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TESTIMONIALS

ON BEHALF OF

GEORGE COMBE,

AS A

CANDIDATE FOR THE CHAIR OF LOGIC

IN THE

UNIVERSITY OF EDINBURGH.

EDINBURGH :

JOHN ANDERSON JUN. 55 NORTH BRIDGE STREET;
LONGMAN & CO., AND SIMPKIN & MARSHALL, LONDON.

MDCCCXXXVI.

23. CHARLOTTE SQUARE, EDINBURGH,

9th April 1836.

To the LORD PROVOST
of the City of Edinburgh.

MY LORD PROVOST,

PERCEIVING by the Newspapers that the Professorship of Logic in the University of Edinburgh is about to become vacant, I beg leave, very respectfully, to offer myself as a Candidate for the Chair. In case I should have the honour of being elected, I should leave entirely in the hands of the Council the arrangement of the allowances to be made out of the emoluments to the Rev. Dr RITCHIE, the present incumbent, and every other detail. I should also pledge myself to devote my undivided time and attention to the duties of the office.

I beg permission of your Lordship and the Council to state briefly the motives which induce me to make the present application.

The Logic, as hitherto taught, has been the junior class for the Philosophy of Mind, and I presume that it is intended to be continued on the same footing. For seventeen years I have been the public advocate of the New Philosophy of Mind founded on the functions of the Brain, and have taught that Philosophy by Lectures and in Books, with what success it does not become me to state. Regarding this as the only true science of Mind, knowing that it is making rapid and extensive advances in public favour, and believing that it is destined, like all other truths, ultimately to

triumph, I feel it an incumbent duty to bring its pretensions under the notice of your Lordship and the Council on the present occasion. Edinburgh has long been celebrated as a seat of Mental Philosophy, and if she shall be the first to honour the new science with an Academic Chair, she may, hereafter, boast of the enlightened sagacity which enabled her Civic Magistrates to anticipate the verdict of posterity, and to benefit her sons by communicating to them the great truths which are destined to occupy so large a share of the attention, and to influence so powerfully the opinions and institutions of the next generation.

In writing thus I may perhaps appear to your Lordship to be led away by a warm imagination, and I shall therefore consider it necessary to trouble you with such evidence, in the form of Testimonials, as may warrant your Lordship and the Council in giving effect to this application, without incurring the charge of rash and inconsiderate preference of novelty in the discharge of your present important duty. To remove farther any hesitation on this head, I beg to add, that I should have no hesitation to accept of an appointment during the pleasure of the Council; leaving it in their power at any time, when they saw cause to doubt the propriety of the election which they had made, to retrace their steps, and revert to the philosophy of the existing school.

I have the honour to be,

MY LORD,

Your Lordship's faithful and very obedient servant,

GEO. COMBE.

ADDRESS

TO THE RIGHT HONOURABLE THE

LORD PROVOST, MAGISTRATES, AND COUNCIL,
OF THE CITY OF EDINBURGH.

BY GEORGE COMBE.

23 CHARLOTTE SQUARE, EDINBURGH,
10th May 1836.

MY LORD PROVOST AND GENTLEMEN,

ON the 9th of April last I addressed a letter to the Right Honourable the Lord Provost, offering myself to the Patrons of the University as a Candidate for the Professorship of Logic, then declared vacant; and I now very respectfully submit to your consideration some Testimonials on which my pretensions to fill that chair are founded. As I aspire to this honour on account of my exertions in maintaining, diffusing, and applying a new doctrine, which has not yet been admitted into any of the older Universities as science, I beg your indulgence while offering a few observations on the points on which the testimonials have been chiefly designed to throw light. But, before entering on these topics, I am anxious to call your attention for a moment to the history of the reception of other important discoveries by the ages to which they were first disclosed.

Professor Playfair, in his historical notice of discoveries in physical science, published in the Supplement to the Encyclopædia Britannica, observes, that ‘in every society there are some who think themselves interested to maintain things in the condition wherein they have found them. The con-

siderations are indeed sufficiently obvious, which, in the moral and political world, tend to produce this effect, and to give a stability to human institutions, often so little proportionate to their real value, or to their general utility. Even in matters purely intellectual, and in which the abstract truths of arithmetic and geometry seem alone concerned, the prejudices, the selfishness, or the vanity of those who pursue them, not unfrequently combine to resist improvement, and often engage no inconsiderable degree of talent in drawing back, instead of pushing forward, the machine of science. The introduction of methods entirely new must often change the relative place of the men engaged in scientific pursuits, and must oblige many, after descending from the stations they formerly occupied, to take a lower position in the scale of intellectual improvement. The enmity of such men, if they be not animated by a spirit of real candour and the love of truth, is likely to be directed against methods by which their vanity is mortified, and their importance lessened.” *

The treatment experienced by Galileo and by Harvey is too well known to render it necessary for me to recapitulate it here ; but, at a later age of the world, the discoveries even of Sir Isaac Newton met with a similar reception. Professor Playfair, speaking of the announcement of the composition of light by that distinguished philosopher, says : “ Though the discovery now communicated had every thing to recommend it which can arise from what is great, new, and singular ; though it was not a theory, or a system of opinions, but the generalization of facts made known by experiments ; and though it was brought forward in a most simple and unpretending form ; a host of enemies appeared, each eager to obtain the unfortunate pre-eminence of being the first to attack conclusions which the unanimous voice of posterity was to confirm.” †

These observations are applicable to Phrenology. Professor Andral, one of the most distinguished physiologists of

France, remarks, that this science also “ must pay the usual tax of entry ; some one must be put to inconvenience in its progress, and few persons are fond of being set aside. It has, moreover, the great fault of being younger than those it claims to enlighten ; but let it alone, and it will throw all obstacles behind it with marvellous force.” *

One of the greatest reproaches that has hitherto attached to established Universities, is their pertinacious adherence to erroneous opinions after they have been abandoned by the general judgment of enlightened men. This has led a distinguished author to compare them to “ beacons moored in the stream of time, which serve only to mark the rapidity with which the tide of civilization is flowing past them.” It is a characteristic feature in the constitution of the University of Edinburgh, that its Patrons do not belong to the class which has generally brought upon itself the condemnation of resisting important discoveries ; but to one engaged in the active business of life ; one which, although not boasting of a scientific character itself, possesses intelligence sufficient to appreciate the value and to understand the direction in which the currents of science are flowing, and which therefore is more open to the adoption of new truths than are those learned bodies, which cease to oppose improvements only when their individual members who have been educated in exploded opinions cease to exist. “ Truth,” says Mr Locke, “ scarce ever yet carried it by vote any where, at its first appearance. New opinions are always suspected, and usually opposed without any other reason, than because they are not common. But truth, like gold, is not the less so, for being newly brought out of the mine. ’Tis trial and examination must give it price, and not any antique fashion ; and, though it be not yet current by the public stamp, yet it may, for all that, be as old as nature, and is certainly not the less genuine.”

* Extrait du Discours prononcé à la Séance Annuelle de la Société Phrénologique de Paris, par M. le Professeur Andral, President. Avril 1835.

The Logic Chair, as hitherto taught in the University of Edinburgh, has embraced the study of the intellectual faculties of the mind and their applications; and regarding it as the junior class for mental philosophy, I proceed to point out the bearing of the accompanying testimonials on the subject of appointing a new professor.

Phrenology professes to be the science of mind, discovered and matured by observations made on the manifestations which accompany the cerebral organs in a state of great development or deficiency, both in health and in disease. It possesses, therefore, two distinct characters: *1st*, That of the Science of Mind, considered apart from its connection with organs; and, *2dly*, That of the Physiology of the Brain.

The following individuals certify that Phrenology, viewed as the abstract science of mind, is superior to any system of mental philosophy which has preceded it, namely—

His Grace the Lord Archbishop of Dublin, late Principal of St Alban's Hall, and Fellow of Oriel College, Oxford, and who, by his works on Logic and Rhetoric, has established a right to be regarded as the highest British authority on this subject, p. 5;

Dr Barlow, p. 4;

Sir Geo. S. Mackenzie, p. 7;

Dr Macnish, p. 15;

Dr Evanson, p. 20;

Dr Gregory, p. 21;

Professor Nichol, p. 23;

Captain Maconochie, p. 24;

Dr A. Combe, p. 25;

The Hon. D. G. Hallyburton, M. P., p. 49;

Professor Longfield, Dublin, Appendix, p. 50;

Charles Maclaren, Esq. p. 57;

Robert Chambers, Esq. p. 55;

The Hon. Judge Crampton, p. 63.

&c. &c.

The following individuals certify that Phrenology contains a true exposition of the physiology of the brain:—viz.

The most distinguished Medical authorities in Paris,
pages 28 to 33 ;

Dr Wm. Weir, p. 36 ;

Dr Mackintosh, p. 45 ;

Dr Elliotson, p. 47 ;

Richard Carmichael, Esq. Appendix, p. 3 ;

John Fife, Esq., Appendix, p. 8 ;

Alexander Hood, Esq., Appendix, p. 2 ;

Dr Robert Hunter, Appendix, p. 34 ;

Dr James Johnston, p. 67.

&c. &c.

