SECTION I.

Of the Physiognomical Signs of the Body, Face, and Head in general.

It is scarcely necessary to remark, that the organization of the body being destined to certain functions, must act with more or less energy and facility, according as the conditions necessary inhere in its nature; for this is only saying, that there is a relation between a cause and its effect. The discovery of the conditions which are necessary to the performance of function is the object of physiognomical research. This section will be found subdivided into three chapters: the first of these treats of the body, the second of the face, and the third of the head.

CHAPTER I.

Of the Physiognomical Signs of the Body.

The physiognomical signs of the body are of two kinds: they relate to the size and configuration of the body, or they concern its intimate constitution.

I.—*Of the size and Configuration of the Body.*

The influence of the body on its functions, and the external signs which indicate more or less facility of acting are generally enough recognised. Short and thick limbs are commonly considered as signs of strength, long and slender limbs as indications of celerity. A courier must have good lungs, a blacksmith muscular arms, and so on. The graceful and delicate form of an Antinous can never be supposed capable of the labors for which the ponderous figures of a Hercules and a Milo proclaim their fitness. No artist will ever conceive Jupiter with a misshapen Faun or a Cyclops for his cupbearer. The bodily configuration of an actor is of great importance to the effective representation of many characters. It appears evident then, that certain sizes and forms of the body have been felt as fitting it for the performance of particular functions. But it may still be asked, whether the qualities of the body at large indicate the affective and intellectual dispositions? Experience proves that they do not: sentiments and talents bear no kind of relation to the size and form of the whole body; nay, it would even seem that very tall men are commonly less gifted with understanding than persons of middling size.

II.—*Of the Organic Constitution or Temperament of the Body.*

The detailed consideration of the influence of the organic constitution of the body belongs to physiology. Here I only mention that I employ the word temperament in reference to mixtures of the constituent elements of the body. There can be no doubt but the functions which contribute particularly to nutrition, those, for instance, of the stomach, liver, intestines, lungs, heart, as they are in a healthy or diseased state, modify the whole organization, and influence the energy with which the individual parts act. Sometimes it would appear as if the vital power were concentrated in one system, to the detriment of all the others. The muscular or athletic constitution is often possessed of very little nervous sensibility; and, on the other hand, great activity of the brain seems frequently to check muscular development.

Thus it is important, in a physiological point of view, to take into account the peculiar constitution or temperament of individuals, not as the cause of determinate faculties, but as influencing the energy with which the special functions of the several organs are manifested. Their activity, generally is diminished by disorder in the functions of vegetative life, and it is favored by

the sanguine, and still more by the nervous, constitution. A lymphatic, a sanguine, a bilious, and a nervous temperament, are therefore spoken of with perfect propriety, as indicating four degrees of activity in the vegetative and phrenic functions; but determinate faculties of the mind are erroneously ascribed to individual temperaments; memory, for instance, and sensuality to the sanguine constitution, irascibility and penetration to the bilious, and so on.

In the sense just mentioned I admit four temperaments, in reference to the manifestation of the mental powers.

1. The lymphatic constitution, or phlegmatic temperament, is indicated by a pale white skin, fair hair, roundness of form, and repletion of the cellular tissue. The flesh is soft, the vital actions are languid, the pulse is feeble; all indicates slowness and weakness in the vegetative, affective, and intellectual functions. Pl. i. fig. 1.

2. The sanguine temperament is proclaimed by a tolerable consistency of flesh, moderate plumpness of parts, light or chestnut hair, blue eyes, great activity of the arterial system, a strong, full, and frequent pulse, and an animated countenance. Persons thus constituted are easily affected by external impressions, and possess greater energy than those of the former temperament. Pl. i. fig. 2.

3. The bilious temperament is characterised by

Fig. 1.

Fig. 2

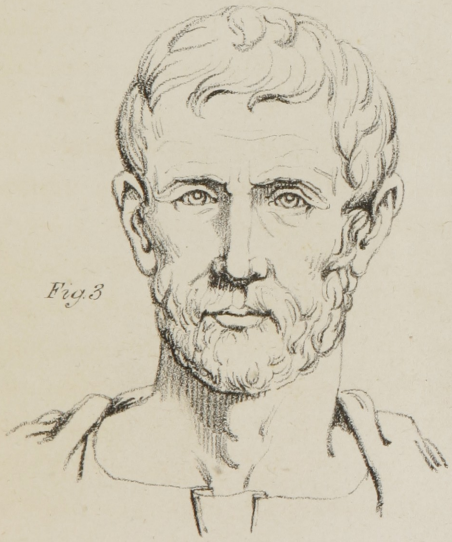

Fig. 3

Fig. 4

B.F.N. del.

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black hair, a dark, yellowish, or brown skin, black eyes, moderately full, but firm muscles, and harshly-expressed forms. Those endowed with this constitution have a strongly marked and decided expression of countenance; they manifest great general activity, and functional energy. Pl. i. fig. 3, Brutus.

4. The external signs of the nervous temperament are fine thin hair, delicate health, general emaciation, and smallness of the muscles, rapidity in the muscular actions, vivacity in the sensations. The nervous system of individuals so constituted, preponderates extremely, and they exhibit great nervous sensibility. Pl. i. fig. 4, Montesquieu.

These four temperaments are seldom to be observed pure and unmixed; it is even difficult to meet them without modifications. They are mostly found conjoined, and occur as lymphatic-sanguine, lymphatic-bilious, sanguine-lymphatic, sanguine-bilious, sanguine-nervous, bilious-lymphatic, bilious-sanguine, bilious-nervous, &c. The individual temperaments which predominate may be determined, but it is difficult to point out every modification.

III.—*On the Physiognomical Signs of the Body of the Sexes.*

The signs which characterise the bodies of both

sexes are examined in many anatomical and physiological works: these may therefore be consulted by those who would study this branch in detail. A few general observations will answer my purpose here. The female body is generally smaller, and more delicate than the male; the extremities too are shorter and proportionately more slender, the projections of the bones less marked, the neck apparently longer, in consequence of the shoulders drooping considerably, the larynx less prominent, the clavicle less curved, the chest shorter but more expanded, the sternum shorter but broader, the lumbar vertebræ longer, the abdomen larger, the necks of the thigh bones longer and more transverse, and the pelvis relatively more capacious in the female, than in the male. If the female body be placed between two parallel lines drawn so as just to include the chest, the pelvis will be seen to extend beyond them (Pl. ii. fig. 3.); whilst the male body similarly circumstanced, will have its pelvis contained within the lines, and the shoulders projecting beyond them. (Pl. ii. fig. 4.) Thus the chest is relatively wider in man, the pelvis in woman. Moreover, in the female constitution the lymphatic and cellular systems predominate; the figure, therefore, is rounder, the parts softer, the whole more graceful and pliant than the male form, the general exterior of which is marked by angularity and hardness or boldness of outline. The

Fig. 2.

Fig. 1

Fig. 3.

Fig. 4.

bodies of both sexes, then, being destined by nature to different functions, are modified accordingly; and he whose eye is somewhat exercised in appreciating forms, will at once detect the female in male, and the male in female, attire.

There can be no necessity for multiplying proofs upon this subject. The truth of my proposition is indeed generally admitted, and I only mention the matter here, for the sake of bringing it into connexion with new considerations.

CHAPTER II.

On the Physiognomical Signs of the Face.

We are all in the habit of examining features and countenances; artists, especially, pay particular attention to such points, and it is generally admitted that no two faces are exactly alike. Shall we inquire, then, are there certain faces which correspond with individual characters? In order to have a right apprehension of this subject, it will be necessary to call to mind the difference which has been established between physiognomical and pathognomical signs. This done, we can then say positively, that neither does the configuration of the whole face, nor of any of its parts, except as development of brain is concerned, indicate the

dispositions of the mind; the same character and the same talents may be observed in persons of different size and form, or whose nose, mouth, chin, cheeks, &c. are extremely different; and on the other hand, individuals endowed with different talents may often be seen who bear a strong resemblance to each other. Individuals with beautiful, plain, and ugly faces may be eminent indifferently in virtue, or in vice. The nose and cheeks of the wisest of men, Socrates, certainly exhibit no sign of superiority. In order to show the erroneous proceeding of those who confound the configuration of the face with the movements of its soft parts, I shall copy some figures from the work of Lavater, and add his judgment upon them.

Pl. iii. presents portraits of four persons of superior talents: fig. 1. is Vesalius; fig. 2. Gessner; fig. 3. Descartes, and fig. 4. an individual not named by Lavater. These four faces and their individual parts are certainly very unlike each other; but let us see what Lavater thinks of them.* The portrait of Vesalius, says he, deserves the attention of an enlightened physiognomist. The nose alone indicates a sound and solid judgment, or, in better terms, is inseparable from good sense.

In the profile of John Gessner, Lavater found the expression of the deepest judgment, of im-

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* Fragment vii. The Study of the Intellectual Physiognomies.

Fig. 1.

Fig. 2.

Fig. 3.

Fig. 4.

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mense learning, of extraordinary facility in determining with precision the objects of the senses by abstract signs; of an astonishing capacity for arrangement and classification, of superior talents for comparing objects, of an excellent, benevolent character, great modesty, exemplary patience, strong probity and truly christian sentiments.

The portrait of Descartes, according to Lavater, proclaims one of the greatest geniuses, one of those who owe every thing to themselves, who are constantly urged forward, and maintained by their own powers, who remove obstacles and impediments of every description, opening up new paths, and occupying unknown fields.

Of the fourth figure Lavater says, it is impossible to comprehend the judgment of this man. His views are exceedingly precise. He can examine objects mediately or immediately, his opinion is always clear, and the most suitable expressions indicate his ideas. He readily recollects external impressions, and learns with ease the most difficult languages. Moreover his judgment is sound and excellent. The most perfect wisdom shines in his look, and appears in the form of his nose.

Now as the chins, lips, cheeks and noses of these four illustrious persons present very different configurations, I think that Lavater's opinion of their talents and characters was formed from the expression produced by the motions of the soft

parts; that is, from pathognomical signs, rather than from the configuration of the different members of their faces. The language of Lavater is obviously always vague; he seldom or never specifies the particular form of the part on which he founds his judgment.

Yet it is true that certain forms of face do agree better than others with certain characters. This, however, happens not because configuration of face produces character, but because configuration of face is an effect of the agency of certain natural laws with which this is of course in harmony. The artist, therefore, requires to design his figures in harmony with the characters he would express; to portray a severe and unbending character, he will certainly never choose the head of a Madonna as the medium for embodying his conception; neither will he, with the view of exhibiting the mild and gentle character of a Saint John, ever fix on such a form as that of a Pope Gregory VII, (Pl. xx. fig. 1.) The countenance of an actor is also admitted to harmonize or to disagree with the particular characters he may perform. Nevertheless, it remains certain that the same character is to be observed in conjunction with very dissimilar faces, and that the character by no means depends on the configuration of the face, although the face and character harmonize, just as do all the parts of a good picture. In a landscape, for instance, if all the objects on

shore indicate tranquillity and repose, the sea is never represented as agitated by a tempest.

Of the Faces of the Sexes.

It is not by the beard only that the male is distinguished from the female face. This part, like the body in general, has characteristic peculiarities in each sex. The features of the feminine countenance as well as body, are softer, rounder and more flexible than those of the male, which, in harmony with the outlines of his person at large, are angular, hard and stiff. Although the analogy in the general outline of the two figures 1 and 2, Pl. ii. be very evident, still the former is at once recognised for a female, the latter for a male countenance. But, indeed, the characteristic features of the male and female face are generally enough understood. Occasionally, however, deviations from the general law occur, and female faces may sometimes be observed which resemble the male countenance, or the contrary. The expression of 'a *masculine countenance*,' in reference to a woman, proves that such exceptions have been noted.

Of National Faces.

Experience shows that the majority of individuals composing nations have something characteristic in their countenances. The Chinese can

never be confounded with the English face; the Negro can never be taken for an Italian, nor the Grecian for an Esquimaux. The Jews, though they have been dispersed over all the countries, and have lived in all the climates of the globe for many centuries, still preserve a particular and distinguishing physiognomy. Peculiarities even mark the two tribes of Judah and Benjamin; in that of Judah, for example, the face is round, and the cheeks are prominent, while in the tribe of Benjamin, the face is lengthened, the cheeks are but slightly prominent, the nose is aquiline, and the eyes lively; the whole, in short, composes what is called an *oriental* countenance.

To observe varieties in national physiognomy, it is not necessary to visit foreign or extremely remote countries. We need not take a journey to Arabia, Madagascar, China, or Mexico, for this purpose; we have but to examine the inhabitants of different provinces of the same country to be convinced of the great variety that reigns; in France, for instance, we may observe the natives of Picardy, of Normandy, of Burgundy, of Gascogny, &c. to be very different in appearance from each other. The Westphalians, Saxons, Bavarians, Suabians, &c. have all very different physiognomies. The inhabitants of the south-west of Scotland, those of the north-east, and those of the Highlands, belong to three different races. England and Ireland having been occu-

Fig. 2.

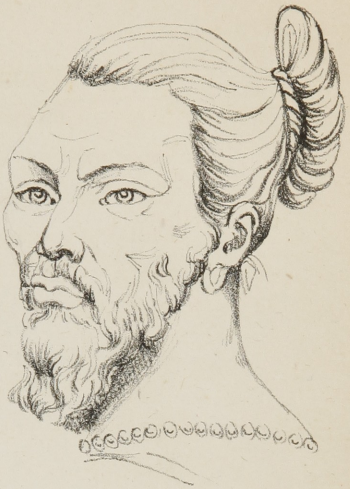

Fig. 1.

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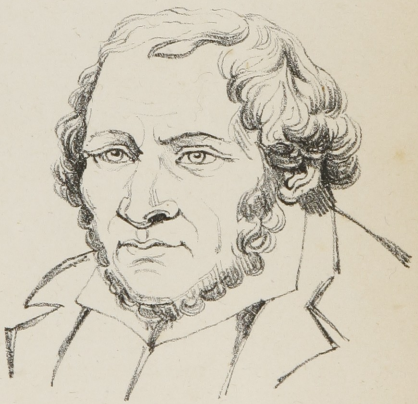

Fig. 3.

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Fig. 1.

Fig. 3.

Fig. 2

Fig. 4.

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pied by various nations, particular districts of each have a population originally different. In the county of Norfolk the same round and well-fed figures are seen which Rubens has transferred to his canvass from natives of Holland. On the borders between Scotland and England, the Roman form of face is still found. In the south, again, the Saxon face is very common. In short, there are, beyond any doubt, national faces. The figs. 1, 2, and 3, of Pl. iv. will never be taken for Grecian beauties; did I find a face like fig. 4, of the same plate, in England or Ireland, I should at once consider it as of foreign extraction. The first figure is taken from the work of M. Choris.* It is the portrait of a chief of Malayan origin of the gulf Kutusoff-Smolensky. The second is the portrait of Hyder Aly, a khan of Mongolian blood; the third is easily distinguished as the likeness of a Jew; and the fourth is the portrait of Hannibal.

On account of the importance and interesting nature of the subject, I shall still give four portraits as national examples, all of which may frequently be observed in Europe.

Pl. v. fig. 1, is Buchanan, a configuration of more common occurrence in the south, than in the north of Europe; I have, however, seen it in the south-western part of Ireland, and in the corresponding district of Scotland. The forehead

* Voyage Pittoresque autour du Monde, Paris, 1820.

is large, high, and inclined a little backwards; the root of the nose is prominent, the nose long and somewhat aquiline; the cheeks are little developed, the mouth and lips middlingly so, the chin is prominent; the parts of the face are, in general, elongated and slender, and its whole form inclines to the conical. The temperament of this race is mostly a compound of the bilious with the nervous.

This configuration resembles that which the Grecian artists selected as the finest and most beautiful of all, that, in fine, which is commonly called the Grecian face. However, as a great many of the eminent men of Greece, whose portraits have reached us, present a configuration very different from that we have described, for instance, Solon, Themistocles, Alcibiades, Socrates, Demosthenes, Thucydides, and others, and farther, as this form also occurs in countries known to have been occupied by Phœnician colonies, I prefer calling it the *Phœnician* face. It is conspicuous in many Grecian portraits, as in those of Miltiades, Bias, Leonidas, Anacreon, and others, but it is also evident in those of other nations, as of Hamilcar, Hannibal, Massinissa, Pythagoras, Numa, St. Augustin, St. Athanasius, Polidore Caravaggio, Coligny, Arundel, Mayenne, Scaliger, Camden, &c.

Fig. 2. Cato, the censor; a portrait which presents another characteristic form of face. The

upper part of the forehead, and the region of the frontal sinus are very prominent; the root of the nose is depressed, the nose aquiline, the lips thick and elevated, the chin prominent and rounded; all the features large and strongly marked. The constitution which accompanies this configuration is commonly bilious, sanguine, or sanguine-nervous. This form of face appears to have occurred among the Greeks, but I call it the *Roman* face, as it was more frequent among the Romans than any other ancient nation. We find it in the portraits of Solon, Themistocles, Antiochus, Philip of Macedon, Antisthenes, Aratus, Sylla, Marius, Julius Cæsar, Marcus Agrippa, Vespasian, Diocletian, Theodosius the Great, Constantine, Lalli, Louis XI. king of France, St. Thomas Aquinas, Duns Scotus, &c.

Fig. 3. Addison is a form of face in which the eyes often occur prominent, the nose being thick and short, the cheeks full, the lips thick, the mouth large, the jaw-bones, particularly the lower one, strong and large, the chin rounded, the face generally full and plump, and indicative of a sanguine-lymphatic constitution. It seems primitively to be of Tartarian orign; it is common in Germany, especially in Saxony, I therefore call it the *Saxon* face. It is seen in Leibnitz, Handel, Wolf, the Mareschal of Saxony, Argenson, Cohorn, La Chaussée, Desjardins, and others.

Fig. 4. Isaac Watts: in this portrait the indi-

vidual parts are less strongly marked than in the Roman face; the forms are here generally rounded. The upper part of the forehead is rather flat, but its lower region is particularly prominent; the root of the nose is elevated, less so, however, than in the Phœnician face; the eyes are not so full as in the Saxon form, the eyelids are scanty, the orbits round, the cheeks the broadest part of the face; the nose is slender, straight, and of middling size, the chin is rounded and sometimes sloping, the jaw-bones are small, and the lower one is contracted on the sides. The accompanying temperament is bilious-nervous. This configuration is frequent in France, and in the low countries. I have also seen it in the south of Wales, and of England, and in the north-east of Ireland. It belongs to a *Celtic* or *Gallic* race. Traces of it are perceived in Bayle, Berghem, Boëce, Mieris, Claude de Lorraine, Girardon, Molière, Paul Potter, Poussin, Reaumur, Vouet, Voiture, Van Ostade, Van der Werff, &c.

I had already remarked on Great Britain being inhabited by various tribes; this was what induced me to give portraits of three among her men of genius, in order that I might show individual configurations of countenance, propagated from generation to generation. These configurations are permanent, if no admixture of foreign blood be permitted. I have already spoken of

this circumstance in reference to the Jews. Nay although the four races that have been particularised intermarry among themselves, and with others not precisely referable to either, the characteristic features we have mentioned are still to be detected. In the portraits of many great men, as of Bourdaloue, Descartes, and Corneille, for instance, a mixture of the Gallic and Phœnician forms is conspicuous. What is called the *Italian* face, results from a blending of the Phœnician with the Roman features. In some individuals the Phœnician form predominates, as in Dante, Doria, Jansenius, Alexis Comines, Clisson, Leonardo da Vinci, Scanderberg, &c. in others again, the Roman configuration prevails, as in the Pope Leo IV. Algarde, the Abbé Barthélemy, Duprat, &c.

My only intention here is to show that there are forms of face peculiar to tribes or races; these, however, get blended together and finally lose their characteristic traits, so as at length to be no longer recognizable, in proportion as the different families of mankind intermarry.

CHAPTER III.

Of the Physiognomical Signs of the whole Head.

In the preceding chapter we have remarked that the body, according to its size, configuration and organic constitution, is variously adapted to different functions, and that it is modified in the sexes; moreover that there are characteristic sexual and national peculiarities of countenance. I shall now add that the form of the head at large is not matter of indifference in connexion with the manifestation of such or such mental dispositions, and that there are characteristic male, female, and national heads as well as faces. I shall begin this subject with some general remarks, which I request the reader will continue to bear in mind.

Mode of considering the Physiognomical Signs of the Head.

The first point to be considered by the phrenologist is, the bodily constitution of the individual subject of observation; whether this is lymphatic, sanguine, bilious, nervous, or is made up by a mixture of these primitive temperaments. This preliminary step is necessary in order to

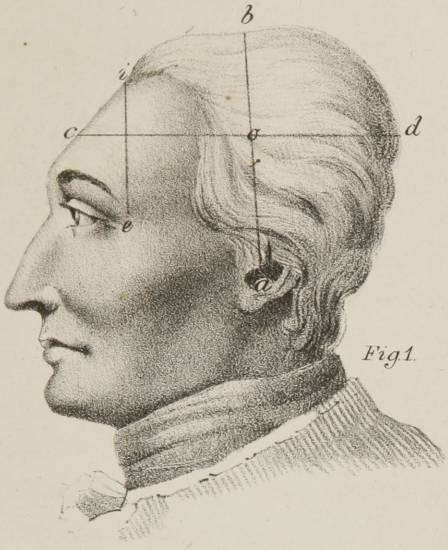

Fig 1.

Fig 2.

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enable him to conclude concerning the degree of activity possessed by the cerebral organs.

He must then examine the head generally, in regard to size, and acquire ideas of what may be entitled small, middling, and large-sized heads. After this he will consider the relative size of the various regions of the head, and the development of the individual parts of each region, that is to say, the length and breadth of the particular organs: finally he will ascertain the proportionate size of all organs to each other.

To gain information upon these particulars, the head is to be viewed profile-wise, and divided into two regions by a vertical line, drawn from the orifice of the external ear, Pl. vi. figs. 1 and 2. (*a*) to the point in the middle of the upper part of the head (*b*), which corresponds with the union of the frontal and sagittal sutures. The region behind the line *a-b* is the *occipital*, and that before it the *frontal*. The occipital and frontal regions are then compared, and their relative size determined. In fig 1 the occipital region *a b d* is larger than the frontal *a b c;* while in fig. 2. the frontal region exceeds the occipital in size. We have to remark, that in common the occipital region is unfortunately more largely developed than the frontal. On this circumstance depends in part, the general and excessive energy of the animal nature of man.

In this view of the head, lines may also be drawn from the external opening of the ear (*a*),

to the different points in the circumference of the head, such as *a-c; a-i; ab; a-d;* in order to learn in what direction the brain in the mesial line is the most developed. In Pl. vi. fig. 1. the lines *a-c* and *a-i* are shorter than the lines *a-b* and *a-d;* while in fig. 2. the lines *a-c* and *a-i* are the longest.

Finally, in this view of the head, its length from the forehead to the occiput, *c-d*, and its height from the ear to the vertex, *a-b*, are to be noted.

The head is now to be divided in its height into two regions, by a horizontal line passing from the middle of the forehead to the point of union between the parietal and occipital bones; in other words, by a line extending from the organ of eventuality, under the organs of ideality and circumspection, to terminate at the organ of inhabitiveness. The portion of the head below this line I entitle the *basilar* region, and that above it the *sincipital* or *coronal.* The former of these two regions is also generally larger than the latter. This is another cause of the great activity of the animal nature in man.

A line, *e-i*, drawn from the external angle of the eye vertically, and parallel with *a-b*, will show the degree in which the forehead, strictly speaking, is developed, and also expose the relative volume of its inferior, *e-c*, and of its superior, *c-i*, portions.

Fig. 1.

Fig. 2

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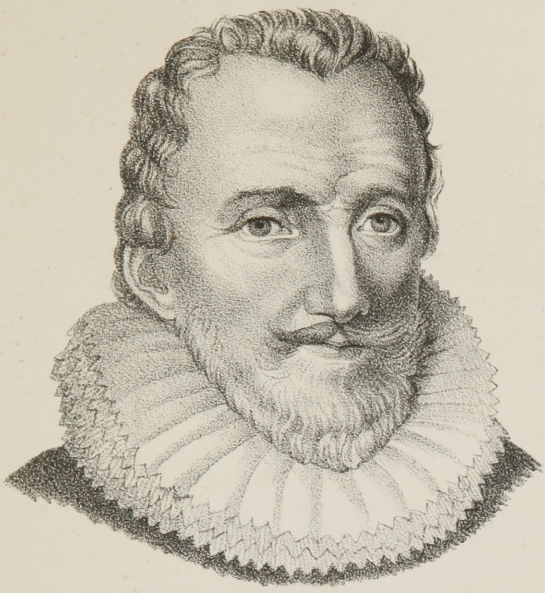

Fig. 1.