Assuming that these certificates afford as satisfactory evidence of the nature and truth of Phrenology as can be obtained without personal investigation, the next object which I have aimed at establishing is, that it is useful. Lord Bacon inferred that the Philosophy of Aristotle was false because it was barren ; and the same rule of judging would lead to a similar conclusion regarding the philosophy of mind as hitherto taught in the established universities. It has served as a kind of mental gymnastics for exercising and sharpening the intellectual faculties of students, but it has been found inapplicable to the elucidation of insanity, education, the treatment of criminals, or almost to any purpose which a sound philosophy of mind should subserve. Phrenology claims a superiority over it in each of these particulars. Its doctrines, like those of all other natural sciences, are at once simple and profound. The moralist, the physician, the legislator, and the teacher, are able to draw from it lights to guide them in their practical duties ; while, to the student who boasts of a penetrating and adventurous intellect, it affords scope for indulging in the most recondite researches and refined analysis.

The following certificates will inform you of its application in discriminating the varieties of insanity :—

Sir William Ellis, p. 12 ;

W. A. F. Browne, Esq. p. 10 ;

S. Hare, Esq. p. 35 ;

A. Mackintosh, Esq. p. 53 ;

H. A. Galbraith, Esq. Appendix, p. 39 ;

Dr James Scott, Appendix, p. 13 ;

D. Mackintosh, Esq. Appendix, p. 20 ;

&c. &c.

The following testimonials will prove the bearing of Phrenology on the classification and treatment of criminals:—

George Salmond, Esq. p. 42 ;

Dr Otto, p. 65 ; Appendix, p. 23 ;

Dr Vimont, Appendix, p. 32 ;

Mr William Brebner, Appendix, p. 39 ;

&c. &c.

And the following will inform you of its application to the purposes of education, viz. :

Mr A. J. D. Dorsey, p. 34 ; and

Mr William Hunter, p. 51.

In addition to testimonials from persons of station and of philosophical eminence, I have procured several from individuals in various ranks and employments, with the view of shewing that the true philosophy of mind is calculated not exclusively to adorn palaces and academic halls, but also to recommend itself for its truth and utility to intelligent men of every grade. The pupils who attend the logic classes are the sons of such persons, and partake of their mental qualifications.

Two other points of importance for your consideration are, the extent to which it has already prevailed, and the probability of its future progress to general acceptance as the true philosophy of mind. An accurate opinion on these subjects can be formed only by a careful perusal and consideration of the whole documents annexed. In the letter from Robert Ferguson, Esq. M. P., p. 18, you will find its history briefly sketched from the year 1799 to the present day. In the letters of James Simpson, Esq. and Thomas Wyse, Esq. M. P., you will observe evidence that the Legislature is drawing upon it for lights in education ; in the letters of Charles Maclaren, Esq. and Robert Chambers, Esq. you will see the opinions entertained of it by two eminent conductors of the periodi-

cal press ; and in the letters of Dr Weir, p. 36, Dr Hunter, p. 51, Dr Evanson, p. 20, Dr Mackintosh, p. 45, and Dr Elliotson, p. 47, you will find that it is actually taught as established science in several great and flourishing institutions for medical education. In the certificates from the French capital, p. 28, from Dr Gregory, and Dr Otto of Copenhagen, you will see evidence which leads to the presumption that it is on the eve of being admitted into foreign universities as the science of mind and the physiology of the brain ; and only now, in all probability, will the honour be within your reach, of being the first to recognise its claims, and take the lead in doing homage to its merits.

In regard to my pretensions as an individual, I wish to say little. I appear before you as the humble representative of a great system of natural truth, and wish to be estimated by its merits alone. If Phrenology be at once a system of mental philosophy and of the physiology of the brain, and if during nearly twenty years I have not only incessantly studied it under these aspects, but publicly entered the field of controversy with every respectable opponent, combating the metaphysician with arguments, and the physiologist with facts, it may reasonably be inferred that my intellectual faculties have acquired some training that may conduce to the successful teaching of the Logic class.

I may perhaps be permitted to claim also the quality of moral intrepidity, in having braved the ridicule with which Phrenology was assailed for many years ; and if by the exercise of this attribute I shall be recognised hereafter as having in any degree benefited mankind, I shall feel contented, whatever your decision may be.

In 1819, when the all but unanimous voice of society was directed against Phrenology, I ventured to publish a book in its defence. I was then unknown in literature, destitute of influence, and entirely dependent on my profession for the means of subsistence. Many prophetic warnings were offered to me of the utter impossibility of my aiding the cause in any appreciable degree, and of the perfect certainty of my

own ruin, both as a professional man and as an author, by the insane attempt. Nor were willing instruments wanting in this city to give effect to these unfavourable auguries. For several years the wit of the talented conductor of Blackwood's Magazine was directed against Phrenology and its adherents; Sir William Hamilton lectured and wrote against it with all the subtlety and keenness for which he is distinguished; while Lord Jeffrey directed the full force of his refined railery, acute argumentative talents, and great reputation, to its extinction. In other cities a similar course was pursued. In Edinburgh, the enlightened editors of the Scotsman long stood singular as its defenders in the public press. I am far from insinuating that any talents of mine sufficed to stem the mighty torrent of ridicule, abuse, and argument, by which Phrenology was assailed. I was only one very humble among many able and efficient advocates of its truth; but I *do* claim the merit of having hazarded all that is dear to the human mind,—fortune, reputation, and friendship, in its cause, at a time when that cause appeared to the world in general to be desperate. I have never repented the selection which I then made; and the Testimonials themselves which this application has called forth, are to me more than an adequate recompense for all that I may have hazarded and done in its defence.

I forbear to press on you my own qualifications as an author and a lecturer. The certificates will speak sufficiently on these points.

I expect still to receive a few testimonials from distant quarters, which I shall take the liberty to present before the day of election. I have added, as an Appendix, some testimonials bearing on the truth of Phrenology, presented by Sir George S. Mackenzie to the Right Honourable Lord Glenelg, Secretary to the Colonies, in relation to the application of the science to the classification of criminals. It will be seen from their dates, that the greater number of them were written before the vacancy in the Logie Chair occurred; and to them I respectfully solicit your attention.

I have to apologise to you for the great length to which these testimonials have extended, as well as for their miscellaneous nature ; but unless I could bring forward not only high but *general* evidence, that Phrenology is entitled to be received into your University as science, I conceived that my claims to your suffrages would be inadequately supported.

I beg also to mention, with the utmost respect, that it is not my intention to trouble you with a personal canvass. I regard you as judges, exercising a solemn and important trust, delegated to you by your fellow-citizens for the general good ; and I should feel it to be as unbecoming to solicit you individually for votes, as to request a judge privately to decide a cause in my favour as a litigant. If any of you desire to converse with me for the sake of obtaining additional information, I shall feel a pleasure in waiting on you ; but unless requested, I shall assume that you approve of my present resolution to make no personal applications.

It is my intention to publish these Testimonials, as bearing on a subject of general interest, and by this means you will have an opportunity of gathering also the opinion of society on the merits of the present application.

I have the honour to remain,

My LORD PROVOST and GENTLEMEN,

Your very faithful and obedient servant,

GEO. COMBE.

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Bachelor of Letters of the Sorbonne, Elève of the Ecôle
Pratique, Member of the Medical Society of Observa-
tion of Paris, &c., Lecturer on Anatomy, and Translator
of Louis on Consumption.

BATH, 27, RIVER-STREET,
14th April, 1836.

MY DEAR SIR,—Finding from my friend, Dr. Barlow, that you are a candidate for the vacant Professorship of Logic in the University of Edinburgh, it affords me much pleasure to express, however feebly, my deep conviction of your high qualifications for so important a post.

While I feel that this impression might be fully justified by your acknowledged talents and general attainments, it is materially strengthened by the fact of your having so long and ably advocated Phrenology.

The evidence upon which this science is now founded appears to me quite irresistible, and the means which it affords of simplifying and rendering really practical the philosophy of

the human mind, so superior to all others, that I should consider no individual properly qualified for the Chair of Logic, who was either unacquainted with, or who disregarded its principles.

With much esteem, believe me, My Dear Sir,

Yours very truly,

CHARLES COWAN

To GEORGE COMBE, Esq.

II. From E. BARLOW, Esq. M.D.; Graduate of the University of Edinburgh of the year 1803; Member of the Royal College of Surgeons of Ireland; Fellow of the Royal Medical and Chirurgical Society of London; Senior Physician to the Bath Hospital, and to the Bath United Hospital, &c. &c.

BATH, SYDNEY-PLACE,
April 14, 1836.

MY DEAR SIR,—I hail with peculiar gratification the announcement of your being a candidate for the Professorship of Logic in the University of Edinburgh. Convinced as I have long been that Phrenology is the true philosophy of mind, I cannot but regard it, not only as conducive to the successful teaching of a Logic class, but as the only foundation on which sound Logic can be reared. The attempt to direct the operations of mind, while overlooking its real nature and powers, must ever fail, and is a solecism which, I trust, will in no long time be banished from our schools.

Of your competency to teach the true philosophy of mind, no individual testimony can be needed, it being unequivocally attested by the unparalleled circulation of your published works, and the high estimation in which you are held as a mental philosopher, not only in this country, but over a large portion of the globe.

I shall only add, that no public event could give me more

sincere and ardent pleasure than your appointment to the University Chair; which could not fail to benefit signally the Logic Class, while it would reflect high credit on those to whom the selection of a professor is confided.

I remain, My Dear Sir, with sincere respect and esteem,
faithfully yours,

E. BARLOW, M.D.

To GEORGE COMBE, Esq. Edinburgh.

III. From his Grace the LORD ARCHBISHOP OF DUBLIN.

DUBLIN, 14th April, 1836.

DEAR SIR,—I have no hesitation in repeating what I have often said before, that I have derived both entertainment and instruction from the perusal of your works. In some points I differ from you, and in several others I remain in doubt; but much that you have said I consider as highly valuable.

The anatomical and physiological portion of Phrenology—what I believe you call Organology—demands more attention than I have had leisure to bestow, to enable a cautious inquirer to make up his mind upon it. But I am convinced that even if all connection of the brain with mind were regarded not merely as doubtful, but as a perfect chimera, still the treatises of many phrenological writers, and especially yours, would be of great value, from their employing a metaphysical nomenclature far more logical, accurate, and convenient, than Locke, Stewart, and other writers of their schools.

That the religious and moral objections against the phrenological theory are utterly futile, I have from the first been fully convinced.

That clever article in the *Edinburgh Review** to which you replied, I consider you as having completely and de-

* By Lord Jeffrey in No. 88.—G. C.

cisively refuted. Your answer did not indeed establish the truth of your theory, nor appeared to have such a design; but in repelling those particualar objections against it, you were triumphant.

Believe me to be, with much respect, your faithful humble servant,

RICHARD DUBLIN.

To GEORGE COMBE, Esq.

IV. From HEWETT COTTREL WATSON, Esq. F.L.S., &c., formerly Senior President of the Royal Medical Society of Edinburgh, author of the "New Botanist's Guide," the "Geographical Distribution of British Plants," and other works.

DITTON MARSH, SURREY,
April 14, 1836.

Understanding that MR. GEORGE COMBE has come forward as a candidate for the vacant Professorship of Logic in the University of Edinburgh, I hereby offer to the Civic Council of Edinburgh, and other patrons of that University, my respectful but most decided testimony, that Mr. COMBE's phrenological acquirements would render his lectures extremely beneficial to students of Moral Philosophy, and be eminently calculated eventually to increase the celebrity of the University in which he should be appointed a professor.

I also add, that the science of Phrenology is one of great practical value; and that no system of Logic or Moral Philosophy, in which the principles of Phrenology are neglected, can henceforth be considered on a par with the science of the present age.

It is supposed by many persons, that avowed belief in Phrenology is detrimental to the influence of individuals, and would prove injurious to the fame of any University in which that science should be taught. This has been the case until recently, but it no longer is so. I am now engaged in collecting statistical evidences to show the present state of Phrenology, and shall

shortly lay before the public the most conclusive proofs that a steady conviction of the truth and value of phrenological science is now extensively and rapidly spreading through society. In consequence of which, it may safely be predicted that colleges and academies, professors and teachers, neglecting the principles of Phrenology in future, will fail to support their acquired fame, and soon fall into disrepute.

With fervent wishes that the high scientific name of the University of Edinburgh may not be thus endangered, I subscribe my name and designation, according to the wish expressed in the circular of Mr. Combe.

HEWETT COTTREL WATSON, F. L. S., &c.

V. From Sir G. S. MACKENZIE, BART. F. R. S. L., formerly President of the Physical Class of the Royal Society of Edinburgh, and V. P. of the Society of Scottish Antiquaries, and President of the Astronomical Institution of Edinburgh; Fellow and Honorary Member of several Scientific and Philosophical Societies in Britain, on the Continent, and in America; Author of "Travels in Iceland;" of "An Essay on Taste;" of "Illustrations of Phrenology;" of "An Agricultural Survey of Ross and Cromarty Shires;" and of various Memoirs in the Transactions of Societies, and Periodical Works, and in Brewster's Edinburgh Encyclopædia, &c.

COUL, 15th April, 1836.

WHILE I was unacquainted with the facts on which it is founded, I scoffed, with many others, at the pretensions of the new Philosophy of Mind, as promulgated by Dr. Gall, and now known by the term Phrenology. On hearing and conversing with his most eminent disciple, the lamented Spurzheim, the light broke in upon my mind; and many years after I had neglected the study of mind, in consequence of having been disgusted with the utter uselessness and emptiness of what I

had listened to in the University of Edinburgh, I became a zealous student of what I now perceive to be truth. During the last twenty years I have lent my humble aid in resisting a torrent of ridicule and abuse, and have lived to see the true philosophy of Man establishing itself wherever talent is found capable of estimating its immense value. Mr. Combe's writings abundantly show his fitness to teach this philosophy, and all its important applications; and an intimacy with him during twenty years enables me to declare, that a more zealous, able, and faithful teacher cannot be found. It will be a proud day for Edinburgh when her rulers shall determine that substantial truth shall be taught in her University, instead of young men being forced to listen to empty and unmeaning declamation.

G. S. MACKENZIE.

VI. From JAS. L. DRUMMOND, Esq. M.D., Professor of Anatomy and Botany in the Belfast Royal Institution, President of the Belfast Natural History Society, Honorary Member of the Natural History Society of Newcastle-on-Tyne, and of the Cuvierian Society of Cork. Author of "Thoughts on Natural History;" "First Steps to Botany;" and "Letters to a Young Naturalist."

BELFAST, *15th April*, 1836.

BELIEVING that Phrenology forms the true basis of the science of mind, while it affords the best means by which the latter can be clearly and satisfactorily understood, and being also fully impressed with the conviction that it must eventually supersede every other system of Mental Philosophy, I have no hesitation in giving my opinion of its merits, and in stating my belief, that it is calculated to give a degree of success hitherto unknown to the teacher of Logic.

JAMES L. DRUMMOND, M.D.

VII. From V. F. HOVENDEN, Esq. M. A., late Fellow of
Trinity College, Cantab.

SHIREHAMPTON, NEAR BRISTOL,
15th April, 1836.

SIR,—You are most welcome to my opinions on the subject of Phrenology, if they can be of any service in forwarding your views with regard to the Chair of Logic in the University of Edinburgh.

I have no hesitation, then, in stating that the observations and reflections of ten years have very strongly disposed me to regard the doctrines of Phrenology, not as mere visionary speculations, but as essentially in accordance with truth and nature, and, consequently, as affording a satisfactory basis for the study of the human mind.

How much a solid ground-work was needed for that study, it is not necessary for me to say.

I am, Sir, (in great haste) your obedient Servant,

V F. HOVENDEN, M.A.

VIII. From FRANCIS FARQUHARSON, Esq. M.D., F.R.C.S.
Edinburgh, Vice-President of the Phrenological Society.

EDINBURGH, April 16th, 1836.

DEAR SIR,—Your coming forward as a candidate for the Chair of Logic in the University of Edinburgh has afforded me much pleasure, and I sincerely wish you success. Convinced by the experience of many years that Phrenology is the only true science of mind, I am of opinion that Logic must be based upon it, and that it can be successfully taught only by a Phrenologist. I have perused all your works with the deepest interest, and much benefit; they contain profound and often original views of our mental constitution, and prove how capable the science is of being applied to all the import-

ant affairs of life. I have regularly attended several courses of your lectures on Phrenology, and, with great pleasure, bear testimony to the clearness of their statements, and the ingenuity and eloquence of their illustrations.

I am, Dear Sir, yours sincerely,

FRANCIS FARQUHARSON, M. D.

IX. From W.A.F. BROWNE, Esq. Surgeon, Medical Superintendent of the Montrose Lunatic Asylum, formerly Lecturer on Physiology, &c., President of the Royal Medical, Royal Physical, and Plinian Societies, &c.

MONTROSE, *April* 16, 1836.

I ATTENDED Mr. Combe's public lectures, as a pupil, for several years, and shall never cease to recur to the period as that in which I became acquainted with the laws and phenomena of the human mind, and with my own mental constitution and capabilities. I had previously completed a course of philosophical studies at the University, and was consequently, to a certain degree, competent to compare what he taught, and his mode of teaching, with what was then and what still is, the established mode of instruction. I have no hesitation in declaring that Mr. Combe's course appeared to me infinitely superior to all others, and this superiority consisted as much in its being so perspicuous as to be comprehensible by all men of ordinary intellect, and so practical as to be of universal utility, as in its being a faithful exposition of mental philosophy. Since this period I have endeavoured to investigate the different systems of philosophy with care and impartiality. I have done this with a view to qualify myself for the care and cure of the insane—for the study of mind under disease; and have come to three conclusions:

1. That the doctrines taught by Mr. Combe, or contained in his works, are founded on truth. 2. That by no other means can the phenomena of mind in general be explained, the minds of the young educated, the minds of the mature

regulated, or the minds of the diseased restored to health. 3. That Mr. C. is the most profound, eloquent, and successful teacher of these doctrines.