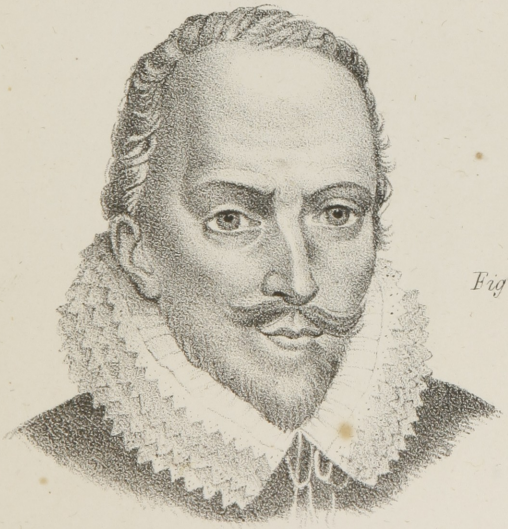

Fig 2.

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Fig. 1.

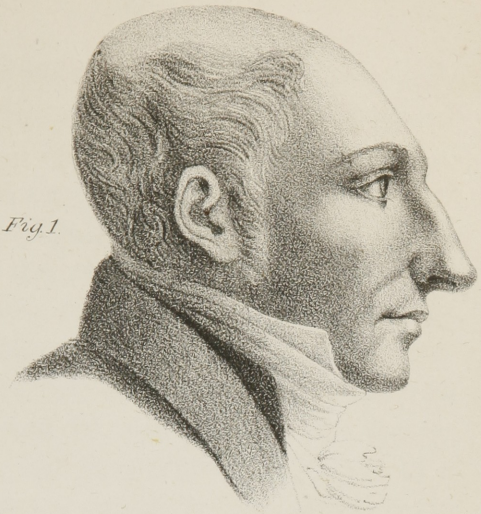

Fig. 2.

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Finally, the width of the head is to be considered, and its height and breadth to be compared with each other. In this way the proportion of the lateral to the upward parts of the head will be ascertained. The greater development of the lateral than of the superior region of the head likewise conduces to the great activity of the animal nature of man; and by far the greater number of individuals have wide rather than high heads. Pl. vii. and Pl. viii. present two figures each. Pl. vii. fig. 1, is Vitellius; fig. 2. is a geometrician, after a picture in the gallery of the Louvre, at Paris. The basilar region is in the former very large, and the sincipital very small. In the second the head is still very wide, but it is proportionately higher than that of the Roman emperor.

Pl. viii. fig. 1. is Henry IV. of France, and fig. 2. is Raleigh. The heads of both figures are high rather than wide; but the latter is the higher of the two, in proportion to the lateral development.

In order still further to inculcate the importance of attending to the relative degrees in which the different regions of the head are developed, I have given two additional figures in Pl. xi. In fig. 1. the lower portion of the forehead is very prominent; the nose is long and aquiline, and the upper portion of the forehead slopes backwards. This is a configuration upon which erroneous conclusions are apt to be formed. Those,

however, who understand phrenology, will not judge from external appearance alone, nor, with the inexperienced, be induced to prefer fig. 2. to fig. 1.; for the cerebral masses of the lower part of the forehead are actually larger in fig. 1. than in fig. 2. and the rest of the brain is of equal size in both. All other conditions being the same, the forehead of fig. 1. is therefore preferable to that of fig. 2. The portraits of Titus Livius, of Diderot, of Condorcet, and many others, must be judged of according to the above spirit.

Once familiar with the comparative developments of the various regions of the head, and of the individual portions of each, information in regard to the functions of the cerebral parts they severally include may next be required. In the forehead, strictly speaking, lie the organs of the intellectual faculties; those of the perceptive powers occupying the space between *e-c*, Pl. vi. and those of the reflective faculties that between *c-i*. The rest of the head is occupied by the organs of the affective powers; the basilar region with those of the faculties common to man and animals, the greater part of the sincipital region with those of the powers peculiar to man.

The occipital portion, Pl. vi. *o d b*, of the sincipital region *c d b*, deserves particular attention, on account of the influence exerted by the organs it includes over the functions of all the others; for they stimulate them, and tend to maintain their

energy. This portion, in combination with the frontal region, in large proportion, fortifies the moral and reflective capacities; but when joined to great development of the basilar region, it gives increased vigor to the animal propensities, and renders the character rude and brutal.

Further, the degree in which the individual organs are developed requires to be ascertained. The study of the different regions will give much facility in this particular.

Finally, the peculiarities of the special faculties are to be examined. They will be found discussed in my publications on Phrenology.

To judge, then, by phrenological signs of the natural mental dispositions, the temperament is examined in the first instance; the size of the different regions individually and relatively is next determined: here the relation of the basilar to the sincipital region, and of the frontal to the occipital, are the points especially to be attended to. Finally, the comparative size of the individual organs is ascertained. No one who follows this method can by any possibility fail of having conviction forced upon him, of the existence and reality of the cerebral organs.

Of Differences among Heads.

Pascal was right in saying that he could not

conceive a man without a head. Let us add, that the dissimilar characters of men coincide with the different conformations of their heads. What an error then must those modern artists commit, who neglect the size and form of the head in their portraits! Did they but intend to give an accurate likeness, some attention to the head is certainly required; and if they would do more, *viz.* paint the moral and intellectual character, the utmost care in depicting the figure and volume of the skull is indispensable.

Pl. ix. figs. 1. and 2. represent active temperament; both heads have the same chin, mouth, nose, and eyes, but the most superficial observer will feel as by intuition that their mental dispositions differ, as he will perceive that their heads are altogether unlike. Suppose an artist sets about making the portrait either of fig. 1 or fig. 2. how imperfect would the likeness be did he only imitate the lower parts of the face; did he give fig. 1. the general form of the head of fig. 2. or the contrary! Judged of according to the principles of phrenology, fig. 1. has considerable facility in acquiring individual knowledge, but little aptitude for philosophical reasoning; his animal inclinations are stronger than his moral sentiments; the latter, therefore, will have to struggle against the former. Fig. 2. on the contrary, besides great ability to acquire information,

Fig. 1.

Fig. 2.

Pub. by Marsh, Capen & Lyon.

Annin Smith & Co.s Lith.y

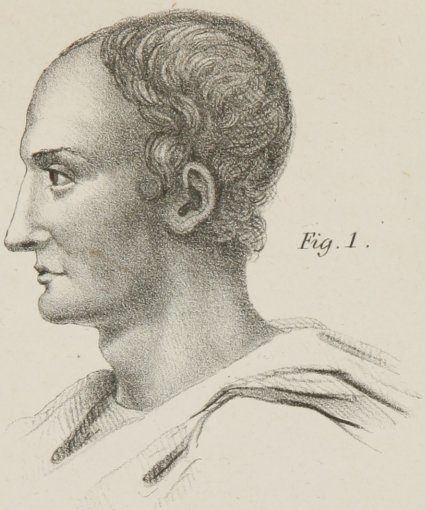

Fig. 1.

Fig. 2.

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may reason profoundly on his knowledge. Such a head is fond of reflection, and can combat animal propensities without difficulty.

This phrenological judgment is founded on the following considerations: in fig. 1. the organs of the perceptive faculties are more largely developed than those of the reflective powers, and the basilar is larger than the sincipital region; whilst in fig. 2. both the lower and upper parts of the forehead are voluminous, and the sincipital region exists in great proportion.

I have given pl. x. figs. 1. and 2. to show that the whole face, the forehead inclusive, is not sufficient to convey a likeness, nor to indicate a character. Both figures were intended to have been drawn with the same face and forehead, the latter part, however, in fig. 2. is not exactly of the same form as in fig. 1.; but supposing it the same, every one will certainly judge differently of their characters, on account of the difference in the rest of their heads. Fig. 1. I consider as the portrait of a person religiously inclined, whose moral inclinations, however, find great obstacles, in his self-esteem, and in his unbending disposition. He will be apt to espouse calvinistic principles. He has pretty good intellectual powers, but his judgment will not be of the deepest kind. His verbal memory is moderate. The physiognomical signs which make me judge in this way, are as follows. The temperament is nervous; the sincipital is

large, compared with the basilar region, and the occipital part of the sincipital region is much greater than its frontal portion. Such a character is severe, and inclined to acknowledge the immutable and eternal laws of nature as dictates of the Creator; to these he will at no time hesitate to subject his benevolence. Both portions of the forehead are of middling size; the eyes are small, and lie deep in their sockets.

In fig. 2. a moral character of a very different description. He is modest, indulgent, and places charity above every other virtue. His religion consists in good works. He is not indifferent to distinctions and worldly pleasures, but he acknowledges the law according to which feelings and their actions must all be directed by moral principles. He will, however, never take the lead in any profession he may choose. I form this opinion from the large size of the sincipital region generally, and from observing that its frontal portion outmeasures its occipital one. The basilar region is not actually small, but it is inferior in size to the sincipital. Self-esteem is not large enough to push forward and take up a conspicuous position.

Thus it is very far from a matter of indifference what form of head is joined to a given face; artists, therefore, err when they imitate the face only of the individual whose portrait they would paint.

Comparison of the Face with the Cranium.

Most persons attending to the face alone, confound this with the head; Voltaire, for instance, is commonly enough cited as having had a *small head*, but Voltaire's brain was very considerable, it was his face only that was small. Leo X. Leibnitz, Haller, Puffendorf, Addison, Franklin, Mirabeau, Fox, and many other men of great talents, had both the brain and the face of large size. On the contrary, Bossuet, Voltaire, Kant, and others, had the brain large and the face small. This difference is even visible in whole tribes.

To succeed in imitating nature exactly, and in producing the best possible likeness, artists do well to compare the face with the brain, but phrenologists and physiognomists do not find any sign of their science in the relative proportions of these parts. The Saxon is generally larger than the Phœnician face; intelligence, however, is not less conspicuous in the Saxon, than it is in the Phœnician race.

The face is commonly compared with the brain, and the talents then estimated by means of what is called the facial angle of Camper, but the utter erroneousness of this procedure is evident. However gifted with talents, the Negro would still, were it confided in, be proclaimed inferior to the almost idiotic European.

Let it be remembered then that, in phrenology, the term head is taken as synonymous with that of brain, and that phrenological judgments, in regard to the innate dispositions of the mind, and of their manifestations, are always founded on the size and constitution of the brain and its parts.

Of the Heads of the Sexes.

The body and face vary in the two sexes; do their brains differ likewise? The talents and feelings in the male and female are commonly considered as dissimilar; indeed it is proverbially said that women feel and men think. This difference has been attempted to be accounted for in various ways. Mallebranche thought that the female cerebral fibre was softer than that of the male. The majority of modern authors, however, have attributed the phenomenon to the modified education which the sexes receive. I here confine myself to observation, and this shews that in general the female head is smaller than that of the male; it is often somewhat longer from the forehead to the occiput, but it is commonly narrower laterally. The basilar region of the female head is also smaller, the occipital more elongated, and the frontal developed in a minor degree, the organs of the perceptive faculties being commonly larger than those of the reflective powers. The

Fig. 1.

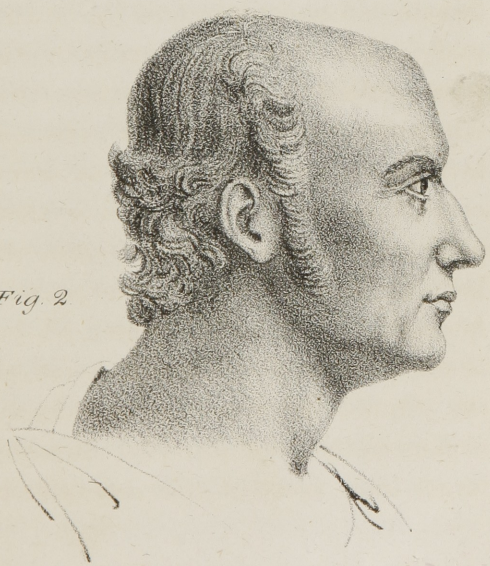

Fig. 2

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female cerebral fibre is slender and long rather than thick. Lastly, and in particular, the organs of philoprogenitiveness, of attachment, love of approbation, circumspection, secretiveness, ideality, and benevolence, are for the most part proportionately larger in the female (Pl. xii. fig. 1.); while in the male those of amativeness, combativeness, destructiveness, constructiveness, self-esteem, and firmness predominate. (Pl. xii. fig. 2.)

Some may perhaps object to the apparent contradiction in this announcement of the differences between the heads of the sexes. I say that the heads of men are wider than those of women, and then I state that I consider circumspection and secretiveness, whose organs lie laterally, as more generally active in the female than in the male. They who make this objection do not understand the phrenological principle, according to which the organs which are the most largely developed in every individual display the greatest energy, and take the lead of all the other powers. Now, although the female head be so commonly narrower than the male, the organs of secretiveness and circumspection are still the most prominent, and thus contribute essentially to the formation of the female character. Phrenologists, therefore, in examining the physiognomical signs of the innate dispositions, never compare the heads of the sexes together, nor even those of two individuals of the same sex; they judge of every head indi-

vidually, and form conclusions in regard to the dispositions generally, according as the organs of the respective faculties are developed.

In my comparison of the heads of the sexes, I have only stated the general result of observation. I do not mean to deny that the intelligence of some women is superior to that of many men, nor that men sometimes feel as women commonly do; on the contrary, there are individual exceptions from the general rule; and in them the cerebral organization also differs from the ordinary state.

I grant that both sexes do not receive the same education; but surely no one will maintain that in all points girls are less attended to than boys. Indeed there can be no doubt but that girls are more commonly instructed in drawing, painting, and music than boys, and that females often spend a great deal of time on these occupations. Further, emulation, or the love of approbation, is even a more active principle in the female than in the male sex; nevertheless, no woman has hitherto produced such works as those of Handel, Mozart, Haydn, Titian, Rubens, Raphael, Paul Veronese, Canova, and so many others.

The female sex appears to greater advantage in actions which result from feeling. History records numerous instances of women distinguishing themselves by great disinterestedness, friendship, resignation, and exemplary probity. It is

quite evident that nature has destined the two sexes to particular and dissimilar situations, and that she has endowed the various dispositions of each with different degrees of activity.

Of National Heads.

Even from ancient times whole nations have been recognised as differing in character and talents. The inhabitants of different islands, at no great distance from each other, have been found, in one, of a mild, peaceable and timid disposition, and amicably inclined to foreigners; in another, courageous, warlike, cruel and jealous of strangers; in a third, cleanly or filthy, cunning or sincere, selfish or benevolent, and so on: a circumstance which has led several authors to admit different races of the human species.

Such varieties in disposition are conspicuous not only in nations very remote from each other, but also in tribes dwelling in each other's vicinity, and even in the population of different provinces of the same country. It has happened, indeed, that the inhabitants of provinces, like whole nations, have had epithets applied to them indicative of their predominating character. In France, the inhabitants of Britany, Normandy, Burgundy, Picardy, Gascogny, &c. are well known to possess individual mental powers particularly strong.

It is not, therefore, by any means sufficient to

have seen the capital of an empire, to have dined with several families, or to have visited the public institutions, to know the character of a nation. In every metropolis there are mixtures of all nations, and of every variety of characters. Moreover, travellers get mostly acquainted with individuals of their own rank or profession: this explains why the reports made by different visitors to the same country often vary so widely from each other. Hence, in phrenology, it is admitted as a principle, that no general inference, in regard to the talents and characters of whole nations, can be drawn from observations made on a few individuals.* One negro may be a good musician or mathematician, but the whole race does not, on this account, excel in these talents.

The same care is necessary in deciding on national configurations of head. These, nevertheless, exist and may be determined; for they vary according to the kind of character and talent most generally possessed by the nation. The organs of form, constructiveness, and notoriety, are commonly large in France, and superior manual dexterity and nicety of configuration are perceptible in many of her manufactures; in the article of millinery the French regulate the taste of all Eu-

* This principle the author strictly adhered to, while in the United States, as he invariably refused to give an opinion upon our national character.

rope, and their manners are eminently polite, winning and elegant.

It is quite positive that the inhabitants of certain provinces of a country have greater abilities than those of others; and this circumstance can only be attributed to superiority in the tribes which originally took possession of these favored districts. The race from which we descend has undoubtedly far more influence on our talents than the climate of the country in which we live.

This matter is not only interesting to philosophers, but also to governments. Would a legislator have his regulations permanent, he must adapt them to the character of the nation to whom they are given. A benevolent, intellectual, and well-informed person, for instance, can never adopt such religious ideas as content the cruel, stupid, and ignorant being. One nation is guided by vanity and selfish motives alone; another requires to be led by reason, and will only submit to an enlightened and liberal government.

The influence of the cerebral organization upon the affective and intellectual manifestations being ascertained, we cannot help regretting that travellers should still neglect the study of national characters, in connexion with that of national configurations of head. It seems reasonable to expect that the same interest should be taken in increasing our acquaintance with mankind, which is shewn in the advancement of natural history.

Man is at least as noble an object as a plant or a shell; and as animals, plants, minerals, and shells are sedulously collected, I would ask why organic proofs of national characters, I mean skulls, or casts taken from nature, or exact drawings, should not also be deemed worthy of some attention?

Plate xiii. presents four national skulls; their form is as different as the character of the nations to which they belonged. Fig. 1. is the skull of a cannibal of Brazil: the frontal region is very low; the greatest mass of brain lies at the base of the head, particularly above the ears. Fig. 2. is the skull of a woman of the savage tribe Wabash, in North America: the occipital region is much larger than the frontal, and the basilar than the sincipital: the forehead, strictly speaking, is very small; the region of benevolence is quite depressed, but the organs of firmness and self-esteem are extremely large. Such a head is always led with the greatest difficulty. How different is the Hindoo skull, fig. 3. flattened on the sides, higher than it is broad, and containing the greatest portion of brain in the sincipital region. Fig. 4. is from Blumenbach's work, and given as a specimen of the ancient Greek. I consider this form as individual; but certainly a nation, the greater number of whose inhabitants were endowed with such a cerebral organization, would excel in many ways, and become the model for other nations to imitate.

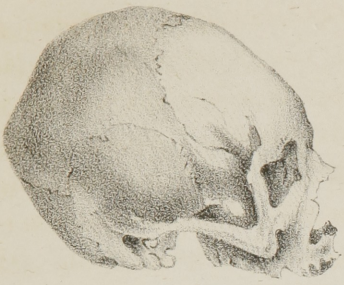
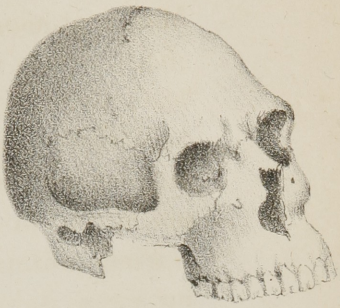


Fig 2.



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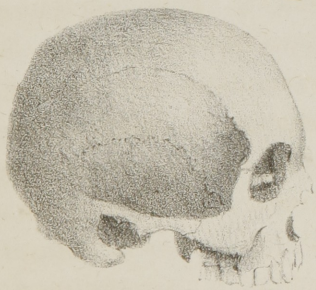

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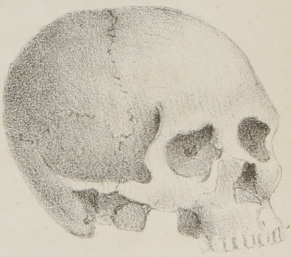

Fig 3.

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SECTION II.

Of the Cerebral Organization of different Characters.

The character is a product of the combination of affective with intellectual faculties. Although the variety of characters encountered in the world be infinite, they may still be arranged into classes according to the faculties which are most energetic. There are, for example, moral and immoral, religious and irreligious, haughty and humble, vindictive and forgiving, quarrelsome and peaceable, lively and serious, independent and servile characters, and so on.

In speaking of the cerebral organization of these and other characters, I shall give the portraits of individuals known for peculiarity of disposition; but then I may be asked if the portraits, as they exist, be faithful representations of the men. For my own part, I certainly do not rely implicitly on the accuracy of every one of the configurations which have been transmitted to posterity. I should recommend artists, for the future, to take a complete cast from the head of every man of great talents or remarkable character, and to hand down mental as well as personal likenesses, and

also to preserve and multiply the proofs of phrenology. Although it is evident that great differences in the form and size of the head have been imitated by masters of eminence at least, still my principal object in publishing this work is rather to fix the attention of my readers on the relations that exist between manifestations of mind and cerebral organization, in individuals as well as in whole nations, than to persuade them by the examples I shall give, which nevertheless show clearly the application that may be made of phrenology.

By far the greater number of these portraits are from plates in the *Cabinet d'Estampes* of the great royal library at Paris. I thankfully acknowledge my obligations to M. Duchesne, the conservator, for his kindness in affording me every facility in furtherance of my design. The descriptions of the individual characters are taken from the *Biographie Universelle, Ancienne et Moderne*, published by *Michaud, frères;* from the *Galerie Historique des Hommes les plus Célèbres*, published by *Landon;* from the *General Biographical Dictionary*, revised and enlarged by *A. Chalmers;* and from the *General Biography*, by *J. Aikin* and *W. Enfield.*

CHAPTER I.

Portraits remarkable in relation to Morality.

'Seek ye first the kingdom of God and *his righteousness*,' says the Christian code; but this law appears to be extremely difficult of accomplishment, for Christian righteousness, *love thy neighbor as thyself*, is the rarest thing in the world. The moral sentiments, particularly that of justice, exert a very secondary influence over the greater number of persons; the faculties common to man and animals determine the actions of the majority of mankind. This lamentable truth is generally admitted, and whilst various reasons have been assumed as accounting for it, all kinds of means have been thought of, and employed, in the view of strengthening the moral part of man: hitherto, however, the success attending these attempts has not been commensurate with the pains that have been taken. Deficiency in the superior sentiments, particularly in justice, is the cause why no large society has hitherto been able to maintain a republican form of government; why kings must be declared inviolable, and their ministers made responsible; why all religious systems admit future rewards and punishments; why so few persons can be left to themselves, and

positive laws are indispensable; finally, why fear prevents more mischief, than *love* effects good.

On the other hand, again, though their actions be not in conformity with its dictates, justice is felt and admired by the great bulk of mankind. Phrenology alone affords an explanation of this state of things. The sentiment of justice exists in a greater or less degree in every individual; it is at least felt and necessarily approved of by almost every one's intelligence. The great mass of mankind, therefore, claim justice and assent to its being done, so long as their inferior or animal feelings, as amativeness, philoprogenitiveness, individual attachment, self-esteem, love of approbation, acquisitiveness, or selfishness in general, are not in opposition; but justice is commonly overwhelmed as soon as it is assailed by the animal propensities: the combat then becomes unequal, for very few possess justice strong enough to triumph over and keep the lower feelings in subordination. Hence the great facility with which mankind are corrupted—hence the great efficacy of a civil law, whose foundation is selfishness.

Another commandment of Christianity says: 'All things whatsoever ye would that men should do to you, do ye even so to them.' This commandment is also seldom strictly accomplished; to me, however, benevolence appears to be more active than justice among mankind at large. In-

deed, the organ of the former feeling is commonly found in larger proportion than that of the latter.

Let us now examine the portraits of a few individuals, who have followed the moral precepts pretty closely, and compare their cerebral organization with that of others who sought their pleasures and their happiness in immoral actions. It may appear strange, but it is not therefore the less certain, that the manifestations of the moral feelings depend on the brain. That which is, is; this is the answer to any objection against this natural truth. It was the will of the Creator that the sentiments should be manifested by the brain, in the same way as it was his will that the mind should acquire notions of the external world by means of the senses. It is a fact, and must be admitted as such, that those who have the sincipital and frontal regions of the brain much more largely developed, than the basilar and occipital ones, shew noble and elevated feelings, and may be called the *chosen* among men. Again, that those who have the sincipital region of the head in the same proportion as the basilar one, manifest superior and inferior inclinations in nearly equal degrees; and further, that those who have the basilar and occipital regions of the head more considerable than the sincipital and frontal parts, display much more of the animal than of the man in their conduct. It was given to St. John to love his master, and to Judas to betray him: in con-

formity, Da Vinci, in his sublime composition of the Lord's Supper, represents St. John with a noble *high* head, and Judas with a *villanous low* one.