Upon these grounds I conceive Mr. C. is most eminently qualified to discharge the duties of the Logic chair. But these are not his only claims. He has devoted himself for the last twenty years to the study of mind in all its bearings. His knowledge of the opinions of the metaphysicians is extensive, and would enable him to give a most comprehensive view of the history or progress of mental philosophy. His manner as a public teacher is highly impressive, it bears the very impress of truth and sagacity, and his style is clear and chaste. I can, in short, imagine no man more likely to infuse a spirit of philosophical inquiry into the young, or more capable of guiding that inquiry to its legitimate results.

W. A. F. BROWNE.

X. From WILLIAM WILDSMITH, Esq. Member of the Royal College of Surgeons, London; of the Council of the Literary and Philosophical Society of Leeds, &c.; author of a work on the Connexion between the Mind and the Brain.

LEEDS, *April* 16, 1836.

MY DEAR SIR,—It gives me sincere pleasure to learn that you are a candidate for the Chair of the Professorship of Logic in the University of Edinburgh.

Having, for a series of years, taken great interest in the sciences of Metaphysics and Logic, and felt assured that the subjects could not be clearly elucidated, especially to students, without the aids which are afforded by the doctrines of Phrenology, I have ever been anxious that some of our Universities or high places of learning should associate them as kindred sciences, under the guidance of an able and impartial teacher—being confident that they have severally suffered from the want of such combination, and equally certain that much advantage will accrue from their joint study.

To no one, in my estimation, could so distinguished an honour be given than yourself, devoted as you have been to Phrenology, and successful as your efforts have ever proved in rendering the subject clear to others. Possessing a truly philosophic mind, unrestricted by any narrow bounds of prejudice, I consider you eminently qualified to undertake the arduous, yet deeply interesting duty of conveying to the rising generation truths at once so interesting and so important.

With best wishes for your success, believe me to remain,

Yours very sincerely,

WILLIAM WILDSMITH.

XI. From Sir WILLIAM C. ELLIS, M.D., Physician to the Lunatic Asylum for the County of Middlesex.

HANWELL, 16th April, 1836.

DEAR SIR,—I wish I knew in what words to address you, that would have the greatest weight with those gentlemen who have the honour of appointing to the Chair of the Professorship of Logic, now vacant in your University, that I might, if possible, induce them to burst the trammels of prejudice that have so long confined the public bodies in the United Kingdom, to pursue a system of study, that can give no solid satisfaction to any one really desirous of becoming acquainted with the science of mind. As far as my feeble testimony may have any influence, I candidly own, that until I became acquainted with Phrenology, I had no solid basis upon which I could ground any treatment for the cure of the disease of insanity, which had long had a peculiar claim upon my attention. I can only say, that I most sincerely hope you will be the professor appointed. Nothing, I think, can be fairer than your proposal to accept the chair during the pleasure of the Council; because, if they find themselves wrong, they can so easily retrace their steps. But on that head I feel quite confident, that instead of any retracing of steps, they will have the proud satisfaction of feeling they stand first in the list of those who

have taken any public steps to afford a numerous class of students an opportunity of becoming fundamentally acquainted with those principles which alone can discover the true character of man. Repeating my sincere wish for your success,
I remain, Dear Sir, yours very faithfully,

W. C. ELLIS.

XII. From JOHN SCOTT, Esq. M.D., Fellow of the Royal College of Surgeons of Edinburgh.

31, NORTHUMBERLAND-STREET, 17th April, 1836.

DEAR SIR,—Believing Phrenology to be the true science of mind, I have no hesitation in stating, that in my opinion it ought to form the basis of a course of lectures on Mental Philosophy. You now occupy the highest place among living Phrenologists, and from your eminent success as a lecturer, and the great reputation you have acquired both at home and abroad from your writings, I know no one whose claims can in any way be placed in competition with yours, should the civic council adopt your views of the subject.

With best wishes, I remain, Dear Sir, yours sincerely,

JOHN SCOTT, M.D.

TO GEORGE COMBE, Esq.

XIII. From Rear-Admiral BULLEN.

BATH, 16th April, 1836.

DEAR SIR,—I am informed by my friend Dr. Barlow, that you are a candidate for the Logical Chair in the University of Edinburgh. As a very humble phrenologist, though a sincere and zealous one, you have my best wishes, in unison, I am sure, with every true phrenologist in the world, that you may be successful; as we may then expect that the true philosophy of the mind will be taught on its only firm basis,

the principles of Phrenology. I lament the distance between us prevents me from personally offering you my grateful thanks for the great pleasure and instruction I have derived from your works on Phrenology, the Constitution of Man, &c. assuring you, that they have not only enlarged the boundaries of my mind in various ways, but they have done more, for they have increased and given energy to my charity, teaching me by my own infirmities to compassionate and make every allowance for those of my neighbour.

Again proffering you my sincere wishes that you may succeed in your approaching contest, permit me to subscribe myself, yours most truly,

T. BULLEN, REAR-ADMIRAL.

TO GEORGE COMBE, ESQ.

XIV. From R. WILLIS, Esq. M.D., Member of the Royal College of Surgeons in London, Librarian to the same Institution, and Member of the Royal Medical and Chirurgical Society.

LONDON, *April 18th*, 1836.

MY DEAR SIR,—I am glad to learn that you are in the field as a candidate for the vacant Chair of Logic in the University of Edinburgh, and, for the sake of that only true and most harmonious science of mind of which you have so long been the distinguished and able advocate, I do most heartily pray that success may crown your canvass. An old student myself in the Logic class, I can never look back but with regret on the barren path I then found myself compelled to tread; attempting, with faculties still boyish and immature, to grasp abstractions, and to gather *positive knowledge* out of a series of discussions upon *names*. Familiar for many years past with the philosophy of mind which rests on the observation of nature at large, which has followed our better acquaintance in the present day with the physiology of the brain, I feel myself competent to declare how much of interest and importance

attach to the study of the operations of our minds, and of the primary powers by which they act on the universe around us, when pursued under the guidance of the truths now brought to light, and embodied in the doctrines of Phrenology.

My frequent intercourse and long acquaintance with you personally, as well as with your writings, lead me to the conviction, not only that in the Chair of Logic and Metaphysics, you would be most completely in the place for which nature has fitted you, but that the University of Edinburgh, (my own respected *alma mater*,) would soon see reason to be proud of the choice she had made of a professor.

Believe me, my Dear Sir, to be, with great esteem,

Very sincerely yours,

R. WILLIS, M.D.

XV. FROM DR. ROBERT MACNISH, Member of the Faculty of Physicians and Surgeons of Glasgow, and Author of "The Philosophy of Sleep," &c.

29, WEST-GEORGE-STREET, GLASGOW,
19th April, 1836.

MR. COMBE having started as a candidate for the Logic Chair in the University of Edinburgh, I feel called upon, by a sense of the high admiration which I entertain for the moral and intellectual character of that gentleman, to state my impressions as to his capability of successfully discharging the duties attached to the Chair in question.

For many years the philosophy of mind has occupied much of my attention; but till I became acquainted with the new method of mental investigation discovered by the late Dr. Gall, I found it utterly impossible to arrive at any rational conclusion upon the subject. The old system of metaphysics explained nothing satisfactorily; and like all persons who attempted to arrive at definite results by its assistance, I only experienced mortification and disappointment. Since commencing the study of Phrenology, a new light has dawned

upon me, and various phenomena which were before perfectly inexplicable upon any known theory, are now of easy solution. Nor is the influence of this light confined to a state of healthy mental manifestation; it extends equally to the functions of mind in a state of disease—giving a new insight into the hitherto dark and unaccountable mysteries of insanity, and clearing up what was formerly hid in impenetrable darkness. As a medical man, I have derived the greatest benefit from the forcible manner in which the study of Phrenology has directed my attention to the functions of the brain in health and disease. The relations subsisting between the brain and other organs have been unfolded by this science with uncommon clearness, and with a precision and accuracy hitherto undreamt of by physiologists. I have no hesitation in saying, that my notions on every subject, whether of morals or physical science, have become more just, more systematic, and more in harmony with each other, since I studied Phrenology; and I firmly believe that the same fortunate result may be calculated upon by all who pay attention to the subject.

Great light has been thrown upon this science by Mr. Combe. His System of Phrenology is a beautiful exposition of the phenomena of mind, and constitutes, in my humble opinion, by far the best system of mental philosophy in the English language. This is not the solitary opinion of a phrenologist. Many who know nothing of the doctrines, and who, in truth, do not believe in them, are convinced that, considered simply as a metaphysical account of the human mind in its various aspects, Mr. Combe's book surpasses in clearness, intelligibility, and in the ease with which its statements may be put to the test, and thus either confirmed or refuted, every work of the kind which they have had an opportunity of perusing. His volume on the Constitution of Man is a performance of an equally high order of intellect, and may be justly considered one of the most remarkable productions of the present day. Few works have met with such a circulation, and when we consider its extraordinary merits, this fact is no way wonderful.