The organ of justice is commonly smaller than any other of the sincipital organs, precisely as the feeling of justice is generally weaker than the other superior sentiments. A general remark remains to be made, *viz.* in stating that individuals of a cruel disposition have the organ of benevolence small, cruelty is not to be understood as resulting solely from the deficiency of benevolence; benevolence being inactive, the other faculties act in a manner called cruel, that is, without the restraint or guidance of benevolence and justice.

In the following illustrations my procedure will be mostly the same. I shall first state my opinion upon the innate dispositions of each person whose portrait is given, supposing that it is an exact imitation of nature, and I shall then add historical outlines of the character, from the biographical works already mentioned.

PLATE XIV.

Fig. 1.—*The Emperor Caracalla.*

Viewed according to phrenological principles, this is one of the most ignoble configurations of a head which it is possible to conceive. The basilar

Fig 1

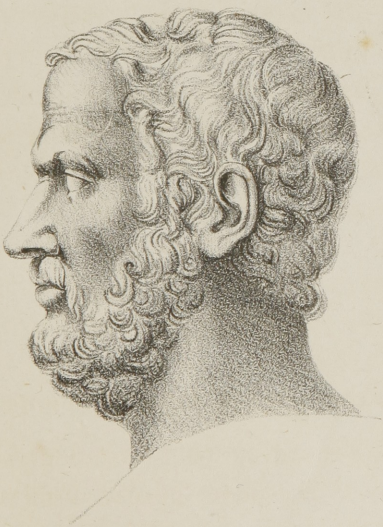

Fig 2.

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region contains a great mass of brain, whilst the sincipital region is very small and contracted. The head, at the same time, is low, and very wide, particularly above and behind the ears. The forehead, too, is narrow, and by no means elevated. The organs of the lowest propensities predominate over those of the moral and religious sentiments, and of the reflective faculties, which are all exceedingly defective. An individual thus constituted is the victim of his inferior appetites, and animal nature; he is one who will delight in destruction, and prefer violent measures to mildness and clemency; his desires can never be restrained by reason and benevolence; force alone will avail to keep him within bounds, and were he to succeed in throwing off the ties of the civil laws, it would not be with a view to philanthropy, but to seize the supreme power, and to tyrannize over his fellow creatures.

Born in the lower ranks of society, he would delight in vulgar and degrading amusements, and avoid the company of noble-minded and reasonable beings. He is unfit to excel in any art or science,—the whole tendency of his mind is towards brutal pleasures.

History represents Caracalla as fierce, haughty, hypocritical, intriguing, licentious, implacable in his hatred to his brother, selfish, absurd, and detestably cruel in war and in every situation. He wished to possess all the money of the empire,

and spent whatever he could extort with prodigality in bribing the soldiers, in amusing and in attracting the attention of the rabble. His understanding was limited, and he continued ignorant, notwithstanding the great care that was taken of his education. He shewed a mean curiosity, a contempt for letters, an aversion for every kind of dignity, and an attachment to the lowest and most worthless of characters. He even chose his ministers from among the low-minded villanous. He lived amid debauchery himself, and punished adultery with death: in general he affected a hypocritical zeal for morals and religion, while he perpetually violated the precepts of the former, and degraded the latter, by mixing magic and astrology with its tenets.

His behavior to his father, mother, and brother alone suffices to show his wretched character. In the Caledonian war he attempted to assassinate his father, and as he did not succeed, he tried to bribe his physicians to hasten his death by poison. He pretended to make peace with his brother, promised to divide the empire with him, hypocritically expressed an earnest desire for a reconciliation, and engaged his mother to procure him an interview with Geta in her own apartments. Geta, at his entrance, was presently assaulted by some centurions, whom Caracalla had placed in ambush. Seeing his danger, he ran and threw himself into his mother's arms,

entreating her to save him, but Caracalla urged on the murderers, and they killed the unfortunate Geta in the arms of his mother. She herself was wounded in the arm, while attempting to protect her son. Caracalla then flew to the camp of the pretorian cohorts, prostrated himself before the images of the tutelary deities, and informed the bystanders that he had just escaped the treacherous attempts of his brother Geta. He pacified the soldiers, and reconciled them to the loss of Geta by profuse donations; obliged his mother, by menaces against her life, to refrain from any manifestation of sorrow on the event, and justified the assassination before the senate on the plea of the necessary prevention of a similar design against himself. He put to death Fadilla, the only remaining daughter of the Emperor Marcus Aurelius, and, under the name of friends and partisans of Geta, sacrificed a vast number of persons whom he feared or suspected, not even sparing their children. The historian Dion speaks of twenty thousand victims immolated by Caracalla's authority. It is not, therefore, astonishing that this monster became an object of execration to the Romans, and of contempt and horror to posterity, though he was deified after his death, by a decree of the senate.

Fig. 2.—*Zeno, the Stoic.*

This portrait is from an antique bust, in the Royal Museum at Paris. It presents a cerebral organization which must excite the admiration and respect of every phrenologist. The frontal and sincipital regions predominate greatly over those of the basis and occiput. The organs of benevolence, veneration, firmness, conscientiousness, cautiousness, ideality, and of the reflective faculties, are eminently large, whilst those of the animal feelings are subordinate. The head is flattened on the sides, especially in the region of acquisitiveness and secretiveness. Such a brain is incompatible with grovelling and unworthy conceptions; it proclaims superiority in the moral character, and constitutes the sage. The forehead is that of a deep thinker, and incompatible with stupidity. The mind, when manifested by means of such a cerebral organization, looks every where for reason and morality; it readily admits the immutable laws of the universe, and is a sure law to itself.

From history we learn that Zeno's character and intellectual dispositions agreed exactly with the indications furnished by his bust. Born on the isle of Cyprus, he was brought up to mercantile affairs. His father, a merchant, from matters of business, had frequently occasion to visit

Athens, and there purchased several writings of the Socratic philosophers for the use of his son, who, at an early age, displayed a great turn for learning. Zeno himself, at the age of twenty-two, or, according to others, of thirty, made a voyage to Athens. The goods were lost by shipwreck, but Zeno reached his destination, and attended several lectures on philosophy.

Having informed himself on every part of the philosophy then taught in Greece, he resolved to become the founder of a new sect. From the place chosen for his school, called *Stoa* (porch), his followers received the name of stoics. He acquired great ability by the acuteness of his reasoning, and his private character being highly respectable, he was much beloved and esteemed by his numerous disciples. The King of Macedonia, when at Athens, attended his lectures, and invited him to his court, but Zeno was not at all disposed to make an interested use of royal favor. He is said to have come very rich to Greece, but he lived with great simplicity and abstemiousness, keeping only one servant, and limiting himself to bread and fruits at table. In other pleasures he was equally continent, and his modesty led him to shun personal distinction. The Athenians placed such confidence in his integrity, that they deposited the keys of their citadel in his hands, and decreed him a statue and a golden crown. His

constitution was naturally weak, but by temperance his life was prolonged to extreme old age.

His doctrines were less new than the forms in which they were taught, and Cicero has observed, that he had little reason for deserting his masters, especially those of the Platonic sect. He believed in one God, the soul of the world, and had great confidence in the instinct of nature. His moral principles were severe; placing happiness in the practice of virtue, he insisted on the same bearing both in pleasure and in pain, and contentment with every situation, in adversity as well as in prosperity. He thought it more wise to listen than to speak, to be ignorant of things which cannot be known than to hazard inquiries. The wise man of Zeno, although unattainable, is a character of the highest virtue, and supplied a model for the imitation of the noblest individuals that heathen antiquity has produced. He was persuaded that a man's life was always at his own disposal, and at the age of ninety-eight years, having fallen by accident, and broken one of his fingers, he went home and strangled himself. In testimony of their respect for the precepts of virtue which he inculcated on the youth who were his auditors, the Athenians honored him with a public funeral.

Fig 1

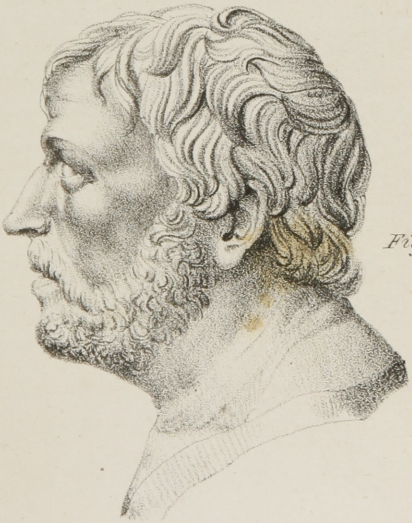

Fig 2.

B.F.N del.

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PLATE XV.

Fig. 1.—*The Emperor Nero.*

This and the figure under it are also after antique busts in the Royal Museum at Paris. In Nero the forehead is low, and the whole sincipital region small; the organs of benevolence and veneration are particularly defective, whilst those of firmness, self-esteem, and of all the animal propensities are very large. The basilar and occipital regions are greatly superior in size to the upper and fore parts of the head. In whatever situation such a cerebral organization is placed, the animal nature will overpower the peculiarly human sentiments. Principles of Christian morality would appear foolishness to a being so constituted, and reflection and will would sink overwhelmed by selfish and animal propensities.

Let us now see what history relates of the character of Nero: he was born of parents both notorious for their vices; his father was so conscious of his own and his wife's detestable dispositions, that he affirmed, at his son's birth, that nothing could spring from himself and Agrippina but some monster, born for the public calamity. Nero, indeed, was cruel from the cradle. He married young, but while he shewed an attachment to a freed woman of a debauched character, who obtained a great ascendency over him,

he displayed nothing but aversion to his wife Octavia, the daughter of Claudius, who, though he had a son of his own, was prevailed upon by Nero's mother, his second wife, to adopt him. A long catalogue of crimes now succeeded. Agrippina poisoned Claudius, and Nero, only eighteen years old, contrived to have poison administered to Britannicus, as they sat at table with his wife and mother. He was always needy, from his profusion of every kind, and there was no mode of raising money by exactions and pillage which he did not practise. He used to say to his agents—'You know what I want, let it be our business to leave nobody any thing.' He made no scruple of plundering the most sacred temples in the empire, for which he atoned by paying extraordinary honors to some favorite deity.

A conspiracy against his life exasperated the tyrant. From this period he became suspicious of every man of rank and character, set no bounds to his cruelty, and displayed his brutal propensities with more extravagance than before. A bloody list of executions, in which the best and greatest men of Rome were the victims, distinguishes the annals of the subsequent years of his reign. At the same time he mounted the public theatre at Rome, disputed for the prizes of musician and actor, and made the spectators feel his tyranny, by the punishments inflicted on those who were

reported by his spies to have been careless or tardy in their applauses. He was artful and cunning, ungrateful to his benefactors, ferocious, and execrable in the eyes of every honest man. In the thirty-first year of his age, and fourteenth of his reign, his troops forsook their allegiance, and Galba was proclaimed emperor. Nero, who from the first had shown the most cowardly irresolution, fled from Rome, and took refuge in the country-house of one of his freed men. When his flight was known, he was declared a public enemy by the senate, and condemned to an ignominious death. He was exhorted by a few friends who remained with him, to prevent this catastrophe by a voluntary death. He hesitated, complained unmanfully, and attempted in vain to work himself into a resolution for the deed. At length the sound of the horsemen sent to apprehend him, put an end to his hesitation, and he pierced his throat with a poniard. His memory has been detested in all ages.

Fig. 2.—*Seneca the Philosopher.*

In this portrait both the basilar and sincipital regions are large, and the frontal portion of the brain is considerable. The organs of benevolence, of veneration, and of the reflective faculties, are much larger than in fig. 1. Such a constitution exposes a man to feel the struggle be-

tween the lower and superior feelings; the better part of his nature, however, will prevail. The philosophical judgment will be sound, and the moral principles reasonable, as the upper part of the forehead predominates; but firmness and self-esteem are not large enough to be always depended upon.

Seneca being brought from Spain to Rome, when a child, was initiated into the study of eloquence by his father and other masters, but his own inclinations led him to philosophy. His first teacher was of the Pythagorean sect: he soon grew tired of the obscure mysticism of that school; and became the disciple of a stoic: but he, at the same time, extended his inquiries to all the systems of Grecian philosophy. He was appointed by Agrippina preceptor to her son Nero, while Pyrrhus was instituted governor and military instructor of the young prince. When Nero displayed his real character, and resolved to free himself from his mother's presence, by the horrid crime of matricide, Seneca did not oppose the proposal as he ought to have done, and after the deed was perpetrated, wrote a letter to the senate in Nero's name to justify it. Though he was unable to check the torrent of depravity of his pupil, he experienced his lavish bounty to a degree which produced an accumulation of wealth, not only beyond the wants of a philosopher, but surpassing the measure of a private fortune.

Afraid of Nero and his rapacious favorites, he requested permission to retire from court, and even offered to refund all that he had received from the imperial liberality. Nero, a master in dissimulation, assured him of his continued regard, and would not permit the restitution of rewards which he had so well merited; but Seneca knew his pupil too well to place any confidence in his declarations. He, therefore, kept himself as much as possible out of sight, retired to his country seat, and, under pretence of indisposition, rarely admitted visitors. It was not long, however, before Nero sent a military tribune with a band of soldiers to Seneca's house, with the command that Seneca should immediately put himself to death. The philosopher heard this sentence with perfect composure, and asked permission of the officer to make his testament. This being refused, he turned to his friends, and said, that since he was not allowed to shew his gratitude to them in any other way, he would leave them the image of his life as the best memorial of their friendship. He then exhorted them to moderate their grief by the precepts of philosophy, and the consideration that such a fate was to be expected from the character of Nero. The death he chose was that of opening his veins, whilst seated in a hot bath.

The character of Seneca, both in ancient and

modern times, has been a subject of much controversy, some extolling him as an example of the morality he taught, others representing him as acting differently from his precepts: the phrenologist adds—from firmness, self-esteem, and conscientiousness, not being large enough. Seneca certainly had his faults, but while Nero followed his instructions he appeared an excellent prince, and with Seneca all goodness forsook the imperial court.

The tenor of Seneca's writings is that of solid virtue, tempered with humanity, and exalted by the noblest principles of theism. Though not free from animal temptations, and too weak to resist at all times, he, however, was strongly inclined to benevolence, clemency, and virtue in general. He collected riches, but always gave the advice to be above them, and not to be unhappy in poverty. His manner of living was simple, and even austere. He was fond of study from infancy to the end of his life.

PLATE XVI.

Fig. 1.—*The Cardinal Richelieu.*

The forehead of this portrait, particularly in the region of the perceptive faculties, is large, and the width of the head generally is greater than its elevation. The organs of acquisitiveness, se-

Fig. 1.

Fig. 2.

B.F.N. del.

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Annin, Smith & Co's Lith.y

cretiveness, destructiveness, firmness, self-esteem, and love of notoriety, are strongly marked; those of benevolence, veneration, and conscientiousness, are small. Such a man will be talented, but artful; he will be guided by selfish motives rather than by love of the truth; religion itself in his hands will be but a means of gaining his immediate ends, of gratifying his worldly intentions. He will sacrifice his adversaries without pity or remorse, and in every situation, as father or as husband, at the head of the church, or of the civil government, he will insist upon being obeyed. No man with such a configuration of brain ought, therefore, on any account, to be intrusted with the direction of the state, he ought always to remain answerable for his actions, and under the control of some nobler and more happily-constituted heads.

Richelieu was educated for the church; he studied at the Sorbonne, went afterwards to Rome, and at the early age of twenty-two was consecrated bishop of Lucon. Though he had obtained some distinction, the ecclesiastical profession neither suited his morals nor his ambition, and his great object was to make his way at court. Under polite and insinuating manners, he concealed a firm and determined mind, and a spirit of intrigue, well adapted to make way where favorites reigned supreme. The queen-mother, Mary of Medicis, nominated him her

grand-almoner and secretary of state. He gained her entire confidence, and was introduced into the council notwithstanding the opposition of the other ministers, who feared him, and the repugnance of the king, who suspected his ambition, and was shocked with his licentious manners. For some time he conducted himself with great modesty and reserve; but he soon found means to crush all his rivals, and to possess himself of the whole authority of the crown. He then assumed a tone of greater vigor and decision. He began by strengthening the royal authority, and with this view humbled the turbulent and factious grandees. Several of these engaged in intrigues against the government, but Richelieu brought many of them to the scaffold. The danger he himself incurred was a pretext for giving him a body-guard. His power became extraordinary; even the royal authority was reduced to a shadow. The queen-mother, herself, was made to feel the cardinal's resentment. She was put under arrest, her servants were all sent to the Bastile, and she finally ended her days in exile at Cologne. All that was great in the nation trembled before him. The king, without loving his prime-minister, submitted to all his severities, and created him a duke and peer. The daily expense of his household was enormous, his equipage and establishments were rather upon the scale of a sovereign prince than of a subject;

and he much surpassed his master in external pomp.

Richelieu even braved the court of Rome, and reduced the French clergy to the same dependence on the crown as all the other bodies of the state. The principles of his administration were entirely despotic; in pursuit of his objects he trampled law and justice, rights and privileges, under his feet, and debased the spirit of the nation. He said of himself—'I venture upon nothing till I have considered it well; but when I have once taken my resolution, I go directly to my end; I overthrow and mow down all that stands in my way, and then cover the whole with my red mantle.' He was liberal to those who served him, and ardent in ruining his enemies. He was the author of some splendid and useful establishments, as of the Larbonne and the French Academy. He was attached to literature, and aimed at the same superiority in letters which he possessed in politics. He composed several dramatic pieces, but was much disquieted by the superior reputation of Corneille.

The Cardinal Richelieu was undoubtedly a man of great talents, seeing that he succeeded in overcoming all his enemies, in gaining all his ends, and in maintaining himself at the head of the government, though hated by the royal family, and not liked by the king. But he owed his success to execrable means, to numerous

crimes, to corruption, and to the contempt in which he held mankind, and every honorable or conscientious feeling. The good he did was always blended with evil. He must be considered as an imperious, ambitious, cunning, selfish, sanguinary, vindictive man, totally devoid of conscientiousness. If the value and merits of a statesman are to be appreciated by his justice and love of the general welfare, by his reason and moral rectitude, then was Richelieu's character abominable.

Fig. 2.—*Sir Francis Walsingham.*

This is a fine noble head. The whole sincipital region is larger than the basilar, and there is a great mass of brain from the ear forwards and upwards. The organs of the moral and religious feelings are very large, in union with those of ideality, cautiousness, and the reflective faculties. Acquisitiveness is very small in proportion to the superior sentiments. For such a man it is easy to forget his own interests amid thoughts for the public good; he will never advantage himself at the expense or to the detriment of another. With the capacity of acquiring a vast stock of knowledge, his mind will, however, always be mounting to general principles. In every situation he will merit as he will grace the highest attainable eminence; happy the country that is

governed by such a brain! Were a phrenologist shewn this and the former portrait, and informed that both of the men were in situations to have enriched themselves, but that one died poor and the other immensely rich, he would never confound the former with the Aristides of his country.

Walsingham, it is said, received a liberal education, acquired several languages, and many accomplishments. His first public engagement was in the capacity of ambassador to France, during the civil wars in that kingdom. Queen Elizabeth kept him in considerable difficulties by a small allowance, but he served her with zeal, discernment, and fidelity, displaying every fitness for the trust reposed in him.

After his return from France, in 1573, he was appointed one of the principal secretaries of state and a privy councillor. He then devoted himself solely to the service of his country and sovereign, and, by his vigilance and address, preserved her crown and life from daily attempts and conspiracies. His general character has been thus summed up:—'He was undoubtedly one of the most refined politicians and most penetrating statesmen that ever any age produced. He had an admirable talent, both in discovering and managing the secret recesses of human nature; he had his spies in most courts of Christendom, and allowed them a liberal maintenance; for his grand maxim was,

that knowledge is never too dear. He spent his whole time and faculties in the service of the queen and her kingdom; his conversation was insinuating, but yet reserved; he saw every one, and none saw him. To him men's faces spoke as much as their tongues, and their countenances were indexes of their hearts. Religion, in his judgment, was the interest of his country, as it was of his own soul; it had his head, his purse, and his heart. He passed the latter days of his life mostly in retirement, and when any of his former gay companions came to see him, and told him he was melancholy, he is said to have replied:—'No, I am not melancholy; I am serious, and it is fit I should be so; all things are serious about us.' His cautiousness was certainly great. He died so poor, it is said, that his friends were obliged to bury him in St. Paul's, late at night, in the most private manner.'

Cautiousness, great intellect, and moral and religious feelings, were the most prominent features in his character, as the organs of these powers are the most largely developed in his brain.

Fig. 1.

Fig. 2.

B.F.N. del.

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Annin, Smith, & Co's Lith.ys

PLATE XVII.

Fig. 1.—*Pope Alexander VI.*

This cerebral organization is despicable in the eyes of a phrenologist. The animal organs compose by far its greatest portion. Such a brain is no more adequate to the manifestation of Christian virtues, than the brain of an idiot from birth to the exhibition of the intellect of a Leibnitz or a Bacon. The cervical and whole basilar region of the head are particularly developed, the organs of the perceptive faculties are pretty large, but the sincipital region is exceedingly low, particularly at the organs of benevolence, veneration and conscientiousness. Such a head is unfit for any employment of a superior kind, and never gives birth to sentiments of humanity. The sphere of its activity does not extend beyond those enjoyments which minister to the animal portion of human nature.

Alexander VI. was, in truth, a scandal to the papal chair; from the earliest age he was disorderly and artful, and his life to the last was infamous.

He is said to have bought the tiara by bribing a certain number of cardinals, or rather by making large promises, which he never fulfilled. It is well known, that when he became pope he had a family of five children, four boys and one daughter. He made a regular practice of selling bish-

oprics and other ecclesiastical benefices, to enrich himself and his family. Though profane and various religious writers do not all agree in their judgment concerning the disorderly conduct of this man, many atrocities committed by him are well-ascertained facts. History will always accuse him of the crimes of poisoning, simony, and false-swearing, of reckless debauchery, nay of incest with his own daughter. In political matters he formed alliances with all the princes of his time, but his ambition and perfidy never failed to find him a pretext for breaking his word, and disturbing the peace. He engaged Charles VIII. of France to enter Italy, in order to conquer the kingdom of Naples, and as soon as that prince had succeeded in the enterprise, he entered into a league with the Venetians and the emperor Maximilian to rob him of his conquest. He sent a nuncio to the Sultan Bajazet to entreat his assistance against Charles, promising him perpetual friendship, in case of compliance; but after the receipt of a large remittance from the Turks, he treacherously delivered Zizim, the brother of Bajazet, then at the court of Rome, into the hands of Charles. As a singular example of Alexander's arrogance, his bull may be mentioned, by which he took upon him to divide the new world between the kings of Spain and Portugal, granting to the former all the territory on the west of an imaginary line passing from north to south, at

one hundred leagues distance from the Cape de Verd Islands. Alexander possessed eloquence and address, but a total lack of noble sentiments rendered him altogether unfit for his sacred station. Poisoned wine, which had been prepared for certain cardinals whose riches tempted the cupidity of his holiness, was given him by mistake, and ended his profligate career. Some writers have questioned the truth of this account of Alexander's death, but there is nothing in the relation inconsistent with the acknowledged character of this pontiff. Lowness of feelings and lowness of brain are seen together.

Fig. 2.—*Fr. Oberlin, Pastor of Five Villages among the Voguesian Mountains.*

This is an extraordinary head, a form that a phrenologist loves to contemplate. There is little brain at the basis, whilst all the upper and front regions are unusually large. The posterior sincipital portion being also in great proportion, independence of mind, steadiness, and perseverance in every pursuit and undertaking, will be prominent features in the exalted moral and religious character indicated by the rest of the head. Self-esteem will here become dignity, benevolence and veneration be blended with, and made inseparable from wisdom. In a word, such a cerebral organization approaches in excellence the idea which phrenologists are apt to form of that of Jesus.

This model of christian piety found the inhabitants of his parish, isolated in five different villages, poor, ignorant, agitated by henious passions, and without the most necessary means of comfortable existence. But by laboring unremittingly he, by degrees, succeeded in changing their wretched condition. He taught them to cultivate potatoes, flax, and such vegetables as succeeded best in light and sandy soils. He laid out a nursery, in order to supply the peasants with trees of various kinds, and shewed them the advantages they would reap by attending to their cultivation. He gave instructions to the children himself, teaching the younger to read, write, and calculate; while he lectured to the more advanced in age, upon the cultivation of fruit-trees, the principles of agriculture, and the noxious and useful qualities of the plants which the country produced. He particularly accustomed them to order and cleanliness.

The good pastor, with his parishioners at his back, actually worked at the formation of convenient ways from one village to another, and of a good and ready communication with the great road leading to Strasburg. To this city he sent children to become artisans, such as tailors, shoemakers, smiths, and carpenters, a female to learn midwifery, and a promising youth to study medicine and surgery. He himself had some knowledge of the healing art, used the lancet in cases of necessity, and preserved the most necessary

Fig. 1.

Fig. 2.

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remedies in his house, which he distributed as he thought they were required. He devoted his talents, time, labors, and whole life to the welfare of his flock. He persuaded a benevolent family, Legrand, to favor his philanthropic views, and to transfer their manufactory of ribands from Basle to his parish, and to furnish employment to the people.

Besides his vast care of all worldly concerns, he paid the greatest attention to moral and religious instruction, which he enforced in the most effectual manner by deeds as well as words. He ended a law-suit in which the parish had been involved for many years, and he brought good will and mutual love to dwell with his flock, instead of discord. He well deserves the title *father*, which his parishioners have given him. Their love and gratitude, surely will not terminate with his existence, and the good he has done will live long after he is dust.

PLATE XVIII.

Fig 1.—*Don Manuel Godoi, the Prince of Peace.*

This head is round, and particularly broad above the ears; it may be aptly enough compared with that of a cat. The upper or sincipital region is very small, and much contracted; the

forehead is insignificant, particularly in the quarter of the reflective organs. Individuality, eventuality, and melody, are the most prominent parts. A brain like this adapts itself readily to external circumstances, and follows the tide of occurrences, viewing personal advantages particularly; it therefore fits an individual to make his way in the world, but no man with such a form of head deserves to be intrusted with the management of great affairs. He is incapable of understanding principles, and can never feel the superiority of ultimate and general happiness over momentary and individual gratifications. He is only destined by nature to make up the number of her creatures, to enjoy personal existence, and to make room for others.

Don Manuel Godio, born at Badajos, in 1764, of noble, but indigent parents, went with his brother, Don Louis Godoi, to Madrid in quest of a situation. Both had an agreeable voice, and played well on the guitar. Their musical talent was a passport for them into good society, and a means of gaining them powerful protectors. They succeeded in obtaining admission into the royal life-guards. Their whole income was limited to their pay, 10*d.* sterling per day. So extreme was their poverty, that Don Manuel is reported often to have lived on dry bread, and to have had no change of linen. His brother got acquainted with a chambermaid of the palace, who made mention

of his musical talents to the queen. Orders were given to bring Don Louis before her majesty. She was delighted with his performance, and applauded him warmly. Then he replied, 'Ah, madam, what would her majesty say if she heard my brother!' Immediately the queen commanded this prodigy to be brought into her presence. Don Manuel possessed every requisite necessary to please and to ensure success; an elegant form, an agreeable insinuating face, a fine voice, and very great skill upon the guitar. He delighted the queen to such a degree, that from the first interview she determined on making his fortune, and proceeded with an extraordinary zeal. Some of the courtiers spoke with rapture to the king of Don Manuel's talents. His majesty himself then desired to hear him, and his feelings were so much excited, that he devoted to the charming youth a particular affection. Don Manuel was at once promoted from the rank of a simple guardsman to that of major in the regiment, of which the king was colonel. Before long he was made counsellor of the state, then secretary of the state, next prime-minister, with the title of Duke of Alcudia, and in 1795, when Spain separated from the coalition against France, he received the title of Prince of Peace, the rank of grandee of the first order, an estate worth 60,000 piastres per annum, and the chain and badge of the golden fleece.

He possessed great fluency of speech, graceful manners, and a winning countenance. By degrees he conceived a great idea of his own capacity and deserts; he could no longer brook opposition, and even braved the Prince of Asturias. In 1796, he signed the articles of an offensive and defensive alliance with the French republic, made common cause with Buonaparte, to the ruin of his country; attacked Portugal, and received the title of Commander-in-chief of the sea and land forces, and of Grand Admiral of Castile. He married a cousin of the king of Spain, excited the king against his own son, and sold his country and Portugal to France; but having at length fallen into disgrace, he was glad to regain his freedom by emigration. His intellectual powers were evidently very middling, but his immorality was extraordinary. A cerebral organization like that of Don Manuel Godoi will never manifest sentiments esteemed in an Aristides, a Walsingham, or a Jeannin.

Fig. 2.—*Peter Jeannin, commonly called the President Jeannin.*

Such a forehead fits a man for the study of every science; it will raise him to eminence in every profession, while the great development of the sincipital region will keep him in the path of righteousness. The whole brain is only compat-

ible with nobleness of mind and elevation of character. All views which emanate from such a head will be extensive, and beyond the reach of common understandings; moreover, they will be enobled by soundness of judgment and generosity of sentiment.

P. Jeannin, born in 1540, even from infancy displayed great talents; he was brought up to the law, and first appeared in the quality of advocate in the parliament of Burgundy. He soon distinguished himself by his eloquence, and the force of his arguments. He was frank and just. The states of Burgundy appointed him agent for the affairs of the province. It was Jeannin who persuaded the lieutenant-general of Burgundy, De Charny, to postpone the execution of the order for perpetrating, at Dijon, the same horrid massacre of the protestants on St. Bartholomew's day, which took place at Paris and other cities. He protested that it was impossible the king should persist in such a cruel purpose, and a courier arrived a few days after to revoke the order. This was the more meritorious in Jeannin, as he had been induced by the zeal which the leaguers affected for religion and the good of the state, to join their party. He was attached to the Duke of Mayenne, and deputed by him to negotiate with Philip II. of Spain, the declared protector of the league.

Jeannin soon discovered that the real design of

Philip, in supporting the civil war in France, was to gain possession of some of its best provinces. He, therefore, on his return, exerted his influence to detach the Duke from the Spaniards, and dispose him to acknowledge his lawful sovereign. After Mayenne had returned to his duty, Henry IV. was desirous of engaging Jeannin in his service; and when the latter honestly objected that his majesty should prefer an old leaguer to so many persons of known fidelity, Henry replied, that he who had been faithful to a duke, would never be otherwise to a king. This was a true phrenological judgment.

Henry conferred upon Jeannin the office of first president of the parliament of Burgundy, intending that he should dispose of it to another, and devote himself entirely to attendance in the council of state. From this time he became one of Henry's principal advisers and confidants, and was always selected to conduct the more delicate negotiations. He assisted in drawing up the Edict of Nantes. Henry called him *the good man*, communicated to him his most secret thoughts, and consulted him upon his nearest and dearest interests. Having once discovered that a secret of state had been revealed, he complained of it at the council-board, saying at the same time, while he took the president Jeannin by the hand, 'I answer for this good man; the rest of you must examine one another.'—'Jeannin,' said Henry,

Fig 1.

Fig 2.

BFN del.

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on another occasion, always thinks well; he never conceals a thought from me, and he never flatters me.'

After the death of Henry IV. Jeannin was intrusted by the queen-mother with the management of the most important affairs of the kingdom, especially with the administration of the finances; and in the midst of universal disorder he preserved his integrity of character unsullied. The moderate fortune he left behind him is the best proof of his rectitude. He died at the age of eighty-two, having been minister during twenty-seven years. He possessed a truly elevated mind. On one occasion, when asked by a prince who meant to disconcert him, whose son he was, he replied, 'The son of my virtues.' His name is illustrious on account of his talents, his virtues, and the services he rendered to his country.

PLATE XIX.

Danton and Malesherbes.

It is much to be regretted, in a phrenological point of view, that many of the individuals who displayed great mental energies during the French revolution, are represented, in their portraits, either with perukes or long hair, which prevents their cerebral organization from being distinctly seen. The difference between the two heads

represented in this plate is, however, conspicuous enough. In fig. 1. Danton, the upper part of the forehead is flat, and the head generally is broad rather than high; it is particularly large laterally above the ears; the organs of benevolence and of veneration are small; those of the reflective powers but moderate. In fig. 2. Malesherbes, on the contrary, all these cerebral parts are strongly marked; the whole head is very elevated, and much higher than it is broad.

Now Danton was renowned for his strong animal feelings, for his audaciousness, impetuosity, and vehement elocution; for his bold conceptions, and his violent means of execution; but at the same time his incapacity as a leader, under trying circumstances, as the director of such a desolating tempest as the French revolution, is admitted.

Malesherbes, on the other hand, was a philosopher, in private life as well as at the head of the government, in prosperous and adverse circumstances, in easy and in difficult situations. He was devoid of all party spirit, without ambition, unostentatious, and the foe alike of despotism and of licentiousness, by whatever name entitled; but he was the friend of truth, reason, moderation, and peace; the admirer of benevolent and generous sentiments. His speeches are rare models of truth unfolded without any mixture of dissimulation, without any of the false coloring

Fig. 1.

Fig 2.

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of exaggeration, and without any tinge of irreverence. They abound with sound reasoning, and shew frequent traces of unobtrusive firmness and of respectful sincerity. The grandeur of soul with which he bore his proscription, and the magnanimity he displayed in defending the unfortunate Louis XVI. of France, at the expense of his life, are facts generally known and universally admired.

How is it possible to overlook the influence of the brain on the manifestations of the mind! Is it not lamentable to see so little care taken to preserve specimens of the principal of nature's works; I mean, of the real cerebral configuration of those who excel or are eminent in any way? By using these means more will be done in advancing the knowledge of man, than has hitherto been effected by all the learned societies and all the schools of philosophy that have ever existed.

PLATE XX.

Fig. 1.—*Pope Gregory VII.*

Phrenologists being convinced of the existence, immutability, and universality of nature's laws, and of the influence of the brain on manifestations of mind, from the pope, emperor, and king, down to the lowest grade in society, will always regret to see the supreme power vested in a head

such as is here represented. The basilar and occipital regions are extremely large, in proportion to the upper region, and the greatest length of fibre is between the ear and the organs of self-esteem and firmness. The organs of the intellectual faculties are large, but they will only serve as means of gratifying the lower feelings. The fulness immediately above and behind the ears, combined with great self-esteem and firmness, whilst benevolence and veneration are small, will produce brutality of sentiments, rudeness, and roughness of manners. Such a brain is not made to imitate the founder of Christianity, who was charity itself, and desired that his disciples might be distinguished by their mutual love and forbearance.

Gregory VII. indeed, is an excellent proof that eminence is not achieved by superior moral endowments alone, that exalted rank does not bestow the qualities necessary to honor the situation on every one of its possessors, and that Christianity has not abolished the laws of organization established by the Creator. He, among many others who have styled themselves Christ's representatives, evidently acted in direct opposition to the Christian law. Once secured in the papal chair, and his election confirmed by the emperor of Germany, Gregory began to put the vast designs he had formed into execution. The power which he resolved to usurp over all sove-

reign princes he first exerted against Philip I., King of France. He wrote a very sharp letter to Philip, reproaching him that churches and monasteries were plundered with impunity, and that the king himself had his share in the booty; threatening him likewise with the censures of the church, if these abuses were not speedily redressed.

The following year, 1074, he determined to compel the clergy to observe celibacy, which several of his predecessors had already attempted without success, and utterly to do away with simony, or the practice of trading in bishoprics and other benefices. With this view he assembled a council at Rome, where he proposed and carried the following decrees:—1. That those who had, by simony, obtained any dignity or office in the church, should be excluded from the exercise of the office thus obtained. 2. That no man should thenceforth presume to sell or buy any ecclesiastical dignity whatever. 3. That the married clerks should not perform any clerical office. 4. That the people should not attend at the masses, nor any other sacred function performed by the married clerks. 5. That those who had wives should put them away, and that none should thenceforth be ordained, who did not promise to observe continence during his whole life.

He formed the destructive project of relieving the eastern Christians oppressed by the Saracens,

excommunicated the king of France, and issued a decree, taking the nomination and investiture of bishops out of the hands of princes. This decree was a declaration of war against all Christian princes; but Gregory VII. thought it a point well worth contending for, well worthy of the confusion, civil wars, rebellions, and bloodshed that it might occasion; for he would, by carrying it into execution, bring the disposal of the whole wealth of the church into his own hands, and thus render the clergy every where independent of their princes, and dependent upon him alone, as he alone could reward and prefer them. For ages the popes themselves had not been consecrated till after the decree of their election was signed by the emperor; Gregory himself had complied with this ceremony, but he declared such a state of things heresy and idolatry, and resolved that it should continue no longer.

He therefore acquainted the emperor with this famous resolution, and forbade him thenceforth to meddle in anywise with ecclesiastical preferments, to grant investitures, or dispose of vacant churches upon any pretext whatever, and threatened him with excommunication if he refused to comply with these demands.

As Henry, however, paid no kind of attention to the decree against investitures, Gregory sent legates into Germany to summon him, in the pope's name, to appear in person at Rome, on the

Monday of the second week in Lent, 1076, in order to give an account of his conduct and clear himself of the crimes laid to his charge. The legates added that they were ordered by his holiness to let him know, that if he did not obey the summons, and appear on the day appointed, he would on that very day be cut off with an anathema from the body of the holy apostolic church.

The king, provoked beyond measure at such an extraordinary summons, in order to render the sentence of excommunication, with which he was threatened by the pope, ineffectual, resolved to have his holiness formally deposed in a council. He invited the bishops and abbots to meet at Worms, in order to concert jointly with him the most proper means for delivering the church from the tyranny of a man, who, in defiance of the canons, exercised a power which none of his predecessors had ever claimed, and who plainly shewed, by his whole conduct, that he aimed at nothing less than the subjection of both the church and the state to his lawless and arbitrary will.

The pope, then, was deposed in the council at Worms, and the sentence immediately communicated to the bishops of Lombardy, who assembled at Pavia, and not only confirmed the sentence, but swore upon the gospel, that they would no longer acknowledge Gregory as pope. Gregory received the news of these events without betray-

ing the least sign of resentment. He only declared in the council which he now assembled, that nothing should ever deter him from correcting the scandalous abuses which prevailed in the church, and that he was ready even to suffer martyrdom, and to shed the last drop of his blood in so good a cause. The bishops applauded his firmness, and assured him, to a man, that they would stand by him at the expense, if necessary, of their lives. The emperor was, therefore, excommunicated, and in his turn deposed with great solemnity, in haughty and violent terms. The pope absolved all Christians from the oath of allegiance which they had taken, or might take to him, and forbade any one to serve him as a sovereign. The bishops of Germany and Lombardy were partly excommunicated, and partly threatened with an anathema, if they did not, within a limited time, repent of their wickedness, return to their duty; and appear personally at Rome, to plead their cause.

Gregory took care to acquaint the whole christian world with his decree, claiming the right of deposing princes. He countenanced a league against the emperor, and wrote to the princes, bishops, and people, empowering them to choose another monarch, if Henry did not turn from his wickedness, and by sincere repentance render himself worthy of being replaced on the throne, which he had deservedly forfeited by

his disobedience to, and contempt of, the apostolic see.

The enemies of the emperor availed themselves of the excommunication to stir up the people against him; even his friends were afraid to lend him any assistance, so long as he continued under that sentence; he therefore resolved to procure his absolution. Being informed that the pope had left Rome, and was coming to Germany, he set out in great haste, with his wife and his son, yet an infant, to meet him and to obtain absolution. He undertook this journey in the depth of winter, which that year was extremely severe; he crossed the Alps, often in imminent danger of being buried in the snow, or falling down the precipices. Some of his train perished in the passage, and others lost, by the excessive cold, the use of their limbs.

In the mean time, Gregory had journeyed as far as Lombardy, and when informed of the arrival of the emperor in Italy, he retired to Canusium, a strong castle in the diocese of Reggio, belonging to the famous Countess Matilda, who always declared for the pope, followed in every thing his directions, and accompanied him whereever he went.

Henry was weak enough to send deputies thither to the pope, and to entreat his holiness to absolve him from the excommunication, as he had for that purpose alone undertaken so long

and so difficult a journey, in so severe a season. The pope was with difficulty prevailed upon to admit the suppliant to his presence. 'If he be truly penitent,' said he, at last, 'let him come, and by his submission atone for his long disobedience to the decrees of the holy apostolic see.' The emperor, upon his arrival at the first gate of the castle of Canusium, surrounded with a triple wall, was told that he must dismiss all his attendants and enter alone. He did so,—the first gate was then shut; at the second he was required to divest himself of all the insignia of royalty, to put on in their stead a coarse woollen tunic, and to stand barefooted in that garb, in the month of January, till it should please his holiness to command the third gate to be opened to admit him to his presence. In this condition he was forced to wait three whole days, fasting from morning to night, and imploring the mercy of God and the pope. This hard-hearted man shewed not the smallest sign of compassion, whilst all the other persons of distinction with him were touched with pity on seeing so great a prince in suffering, and reduced to so deplorable a state. Finally, on the fourth day, the pope permitted the monarch to appear before him, and absolved him under these most severe conditions: that he should appear at the time and at the place which the pope should appoint, to answer the charges brought against him, and should own the pope

for his judge; that till judgment was given, and his cause was finally determined, he should lay aside all badges of royalty,—should not meddle, upon any pretence whatever, with public affairs, and should levy no money from the people but what was necessary for the support of his family; that all who had taken an oath of allegiance to him should be absolved from that oath before God as well as before men; that if he should clear himself of the crimes laid to his charge, and remain emperor, he should be ever obedient and submissive to the pope, and if he failed in any of the conditions, his absolution should be null,—he should be deemed guilty of the crimes laid to his charge as if he had owned them,—should never again be heard,—the lords of the empire be absolved from their oaths, and be at full liberty to elect another sovereign.

Henry, when free, soon changed his mind: Gregory, therefore, encouraged the Germans to rebellion, and a new emperor, Rudolph, duke of Suabia, was elected in his stead.

Gregory, towards the end of his life, was obliged to retire to Salerno. He remained to the last inflexible, haughty, and vindictive. He had uncommon abilities, but he grossly misapplied them to the most wicked of purposes,—to the making himself sole lord, spiritual and temporal, over the whole earth, and becoming by that means the sole disposer, not only of all ecclesiastical digni-

ties and preferments, but of empires, states and kingdoms. Such a power vested in the bishops of Rome was unknown to the world until Gregory VII. occupied the see. His insatiable ambition, his unbending haughtiness, and the miseries he caused to France and Germany, explain satisfactorily why the bishops of neither of these countries even consented to add his name to the calendar of the saints.

Fig. 2.—*The Pope Pius VII.*

In this head the organs of the animal propensities are small, those of the higher sentiments large. Self-esteem and firmness are great, but they are accompanied with justice, cautiousness, veneration, benevolence, and good intellectual powers. The perceptive and reflective faculties are full, and the organ of order is particularly developed. This is the head of a well-intentioned, noble-minded, and prudent man, who will not give up a good cause, but will never act with temerity. His basilar region being small, he will avoid all violent measures, but persevere with confidence in the path of truth.

Pius VII. lived under very trying circumstances, and his mind was tested in many and various ways, but he always acted with prudence, and never compromised the dignity of the eminent situation with which he was intrusted. As a pri-

vate man Pius was truly gentle, humane, prudent, and virtuous. His cerebral organization is very different from that of Gregory VII. and in this difference the phrenologist perceives the explanation of the very dissimilar conduct of these two pontiffs. Had Pius been organized as Gregory VII. his bearing would not have been characterized by that noble firmness, that pious resignation which distinguished it. The firmness and self-esteem of Pius were mitigated by benevolence and veneration, and his whole life exhibits a mind unacquainted with rigor, pride, or stubbornness.

CHAPTER II.

Portraits of Individuals remarkable in a religious point of view.

In every age the religious sentiments have unquestionably exerted a most powerful influence over the condition of mankind. The great bulk have still been, and will long continue to be, led blindfolded, and the few constituted capable of reasoning and deducing, will not yet dare to withdraw the veil that conceals the sanctuary of faith. The disposition to religion is certainly inherent in the nature of man; but when we cast our eyes over the world at large, we perceive his religious ideas interwoven with erroneous conceptions to such a degree, that it seems impossible to separate the little that is good, reasonable, and in conformity with proper notions of the Divine and of human dignity, from the abundance that is noxious, unreasonable, and unworthy of rather superior humanity, much more of an all-wise and perfect Creator.

The object of the following portraits is to fix the reader's attention on the differences in the cerebral organization of religious persons, among whom veneration in one case, and in another marvellousness, predominates, each being afterwards

Fig. 1

Fig. 2

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modified by every variety of combination with other fundamental powers.

PLATE XXI.

Fig. 1.—*Francis Paris.*

This head is very high, but it is narrow in the sincipital region; the organs of benevolence, veneration, and marvellousness, are particularly prominent. Such a brain will never fit a man to excel in any department of the arts or sciences; it is the attribute of a weak, superstitious mind—of a mind that believes what it is told, that cannot distinguish between the spirit and the letter of religious language. One with such a brain, if born a Jew, will worship after the manner of the Jews; if sprung from Roman Catholic parents, he will follow the ceremonies of the Romish church; descended from Mahometans, or from parents professing any other creed, he will still feel inclined blindly to worship as his forefathers did before him. He will be of the number of those who believe that a multitude of words deserves to be heard, and who flatter themselves that they can contribute to the beatitude of the Supreme Being.

The Deacon Paris was the eldest son of a counsellor of the parliament, and born in Paris, in the year 1690. He disliked the profession of

the law, by pursuing which he might have succeeded to his father's appointment, he preferred embracing the ecclesiastical life. He thought himself unworthy of any higher grade than that of deacon. Upon the death of his father, he renounced all claims to his patrimonial inheritance in favor of a younger brother, and devoted himself to what he conceived to be a life of meritorious poverty. Having made trial of different secluded spots, in which to pass his days, he at length fixed upon a house in the suburbs of St. Marceau, where he spent his time in prayer and the most rigorous acts of penance, supporting himself by making stockings for the poor, with whom he divided the earnings of his labor.

By this course of life he acquired a character for extraordinary sanctity with the superstitious populace and pious old women, who, led by ignorance and credulity, looked upon such mortifications as the perfection of virtue. He died when he was only thirty-seven years of age, probably on account of the severity of the discipline which he observed. He wrote commentaries on the gospel, and several epistles, but his works are indifferent performances, and never had many readers.

He was buried in the church-yard of St. Medard, at Paris, where his brother erected a monument to his memory, which the great reputation of his sanctity drew many people to visit.

They paid their devotions to him as to a saint. The jansenist party, to whom he belonged, considered him as a subject proper to revive their credit against the jesuits, who were supported by the court. Within five years after his death, reports of miracles wrought at his tomb were confidently propagated, not only in the city of Paris, but through the whole of France. In consequence of this, immense crowds were perpetually pressing to the place, decoyed by the artifices of the crafty; and many went away proclaiming the benefits received at the tomb of the saint, in the cure or alleviation of various diseases. In vain did men of sober sense endeavor to disabuse the multitude; nor could all the power of the government give a check to the spread of this superstition, till by enclosing the tomb within a wall, all access to it was effectually precluded. Though this expedient put an end to the external worship of the saint, it did not, however, for some time, shake the credit of his miracles, detailed accounts of which were drawn up and distributed among the people. Several collections of these narrations were published, consisting of above one hundred in the whole, the authenticity and accuracy of which were attested by clergy of the first dignity, who presented a report upon them to the archbishops, with a petition signed by above twenty churchmen, praying that they might be formally registered, and solemnly published to the people as true miracles.

Fig. 2.—*Augustus Baker.*

The basilar region in this portrait is small in proportion to the sincipital. The organs of the moral and religious feelings are very large, and their energy would be increased by the great ideality and cautiousness. This is the cerebral organization of a gloomy mystic character, delighting in ascetic contemplations. A mind manifesting itself by means of such organs will be constantly occupied with devotion and supernatural considerations. The faith will be fervent, but never without an admixture of fear and apprehension. All kinds of austere and melancholic conceptions are the offspring of similar brains. Individuals so endowed are slow in their doings, and commonly dark-minded; discontented with the world and mankind, they are apt to prefer retirement, or even perfect solitude, to any participation in the business of life. They are also ready to conceive, that in yielding to such inclinations they will be likely to render themselves agreeable to the Author of the universe.

Fig 1

Fig 2

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PLATE XXII.