I have heard Mr Combe lecture on Phrenology and on Moral Philosophy, and entertain the same high opinion of his oral discourses as of his written productions. They are characterised by equal clearness, sagacity, sound reasoning, and benevolent and liberal feeling. Indeed, I am not acquainted with any individual, either in Edinburgh or elsewhere, who, as a teacher of Logic or Metaphysics, can be compared with him. These facts I mention, not from a slight or casual knowledge of this gentleman and his writings, but from a minute and intimate acquaintance with both, which has enabled me to speak with a confidence upon the subject which I should not otherwise have felt authorised to do.

R. MACNISH.

XVI. From ROBERT FERGUSON, Esq. M. P.

To GEORGE COMBE, Esq.

18 PORTMAN SQUARE,

MY DEAR SIR,

16th April 1836.

I find you have offered yourself as a Candidate for the Professorship of Logic now vacant in the University of Edinburgh.

I cannot presume to offer any direct certificate of my opinion of your high fitness for such a situation. But this I will say, that I consider the Chair would be filled, if the choice was made of yourself, in a way the most conducive to the progress of the Philosophy of the Human Mind, more than by the appointment of any man I know.

The important science which you have so successfully followed up, may not yet have obtained that general confidence which it must ultimately acquire; but I cannot doubt that the Philosophy of Mind, founded on the functions of the brain, so ably, so eloquently, and so philosophically maintained by you, must ere long become the basis of Mental Philosophy, and prove highly conducive to the useful teaching of the Logic Class.

Edinburgh will do itself high honour if you are the successful candidate.

Ever very truly yours,

ROBT. FERGUSON.

XVII. From the Same.

TO GEORGE COMBE, Esq.

MY DEAR SIR,

PORTMAN SQUARE, 20th April 1836.

SINCE I wrote the enclosed note, expressive of my hope that you might be the successful candidate for the Logic Chair, it has occurred to me that I might state, that a conviction of the importance to mankind of a thorough knowledge of the Philosophy of the Mind founded on the functions of the brain, was at an early period awakened, and strongly impressed upon my mind, by the great author of the science, Dr Gall himself. I happened to be at Vienna in 1799. Doctor Gall had previously developed his theory after long and careful investigation. He was a man most eminently qualified for philosophical inquiry, and, with a singular candour and simplicity of character, hazarded nothing without being founded on observations in nature, and supported by anatomical facts, and more particularly without being supported by a combination of facts founded on comparative anatomy.

His medical friends, to whom he anxiously imparted all his discoveries, were satisfied that the great basis of his system was founded on unquestionable evidence, drawn from observations of the brain, and of human talents and dispositions.

At the time I mention, he had begun to lecture publicly on his system in German; and, encouraged by the great interest it excited, offered to lecture and develop his views in French, for the sake of the strangers then at Vienna.

I, with several English gentlemen, eagerly embraced the opportunity thus offered to us, to listen to Dr Gall.

The impressions which the novelty and interest of his discoveries excited, alarmed the priests, who, from a false and ignorant view of the subject, were led to imagine that such a theory might lead to results inconsistent with their religious tenets; and the result was, that the government was induced to interdict him from lecturing any more.

I was, however, so much struck and impressed with the truth of his discoveries, which I considered so consistent with the wise simplicity and unity which mark so forcibly the laws of our Omnipotent Creator, that I was fortunate enough to obtain Dr Gall's permission to listen to his development of his views in private.

From the persecution he met with, he, soon after that, found he could not follow out his favourite study with any advantage at Vienna ; he went elsewhere, and at last fixed his residence at Paris.

I can never forget the strong impression his philosophy made upon me, and, above all, the important results which must follow from a general system of education connected with it.

When his views first attracted public notice, the able, the talented, and the enlightened attacked them, without deigning to inquire into their truth, because they were an easy prey for playful and ignorant criticism ; but I am glad to find that they have been followed up by able and scientific pupils, and that they at last have gained a footing which must advance, and which cannot now retrograde.

You, Sir, have become their eloquent and successful champion, and the current is now running strong in their favour.

It is because I consider the Philosophy of the Mind founded on the functions of the brain most essential to the future advantage of education, not only in a practical, but in a philosophical point of view, that I consider your obtaining the Chair of Logic would ultimately benefit mankind most essentially.

Ever truly yours,

ROBT. FERGUSON.

XVIII. FROM RICHARD TONSON EVANSON, Esq., M.D.,
M. R. I. A., Professor of the Practice of Physic in the
Royal College of Surgeons, Ireland.

DUBLIN, 36 DAWSON STREET,
April 15. 1836.

I HAVE long been acquainted with the science of Phrenology, and feel no hesitation in declaring my conviction of its truth.

As a system of Metaphysics, it differs from all others, in being founded on fact and built up by observation. Physiological facts are substituted for metaphysical speculations.

As a science of Mind, its doctrines inculcate morality, rationality, and religion.

It is practically useful, as well as philosophically true.

In Phrenology, we find united the best exposition of the moral sentiments, and the most approved metaphysical doctrines heretofore taught, while it surpasses all former systems in practical utility and accordance with facts; being that *alone* which is adequate to explain the phenomena of Mind.

This opinion I am emboldened to pronounce, not merely as my own conviction, but as that which I have heard expressed by some of the most scientific men and best logicians of the day.

I conceive that a knowledge of Phrenology, as the true science of Mind, must not only be "highly conducive to the successful teaching of a Logic Class," but I do not think that Metaphysical Science can be adequately taught, as it is now understood, without such knowledge; and, therefore, consider that no greater improvement could be made in academic education, than the introduction of the new philosophy of Mind.

That such improvement cannot long be deferred, must be obvious to all who observe the deep impression which Phrenology has made on the public mind, and the increasing favour with which it continues to be received.

The opportunity is now offered to the Civic Council of

Edinburgh, to secure this distinction for their University ; and I feel convinced that, by being the first to appoint a Phrenologist as teacher of Logic to their Class, they would adopt the course best calculated to raise the reputation of their University, and to advance the interests of their Students.

RICHARD TONSON EVANSON.

XIX. From Dr WILLIAM GREGORY, F.R.S.E., Fellow of the Royal College of Physicians of Edinburgh ; Member and formerly President of the Royal Medical Society ; Corresponding Member of the Société de Pharmacie and of the Phrenological Society of Paris ; and Secretary to the Phrenological Society of Edinburgh.

TO GEORGE COMBE, Esq.

MY DEAR SIR,

AINSLIE PLACE, EDINBURGH,
20th April 1836.

ALTHOUGH I have not the vanity to think that my opinion can have much weight with the Patrons, I willingly comply with your request on the subject of the Chair of Logic.

As that Chair embraces a most important department of mental science, namely the Philosophy of the Intellect, it is obviously in the highest degree desirable that it should be entrusted to one who has not only turned his attention to the subject, but has availed himself of the discoveries which have, since the commencement of the present century, effected so great a change in this branch of knowledge.

I allude, of course, to Phrenology : and I speak with the less hesitation, because I am conscious of having used my best endeavours to satisfy myself that that science is founded in nature.

These endeavours have led to a firm conviction of the truth of Phrenology, and of its vast importance. as consti-

tuting the only satisfactory and consistent system of mental philosophy which the world has yet seen.

Such being my conviction, I cannot do otherwise than express my earnest hope that a thorough Phrenologist may be appointed to the vacant chair. Even should not this take place at present, it does not require much penetration to see that the time is not far distant when Phrenology will be recognised in our schools as the true science of mind.

In a letter which I received about a fortnight ago from Dr VIMONT of Paris, the distinguished author of a work of great magnitude and interest on Human and Comparative Phrenology, the following passage occurs:—

“The number of the partisans of Phrenology increases in France to a remarkable degree; and there is no doubt the science will now make a part of public instruction.”

Let us hope that the University of Edinburgh may be the first to do what, sooner or later, will be done universally.

The Honourable Patrons cannot surely require any testimony to your personal qualifications for the vacant Chair, further than that which may be derived from your numerous and highly valuable works, and from the fact, that you have delivered many successful courses of lectures on the Philosophy of Mind, including, of course, the department allotted to the Professor of Logic.

From what I have seen and heard of you, I am satisfied that, if the choice depended on the suffrages of those who, in foreign countries, have cultivated the same field, your election would be secure. That you may be as well appreciated by your townsmen, is my sincere hope.

With every wish for your success, I remain, my dear Sir, yours most faithfully,

WILLIAM GREGORY, M.D.

XX. From J. P. NICHOL, Esq., Professor of Practical Astronomy in the University of Glasgow.

IN availing myself of the privilege of recording my opinion of Mr Combe, I am chiefly influenced by the desire to shew what estimation of his merits may be taken by individuals, who, like myself, have not enjoyed opportunity of attaining a decided opinion concerning the minuter organology of the science whose claims he has so ably and perseveringly advocated. It must not be conceived that this qualification is intended to insinuate an opinion hostile to Phrenology—for, on the contrary, I have long considered that in the main it has a strong foundation in truth; but while I am qualified to hold this general belief, it would, in my present state of knowledge, be somewhat of presumption were I to profess myself a phrenologist: nor is such profession necessary to entitle me to express my admiration of that acuteness which has enabled Mr Combe to present the world with a more accurate account and estimate of the various faculties of the mind, than was ever given before.