Fig. 1.—*Constantine Cajetanus*,

Born at Syracuse, in 1560, he became a bene dictine, and distinguished himself by his literary labors and his extraordinary anxiety for the glory of his order, among the members of which he ranked the author of every work of reputation, and every individual of personal merit, or great intellectual capacity. It was sufficient that a man of celebrity had passed a night in a Benedictine monastery to declare him a Benedictine. It was this circumstance that led the Cardinal Cabellucci to say :—' I apprehend that before long Cajetanus will transform St. Peter into a Benedictine.' He maintained that Gersen, an abbot of his order, was the author of the work entitled, *Imitation de Jesus Christ.* Cajetanus introduced severe regulations among the Benedictines, and was constantly occupied with holy things.

The phrenological explanation of this peculiar character is easily deduced from the cerebral organization. The organs of the religious sentiments were large, and combined with great firmness, self-esteem, and love of approbation. The piety became severe by firmness and self-esteem ; whilst love of approbation and self-esteem placed the order of Benedictines above all the others, and declared it the most glorious. The eventu-

ality, individuality, and language, being large, explain the fondness of Cajetanus for literary occupations. Men so organized are commonly brilliant in society; notwithstanding their religious opinions and severe principles, they are also easily worked upon by worldly distinctions. These are the beings, too, who introduce pomp and ceremony, and observance, into the worship of the Supreme Being. They are not satisfied with the text—'God is a spirit, and is to be adored in spirit and in truth.'

Fig. 2.—*John Crasset, Jesuit,*

Born at Dieppe, in 1618, had great aptitude for scientific pursuits. He became professor of philosophy, and afterwards preacher. He also composed many works of an ascetic character, and during twenty-three years was director of the Jesuitic establishment for gentlemen at Paris.

The organs of the perceptive faculties, of language, and, indeed, of the forehead generally, are in large proportion. The organ of marvellousness is not more than full, and those of acquisitiveness, secretiveness, cautiousness, and firmness, are large. Crasset had a brain, which gives what the French call *savoir faire*, and I conceive that it must have been very difficult to gain a knowledge of all his private thoughts. His religious feelings were not strong enough ever to have made him

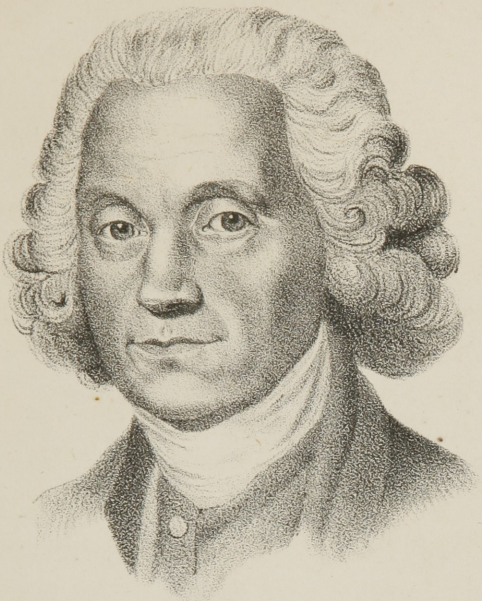

Fig 1

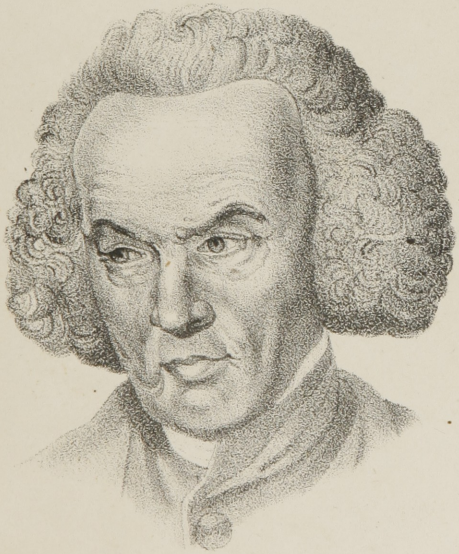

Fig 2

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forget himself. Those who have such brains as John Crasset are practical spirits, and understand the management of business to the greatest possible advantage. Crasset was well chosen to superintend the interests of the order, and to direct the Jesuitical establishment at Paris.

PLATE XXIII.

Fig. 1.—*Joseph Priestley.*

It is to be regretted that both this and the next portrait were taken with the head enveloped in a peruke. The organs of the perceptive and reflective faculties in Joseph Priestley's head are large, particularly individuality, form, size, language, comparison, and causality. This is the brain which leads him who is so fortunate as to be endowed with it in pursuit of solid information, and which produces general soundness of judgment. The man thus gifted is more disposed to believe in positive facts than in marvellous reports.

Priestley was born of parents of the Calvinistic persuasion, at Field-head, near Leeds. He was, in his youth, adopted by an aunt, a woman of exemplary piety and benevolence, who sent him for education to several schools in the neighborhood, where he acquired an extensive knowledge of the learned languages, including Hebrew. He was destined for the ministry, but indifferent health

caused his views for a time to be turned towards trade. His constitution becoming stronger, however, he resumed his first purpose, and entered a dissenting academy at Daventry. There he spent three years, during which his acute and vigorous mind was never unemployed. He acquired many new ideas of various kinds, and changed the orthodox opinions in which he had been educated, for doctrines usually called heretical.

On quitting the academy he accepted an invitation to officiate as minister to a small congregation at Needham-market, in Suffolk. Not having the talents necessary to a popular preacher, however, and falling under suspicion of nursing heretical opinions, he passed his time in obscurity, but assiduously employed in theological and scriptural studies. His first publication was an English grammar on a new plan, for the use of his scholars. Gradually he began to distinguish himself by his writings in various branches of science and literature. Several successive publications, particularly his *History of Electricity*, made his name extensively known. In this work he gave a clear and well-digested account of the rise and progress of that branch of science, and related many new and ingeniously-devised experiments of his own, the first essays of that inventive and sagacious spirit, by which he afterwards rendered himself so celebrated in natural philosophy. He at the

same time pursued his theological studies. A number of publications, on different topics connected with religion, announced the zeal with which he was inspired. He engaged in a controversy respecting the right and ground of dissenting in general. Theology occupied a principal share of his attention, and was his favorite study; his works in this department were a fertile cause of controversy, in which he engaged without reluctance, and also without those uneasy feelings of irritation which so commonly accompany warfare of the kind. He declared his conviction to be, that all ecclesiastical establishments were hostile to the rights of private judgment, and to the propagation of truth; he represented them as directly opposed to the spirit of Christianity. He necessarily irritated the established church by such heresies, and when he had done so he added another cause of even more general animosity, by expressing himself warmly in favor of the French revolution. This raised a storm which it would have been difficult to stand against, and he finally resolved to quit his country, hostile alike to his person and to his principles. He selected the United States of America for his retreat, influenced in his choice partly by family reasons, and partly allured by the civil and religious liberties which there so eminently prevail, and which he desired so eagerly to enjoy.

Joseph Priestley was a man of the most perfect

simplicity and integrity. He laid open his mind on all occasions, pursuing his ends by direct means, and performing every social duty. His temper was easy and cheerful, kind and friendly. His manners were sweet and gentle in social intercourse; and many, who entertained the strongest prejudice against his opinions, were converted into friends on becoming acquainted with the man. Even when irritated by his opponents, he never used the language of animosity. He could be the friend of his antagonist.

He had great activity, facility, and acuteness of mind, and perseverance in investigation; he excelled in perspicuity of expression, and no experimentalist was ever more free from jealousy, or the petty vanity of prior discovery. Religion was to him the most important of all concerns, and that which chiefly excited the ardor of his mind. He believed in the proper humanity of Christ, rejecting his miraculous conception and the doctrine of atonement; he also believed in a future state, in which punishment is to be only emendatory, since all beings are to be finally happy. That his marvellousness and secretiveness were small, is easily perceived. The organs of justice and firmness were certainly large.

Fig. 2.—*Richard Price.*

In this head the organs of the perceptive and

reflective powers are of an uncommon magnitude, particularly those of individuality, size, calculation, language, and causality. The organs of marvellousness and ideality are very large. The original picture is painted by Benjamin West, and the engraving, from which this figure is taken, is by Holloway.

Dr. Price, universally known by his mathematical, moral, and political writings, was the son of a dissenting minister at Brigend, in Wales. His father was a rigid Calvinist, but young Richard occasionally started his doubts and difficulties (his self-esteem and destructiveness being small,) and often incurred his father's displeasure by the arguments which he advanced against the tenets of his sect. By his great reflective powers and moral feelings, he cultivated the different branches of academical learning with extraordinary diligence and success, particularly the mathematical sciences, moral philosophy, and divinity. On account of his perceptive and reflective faculties, and moral and religious feelings being strong, the books which he read were select rather than numerous; but these he studied with the closest attention (by his great reflective powers.) He made his first appearance before the public as an author, in a *Review of the principal Questions and Difficulties in Morals.* There he contends for the propriety of recognizing understanding as necessary to establish morality, an eternal and immu-

table entity, and not the arbitrary production of any power, but equally everlasting and necessary with all truth and reason. He was fond of uniting philosophy and piety. He was zealous for the great principles of civil and religious liberty, and for rational religious knowledge. His opinions, of course, displeased those who were fond of power, and they therefore endeavored to hold him up to the public odium. In all his doings we perceive great reflective powers, strong moral and religious feelings, and little combativeness, destructiveness, acquisitiveness, and self-esteem.

The contents of his sermons are practical. His manner of delivering them was natural, unaffected, and very earnest. In his devotional exercises particularly, there was a great degree of fervor and sincerity. His private character was exemplary and amiable. Of his disinterestedness he gave a striking instance, when, on removing from his native country into England, he divided the little his father had bequeathed him, between his two sisters, and only reserved a few pounds to defray the expenses of his journey to London.

He abounded in natural goodness. His hours of study were frequently broken in upon for assistance and advice; but he could never resist without reluctance even troublesome and unreasonable solicitations. A fifth part of his annual income was regularly devoted to charitable purposes, and he was laudably anxious to distribute

Fig. 1

Fig. 2.

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it in such a way as might produce the greatest good. In the practice of these virtues he was devoid of ostentation. Simplicity and humility were among the strong features of his character. He attracted the attention and regard of all, without an effort to outshine any one, and without considering himself as a person of any consequence. In its place, or when called upon, he frequently displayed superior knowledge, and he was always as willing to receive as to give information. He discussed with candor on every subject, and was unaffected in receiving praise and in acknowledging defects. He was free from constraint and servility, in the highest company, and from haughtiness in the lowest. He was open to truth as he was fearless of making it known.

PLATE XXIV.

Fig. 1.—*The Pope Martin V.*

In this portrait the basilar is much more developed than the sincipital region. Such a brain always takes much less interest in general welfare than in individual and private views. The courage, destructiveness, secretiveness, acquisitiveness, firmness, self-esteem, and powerful perceptive faculties, produce an enterprising character, and give practical skill. Such brains go

with the tide of circumstances, and choose the party with which the greatest advantages may be gained. Their benevolence and veneration are not active enough to keep the feelings which are common to man and animals under control. The perceptive faculties being considerable, and acting in combination with the above-mentioned feelings, will have no difficulty in finding out means for insuring success in all selfish views. Such a forehead may acquire a large stock of ideas, and impose by borrowed knowledge, but it will attend little to general principles. Usefulness will be a leading feature in all the deeds of a man so constituted; even his religious opinions will be esteemed in proportion only as they are available in actual life. Did circumstances lead such a man to become a missionary, or did his great locality dispose him to enter on that vocation, he would not hesitate to use fear as a means of making converts. Every means, indeed, would be apt to appear good and admissible, provided he gained his object.

History tells us that Martin V. when on the point of being elected to the papal dignity, very readily promised to favor the reformation of the church, in its head and its members; but having obtained possession of the popedom, he showed himself disinclined to yield in any point noxious to his interests. On the day of his coronation at Constance, where his election took place, he

rode through the city, in pontifical attire, on horseback, attended by the emperor on foot, holding his bridle on the right hand, and the elector of Brandenburg on the left, and followed by a crowd of princes, and the whole council. When he found that a reform of the church was earnestly wished for, he, under the pretext of a great deal of time being required for deliberation, left the business to a council, which was to meet at Pavia in the course of five years, and soon dissolved the council at Constance. Before the expiration of five years, a council was assembled at Pavia, whence, however, on account of the plague breaking out in that city, it was translated to Sienna. Here, again, several efforts were made towards the salutary work of reformation in the church and clergy, which were eluded and frustrated under a variety of pretences; and when some of the bishops moved for the confirmation of the decree of the council of Constance, asserting the superiority of the council to the pope, Martin, to prevent that point, or any other concerning the power and authority of the apostolic see, from being brought into debate, dissolved the council, appointing another to meet at Basle, before the expiration of seven years. Martin made it a chief business to promote crusades against the Hussites of Bohemia; he exhorted the emperor Sigismund, the king of Poland, and other princes, to unite, either in compelling those

heretics to return into the bosom of the church, or in extirpating them. He resembled the majority of his predecessors, not only in their aversion for all measures tending to a reformation of the church, but also in their love of money and nepotism, preferring, in the disposal of lucrative employments, his relations to all others, however deserving, and by that means leaving them, at his death, possessed of immense wealth. Martin, soon after his arrival at Rome, caused the house in the neighborhood of the church of the Twelve Apostles, which belonged to his family, and in which he was born, to be pulled down, and a magnificent palace to be built in its room. Temporal concerns were sufficient reasons for him to excommunicate nations and princes. His mind was exceedingly evasive. He apparently always complied with reasonable proposals, but he constantly contrived to elude them, if contrary to his views. The emperor of Constantinople, Manuel Paleolagre, proposed a meeting or council of the Roman and Greek bishops, in order to effect a reconciliation of the two churches. Martin answered, that he was very willing to arrange this important affair, if the emperor would pay the expenses of all the Latin bishops and prelates who should journey to Constantinople. Martin knew beforehand that the emperor was not rich enough to furnish the sums necessary for such a purpose. His animal nature was evidently

stronger than the powers proper to man, just as his cerebral organization indicates.

Fig .2.—*Paul Lejeune, Jesuit and Missionary.*

This is one of the most noble forms of head that can be seen, and is an excellent model of what a missionary ought to be. The organ of locality, which gives a fondness for travelling, is large, and in combination with the organs of the perceptive powers, particularly individuality and language, in great proportion. The whole sincipital region is much developed; great benevolence, veneration, and conscientiousness, are assisted by firmness, hope, and marvellousness. If an individual thus endowed give his word of promise, he may be depended on; he will be most unhappy if circumstances put it out of his power to fulfil it; he will never think of changing his mind, unless the common welfare require it; whilst a person with a brain like that of Martin V. (fig. 1. of the same plate) will merely attend to selfish views, and according to these alter, at every turning, his line of conduct. A man with a head such as Lejeune's will be a credit and an ornament in every profession. He will always be prudent, firm, and unremitting in his duties, and in doing good to others; whilst one with such a head as Martin's, will be cunning and

persevering in acts agreeable to his animal propensities alone.

Lejeune displayed great abilities, and the noblest feelings, from his earliest age. He destined himself to the task of propagating Christianity among the savages of Canada, in North America. No fatigues, no privations, no interruptions, could turn him from his resolution of doing good to his fellow-creatures. During seventeen years he lived among the savages, exposed to hardships of every description. The long winter season he spent in their miserable huts, continually filled with wood-smoke, which had no other outlet than the door, and so low that he could not stand upright in them, and was therefore obliged to sit or lie upon the ground, in company with the filthy inhabitants and their dogs. His most disagreeable sensations resulted from the filthiness of the people; and his greatest annoyance from the cunning behavior of a sorcerer, who deceived the poor natives in the most shocking manner, and was nevertheless adored by them. The religious piety of Lejeune never abated, and he constantly blessed God for every thing that happened.

But the conduct of this good man was not only moral and religious, it was also marked by great prudence and understanding. He lived with the savages; went out to hunt with them; and took the greatest pains to learn their language, though

he found it very difficult. He was sometimes obliged to repeat the same word twenty times before he could seize its pronunciation and meaning; yet he succeeded by degrees in reducing their language to rules; he formed declensions of the nouns, conjugations of the verbs, and composed a syntax and a dictionary. He attached himself especially to the children; became their schoolmaster, and composed a catechism in their mother tongue.

Every phrenologist must dwell with pleasure over the contemplation of such a head as that of the good Lejeune, and inwardly pray that every one destined to teach the sublime truths of Christianity, were endowed with a similar noble configuration of brain.

CHAPTER III.

Portraits of Independent Characters.

When speaking of the new method of examining the physiognomical signs of the head, I said that the posterior portion of the sincipital region maintains the activity of, or gives perseverance to, the other faculties. This region of the head, particularly that part of it in which the organs of firmness and self-esteem are situated, is strongly marked in those who are conspicuous for their love of independence. This feeling is strengthened by courage, and ennobled by justice. There are individuals who shew great reluctance to obey, but who are prone and eager to command; they possess much self-esteem and firmness, with little benevolence, veneration, and justice. Such men are furthermore overbearing, and fond of privileges, in proportion as their animal or selfish propensities predominate. Individuals, on the contrary, who possess great firmness and self-esteem, along with the whole sincipital region in large, and the basilar in small proportion, will contend for the sacredness of personal liberty, and free principles of government, for equality of rights, and submission by all to the same laws as necessary to the happiness of the community at large.

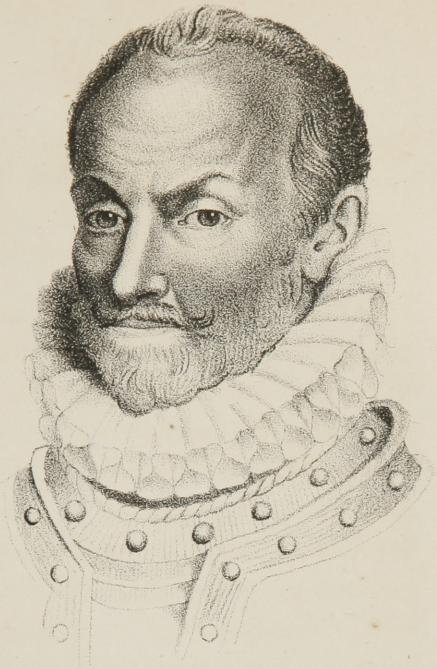

Fig. 1

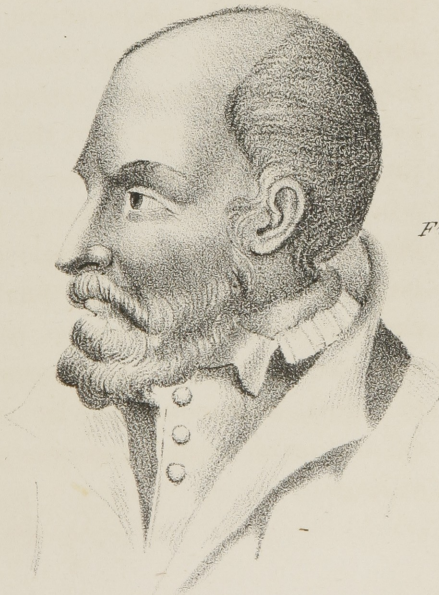

Fig. 2.

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PLATE XXV.

Fig. 1.—*William of Nassau, Prince of Orange, founder of the Dutch Republic.*

The forehead in this portrait is broad and high; hence the organs of the perceptive and reflective faculties, individuality and language in particular, are large. The sincipital region, from benevolence backwards, rises higher and higher, to firmness. The lateral regions are considerable, but still subordinate to the superior parts of the brain. Upon a man thus constituted every reliance may be placed; such an individual is worthy of being intrusted with the supreme authority.

William was born in 1533, at the castle of Dillenburg, in Germany. His parents were Lutherans, but he, living at the court of the emperor Charles V., conformed to the Roman Catholic form of worship, and became a great favorite of the emperor, who consulted him in the most delicate affairs. Having ample possessions in the low countries, William was made governor of the provinces of Holland, Zeeland, and Utrecht. Charles sent him with the imperial crown to his son Ferdinand, and when abdicating, appeared before the public supported on his arm. Charles also recommended him warmly to his son Philip.

William, however, soon perceived that Philip II. did not entertain the same sentiments towards him which he had experienced from his father.

It is true William opposed, by every means in his power, the arbitrary proceedings of the Spanish court, and the severities practised against the people of the low countries on account of their religion; he even advised the states to petition for redress, and communicated all the indignation he felt at the policy of Spain to the Flemish nobility.

Though a professor of the catholic religion, the prince of Orange was the open enemy of bigotry; he declared against tumultuous proceedings of every description, and strove to prevent extremities. In the councils of Philip, however, a resolution was taken to quell all resistance by direct force, and the duke of Alba was fixed upon as the fittest person to carry sanguinary measures into execution.

William, aware that his moderation made him an object of suspicion, and satisfied that no effectual opposition could be made to the plan of violence now adopted, threw up all his employments, and retired, with his family, to his brother at Nassau, having first publicly declared that it was his intention to remain quiet, unless he were treated as an enemy.

He was soon cited to appear and answer to charges of sedition and treason, which were preferred against him. On his non-appearance, his estates were confiscated, his eldest son, who was studying at Louvain, was carried off to Spain, and he himself condemned to death. He now applied

to several German princes for assistance, and at length levied an army, with which it was his intention to penetrate into Brabant; but Alba defeating his brother, obliged him to disband his troops, and return to Germany. William was not shaken in his purpose by this defeat: he brought together a new army, and went himself to Brabant; but the towns were awed by the cruelties of Alba, and shut their gates upon him, so that he had to retire across the Rhine, without having come to an action. By these exertions his resources were now exhausted, and he could maintain no more than twelve hundred horse, with which he joined the duke of Deuxponts, in the cause of the young king of Navarre. But the protestants were defeated in Poitou, and William had to effect his escape in the disguise of a peasant. He assembled a third army, and again entered Brabant. This time he was received as a deliverer, and gained several advantages over the Spaniards, but for want of money was again obliged to disband his soldiers. Soon after, however, his perseverance was rewarded. Several towns in Zeeland and Holland revolted; the nobles and deputies from the principal towns in Holland formed themselves into an independent state, and nominated William their chief. Forces for sea and land service were levied, a regular revenue was raised, the Roman Catholic worship abolished, and a protestant church, upon the

plan of that of Geneva, established in its stead. After the greatest exertions, William succeeded in carrying the important measure of a general union among the provinces of the low countries for their mutual defence.

The infamous designs against the life of William, which were never intermitted from the time of his proscription, were at last successful. One Balthazar Gerard, a native of Franche Comté, shot him, at the age of fifty-one, at Delft. He was lamented by the whole people ; they regarded him as their protector and sole support. It is said that his arrival in any town was commonly announced in these familiar and endearing terms: '*Father William is come!*'

The character of William is depicted as uniting magnanimity, secrecy, prudence, equanimity, in all situations, singular penetration and sagacity, popular eloquence, a retentive memory, and the art of conciliating men's affections. His cerebral organization explains his various endowments. The brain was large, generally; all the upper region, and particularly firmness, in great proportion. The portrait, from which the one I have given here is copied, is inscribed with the motto, *Je maintiendrai* (I shall maintain). Cautiousness, secretiveness, and reflection acted as prudence and sagacity, and William's nobler sentiments produced magnanimity. Such a leader will always render justice to whom it is due. William

was charged by Philip with ingratitude, disloyalty, and other crimes, in the grossest terms; but his intentions seem always to have been pure and patriotic. If his memory has been reviled by the advocates of despotism, it has received and deserves the highest honors from a people, who gratefully acknowledge him as the principal author of their freedom and independence.

Fig. 2.—*Ramus, (Peter Ramée.)*

This head is extremely elevated at firmness and self-esteem; the occipital region is full, the organ of courage particularly marked, and the forehead is prominent,—language and individuality remarkably so. It is the brain of a thinking and determinate character. The constitution, or temperament, moreover, is one of great activity.

Ramus was born at a village in Picardy. His grandfather was a nobleman of Liege, who lost all his property by the ravages of war, and withdrew to France, where he was reduced to gain his livelihood by making and selling charcoal, and his father followed husbandry for his support. Ramus at a very early period of his life showed a fondness for learning, and went at different times, from the age of only eight years, to seek instruction at Paris. But he was on every occasion speedily compelled to depart by poverty, and the adverse circumstances of the times. His passion

for study, however, induced him to return once more, when he was received in the capacity of a servant into the college of Navarre.

In this situation, after spending the day in attendance upon his master, he devoted the greatest part of the night to study, and by his own industry made considerable progress in learning. His talents and perseverance at last procured him a more honorable station in the college, and he spent three years and a half going through a course of philosophy. During this time, having become acquainted with the Aristotelian logic, and discovered its defects, he came to the bold resolution of attacking it in the schools, and of substituting in its stead a better system. Accordingly, upon the occasion of standing candidate for the degree of Master of Arts, he held a public disputation against the authority of Aristotle, and maintained his theses with such ingenuity and ability, as astonished and confounded his examiners. From this time Ramus determined to overturn the old logic. He lectured on philosophy and eloquence, and published a book, entitled, *Aristotelicæ Animadversiones*, containing a very vehement attack upon Aristotle.

This attack upon a system which had been universally admired for ages, gave great offence, as was to be expected, to the followers of Aristotle, and raised a violent storm of resentment against Ramus, particularly among the professors of the

University of Paris. At first they made use of no other weapons in their contests with him than those of logic and eloquence, but they soon proceeded to adopt harsher measures: they loudly accused him, before the civil magistrate, of a design, by opposing Aristotle, to sap the foundations of religion and learning. So great was their clamor, that the Parliament of Paris took cognizance of the business; but when the Aristotelians perceived that the cause was likely to meet with an impartial hearing and equitable decision from that tribunal, they, by their intrigues, got it removed from the parliament to the king's council. A public disputation took place; it lasted two days: Ramus complained of the unfair proceeding of his enemies, but the result was, that the king, prepossessed against him by the calumnies of his enemies, decreed, that Ramus's books should be suppressed, and himself prohibited, for the future, from writing or reading any logical or philosophical lectures, without express permission first obtained. His enemies published the sentence in Latin and French, in all the streets of Paris, and sent it to all parts of Europe. They even held him up to ridicule upon the stage.

This disgrace of Ramus, however, was but of short duration; he soon lectured again, and attracted a crowd of auditors. The faculty of the Sorbonne attempted to expel him, but he was

maintained by an edict of the parliament. After this he met with a generous and powerful patron in the cardinal of Lorraine, who, by his interest with the king, Henry II., obtained the repeal of the decree of Francis I., and thus secured to our author perfect freedom of writing and speaking upon philosophical subjects. By means of the same patron, Ramus was appointed regius professor of eloquence and philosophy.

His enemies, however, never desisted, and contrived to excite prejudices against him, as a convert to the doctrine of the Reformation. He was obliged to conceal himself at Fontainbleau, under the protecting arm of the king. When his enemies discovered the place of his retreat, they compelled him to seek safety in greater obscurity. The peace concluded between Charles IX. and the protestants, enabled him to return to Paris, and to resume his station in the college, as well as his professorship.

He continued his lectures with unabated activity and increasing reputation, till the second civil war drove him once more from Paris, and forced him to fly for shelter to the Protestant army, when he was present at the battle of St. Denis. The peace restored him to his occupations, but foreseeing that he would be able to maintain himself for but a short time, he asked and obtained permission from the king to visit the universities of Germany. Wherever he came much

respect was shewn him, and many honors conferred upon him. At Heidelberg he read a course of lectures. He was anxious to obtain a professorship at Geneva, but he did not succeed. It is recorded, that while striving in vain to fix himself among his protestant brethren, he refused several liberal offers, made to him by catholics. He now resolved to return to his native country. At the commencement of the massacre of St. Bartholomew, he took refuge in a cellar, where he lay concealed during two days. An infamous rival, Charpentaire, a professor of mathematics, who had been eclipsed by the superior talents of Ramus, at length discovered him, dragged him from his place of concealment, and directed his hired assassins to despatch their victim. The scholars of Charpentaire dragged the body ignominiously along the streets, and threw it into the Seine.

Ramus was a man of universal learning, and an accomplished orator; this was from the large size of the organs of language, and the perceptive powers in general. He was endowed with eminent moral qualities; and the head of Ramus is very elevated. He, on every occasion where it could avail, shewed great firmness and resolution of mind; and the organs of firmness and courage appear to be very large. His temperance and disinterestedness were exemplary: his brain is comparatively of small size laterally. With great

boldness and constancy, he asserted the natural freedom of the human understanding. He was more successful in undermining the authority which Aristotle had so long possessed in the schools, than in his attempt to raise a new system of logic and metaphysics. His fame as a philosopher vanished before that of Des Cartes. He was strongly attached to his country, and his inhabitiveness is very large. He was never shaken by disgrace or misfortune.

PLATE XXVI.

Fig. 1.—*Stubbs.*

In this portrait the organs of benevolence and firmness are particularly elevated ; that of veneration is lower; those of the perceptive faculties are prominent. It is the brain of a humane and benevolent, but sturdy and independent character. In a man thus endowed, the religious are weaker than the moral feelings. Stubbs excelled as a painter of animals ; but I give this figure as an illustration of character, and not as calculated to show the organs necessary to the arts of imitation. To this end, front views of portraits are necessary. The second part of this work, on *Talents*,* will contain figures for that purpose,

* This part has never been published.

Fig. 1.

Fig. 2.

BEN. del.

Annin, Smith & Co's Lith.y

whilst this part only presents cerebral configurations that accompany or indicate a variety of characters.

Fig. 2.—*Gustavus de Schlabrendorf.*

This portrait is copied from a bust in plaster of Paris, taken after death. The greater portion of the brain is in the anterior and sincipital, or upper regions; the intellectual organs are but of moderate size, and not large enough in proportion to those of the feelings. Individuality, eventuality, locality, language, and comparison, are the fullest of the intellectual organs; causality is middling. Among the feelings, those of self-esteem and firmness are extremely large; then come benevolence, veneration, conscientiousness, hope, and cautiousness. Among those of the religious sentiments, that of marvellousness is the smallest. In the basilar region, the organs of acquisitiveness, secretiveness, destructiveness, and philoprogenitiveness are the most largely developed; courage, attachment, and amativeness the most scantily so.

De Schlabrendorf was the eldest son of an eminent family in Prussia; he received an excellent education, and from the earliest age indulged in liberal and independent ideas. He admired the principles of the stoical philosophy, and openly approved of the French revolution. This brought

down the displeasure of the Prussian government upon him, and he lost his estates by confiscation; but he bore his bad fortune manfully for several years. He, like many others, was soon put out of conceit with his sublime conceptions of the dignity of human nature; at least he abandoned them as applicable to the then living generation. Though his landed property in Silesia was restored to him at a later period, he continued to live with the greatest parsimony. He confined himself to the most simple lodging on the second floor, in the Rue Richelieu, near the Palais Royale at Paris. The same chamber was his library, sitting, dining, and bed-room. He wore neither small-clothes nor shirt; a morning-gown, a pair of old slippers, sometimes stockings and a neck-cloth, composed his whole attire. He never shaved, kept no servant, but had his bed made by the porter of the house, and his dinner brought from the restaurateur's. At the same time he was very benevolent and charitable, encouraged young artists, and contributed largely to many institutions of common utility. No one who was poor ever asked him for assistance in vain; and though frequently deceived, he never ceased to be benevolent and useful. In this way he lived for more than ten years, a hermit in the most populous part of Paris.

Were I called on to give an opinion, as a phrenologist, of this singular man, I should say that,

from the nature of his intellectual development, he is fond of learning facts and historical events, and of travelling; that his judgment will not always be sound with respect to the causes of events; that he is overwhelmed by his feelings, particularly self-esteem and firmness. In any good cause, too, he will be apt to flatter himself with success, and, if disappointed, will suffer a great deal, though he will struggle resolutely against every appearance of chagrin. His secretiveness being large, he will be pleased with concealing his intentions and thoughts. Family considerations will be nothing to him, his love of independence predominates; but his benevolence, veneration, and justice will prevent him from injuring any one; and these feelings, in union with little courage, will rather make him bear with injustice than meditate revenge. As he is rich, it were difficult to say what direction his considerable acquisitiveness will take; probably it would induce him to make collections calculated to gratify some of his most active powers. Its activity being combated by various sentiments of a superior order, even by self-esteem, is never to be apprehended. I conceive his singular manner of living may be explained in the following way:— He was confined to prison for many months during the French revolution, and was obliged to subsist upon five sols a day. At the same time his property was confiscated on account of his lib-

eral and independent principles. This circumstance must certainly have offended his pride, his notions of independence, and all his favorite philosophical ideas. He knew, too, that his government would have imprisoned him in some fortress, had they been able to get him into their power. Now such a character as Schlabrendorf could without difficulty resolve upon leading a life of solitude, and once accustomed to it, would feel inclined to continue the habit, even after poverty and adverse circumstances generally made it no longer necessary. I had opportunities of knowing that he had formed vast plans of establishments for the public convenience. He therefore felt greater enjoyment in contemplating future results to be produced by his influence, than in spending his money on his peculiar comforts. On the whole, I think his firmness and self-esteem were the mainsprings of all his actions.

CHAPTER IV.

Portraits of haughty, ambitious, vain, and touchy, or easily-offended Characters.

Portrait-painters and sculptors, not aware of the influence which the cerebral organization exerts on the mental manifestions, have hitherto, for the most part, been satisfied with an imitation of the face and forehead alone, neglecting the rest of the head altogether. Painters commonly prefer front, or three-quarter face views; but then many of the organs of the affective powers, which form very essential elements in individual characters, cannot be seen distinctly. I hope that in future artists will supply a greater number of phrenological proofs than they have yet done. Painters, however, have occasionally made portraits in profile, and, with a few sculptors, have taken great care in imitating the natural form and relative size of the various parts of the head. Now among these productions the phrenologist will find specimens that harmonize with the principles of his science. The fashion which prevailed during the reign of Louis XIV. of covering the head with enormous wigs, is greatly to

be regretted, for in all the eminent men of that period, the organs in the forehead only are visible, and their character in regard to understanding alone can be judged of phrenologically. Characters of the description mentioned in the title of this chapter are of very frequent occurrence in the world, and a few examples will enable my readers to understand the cerebral configuration which indicates them.

PLATE XXVII.

Fig. 2.—*Philip II. of Spain.*

The posterior and upper part of the head of Philip II. appears much elongated backwards; hence the organs of self-esteem and approbation are very great. Cautiousness, firmness, ideality, and particularly marvellousness, are also large, whilst benevolence and veneration are of minor magnitude. The organs of the intellectual powers are of middling size, but they bear no kind of proportion to those of many of the feelings, by which they will, therefore, be corrupted and swayed. A man thus constituted will always be guided by his feelings; he will be remarkable for his haughtiness and reserve, be very apt to be led astray by religious fanaticism, and easily be made the instrument of an ambitious, selfish, and cruel but crafty priesthood.

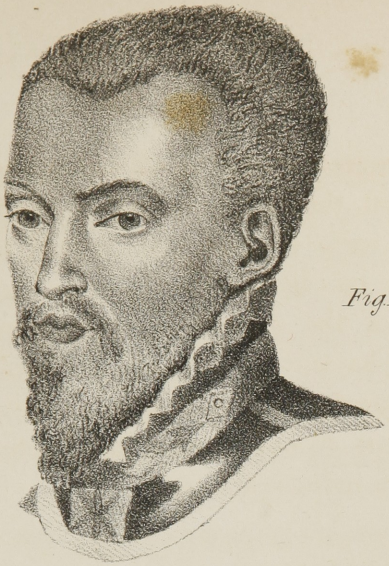

Fig 1

Fig. 2

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Philip II. son of the Emperor Charles V. was naturally of a reserved and apparently cold disposition. His cautiousness, self-esteem, and firmness, account for this temper. Charles going to Germany, committed to his son, then in his sixteenth year, the administration of affairs in Spain. Several years later the father was desirous of having him near his person, and Philip met the emperor at Brussels, when he visited many of the towns of the low countries, in all of which he was received with extraordinary rejoicings; but in the midst of these loyal festivities he displayed a severity of disposition, and an exclusive attachment to his Spanish attendants, which inspired his Flemish subjects with a permanent dislike. In 1550 he appeared with his father at the diet of Augsburg, the emperor having at heart his son's succession to the imperial dignity; but Philip's whole demeanor was extremely offensive to the Germans, and he was sent back to Spain.

After Charles's resignation, Philip rose at once from his subordinate station to that of the most powerful prince in Europe. The most memorable events of his reign are the commotions in the low countries. Without any natural attachment to this part of his empire, and equally despotic in his temper and bigoted in his principles, he was determined to use no other means for silencing the public discontent than those of

authority. For the suppression of the Reformation, he established a court of inquisition on the model of that of Spain, and retained a body of foreign troops in the country to overpower opposition, notwithstanding the remonstrances of the states, who saw that the subversion of their liberties was the aim of his policy. He pointedly refused to mitigate the severity of the inquisition, protesting that 'he would rather be without subjects than be a king of heretics.' He never showed the slightest sign of compunction for the evils which his unfeeling bigotry occasioned; the severest measures indeed, had, on all occasions, his warmest approbation. His gloom and reckless severity were increased by a tragical incident in his family. His eldest son, equally ambitious with himself, and of an unruly and violent temper, grew so much disgusted, that he engaged with the disaffected, and formed the design of leaving Spain. Philip ordered the execution of his own son.

Philip by his blind zeal for the catholic religion, and his unfeeling spirit of domination, everywhere excited civil commotions, caused an insurrection in Ireland, fitted out an armament to conquer England, or at least to dethrone the queen and restore popery, and countenanced and aided the famous league in France. His boundless ambition and bigoted prejudices rendered his whole reign but a succession of wars

and civil broils, and dissipated the immense resources which he possessed, without effecting any of the great objects at which he aimed. He never commanded his troops himself; he was only once in the neighborhood of a battle gained by his general, Emmanuel of Savoy, and then during the time of the engagement he was on his knees in a chapel between two monks, praying and vowing never to be guilty of approaching the battle field. To make up for this, however, the Duke of Alba, his governor of the low countries, could boast of having, during the short period of five years, sacrificed eighteen thousand individuals by the hands of the public executioner. This very duke who had rendered him the greatest services, having, on one occasion, entered the king's cabinet without previous announcement, was told by Philip himself, that such boldness deserved the axe. Philip is also reported to have said that he would deliver his own son to the inquisition were he to be suspected of heretical principles. Phrenology can alone account for such selfishness, cowardliness, and haughtiness, combined with such a sanguinary and bigoted disposition. His cautiousness was considerable, his courage small, and his destructiveness acted in combination with his religious feelings, self-esteem, and firmness.

The engraving from which my figure is taken, is after an original painting by Titian.

Fig. 2.—*Catherine II. of Russia.*

This portrait gives the idea of an unusually large head, and the forehead of a man rather than of a woman. The occipital and basilar regions are strongly marked, and it is not likely, therefore, that the inferior feelings will always be kept in control by the superior sentiments. The organs of self-esteem and love of notoriety are particularly large, and will form a very principal feature in the character. The head is high at the upper front part, in the region of benevolence; hence cruelty, whatever other actions of an animal nature be indulged in, will never afford any delight.

This illustrious sovereign was the daughter of the petty German prince of Anhalt Zerbst. She was invited by the empress Elizabeth to the Russian court, with the view of promoting an union between her and her nephew, the grand-duke, afterwards the emperor Peter III. Catherine's love of sway and passion for glory seem to have been the dominant principles in her constitution. To gratify the first she made no scruple of breaking down all the barriers of common morality which stood in her way. In pursuit of the second, she aimed at every thing that could raise her character in the eyes of the world. No prince ever surpassed her in the endowment of noble and useful institutions, or the patronage of

science and letters, and the promotion of the arts. She had great confidence in her abilities, and was perhaps too apt to follow splendid novelty, and to seek for expensive rarities. She reformed the administration of justice, encouraged industry, commerce, and instruction, increased the strength and wealth of the empire, and concealed her private crimes, and the evils of her bloody wars, by superior talents, by the glory of foreign aggrandizement, and by the blessings of internal civilization. In this way she obtained the general love and reverence of her subjects. She was gifted with uncommon abilities, and wrote and conversed with ease and dignity. She was kind and humane to those about her, and possessed great equanimity and command of temper. It is said that an air of haughtiness was the more permanent expression of her countenance, which, however, was frequently tempered by grace and affability. Her mode of living was temperate and regular. One pleasure, sensuality, alone she indulged in without restraint, and in pursuit of it she made all the decorum of sex openly give way to the license of sovereign power. The nature of her attachments, however, for the most part, prevented favorites from gaining any influence in the serious affairs of government. Her intellect was too strong to be corrupted, her love of dominion too powerful ever to endure the superiority of ministers and favorites.

Her character and talents, in general, were those of a man, and her cerebral organization was in harmony.

PLATE XXVIII.

Fig. 1.—*Lalande, the Astronomer.*

Joseph Jerome Lalande was born at Bourg, in the department of the Aine. His father intended him for the bar, and sent him to Paris to study law. But his natural talent for astronomy frustrated the views of his parents; and this taste once awakened, became his principal occupation throughout life. When engaged in the law, he at the same time attended the lectures on astronomy at the college of France, and was the only auditor of the course. He requested and obtained the permission of the professor Lemonnier, to assist him in his observations. He soon gave up the law entirely, and laid himself out to profit by the lessons of his instructer, who, on his side, conceived a parental affection for a pupil who gave such promise of future eminence. Shortly after this, the celebrated La Caille was preparing to set out for the Cape of Good Hope, in order to determine the parallax of the moon, and the distance of that planet from the earth. To accomplish this object, it was necessary that

Fig 1.

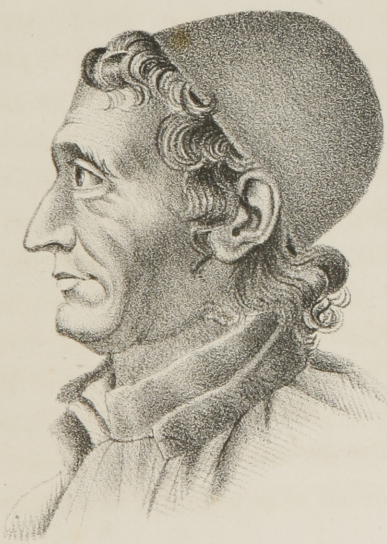

Fig 2.

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the same observations should be made by another observer, placed under the same meridian, and at the greatest distance that could be conveniently chosen ; and Berlin being thought the most proper station, the French Academy determined that an astronomer should be sent to that city. Lalande, though scarcely nineteen years of age, was the person fixed upon for this purpose. The account which he gave of his mission, on his return, procured him a place in the Academy of Sciences, and he became a constant contributor to its Memoirs. Almost every one of its volumes contained an essay from the pen of Monsieur Lalande. He repeated the same ideas frequently; but he was exceedingly fond of attracting public notice, and of being mentioned in the newspapers. He said of himself, that he was an oil-cloth for blame, and a sponge for praise. He was particularly desirous of being considered a philosopher, and above prejudice. He was passionately devoted to astronomy, a great promoter of that science, and certainly the most learned, though not the most profound and original, astronomer of France. His eccentricities of character were great, and his vanity insatiable. His labors were not confined to astronomical subjects, but extended to various branches of science. He was extravagant enough to publish a dictionary of Atheists, in which he registered not only many of the illustrious dead, but a great number of his

contemporaries, and some of the principal dignitaries of the French empire.

The organs of individuality, size, configuration, weight, number, and language, are very large; those of ideality, approbation, and self-esteem, predominant. Finally, those of the religious feelings are small. Hence the talent, as well as the singular character of Lalande, are easily conceived upon phrenological principles.

Fig. 2.—*James Vaniere.*

The occipital region of this head is very much elongated, particularly in the direction of the organs of firmness, self-esteem, and love of approbation. The cerebral organization, indeed, is generally remarkable: the organs of language, individuality, locality, time, number, and ideality, are large, and the bodily constitution is very active. This portrait may serve as a model of what is called a touchy or susceptible character; a frame of mind which principally depends on self-esteem, love of approbation, and ideality being active; the disposition, however, is further increased by a large endowment of combativeness and firmness, with a smaller proportion of benevolence and justice. Men so constituted are much disposed to be dissatisfied with the world, and to be complaining continually of others. Such a combination, without love of approbation, pro-

Fig. 1.

Fig. 2.

Fig. 3.

Fig. 4.

Fig. 5.

Fig. 6.

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duces self-sufficiency, and utter indifference to the opinions of others; but the addition of love of approbation produces the unhappy state of mind I have just mentioned.

The character of J. J. Rousseau, which appears incomprehensible, is easily explained on the supposition of a similar combination of powers. He certainly possessed the organs of ideality, self-esteem, love of approbation, and cautiousness, of a large, and those of courage and philoprogenitiveness of a small size.

Vaniere was born in the diocese of Beziers, in Languedoc. He studied in the Jesuits' College, and entered into their society. He distinguished himself by his Latin poetry. He employed twenty years of his life on a dictionary of the Latin and French tongues, but did not finish it. The spirit of all Vaniere's lucubrations was of an intolerant cast; this pervaded even his descriptions, composed amidst beautiful scenery, of the artless manners of a simple peasantry.

PLATE XXIX.

The influence of self-esteem and love of approbation being so extensive in social relations, it may be useful to mankind to know exactly the cerebral configuration which indicates great activity of these feelings. It is with this view that

I have given the six figures of this twenty-ninth plate. Fig. 1. is the portrait of a bishop; fig. 2. of a minister of state; fig. 3. of a general; fig. 4. of a governor of a province; fig. 5. of a deputy or member of parliament; and fig. 6. of an author.

A bishop with such a head will be fond of worldly distinctions, and labor for the superiority of the ecclesiastical order. He will possess great intellect, and may speak in eloquent terms of humility, but all his actions will indicate haughtiness and vanity. A minister of state like fig. 2. will display a powerful mind; but he will feel strongly inclined to command, and impose his own will as law upon the community: he will foster national pride, speak of glory, exhibit trophies, encourage the erection of monuments, and feel the disposition, at almost any price, to remain among the leaders or influential party in the government. A general whose brain resembles that of fig. 3. will live for badges of orders, for parade, and outward distinctions. He will serve every master who satisfies his love of glory, that is, who has titles to confer, and who affords him opportunities for display. The administrator of the province will be fond of showing his power; he will be a 'little man dressed in brief authority;' be very eager after marks of honor, and show a large appetite for flattery. The deputy will be zealous in the cause of religion and

government, provided his ambition and selfish views are gratified. Finally, the author will faithfully serve that party which appeals most powerfully to his vanity and selfishness. Such beings, and their like, particularly if the head be wide, or laterally developed, and the organ of conscientiousness be small, will always sacrifice the duties of their station, whatever it be, to their vanity and personal interest. Supposing the religious, political, military, and civil affairs of a state to be in the hands of individuals so constituted, however vast their intellectual powers, strict justice and morality will be little attended to; Christian humility will be disfigured, legislation corrupted, and the equality before the law annihilated; personal distinctions and prerogatives will prevail, and all sorts of iniquities be supported by the force of arms, by false reports, and by wilful mistatements. The existence of the commonweal is incompatible with that of men in authority possessed of such brains. What a difference between these heads and those of Massillon, L'Hopital, Crillon, Franklin, Malesherbes, Jeannin, Walsingham, Oberlin, Lejeune, William of Nassau, and of all who subject their pride and ambition to the invariable laws of morality! Phrenologists, as more particular observers of mankind, are fully aware of the influence and of the cause of the energy of these two feelings, and cannot help considering them,

when very active, as among the most formidable enemies of general happiness, of true liberty, and of every institution that is calculated to raise mankind in the scale of true worth and excellence.

CHAPTER V.

Of gay and gloomy Characters.

Mirthfulness, hope, and imitation, are faculties essential in the constitution of the merry, witty, or gay character; frequently, however, tune, individuality, eventuality, approbativeness, and secretiveness, also enter into its composition, and heighten it; on the other hand, great cautiousness, firmness, self-esteem, justice, and powers of reflection, with little mirthfulness, hope, and imitation, produce the gloomy or melancholic turn of mind. The gay and the gloomy character are alike exalted by ideality. Those who unite the feelings which constitute the merry, as well as those which compose the gloomy character, are subject to alternate fits of despondency, and of exuberant mirth. Mirthfulness, without benevolence and veneration, is the parent of satire, the disposition to indulge in which is increased by combativeness, destructiveness, self-esteem, and firmness. Mirthfulness, combined with secretiveness and imitation, is fond of playing tricks. In union with constructiveness, configuration, size, and imitation, it produces caricature.