I am acquainted with no work relating to Moral Philosophy, from the perusal of which so much pleasure and benefit may be reaped, as from a careful and dispassionate study of "The Constitution of Man." It unfolds views, novel in most respects, concerning the character and right treatment of the mind, which are already obtaining wide currency and acceptance in society, and preparing, more rapidly than has been usual with discoveries in this field, a large increase of happiness for mankind. It were indeed wonderful if an author so original and adventurous, should in all respects escape error; but even if errors should anywhere mingle with his speculations—and I know of none that are material—his contemporaries are bound, by what they owe to the first interests of society and of truth, to see that his labours and deservings be appreciated, not by consideration of the amount of such possible exceptions, but by those striking lights

which he has succeeded in throwing on the most difficult and important department of human inquiry.

Mr Combe's success as a teacher is demonstrated ; for he has during a succession of years fixed the attention of large audiences on disquisitions from which, however important and necessary to be thought of and understood, the public had by common consent been formerly debarred. His power consists partly in the simplicity and effectiveness of his language,—partly in his possession of a comprehensive intellect, which enables him to arrange details, and subordinate them to principle,—but chiefly, perhaps, in the manifestation of those moral qualities which impelled him to assume the position he has occupied. It is never possible for Mr Combe's audience to doubt that the aim and object of his instructions is the benefit of mankind ; and he is manifestly actuated by that pure and independent love of truth, which it is the highest privilege of a teacher to exhibit and infuse, but which is never a ruling principle unless in very superior minds.

J. P. NICHOL.

20th April 1836.

XXI. From Captain MACONOCHE, R N., F.G.S., Secretary to the Royal Geographical Society of London, &c. &c.

MY DEAR SIR,

LONDON, *20th April 1836.*

I HAVE learned with great pleasure that you are a candidate for the Professorship of Logic in the University of Edinburgh ; and I wish that I could persuade others, as entirely as I am myself persuaded, that your success would be a great public benefit.

I believe you know, that I have not paid so much attention to the study of Phrenology in detail as might have been expected from my opportunities. But I have been long most thoroughly convinced of the truth and correctness of its analysis of the human mind ; and I am certain that it would thus confer lasting honour on the Patrons of the Uni-

versity of Edinburgh, to be the first to give it a place among the academical studies of the country. That it will eventually come to this I have not the least doubt; and there would be a peculiar propriety in the example being first set in Edinburgh. But whether this shall be now, or a little later, depends on these gentlemen; and I wish I could think it possible that any profession of my individual faith in the science, could have an influence in determining them to take the bolder course.

I have, however, written to our friend Trevelyan, who is now in Rome, asking him to join me in making the attempt; and his known character as a scholar, and long residence in Edinburgh, should his answer reach me in time, may have some weight. Of the nature of that answer I can have no doubt; knowing, as I do, the extreme interest that he takes, both in your own individual success, and in that of a branch of human knowledge which you have almost made yours, by your long-continued and successful advocacy of it, under the most trying circumstances.

I shall write again, therefore, as soon as I hear from him; and, meanwhile, with every good wish for your success, in which many here join me, I remain, my Dear Sir, yours very truly and faithfully,

A. MACONCHIE.

XXII. FROM ANDREW COMBE, M.D., Fellow of the Royal College of Physicians of Edinburgh, and Physician in Ordinary to their Majesties the King and Queen of the Belgians.

BEFORE expressing any opinion on the subject of Phrenology as the science of Mind, I think it proper to confess that, for nearly two years after I first heard of Dr Gall's discovery of the Physiology of the Brain, I not only disbelieved its reality, but treated it with ridicule and contempt. Circumstances, however, then occurred which induced me to

examine the doctrines more seriously, and to verify the facts on which they were said to be based. In following this more rational course, the first result at which I arrived was the mortifying conviction of my having been previously entirely ignorant of their real nature and evidences, and employed in ridiculing fancies of my own which I believed to be phrenology, but which had scarcely any resemblance to it. In proportion as my knowledge advanced and my observations were extended, the impression became the stronger, that the leading principles and facts of Phrenology were not only demonstrably true, but, like all other great truths, fraught with the most important consequences to human improvement, and to the prevention and alleviation of human suffering; because they were directly applicable to the sciences of medicine, education, and morals—including in the latter civil and criminal legislation, the regulation of the practical duties of life, the extension of true religion, and every thing in short in which human nature is concerned, either as the agent or as the object acted upon.

Sixteen years have now elapsed since the above conviction became deeply rooted in my mind; and it is worthy of remark, that it arose against the influence of prejudice, and against what I then believed to be my worldly interest; for in common with many of my friends, I imagined that, in the then state of public opinion, any open avowal of belief in Phrenology would be detrimental to my success in life. The probability, therefore, was the greater, that, in embracing it, I was not carried away by enthusiasm, but yielding solely to the force of evidence.

My whole subsequent experience has confirmed the opinion I then formed of the truth of the new philosophy, and greatly increased my sense of its importance to mankind, as constituting, in fact, that science of Mind which has been so long, so ardently, and, till now, so unsuccessfully sought after by the ablest men of every succeeding age. It is the only basis on which a true system of Logic can be erected. This, indeed, follows as a necessary consequence, if its own

truth be admitted : because Logic treats of the intellectual powers, and of their right use ; and if the number, nature, and laws of action, of these powers are not previously known and explained, it is impossible to treat successfully of the means best adapted for their cultivation and right employment. Accordingly, the very first step taken by every Professor of Logic, is to unfold some theory of Mental Philosophy as his groundwork ; and from the failure of every such attempt antecedent to the discovery of Phrenology, Logic has hitherto remained an abstract and valueless subject, productive of few beneficial results beyond the mere mental exercise involved in its study. Phrenology, however, by presenting us with a true theory of mind, enables us for the first time to render Logic, as a science, useful, consistent, and intelligible to all persons of ordinary capacities and attainments ; which, in my humble opinion, it can never become until it is taught on phrenological principles.

In thus expressing so decidedly my conviction of what Phrenology is, I am only acquitting a small portion of the debt of gratitude which I owe it, not merely for teaching me the better use of my own faculties (the chief aim of Logic), but for solving many difficulties which formerly troubled and perplexed me. Even in a purely medical point of view, there is scarcely any branch of knowledge which has been more constantly and extensively useful to me, especially in the treatment of the numerous and afflicting class of mental and nervous affections ; and there is consequently none which I should be more unwilling to surrender, if I were compelled to make the sacrifice of any. But having already published my sentiments on these subjects at some length, and considering myself restricted at present to the consideration of the relation between Phrenology and Logic, I refrain from going into farther detail.

ANDREW COMBE.

BRUSSELS, 18th April 1836.

XXIII. From Professor BROUSSAIS of the Faculty of Medicine of Paris ; Dr BESSIERES, of the Faculty of Paris, Member of the Anthropological Society, author of " An Introduction to the Study of Phrenology," &c. ; M. DAVID RICHARD, Member of the Society of Natural Sciences of France, and of the Anthropological and Phrenological Societies of Paris ; Dr CASIMIR BROUSSAIS, Physician and Professor to the Val de-Grâce, Agrégé et Professeur Suppléant d' Hygiène to the Faculty of Medicine of Paris, Member of several Learned Societies, and Vice-President of the Phrenological Society of Paris ; Dr J. ROBERTON, Member of several Learned Societies, and President of the Anthropological Society of Paris ; Dr FOSSATI, President of the Phrenological Society of Paris, Member of several Learned Societies, formerly Clinical Professor, and Director of several Italian Hospitals ; M. BOUILLAUD, Professor of Clinical Medicine to the Faculty of Paris ; M. TURPIN, Member of the French Institute ; M. JULES CLOQUET, Professor to the Faculty of Medicine of Paris, and Surgeon to the Hospital of St Louis ; M. SANSON (Aîné), Surgeon of the Hôtel-Dieu, Paris ; M. PELTIER, President of the Society of Natural Sciences and Member of the Philomathie Society ; M. FREDERICK LEO, Paris ; Dr FERRUS, Physician to the Hospital of Bicêtre, Professor of Clinical Medicine on the Diseases of the Nervous System, &c. ; Dr JOSEPH VIMONT, of the Faculty of Paris, Honorary Member of the Phrenological Societies of London, Edinburgh, Boston, &c., and Author of a " Treatise on Human and Comparative Phrenology ;" Dr GAUBERT, Ex-Professor of the University of France, Knight of the Royal Order of the Legion of Honour, Principal Editor of the Journal of the Phrenological Society of Paris, Member of the Anthropological Society, &c. ; M. DUMOUTIER, Anatomical Assistant to the Faculty of Medicine of Paris, and Honorary Member of several Learned Societies ; and Dr FELIX VOISIN, of

the Faculty of Paris, Physician to several Hospitals of that City, Founder of the Establishment at Vauvres for the Treatment of the Insane, and Founder of the Orthophrenic Establishment.

PARIS, *le 16 Avril 1836.*

LA Chaire de Logique d'Edimbourg étant dans le cas d'être vacante, les soussignés seraient vivement satisfaits qu'elle fût remplie par un homme nourri des doctrines phrenologiques; car la Phrenologie étant à leurs yeux la science des facultés humaines la plus certaine et la plus complete, ils pensent que tout bon système de logique ne saurait être plus fermement basé que sur l'étude approfondie de cette science. C'est en témoignage de leurs désirs et de leur conviction sur ce point qu'ils ont transmis la présente déclaration a Monsieur George Combe, l'un de plus chauds et des plus habiles propagateurs de la philosophie positive de l'observation, fondée par Gall et perfectionnée par Spurzheim.