PLATE XXX.

Fig. 1—*Piron.*

This portrait indicates great development of the organs of mirthfulness, ideality, the intellectual powers, and a lymphatic-sanguineous constitution. Individuality, size, form, calculation, language, and the reflective faculties, are strongly marked. The rest of the head is so much concealed by the wig, that the organs of the feelings can scarcely be guessed at. Piron was the son of an apothecary at Dijon, and born in 1689. The first twenty-five years of his life he spent in obscurity, and amid vulgar enjoyments. The odium excited by a licentious ode, of which he was the author, obliged him to quit his native town, and he went to Paris, where he for some years supported himself as a copying clerk. His earliest literary efforts were of a dramatic nature, and written for the Comic Opera House. His success was at first moderate. But at length, in 1739, having presented the public with his comedy of *La Metromanie*, his name rose immediately into reputation. His society was then courted greatly, and he became famous for his repartees and bon mots, and particularly for his happy knack at writing epigrams. He was fond of making caustic remarks upon the French Academy, the members of which he used to call *the*

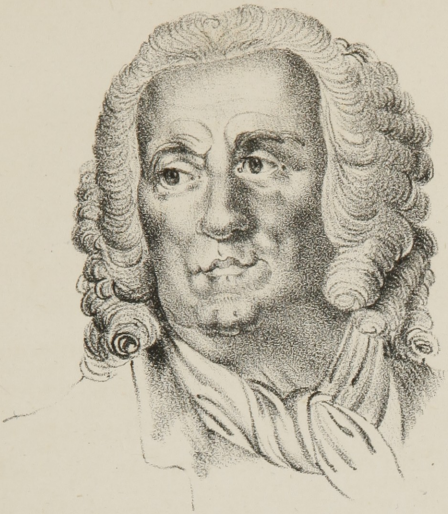

Fig. 1.

Fig. 2.

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invalids of wit. He nevertheless made an attempt to gain admission into this society, and never did he forgive their negative. The epitaph he composed for himself, on the occasion, is well known:

Ci-git Piron qui ne fut rien,
Pas même académiciem.

His self-esteem was somewhat too great, but his conduct was never low nor wicked; his dominant desire was to add to the amusement of his friends.

Fig. 2.—*Charles Antony Bertinazzi,*

Better known as Carlin, a famous comic actor. His father was an officer in the Piedmontese service; and Carlin, at the age of fourteen, became an ensign. To provide the means of living a little better, he gave lessons in fencing and dancing, and also enacted comedies with his scholars. When at Bologna, it happened that a new piece was announced for performance, but that he who was to have played the harlequin had disappeared. Carlin offered to take the part, and actually performed it to the great satisfaction of the public. It was only at the fourth representation that he was discovered by his friends, who then advised him to take to the stage as a profession. He adopted their counsel, and went to Venice, and afterwards played in several towns of Italy. In 1771 he appeared at

Paris upon the Italian stage, and continued to amuse the Parisians, as harlequin, during forty-two years. He was remarkable for his inventive powers on the stage, and for the brilliant flashes of wit which he displayed on the spur of the moment. He once engaged to play singly, and in five acts to exhibit the twenty-six misfortunes of a harlequin: he succeeded completely in his undertaking, giving the greatest satisfaction to the house. Many of his witty sayings are still preserved, and frequently repeated by the admirers of bon-mots. It is a pity that the greatest part of the head is covered with a cap: the broad forehead, however, and the great development of the organs of mirthfulness, ideality, imitation, secretiveness, configuration, and language, are distinctly seen. The organs of benevolence and justice must also have been large; for Carlin was good-tempered in the highest degree; his sallies were never tinged with personal sarcasm, and his probity was above suspicion.

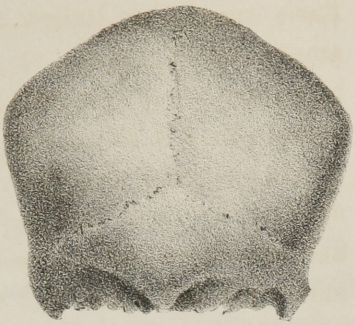

Fig. 1.

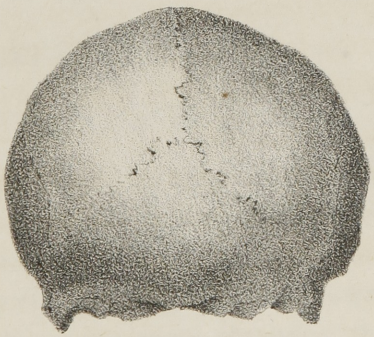

Fig. 2.

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CHAPTER VI.

Portraits of bold and timid Characters.

Characters of this description are particularly indicated by the relative development of combativeness and cautiousness; the larger the former, in proportion to the latter, the bolder and more enterprising will be the disposition, and the contrary. Courage, however, is greatly aided by destructiveness, self-esteem, firmness, and justice; combined with sufficient cautiousness and reflection, a prudent but decisive turn of mind is the result.

PLATE XXXI.

Two Skulls, seen from behind.

Fig. 1. is the skull of a very timorous female, who, in spite of all her efforts, her own reasonings, and the exhortations of her friends, could never overcome her coward temper. She always replied, that her sensations were stronger than reason. The organ of courage is very small; that of cautiousness, on the contrary, is remarkably large. Firmness is in middling proportion, but

not great enough to counteract fear. Individuals with similar brains cannot endure disputation or quarrelling; they desire, above all things, peaceableness of temper, and only express hostility to violent proceedings.

Fig. 2. is the skull of the Austrian General Wurmser, also seen from behind. The organ of courage is exceedingly large, that of cautiousness rather small. According to phrenological principles, more personal courage than prudence may be expected from such a head. This, indeed, was the character of the general; he never displayed eminent intellectual capacities, but he was remarkable for his merely animal intrepidity.

PLATE XXXII.

Fig. 1.—*M. T. Cicero.*

This portrait is after an antique bust, which I am inclined to consider an exact imitation of nature. No artist, unless bent upon representing nature faithfully, would ever have given a configuration, such as the bust of Cicero presents, to his marble; the external ear, and indeed the whole head, is larger on one side than on the other; a circumstance which very frequently happens in nature. Again, the mental constitution indicated by the bust is altogether in conformity with the

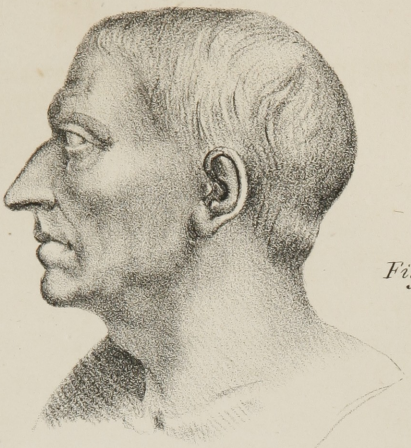

Fig 1

Fig 2.

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character and talents of Cicero. The organs of language, locality, comparison, causality, acquisitiveness, secretiveness, approbativeness, cautiousness, attachment, philoprogenitiveness, benevolence, imitation, marvellousness, and conscientiousness are large, whilst those of courage and hope are small.

Cicero, even in boyhood, showed uncommon abilities; he excelled in everything to which he applied. Plutarch tells us, that his schoolfellows used to accompany him in a body to and from school, giving him the place of honor in the midst of them, and that many parents visited the school to be witnesses of his extraordinary proficiency. He was indefatigable in the exercises of reading, writing, and recitation. His inclination for the study of eloquence declared itself as soon as he quitted the juvenile ranks, and assumed the manly toga. His progress was so great, that he soon ventured to publish some remarks on rhetorical invention. The fear of Sylla now induced him to quit Rome for a season, and he went to Athens, pretending ill health as the motive of his journey. His ambition appears to have been considerably mortified by this check to his progress in the path of advancement. A retreat in the centre of Grecian learning could not but be profitable to a man of Cicero's attainments and capacity. Here he evinced a decided taste for philosophy; he was the first of the Romans who exam-

ined the great questions on morality and philosophy, which had so long been familiar subjects of discussion in Greece.

After the death of Sylla he returned to Rome, at the age of thirty years; having, however, first made the tour of Asia, attended the principal rhetoricians of that country, and, to improve his action, taken lessons from the most eminent dramatic performers. On arriving at Rome he at once became the head of the Roman bar. His first public employment was quæstor in Sicily; and as administrator he acted with benevolence and justice. He gradually gained the affections of the Sicilians, who treated him with unusual honors, and considered him the patron and benefactor of their island.

He was the saviour of his country in the conspiracy of Catiline; and the noble use he made of his power, notwithstanding some unworthy compliances which he paid as its price, entitles him to the character of a good citizen. His conduct in arriving at the consulate, however, has been excused by the corrupt state of the Roman constitution, which made it scarcely possible to act a distinguished part in public life without certain sacrifices to party politics.

Cicero was very careful of his health, and apportioned his hours of business, study, meals, and exercise with great regularity; he was anxious to cultivate both the favor of the people and the

friendship of the great, and it cannot be denied but that to these objects he occasionally sacrificed the principles of true patriotism.

He was naturally timid, and when the tribune Clodius, whom he had offended, proposed the law, enacting that whoever had been concerned in the death of a Roman citizen, before he had been condemned by the people, should be deemed guilty of treason against the state, he lost his presence of mind; and when Clodius impeached him directly of having put Lentulus and others, concerned in Catiline's conspiracy, to death without legal trial, he spontaneously retired into banishment. This happened in his forty-ninth year. Dejected, desponding, uncertain where to seek refuge, he wandered for awhile in the south of Italy, and at length embarking at Brundusium, crossed over to Greece. The marks of regard and esteem everywhere lavished on him proved no antidote to his affliction; and Cicero, in his exile, afforded a signal proof how little the maxims of philosophy avail in steeling the soul against adversity, unless aided by natural fortitude, by the innate capacity to endure calamity.

Though his exile was the cause of the most glorious era in his life, his persecution had rendered him extremely cautious in his political conduct. In the dissensions between Pompey and Cæsar he fluctuated for some time, uncertain which of the two parties to espouse. He ap-

proved the cause of Pompey more, but he augured better of the success of Cæsar. With the change of the constitution which now took place, Cicero's political career was at an end. He lived privately, and devoted himself almost entirely to the study of philosophy, and to the composition of various works. He ultimately became the victim of Antony, against whom he had declared himself in very strong terms.

Cicero was mild, benevolent, inclined to virtue, and attached to the public welfare, excessively fond of praise, but devoid of that strength of mind which can alone carry a man, with uniform dignity and propriety, through the storms of public, or the vexations of private life. That is to say, he had not enough of courage, hope, firmness, and conscientiousness, in proportion to his love of approbation, acquisitiveness, secretiveness, and cautiousness. This mental constitution disposed him to make undue compliances, and occasionally even to desert the cause which he internally approved. Still his great benevolence and superior sentiments led him as freely to admit the merits of others as he openly laid claim to those of which he deemed himself possessed.

Cicero's intellectual faculties were of a high order. He had great acuteness of judgment, in other words, great reflective and perceptive powers: he also possessed uncommon powers of language; he will always be considered as one of

the first of prose writers: he excelled particularly in forensic eloquence, and if he be inferior to Demosthenes in energy, he is superior in variety, copiousness, and all the graces of embellishment. The matter of his philosophical works, it is true, is borrowed from the Grecian schools, but he has the merit of having introduced their learning to his countrymen in an agreeable form. He must, indeed, be ranked rather as the admirer and promoter of philosophy, than as one of its masters. Viewing his mind phrenologically, or according to the indication of the bust, Cicero may be said to have been possessed of powers calculated to raise him to eminence in practical life, or as administrator, but incompatible with the character of a great statesman, through want of quickness and boldness in conception, and of perseverance in execution.

Fig. 2.—*The Gladiator, from the antique statue, in the Royal Museum at Paris.*

The size and form of this head are quite in conformity with the character of a bold, pugnacious man. The principal mass of brain lies in the occipital region, and particularly behind the ears. The organs of the intellectual faculties and moral sentiments are small, whilst that of the propensity to fight is unusually developed. Fighting will be the greatest delight of a being with such a

brain. Soldiers similarly constituted will be valiant, but by want of capacity to profit by instruction, ought never to arrive at the rank of commanders. Their valor should, therefore, be rewarded in some other way than by preferment—by an increase of pay, for instance, by some badge of distinction, medal, cross, title, or other invention, by which man's inferior inclinations have been flattered.

PLATE XXXIII.

Fig. 1.—*Martin Luther.*

The whole forehead of this portrait is large, the organs of language, individuality, eventuality, tune, and of the reflective faculties, are particularly prominent. There is also a great deal of brain at the basis of the head, above and behind the ears, and in the neck. The organ of firmness is likewise strongly indicated. A man with such a cerebral organization will be bold, enterprising, endowed with perseverance, and capable of defending his cause by reasoning. He may, however, often feel inclined to go further than prudence allows.

Luther was descended of parents in humble circumstances. He was the son of a smith at Eisleben, in Saxony, and born in the year 1483.

Fig. 1.

Fig. 2.

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He showed an early inclination for learning. He acquired the rudiments of grammar at home, and in his fourteenth year he went to Magdeburg, where he was reduced to the necessity of begging for his bread in order to live; after a year he was sent to Eisenach, lived four years among the relations of his mother, and distinguished himself by his diligence and proficiency. In the year 1501, he went to the university of Erfurt, and attended the courses of logic and philosophy, according to the scholastic methods then in vogue; but his understanding, naturally sound and superior to everything frivolous, was soon disgusted with those subtle and uninstructive sciences. He was only twenty years of age when he himself began to read lectures on various branches of philosophy, and determined to become an Augustinian friar.

In the convent he applied closely to the study of divinity, as laid down in the writings of the schoolmen; but having accidentally met with a copy of a Latin bible in the library of the monastery, he neglected his other studies, and perused it with eagerness and assiduity.

He soon became famous for his learning and for his knowledge of the scriptures, and was chosen by Frederic, elector of Saxony, to fill the chair of philosophy, and afterwards that of divinity, at the university of Wittenberg. He, at the same time, distinguished himself as a pulpit orator, and endeavored to controvert many erro-

neous notions, which had been received in the church and in the schools. The better to qualify himself for his profession, he now also commenced the study of the Greek and Hebrew languages.

At this time the pope was in possession of the supreme temporal as well as spiritual power over emperors, kings, and nations. The scandal, indeed, was now so great all over Europe, that the necessity of a religious reformation was generally felt. Luther spoke freely and with great success of the abuses practised by the holy see ; and when Leo X. to replenish his coffers, had recourse to the sale of indulgences, Luther determined openly to protest against such a scandalous imposition on his deluded countrymen. The novelty and boldness of his opinions excited great attention, and his popular and persuasive eloquence made a strong impression on the minds of his hearers.

The violent measures adopted against him served but to call forth greater powers than he had yet displayed, an event which might have been foretold from his general character, incapable of submitting tamely to any thing like haughty and arbitrary treatment. Though a simple monk, he treated the pope as his equal, and, protected by Frederic, burnt the bulls of his holiness, who had already delivered the reformer's writing to the flames. Though aware of the fate of Huss, who, under similar circumstances, and protected by an imperial safe conduct, had been sacrificed at Con-

stance, Luther insisted on going to Worms, against all the entreaties of his friends. 'I am lawfully called,' said he, 'to appear in that city, and thither will I go in the name of the Lord, though as many devils as there are tiles on the houses were there combined against me.' When required by the diet to renounce the opinions which he had hitherto held, he firmly and solemnly declared that he would neither abandon them, nor change his conduct, unless he were previously convinced by the word of God, or the dictates of right reason, that his sentiments were erroneous. To this resolution he steadily adhered, notwithstanding the entreaties and threats which were employed to conquer his firmness of mind. He was permitted to depart in safety, but an excessively severe edict was published in the emperor's name, and by the authority of the diet, in which he was declared a member cut off from the church, a schismatic, a notorious and obstinate heretic, and deprived of all the privileges which he enjoyed as a subject of the empire. The severest punishments were denounced against those who should receive, entertain, or countenance him, either by acts of hospitality, by conversation, or writing, and all were required to concur in seizing his person as soon as the term of his safe conduct expired. But Luther, on his return from Worms, was conveyed with the utmost secrecy to the castle of Wartburg, where he lived

in peace, the place of his retreat being carefully concealed. Here it was that he translated a great part of the New Testament into the German language.

His active spirit, however, could not long endure retirement, and without the consent or even the knowledge of his patron and protector Frederick, he returned to Wittenberg, where he devoted himself particularly to his translation of the scripture, which was read with avidity and produced incredible effects. He even spoke, and wrote with more freedom than ever. He published on the abolition of bishoprics and benefices; he also declared against the forced celibacy of the clergy.

A diet, held at Spires, declared as unlawful every change which should be introduced into the doctrine and discipline or worship of the established religion, until agreed to by a general council. Several princes, who were friendly to the reformation, together with the deputies of fourteen imperial cities, when they found that all their arguments and remonstrances made no impressions, entered their solemn protest against this edict of Spires, and, on that account, were called *protestants.*

Another diet was assembled at Augsburg, charged with finding means by which the schism might be ended. The protestant princes employed Melancthon as their deputy, who, with a

due regard to the opinions of Luther, expressed his sentiments and laid down his doctrine with the greatest perspicuity, and in terms as little offensive to the Roman Catholics as a regard for truth would permit. This declaration of the sentiments of the reformers is known by the name of the Confession of Augsburg.

Luther must be judged by his own conduct, and not by the tales either of his friends or his adversaries. His life showed him superior to selfish considerations, to honors, and church preferments; he was satisfied with his original professorship in the university and pastorate of the town of Wittenberg, offices to which very moderate stipends were annexed. He was vehement in all his operations, was very apt to break into impetuosity, and to go to excess. Rash in asserting his opinions, and obstinate in adhering to them, he made no allowance for the timidity or the prejudices of others, pouring forth a torrent of invective against any one who ventured to oppose him. Regardless of any distinction of rank, he chastised all adversaries indiscriminately with the same rough hand. His boldness, energy, firmness, and gift of language, were remarkable. All his actions were much more effects of his natural temper than of the manners of the age in which he lived. This proposition will be made abundantly evident by contrasting his behavior with that of the man whose portrait follows.

Fig. 2.—*Philip Melancthon, or Schwarzerde, from a portrait by Alb. Durer.*

The organization of this head differs widely from that of Luther. It is very narrow above and behind the ears, and the whole basilar region is very small; almost the whole of the brain, indeed, lies in the forehead and sincipital regions, both of which are exceedingly large. It is the brain of an extraordinary man. The organs of the moral and religious feelings predominate greatly, and will disapprove of all violence, irreverence, and injustice. The forehead betokens a vast and comprehensive understanding. The *ensemble* a mind the noblest, the most amiable, and the most intellectual that can be conceived. If there be any thing to regret, it is that the organs of the animal powers should have been so small in comparison with those proper to man. Such a head may be called chosen; its only cause of unhappiness is in contemplating the injustice of mankind, and its too eager wishes for their better condition.

Melancthon was born at Bretten, in the Palatinate, in 1495. He received the rudiments of education in his native place, went to the college of Pforzheim, and two years afterwards to Heidelberg, where he made such rapid progress in literature, that before he had completed his fourteenth year, he was intrusted with the tuition of the sons

of a noble family. He was still very young when Erasmus wrote of him :—' Good God, what hopes may we not entertain of Philip Melancthon, who, though as yet very young, and a boy, is equally to be admired for his knowledge in both languages ? What quickness of invention ! what purity of diction ! what powers of memory ! what variety of reading ! what modesty and gracefulness of behavior !'

From Heidelberg, Melancthon went to Tübingen, attended the different professors of classical and polite learning, the mathematics, philosophy, divinity, law, and even medicine, and before he had attained the age of seventeen, he was created doctor of philosophy. He likewise studied the sacred Scriptures diligently, and always carried a Bible about him.

At the age of twenty-three he was appointed professor of the Greek language in the University of Wittenberg. His youth and personal appearance created unfavorable impressions, but his inaugural oration not only removed them, but even excited the highest applause and admiration. He soon contracted a close intimacy and friendship with Luther, and though he approved Luther's design of delivering theology from the darkness of scholastic jargon, his mildness of temper made him extremely averse to disputation of every description. He, however, rendered great services to the cause of reformation by his

admirable abilities and his great moderation. He was even forced to sustain a conspicuous part in all the principal religious transactions and ecclesiastical regulations of that period. For the sake of peace and union, he was naturally inclined to yield, where essentials were not concerned, and always anxious to soften the acrimony of religious controversy. It is said that his mother having asked him what she was to believe amidst the disputes which divided the world, he replied, 'Continue to believe and pray as you have hitherto done.' He was humane, gentle, and readily won upon by mild and generous treatment; but when his adversaries made use of imperious and menacing language, he rose superior to his general meekness of disposition, and showed a spirit of ardor, independence, nay, of intrepidity, looking down with contempt upon the threats of power, and the prospect even of death.

The fame of Melancthon, of his great learning, and of his extraordinary moderation and prudence, spread into foreign countries, and procured him invitations from Henry VIII. of England, and Francis I. of France, nearly at the same time; but these he refused, and continued in Saxony.

His constitution was delicate, but by observing the most rigid temperance, and by endeavoring to dismiss, when he lay down after an early supper, every thought from his mind that could dis-

turb his repose, his life was prolonged to a great age, and he was enabled to pursue his studies with an intenseness of application that is almost incredible. He always rose at midnight to his labors.

Never was any man more civil and obliging, and more free from jealousy, dissimulation, and envy, than Melancthon; he was humble, modest, disinterested in the extreme; in a word, he possessed wonderful talents, and most noble dispositions. His greatest enemies have been forced to acknowledge that the annals of antiquity exhibit very few worthies who may be compared with him, whether extent of knowledge in things human and divine, or quickness of comprehension, and fertility of genius, be regarded. The cause of true christianity derived more signal advantages, and more effectual support, from Melancthon, than it received from any of the other doctors of the age. His mildness and charity, perhaps, carried him too far at times, and led him occasionally to make concessions that might be styled imprudent. He was the sincere worshipper of truth, but he was diffident of himself, and sometimes timorous, without any sufficient reason. On the other hand, his fortitude in defending the right was great. His opinions were so universally respected, that scarcely any one among the Lutheran doctors ventured to oppose them. He was inferior to Luther in courage and intrepidity,

but his equal in piety, and much his superior in learning, judgment, meekness, and humanity. He latterly grew tired of his life, and was particularly disgusted with the rage for religious controversies, which prevailed universally.

PLATE XXXIV.

Fig. 1.—*Charles XII. King of Sweden.*

The head here is higher than it is broad, and is extremely large in the direction of hope, firmness, and self-esteem; the lateral parts, which are the most prominent, lie immediately above the ears; the organs of secretiveness and cautiousness are exceedingly small. The forehead is not more than middling, in proportion to the rest, and the perceptive organs, especially individuality, are larger than those of the reflective powers. This is the cerebral organization of an imprudent, proud, and stubborn character; of a sanguine and careless schemer. The will of such a man ought to be subordinate to the laws of the country in which he lives; for if his own inclinations ever become the rule of conduct, the greatest misfortunes will certainly result to the community.

Charles XII. from the earliest age, showed a decidedly martial disposition, great firmness of mind, carelessness of character, and obstinacy,

Fig. 1

Fig. 2.

B.F.N. del.

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which was not to be overcome by force. When still a child, he was fond of the most violent bodily exercise, and bear-hunting became one of his principal amusements. Armed with a spear, he attacked his game with so little caution that his life was frequently in jeopardy. The love of glory soon declared itself as a principle and ruling passion of his mind. He resolved to become the Alexander of the north; his talents, however, were insignificant, and he was then looked upon as a prince of but little promise.

The potentates of three neighboring states, Denmark, Poland, and Russia, thinking to take advantage of his youth and inexperience, and to strip him of a part of his dominions, first aroused his ambitious, haughty, and enterprising spirit. When their designs became apparent, and the Swedish council was deliberating, in Charles's presence, on the measures proper to be pursued in such an emergency, the young king suddenly rose, and with a decided air, said—'Gentlemen, I am determined never to engage in an unjust war, and never to end a just one but with the ruin of my enemy. It is my resolution to go, and to attack the first who shall declare himself, and when I have conquered him, I hope the rest will be intimidated.' He now gave up all kinds of amusement, enforced the strictest economy in his household, and seriously prepared himself to play the hero. He renounced female society forever,

and also made the resolution never again to taste wine.