BROUSSAIS, Professeur à la Faculté de Médecine de Paris, forme des vœux pour que M. Combe obtienne la Chaire de Logique d'ont il s'agit. Elle ne peut être remplie par un homme plus en état de faire faire de grands et rapides progrès à la philosophie positive.

BESSIERES, Dr Med. de la Faculté de Paris; Membre de la Société Anthropologique, Auteur de l'Introduction à l'Etude de la Phrenologie, &c.

DAVID RICHARD, Membre de la Société des Sciences Naturelles de France, de la Société Anthropologique de Paris, et de la Société Phrenologique de Paris.

CASIMIR BROUSSAIS, Medecin et Professeur au Val-de-Grâce, Agrégé et Professeur suppléant d'Hygiène à la Faculté de Médecine de Paris, Membre de plusieurs sociétés savantes, Vice-Président de la Société Phrenologique de Paris.

J. BERTON, M. D., Membre de plusieurs sociétés savantes, Président de la Société Anthropologique de Paris.

FOSSATI, Président de la Société Phrenologique de Paris, Membre de plusieurs sociétés savantes, Ancien Professeur de Clinique, et Directeur de plusieurs Hopitaux en Italie.

Je me réunis à M. le Professeur Broussais, et à mes autres confrères, dans le vœu qu'ils forment pour que M. Combe obtienne la Chaire de Logique qu'il sollicite, et qui convient si bien au genre de travaux, et à la haute capacité philosophique de ce savant confrère.—BOUILLAUD, Professeur de Clinique Médicale à la Faculté de Paris.

TURPIN, Membre de l'Institut de France.

Je pense que M. George Combe convient parfaitement à la Chaire de Logique vacante à Edimbourg, et que ses connaissances dans la Science Phrénologique lui seront d'une grande utilité pour remplir dignement cette place.—JULES CLOQUET.

Je me réunis bien volontiers au sentiment de mes collègues MM. Broussais, Bouillaud, &c., et je pense que personne mieux que M. Combe ne pouvait remplir la Chaire vacante. SANSON (Aîné).

PELTIER, Président de la Société des Sciences Naturelles, et Membre de la Société Philomatique.

FREDERIC LEO.

Les ouvrages publiés par M. Combe me font présumer qu'il est fort apte à populariser les connaissances philosophiques.—FERRUS, Médecin de l'Hospice de Bicêtre, Professeur particulier de Médecine Clinique sur les Maladies du Système Nerveux, &c.

Je considère M. Georges Combe comme la seule personne capable de remplir dignement et convenablement la Chaire de Logique vacante à Edimbourg.—J. VIMONT, D. M. de la Faculté de Paris ; Membre honoraire des Sociétés Phrénologiques de Londres, Edimbourg, Boston, &c.

GAUBERT, Ex-professeur de l'Université de France, Docteur en Médecine, Chevalier de l'Ordre Royal de la Légion d'Honneur ; Rédacteur principal du Journal de la Société Phrénologique de Paris ; Membre de la Société Anthropologique, &c.

Je souhaite ardemment pour les progrès des sciences morales et de la philosophie, et pour le bien-être de l'humanité, qu'un homme d'un mérite aussi éminent, et qui a rendu si importantes services, soit appelé par tous ses concitoyens à occuper la Chaire de Logique vacante à Edimbourg ; et je joins mes vœux à ceux de mes confrères et de tous les vrais amis de l'humanité, pour que M. George Combe reçoive la nomination à laquelle ses

travaux et son savoir lui ont acquis des droits incontestables.—DUMOUTIER, Aide d'Anatomie à la Faculté de Médecine de Paris; Membre titulaire de plusieurs sociétés savantes.

FELIX VOISIN, Docteur de la Faculté de Paris, Médecin des Hôpitaux de la même ville, Fondateur de l'Etablissement à Vauvres pour le traitement des Alienés, et Fondateur de l'Etablissement Orthophrénique.*

* TRANSLATION.

The Logic Chair of Edinburgh being now vacant, the undersigned will derive much satisfaction from seeing it filled by a man imbued with the phrenological doctrines; for Phrenology being in their opinion the most certain and complete science of the faculties of man, they consider that a good system of Logic cannot be more firmly based than upon the profound study of that science. It is in testimony of their desires and conviction on this point that they have transmitted the present declaration to Mr George Combe, one of the warmest and most able diffusers of the positive philosophy of observation founded by Gall and improved by Spurzheim.

BROUSSAIS, Professor to the Faculty of Medicine of Paris, hopes that Mr Combe will obtain the Chair of Logic in question. It cannot be filled by a man better qualified to cause a great and rapid advancement of the positive philosophy.

BESSIERES, M. D. &c. &c.

DAVID RICHARD, &c. &c.

CASIMIR BROUSSAIS, &c. &c.

• J. ROBERTON, &c. &c.

FOSSATI, &c. &c.

I concur with Professor Broussais and my other brethren in their wish that Mr Combe may obtain the Chair of Logic for which he is a candidate, and which is so well adapted to the nature of the labours and the high philosophical abilities of that learned individual.—BOUILLAUD, &c. &c.

TURPIN, Member of the French Institute.

I am of opinion that Mr Combe is excellently qualified for the vacant Chair of Logic at Edinburgh, and that his phrenological knowledge will be of great utility in enabling him to fill creditably that situation.—JULES CLOQUET.

I most willingly concur in the sentiments of my colleagues Messrs BROUSSAIS, BOUILLAUD, &c., and consider that no one is better fitted than Mr Combe to occupy the vacant Chair of Logic.—SANSON (Ainé).

PELTIER, &c. &c.

The works published by Mr Combe lead me to infer that he is well qualified to communicate philosophical knowledge in a popular manner.—FERRUS, &c. &c.

I consider

XXIV. Extrait du Discours prononcé à la Séance Annuelle de la Société Phrénologique de Paris, par M. le Professeur ANDRAL, Président, Professeur à la Faculté de Médecine de Paris, &c. &c. Avril 1835.

“ Dans tout ce que j’ai dit, Messieurs, je n’ai eu qu’un but, c’est celui de prouver que la science dont Gall est le fondateur, et à laquelle le nom de Phrénologie a été imposé, doit faire désormais partie des études graves et sérieuses de la physiologie. La question n’est pas de savoir si, dans la détermination des organes encéphaliques, il y a eu erreur de la part de Gall ou de ses successeurs. Quand même aucun de ces organes n’auroit encore été trouvé, les bases mêmes de la science n’en existeraient pas moins.” “ Si, d’ailleurs, le science phrénologique a pour elle la vérité, ne vous embarrassez pas de son avenir ; car il n’y a pas d’exemple d’une vérité qui, une fois lancée dans le monde, n’y ait fait son chemin. Mais il faut d’abord qu’elle y paie son droit d’entrée ; il faut qu’on se dérange pour lui faire place, et cela est du goût de fort peu de personnes. Elle a d’ailleurs le tort grave d’être plus jeune que ceux qu’elle prétend éclairer. Mais laissez-la faire ; elle saura merveilleusement jeter derrière elle tous les obstacles

I consider Mr George Combe as the only person capable of worthily and suitably filling the vacant Chair of Logic at Edinburgh.—J. VIMONT, &c. &c.

GAUBERT, &c. &c.

I ardently desire, for the sake of the progress of moral science and philosophy, and the well-being of the human race, that a man of such eminent merit, and who has rendered such important services, may be unanimously called by his fellow-citizens to occupy the vacant Chair of Logic at Edinburgh ; and I join with my brethren, and with all true friends of humanity, in wishing that Mr George Combe may receive the appointment to which his works and attainments have so incontestably entitled him.—DUMOUTIER, &c. &c.

FELIX VOISIN, Doctor of the Faculty of Paris, Physician to several Hospitals of that City, Founder of the Establishment at Vauvres for the Treatment of the Insane, and Founder of the Orthophrenic Establishment.

qu'on lui oppose. La terre n'est pas devenue immobile comme l'astre autour duquel elle gravite, parcequ'il y a trois ou quatre siècles, on défendit à Galilée d'annoncer que la terre tournait ; et la circulation du sang n'a pas cessé d'exister, pour avoir été opiniâtement niée bien des années encore après avoir été découverte." *

XXV. From Dr W. F. EDWARDS, F.R.S., Member of the
Institute of France.

PARIS, 26th April 1836.

THE relation between mind and body is by far the most interesting subject of investigation. These two elements of human nature had been the object only of separate study, except to some physicians, with a view to mental

• *Translation.*

Extract from the Discourse of Professor Andral, President of the Phrenological Society of Paris ; delivered at the Annual Meeting, in April 1836. Published in the "Journal de la Société Phrénologique de Paris. Troisième année, Avril 1835." P. 210.