The king of Denmark was the first to commence hostilities; Charles at once determined to march in person, and to attack Copenhagen. He, therefore, disembarked his troops a few miles from that capital, he, himself, sword in hand, leaping into the water the moment his boat touched the strand, followed by his guards and chief officers. Advancing amidst a shower of musket balls, he asked a general who stood by him, 'what that whistling was, which sounded so strangely in his ears.'—'It is the noise of the bullets shot at your majesty,' replied the general. 'This then,' said the king, 'shall heneforth be my music.' The Danish entrenchments were soon forced, and the king approached Copenhagen without further opposition. The Swedish army, lying before the capital of Denmark, was kept in the strictest discipline, and all the provisions with which it was supplied were paid for with perfect good faith. Prayers were said regularly twice a day in the camp, at which Charles always attended devoutly. The king of Denmark, seeing the Swedes in the heart of his dominions, and his capital in imminent danger, was glad to listen to terms of accommodation, and the Swedish hero of eighteen, finished his first war in less than six weeks.

Charles now advanced against the Russian

forces, and with only eight thousand men attacked and discomfited an army of eighty thousand. When he arrived before the Russian entrenched camp, defended by a hundred and fifty brass cannon and the bulk of the army, he without hesitation led on his chosen band, and, after a combat of three hours, carried the entrenchments at every point, with dreadful slaughter. The Swedes took many times their own number of prisoners, besides the whole of the enemy's artillery. Charles had two horses killed under him, and when he mounted the third, he said gaily: 'These people make me take exercise.' He dismissed the prisoners, as it was impossible for him to guard them; he only detained the principal officers, whom he treated with the utmost generosity. In general, Charles was admired for his personal courage, his discipline, moderation, and humanity.

The following year he went to Livonia, defeated the Poles and Saxons in several battles, and brought the former to the determination of deposing their king. The object which now occupied all his thoughts was to take signal vengeance on his enemy the Czar, Peter I., then at Grodno in Lithuania. Charles, in the depth of winter, marched against him, and drove the Russians across the Dnieper. Peter I. becoming seriously alarmed for his empire, caused some proposals of peace to be made, to which Charles

only replied, 'I will treat with the czar at Moscow.'

The king of Sweden had arrived, in October, 1708, within a hundred leagues of Moscow, when impassable roads and want of provisions induced him suddenly to turn aside into the Ukraine. In the following spring he was attacked by Peter. Going, on one occasion, to reconnoitre, Charles received a musket-shot in the heel, which fractured the bone. No change in his countenance betrayed the accident to his attendants, and he continued six hours more on horseback, giving his orders with the greatest tranquillity. At last the pain became so excessive, that it was necessary to lift him from his horse, and carry him to his tent. Such was the aspect of his wound, that the surgeons were of opinion that the leg must be amputated. One of them, however, promised to save it by means of deep incisions. 'Cut away boldly, then,' said the king, immediately holding out his leg. During the operation he himself kept the limb steady with both hands, looking on like an indifferent spectator.

Meantime the czar was advancing, and Charles, without calling a council of war, ordered a general attack for the next day, and then went to sleep. He caused himself to be carried in a litter at the head of his infantry. The two horses of his litter were soon killed, two others met the same fate. The king was then carried by his

life-guards, of whom twenty-one out of twenty-four were destroyed. The Swedes began to give way on all sides, their principal officers were killed or made prisoners, and their camp before Pultowa was at length forced. In this extremity Charles still refused to fly. He, however, was placed on horseback, notwithstanding the cruel pain of his wounds, and surrounded with about five hundred horse, conveyed safe through the Russian army. Having reached the baggage, he was put into a coach, and his flight continued towards the Dnieper. The coach broke down, and he had again to be mounted on horse-back. At length, after much hazard and suffering, he reached the river, across which his attendants ferried him in a small boat. The fatal issue of the battle of Pultowa lost Charles his troops, his generals, his ministers, and his treasury; and the unfortunate king became a fugitive among the Turks, by whom he was honorably received, and conveyed to Bender.

Liberal efforts were, in the course of time, made by the Grand Seignior, to send him home with a large escort and provision for all his wants. Charles, however, refused to go at all, and then the Sultan lost all patience with his stubborn and unreasonable guest, and signed an order to compel him to depart by force. Charles formed the extravagant resolution of resisting with three hundred Swedes the whole strength

of the Ottoman empire, and actually began to fortify his small camp, in the face of a Turkish army. Against this strange resolve all the entreaties of his friends, officers, chaplains, and ministers were unavailing. The camp was of course soon forced, the three hundred Swedes were made prisoners, and the king with his generals rode off to his house, which he had committed to the care of about forty servants. Here he was still as far as ever from any thoughts of yielding. Cannon were brought up without effect; at length fire was set to the roof, which spread to the rest of the building, and nothing seemed to remain for the king but to surrender, or perish in the flames. He had made up his mind to the latter, when one of his guards proposed taking possession of a neighboring house which had a stone roof. Charles causing the doors to be opened, rushed out amidst the Turks, with a pistol in each hand, and his sword at his wrist, his principal officers following his example. They were immediately surrounded, and the king, entangled by his spurs, was thrown to the ground and secured. After his furious exertions he now sunk into a state of perfect tranquillity. He was treated with respect and compassion, and honorably escorted, though as a prisoner, to a castle near Adrianople.

The senate of Sweden, no longer expecting his return, requested his sister to undertake the re-

gency, to accommodate matters with the czar and king of Denmark, and thus put an end to the cruel wars which desolated the country. Charles being informed of the proceedings of the senate, indignantly sent word to them that, if they pretended to intermeddle in public affairs, he would depute one of his boots to govern them. He grew tired at length of inactivity, and seeing that he had nothing to expect from the Porte, he expressed his wishes to return to his own dominions. Permission was readily obtained for his departure, and he set out, attended by a Turkish escort, to the frontiers of Transylvania. There he acquainted his suite that he should dispense with their further attendance, and directing them to meet him at Stralsund, he took post-horses, and, accompanied only by two officers, travelled during sixteen days and nights.

On arriving in Sweden, he found his affairs in a desperate condition. He defended Stralsund with his usual resolution. It was bombarded, and one day a bomb fell on the house where the king was, and burst near his chamber, while he was occupied in dictating to a secretary, whose pen fell from his hand at the shock. 'What is the matter?' said the king. 'The bomb, sire! the bomb!' was all the answer the secretary could make. 'What has the bomb to do with our business?' replied the king; 'go on.'

Charles was persuaded to quit Stralsund when

no longer tenable, and it was with great difficulty that he escaped on board a Swedish ship. He wintered at Carlscroon, refusing to revisit his capital. He afterwards endeavored to re-establish James II. upon the throne of England; he then invaded Norway, and was at last killed in visiting the trenches during the siege of Frederickshall, at the age of thirty-six years.

Charles was a mere soldier; he had very little knowledge of any kind. In religion he was a thorough fatalist. He was void of fear, and acted so exclusively from his natural dispositions, that his history is his true biography. He was imprudent, haughty, and inflexible, and could not brook opposition. He found his kingdom rich, happy, and powerful, and he left it ruined, wretched, and so totally without defences, that it was obliged to purchase peace with the loss of its most beautiful provinces. No king, indeed, ever consulted the happiness of the people over whom it was his lot to reign less than Charles. His cerebral organization is perfectly in conformity with every trait in his character.

Fig. 2.—*Sully.*

This head is very high, whilst it is at the same time of considerable width. The organs of constructiveness, secretiveness, and cautiousness are strongly marked; the whole sincipital region is

likewise large, and the forehead voluminous, particularly the organs of individuality, configuration, size, locality, order, calculation, and of the reflective faculties. Such a brain fits a man to attain excellence in various departments of the arts and sciences. Happy the country whose administration is committed to such a head! There the general welfare will never be neglected,—and fortunate the king who selects men with such a brain as Sully's for his counsellors! The glory of his reign will be lasting.

Sully was born of an illustrious family, and educated in the reformed religion, to which he adhered during his whole life. At the age of eleven he was presented by his father at Vendome to the queen and her son Henry. He then went to Paris, and was there pursuing his studies when the horrible massacre of St. Bartholomew's Day took place. The principal of the college of Burgundy saved him from the fate to which all the Huguenots were destined, by keeping him concealed till it was announced that the executions were at an end. Sully then relinquished classical studies, and devoted himself to the service of the king of Navarre. He took lessons in history and mathematics, and applied himself to all the exercises proper for one destined to the profession of arms. When Henry of Navarre put himself at the head of the Huguenot party, Sully entered into the infantry as a volunteer, and in

several skirmishes displayed rather more temerity than prudence. Henry, who thought him worthy of his esteem, said to him on this occasion, 'It is not there that I wish you to hazard your life. I prize your courage, but hope to find better occasions for its employment.' Sully now left the service of the king of Navarre for a time, to accompany the duke of Anjou, who had been invited to accept the sovereignty of the Netherlands. Sully had in view the gaining possession of the property of his family in Flanders, and particularly the recovery of the estates of his maternal grandfather, the viscount of Ghent, who had disinherited him on account of his religion. Finding, however, that he, as well as other protestants, was looked upon with a cold suspicious eye, he returned to the king of Navarre. Henry having occasion for a confidential resident at the court of France, in order to penetrate the designs of the League, cast his eyes on Sully as the person most worthy to be intrusted, and sent him thither.

In the war with the League, Henry summoned Sully to give assistance. He joined without hesitation, and was engaged in various sieges and battles, always acquitting himself with honor. In the battle of Zorg he received five wounds, and being carried on a litter to the king, Henry embraced him tenderly, in the presence of the other officers, and bestowed the warmest praises on his fidelity and bravery.

Henry, though lawful king of France, on account of the difference of his religious opinions from those of the community at large, found that it would be impossible for him to obtain peaceable possession of the throne without reconciling himself to the Catholic faith. One of his chief objections to this step was the fear lest he should be deserted by his old and most faithful friends. Sully, however, consulting Henry's interest and the welfare of the nation, desired that the measure might be adopted, and he was then employed to negotiate with the Catholic chiefs on the grounds of Henry's abjuration of Protestantism.

The League still continued to oppose Henry, and Sully's talents were vigorously exercised in his service. He was considered as one of the ablest commanders in the kingdom, for the attack and defence of fortified places. He also made himself especially useful by his skill and integrity in managing financial affairs. He was employed, too, in many important negotiations, of which one of the principal was for the king's second marriage with Mary de Medicis. Sully hastened this alliance as much as possible, dreading Henry's weakness towards his mistress Mademoiselle d'Entragues, to whom he had given a promise of marriage. This promise he put into the hands of Sully, and that faithful friend, deeply affected with the disgrace the king must incur from such

a connexion, after pondering a while, tore the writing in pieces. 'Are you mad?' cried Henry. 'Yes, sire,' said Sully, 'I am mad, and I wish I were the only madman in France.' As soon after as he could gain a hearing, he laid before the king all the reasons to convince him of his extreme imprudence in the step he meant to take.

The spirit of Sully's administration was that of order, regularity, and economy, joined with sobriety of manners. He was the decided enemy of luxury of all kinds, and therefore did not encourage the introduction of those arts and manufactures which minister to refinement. Agriculture, in his opinion, was the basis of national prosperity, and he wished to see the great mass of the community employed in its operations. It was his desire that taxes should bear exclusively upon luxuries, and, if they were to be made to act as sumptuary laws, and thus bring men back to their ancient frugality, he thought it would be much better for the nation.

Within ten years he paid the crown debts of two hundred millions, and accumulated a surplus of thirty millions, raising less money by taxation, all the while, than had been done before his administration. Prior to his ministry, the governors of provinces and powerful nobles were in the habit of levying taxes for their private advantage, sometimes on their own authority, and frequently by virtue of edicts which they had

obtained through court interest. Sully suppressed these abuses, and had to encounter not only the intrigues and machinations of the persons immediately interested, but the facility of the monarch himself, always disposed to comply with the requests of his favorites and mistresses. On one occasion the king's mistress d'Entragues said haughtily to Sully: 'To whom would you have the king grant favors, if not to his relations, courtiers, and mistresses?' 'Madame,' replied he, 'you would be in the right, if his majesty took the money out of his own purse; but is it reasonable that he should take it from those of the traders, the artisans, the laborers and peasants? These people, who maintain him, and all of us, find one master sufficient, and have no need of so many courtiers, princes, and mistresses.' Sully, of whose integrity the king was fully convinced, relieved him greatly when assailed by improper requests; he could always throw the refusal upon one who had no reluctance to undergo the odium, provided the good of the state were consulted.

Sully was very active and very temperate. His table was simple and frugal; and when reproached with its plainness, he replied with Socrates, that if his guests were wise, they would be satisfied; if not, he did not wish their company.

Though far from being a bigot, he was firm to

his own religious creed; interest had not induced him to change it, and it was not likely that any other motive would do so. The pope once wrote him a letter, beginning with an eulogy on his administration, and expressing a wish, at the conclusion, that he would enter into the right path. In his reply, Sully said, that, on his part, he would not cease to pray for his holiness's conversion.

He continued at the head of affairs till the assassination of Henry; but that fatal event put an end to his influence, for he was not a minister for a minority and a female regency. He was dismissed from court, and then lived chiefly in retirement. It is related, that being once sent for by the young king, Louis XIII. to give his advice on some important affair, his gravity and antiquated figure excited the mirth of several of the young courtiers. Sully, who perceived it, turning to the king, said: 'Sire, when your father, of glorious memory, did me the honor to call me to his presence, in order to consult on state affairs, he previously sent away the buffoons.'

The talents and the services of Sully to his country were of the highest order; and so was his cerebral organization. A man constituted as he was, will adhere to his duty in every situation, and wish well to the poor as to the rich; at the head of governments the general welfare will be

especially cared for; reason and justice will mark all his enactments; the majority will always feel inclined to obey such a superior; all will be permitted to enjoy their independence and personal dignity, and be secured in perfect equality before the law: opposition, therefore, will be only individual; the mass will be happy as members of one and the same family.

GENERAL REFLECTIONS.

Examples under each of the foregoing chapters might be greatly multiplied; many additional chapters too might be introduced. Those, however, that are given will enable the reader to understand nature, and the fixity of her proceedings, which are constant, and always exhibit the same effects under similar circumstances. The list of words which designate determinate characters is very extensive. It very seldom happens that single powers constitute the predominant character; the mutual influence of several of the fundamental faculties of the mind is almost always perceptible. Amativeness, whilst it is the basis of every amorous character, is modified in its mode of seeking satisfaction by its combination with different other powers. Amativeness, in union with strong moral and religious feelings, will dispose to early marriage; the individual thus endowed may see one wife after another sink into the grave, but after the loss of each he will soon take another, and always comport himself according to the laws of propriety. But amativeness, without much of the former feelings, will be apt to lead to libertinism.

Attachment is the primary element of affection, but all are particularly attached to those in whose

society their other faculties are satisfied. The blackguard and drunkard avoid the company of moral characters, they prefer that of their like. The religious man sympathises with others possessed of the same feelings; the just man with others who are just; the reasonable being with those endowed with reason. It is, therefore, proverbially said, that like draws to like. Attachment, combined with amativeness, is fond of female society; attachment with philoprogenitiveness is pleased with the presence of children. The disposition to seek society is as various as are the unions of attachment with the other powers of the mind; fondness for society at large is greatly increased by love of approbation and the other faculties, which find their gratification by display.

Combativeness is the essence of all courage; it, however, disposes to bravery or to contention in different directions, according to its combinations with other active faculties. It may lead to fighting in order to gratify amativeness, philoprogenitiveness, attachment, acquisitiveness, approbativeness, or self-esteem. Combined with the religious feelings, destructiveness, self-esteem, and firmness, it has made men speak of *holy* wars.

In this way each affective faculty must be considered in its combinations with various other feelings and intellectual powers, a point quite

indispensable, would we understand the nature, or arrive at the essence of each fundamental power of the mind. This is always single, and in its element the same, under every variety of modified application. Secretiveness, for instance, is an elementary affective faculty of the mind; but it appears under many and various modifications, such as in persons styled subtle, dissembling, sly, artful, cunning, intriguing, lying, or hypocritical. Wherever concealment appears, secretiveness is active; the actor who would perform the part of a cunning hypocritical man, and the painter who would embody such a character upon his canvass, therefore, require this power; without it their efforts, however successful in other directions, will never be else than abortions in this.

Characters are commonly divided into good and bad: that is to say, superior activity of the powers proper to man constitutes the good, whilst predominating energy of the merely animal nature composes the bad character. To assist those who are entering on the study of phrenology, or who, already acquainted with the fundamental powers, desire to learn the influence of their combinations, I shall give the elements of a number of characters, according to their common designations, in alphabetical order. Those which I shall draw up may be strengthened or weakened by the addition or absence of certain faculties; and the reader must remember, that the combina-

tions of thirty-five powers are numerous beyond conception; this, indeed, is a study which may be extended indefinitely; my aim will be answered if I succeed in showing the young phrenologist how he must proceed in calculating the combinations of the faculties.

Affable.

Individuality, eventuality, language, benevolence, love of approbation, secretiveness, acquisitiveness, courage, and not too much cautiousness, self-esteem, and causality.

Amiable.

Benevolence, reverence, conscientiousness, love of approbation and attachment; it increases by individuality, eventuality, tune, imitation, amativeness; and by the absence of combativeness, destructiveness, and self-esteem.

Ambiguous.

Secretiveness, acquisitiveness, cautiousness, combativeness, and approbativeness, with little conscientiousness, firmness, and self-esteem.

Audacious.

Combativeness, destructiveness, self-esteem, firmness, hope, ideality, increased by deficient cautiousness, conscientiousness, reverence, and benevolence.

Austere.

Firmness, conscientiousness, self-esteem, cau-

tiousness, comparison, causality, destructiveness, combativeness, ideality, with defective imitation, mirthfulness, and benevolence.

Avaricious.

Acquisitiveness, cautiousness, order, and secretiveness, with moderate benevolence and conscientiousness.

Booby.

A small or very inactive brain, where benevolence and approbativeness are the most powerful organs.

Brutal.

Combativeness, destructiveness, self-esteem, firmness, acquisitiveness, without benevolence, reverence, conscientiousness, approbativeness, and attachment.

Caballist.

Secretiveness, acquisitiveness, self-esteem, approbativeness, combativeness, with less cautiousness, conscientiousness, reverence, and benevolence.

Calumniator.

Acquisitiveness, approbativeness, self-esteem, firmness, secretiveness, increased by eventuality, and language, without conscientiousness, benevolence, reverence, cautiousness, and reflection.

Capricious.

Self-esteem, firmness, approbativeness, ideality,

with deficient conscientiousness, benevolence, cautiousness, and reflective faculties, increased by acquisitiveness and combativeness.

Comic.

Mirthfulness and imitation; it increases by tune, hope, eventuality, and by little cautiousness. This character may be combined with inferior and superior feelings.

Communicative.

Benevolence, reverence, hope, attachment, approbativeness, eventuality; language, with little secretiveness, acquisitiveness, self-esteem, and firmness.

Conspirator.

Self-esteem, firmness, combativeness, destructiveness, secretiveness, hope, and less cautiousness. The aim depends on the superior or inferior faculties; conscientiousness, and benevolence, or acquisitiveness and self-esteem may guide.

Corruptible.

Acquisitiveness, secretiveness, with less cautiousness and self-esteem, and defective conscientiousness, reverence, and benevolence; the basilar and lateral regions larger than the sincipital and frontal.

Credulous.

Marvellousness, hope, reverence, conscientious-

ness, eventuality, with moderate cautiousness, secretiveness, approbativeness, and reflection; it may increase by self-esteem, and acquisitiveness.

Decent.

Approbativeness, cautiousness, conscientiousness, self-esteem, firmness, benevolence, and the basilar region moderate.

Diffident.

Secretiveness and cautiousness, with less combativeness, self-esteem, and firmness, increased by reflection.

Discreet.

Great cautiousness, conscientiousness, benevolence, reverence, and order, with less self-esteem, and combativeness.

Disputative.

Firmness, self-esteem, combativeness, approbativeness, increased by acquisitiveness, secretiveness, and less cautiousness and reverence.

Dogmatist.

Marvellousness, hope, reverence, cautiousness, conscientiousness, firmness, and self-esteem, increased by combativeness and destructiveness.

Double.

Secretiveness, acquisitiveness, cautiousness, ap-

probativeness, without conscientiousness, reverence, self-esteem, or firmness.

Eloquent.

Individuality, eventuality, perceptive faculties in general, language, comparison, causality, ideality, imitation, firmness, secretiveness, and combativeness.

Extravagant.

Self-esteem, firmness, approbativeness, ideality, hope, without cautiousness, and the reflective faculties, increased by combativeness and destructiveness.

False.

Secretiveness, acquisitiveness, approbativeness, without conscientiousness, reverence, and benevolence, increased by combativeness and self-esteem.

Flatterer.

Approbativeness, secretiveness, acquisitiveness, increased by less conscientiousness, self-esteem, cautiousness, firmness, and causality.

Gloomy.

Cautiousness, firmness, self-esteem, conscientiousness, and the reflecting faculties, without combativeness, hope, mirthfulness, and imitation.

Hypocrite.

Secretiveness, acquisitiveness, cautiousness, ap-

probativeness, firmness, without conscientiousness, reverence, and benevolence.

Jacobin.

Combativeness, destructiveness, secretiveness, acquisitiveness, self-esteem, firmness, little cautiousness, and defective conscientiousness, reverence, and benevolence.

Impertinent.

Combativeness, destructiveness, self-esteem, firmness, acquisitiveness, without cautiousness, approbativeness, conscientiousness, reverence, and benevolence.

Indiscreet.

Acquisitiveness, firmness, self-esteem, combativeness, secretiveness, without cautiousness, order, conscientiousness, and reflection.

Industrious.

Acquisitiveness, secretiveness, approbativeness, firmness, cautiousness, the perceptive faculties, order, and activity of the powers. The want of cautiousness and acquisitiveness, and very great conscientiousness, reverence, and benevolence, will prevent the accumulation of great riches.

Modest.

Cautiousness, the reflecting faculties, benevolence, reverence, conscientiousness, with little self-esteem and combativeness.

Noble.

Self-esteem, firmness, conscientiousness, reverence, benevolence, the reflecting powers strong, whilst all animal faculties remain subordinate, particularly amativeness, combativeness, secretiveness, and acquisitiveness.

Partial.

Acquisitiveness, attachment, secretiveness, approbativeness, self-esteem, combativeness, and destructiveness, with deficient benevolence, reverence, and conscientiousness.

Rash.

Combativeness, destructiveness, ideality, firmness, self-esteem, approbativeness, acquisitiveness, without cautiousness, conscientiousness, reverence, and benevolence.

Superstitious.

Marvellousness, reverence, hope, ideality, with less comparison and causality.

Tyrant.

Self-esteem, firmness, approbativeness, combativeness, destructiveness, secretiveness, acquisitiveness, without conscientiousness, reverence, and benevolence.

Unequal.

Self-esteem, firmness, approbativeness, ideality, combativeness, and destructiveness, increased by

the want of cautiousness, conscientiousness, reverence, firmness and benevolence.

Unpolite.

Firmness, self-esteem, combativeness, and destructiveness, without approbativeness, secretiveness, reverence, benevolence, and conscientiousness.

Vindictive.

Combativeness, destructiveness, self-esteem, firmness, acquisitiveness, and approbativeness, increased by the want of benevolence, conscientiousness, and reverence.

Wicked.

Acquisitiveness, amativeness, combativeness, destructiveness, self-esteem, firmness, secretiveness, without conscientiousness, reverence, benevolence, ideality, and the religious feelings.

Summary View and Conclusion.

I began by fixing the attention of my readers on the constitution or temperament of those they would examine according to phrenological principles. I then showed the difference of configuration of the whole bodies of the two sexes, next of the faces of the sexes, and then of the faces of nations. After having indicated the phrenological mode of considering the cerebral organization, I stated that the heads of the sexes, of nations, and of characters are different. I then gave illustrations of immoral and moral, of religious, independent, proud or haughty, ambitious and vain, humorous, timid, bold, and prudent individuals. I repeat that outlines only of determinate characters can be traced, that each is strengthened or weakened by the addition or absence of special powers, and by the different degrees of activity of the faculties composing it, and that the number of characters, and their modifications in regard to quantity and quality, are infinite.

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