In all that I have said, Gentlemen, I have had but one aim, and it is—to prove that the science of which Gall is the founder, and which is known by the name of Phrenology, must henceforward be included among the grave and serious studies of Physiology. The question is not whether Gall or his successors have committed mistakes in determining the functions of the organs of the brain ;—even although none of these organs were yet ascertained, the fundamental principles of the science would not on that account exist the less.....If, in short, Phrenology be true, do not concern yourselves about its future success ; for there is no example of a truth, once fairly launched, having failed to make its way. It must, however, pay the usual tax of entry ; some one must be put to inconvenience in its progress, and few persons are fond of being set aside. It has, moreover, the great fault of being younger than those it claims to enlighten ; but let it alone, and it will throw all obstacles behind it with marvellous force. The earth did not become immoveable, like the sun round which it gravitates, because, three or four centuries ago, Galileo was forbidden to declare that it moved ; and the circulation of the blood was not arrested by its being obstinately denied for many years subsequent to the labours of Harvey.

alienation, when Gall directed all the efforts of his sagacious and powerful mind to this question ; the vital importance of which, whatever be the fate of his theory, none can deny. Researches on the subject, if properly conducted, and founded on a judicious comparison of numerous and well-authenticated facts, cannot, whatever be their result with regard to Phrenology, fail of enlarging our knowledge of human nature. No man has, since Gall and Spurzheim, done so much in this respect as Mr Combe,—to whose labours the scientific world, and humanity at large, are much indebted. I am happy of this opportunity of expressing towards him my feelings of esteem and regard, and should be much gratified if my opinion of his merits met with corresponding sympathy among his countrymen, so as to promote his researches, by placing him in a situation useful to him and to the public. Scotland has the honour of having founded the science of the Wealth of Nations—she should be ambitious of adding to her glory, by promoting the first of all studies, that of Man.

W. F. EDWARDS.

XXVI. From ALEX. J. D. DORSEY, Esq. Master of the English Department in the High School of Glasgow.

TO GEORGE COMBE, Esq.

DEAR SIR,

26th April 1836.

IN reply to your question regarding the bearing of Phrenology upon Education, I beg to state, that, as Education, properly considered, aims at the proper development and regulation of *man's nature* ; as it is, therefore, absolutely essential to a teacher's success that he should have a GUIDE to the knowledge of *that nature* ; and as Phrenology appears to me not only the plainest, but the most satisfactory *guide* yet discovered, it is my decided opinion, that he who teaches and *trains* upon phrenological principles, will experience a constantly increasing attachment to his profession,

will invariably secure the affectionate esteem of his pupils, and will, as a necessary consequence, succeed in giving them a thorough EDUCATION, moral, intellectual, and physical. I write this not in a theorizing spirit, but from several years' extensive experience.

To enter into details would be here impossible. I may, however, briefly state, that the principle of presenting to the faculties the objects to which they are respectively related, is of itself truly invaluable in guiding the teacher to the end he has in view. Acting on this excellent principle, I have not merely employed such physical objects as tended to develop the *knowing faculties*, but have also habitually exercised the pupils in the use of their reflecting powers. In teaching morals, too, I consider *mere instruction* as very inferior to *training*. For instance, instead of *telling* a boy to be charitable, I direct his Benevolence to a suitable *object*; instead of commanding him to be just, I exercise his Conscientiousness by making him act as a jurymen in deciding the petty cases of the school; and thus he *learns by practice* what others *fancy they have learned* by theory.

In History, the use of Phrenology is truly valuable. In fact, till I knew something of this beautiful system of mental philosophy, I never taught History properly, or, I may add, any thing else.

I have the honour to be, dear Sir, yours respectfully,

ALEX. J. D. DORSEY.

XXVII. FROM S. HARE, Esq., Proprietor and Medical Attendant of the Retreat for the Insane near Leeds.

26. EAST PARADE, LEEDS,
23d April 1836.

MY LORD PROVOST AND GENTLEMEN,

It affords me sincere pleasure to find that Mr Combe is a Candidate for the vacant office of "Professor of Logic" in the University of Edinburgh.

Having for many years studied the science of Phrenology,

and found it practically useful, I am satisfied that it has unfolded principles from which a Science or Philosophy of Mind has been deduced, infinitely superior to the one commonly taught in the schools; and consequently I consider Mr Combe eminently qualified, on account of his extensive phrenological and general knowledge, for the important situation.

It is but justice to Mr C. to state, that few publications have done more to enlighten and benefit man than those with which he has favoured the public; and his labours during many years as a Lecturer, and otherwise, in promulgating information most beneficial to the best interests of his fellow-men, are truly invaluable, and cannot but be highly estimated not only by his fellow-citizens, but by every lover of the human race; hence it will be a source of great satisfaction to me to learn that your Lordship and the Council of the City of Edinburgh have placed Mr C. in the highly honourable situation to which he aspires; for which, on account of his well-known habits of industry, perseverance, and high acquirements, he is so well calculated, and so justly entitled.

Feeling it a duty to bear this testimony to the Science of Phrenology, and to the profound and varied talents of the candidate for the office before named, I have the honour to be, my Lord and Gentlemen, very respectfully, your obedient,

S. HARE.

To the LORD PROVOST and COUNCIL
of the CITY of EDINBURGH.

XXVIII. FROM Dr WILLIAM WEIR, Lecturer on the Practice of Medicine at the Portland Street Medical School, Glasgow, formerly Surgeon to the Royal Infirmary, and one of the Editors of the Glasgow Medical Journal.

BUCHANAN STREET,
GLASGOW, 15th April 1836.

I HAVE much pleasure in bearing testimony to the very superior talents and high attainments of George Combe,

Esq. of Edinburgh. I have been personally acquainted with him for some time, have frequently heard him lecture, and am intimately conversant with his various writings on the Science of Mind.

Being myself firmly convinced, after many years' study of the subject, and numerous observations, that Phrenology is the true Philosophy of the Mind, I have taught it, in my lectures delivered to medical students, as the correct physiology of the brain ; and I consider it impossible to give a proper view of the functions of the brain on any other but phrenological principles. In my Lectures on the Practice of Medicine, also, I have, during the last five years, applied the principles of this science towards the elucidating the nature and treatment of Insanity.

I have no hesitation in further stating my opinion, that an acquaintance with Phrenology must be eminently useful to the successful teaching of any branch of knowledge connected with the human faculties ; and that, therefore, the application of its principles to the exposition of the subjects treated of in a course of logic is absolutely necessary, and highly conducive to the proper understanding of that science.

Holding these opinions, I consider Mr Combe, from his splendid talents, his vigorous and enlightened understanding, and his very superior attainments in philosophy, to be eminently qualified for the Logic Chair in the University of Edinburgh. I know that he has devoted a great portion of his time, for the last twenty years, to the study and the teaching of mental science, and that he has been very successful as a public instructor. As a lecturer his language is forcible, yet plain and simple ; his demonstrations are always clear and easily understood, and his arguments at once logical and convincing. He possesses, in a very high degree, that aptness for teaching,—that power of communicating knowledge to others, so very essential to the instructor of youth ; and also the capability of fixing the attention of an audience, so necessary to render the subject interesting, and

the lecturer popular with his pupils. I have heard few lecturers who could equal Mr Combe in these particulars.

Of Mr Combe's publications it is scarcely necessary for me to speak. They are in the hands of thousands. The "System of Phrenology," and "The Constitution of Man considered in relation to External Objects," are his two great works. In the former the principles of Phrenology are maintained with evidence and illustrations equally appropriate and conclusive, and with the dignity and strict accuracy of pure inductive science. It is truly a comprehensive system of mental philosophy, and contains rules for facilitating improvement in every thing connected with human happiness—education, prison-discipline, legislation, and morals. It only requires to be read by a mind free from hypothetical notions and the prejudice of authority, to bring conviction to the understanding. The "Constitution of Man" is a true exposition of the laws of the Creator as applicable to mankind, and contains a mass of information which cannot be obtained in any other work. The views of human nature laid down in this treatise are perspicuous and profound, and its tendency has always appeared to me in the highest degree useful and excellent; for it inculcates, in the strongest and most impressive language, and in a style level to the meanest capacity, the high importance of cultivating the moral and intellectual faculties, and keeping in due subjection the impulses from the lower propensities. These two publications are sufficient to stamp Mr Combe as a writer of the very highest class. The subjects are treated with the vigour and eloquence of a master, and every page exhibits a mind powerful, discriminative, and just. I must be permitted to add, that the perusal of these and his other writings has been to me the source of much instruction, and very great pleasure; and it consists with my knowledge, that they have afforded the same to very many within my own circle.

WILL. WEIR.

XXIX. FROM DR ROBERT HUNTER, Professor of Anatomy and Physiology in the Andersonian University, Glasgow.

GLASGOW, 25th April 1836.

I HAVE had ample opportunity of ascertaining the character of Mr George Combe both as a lecturer and a philosopher. I have attended a course of his lectures on Phrenology, and perused nearly all that he has published on subjects connected with the science of mind. The lectures of Mr Combe are characterized by simplicity, clearness, elegance, and cogency of reasoning; and his writings are remarkable not only for purity of style, but for sound philosophy and right moral feeling. The mind of Mr Combe is of a high order, and adequate to the successful cultivation of any department of mental philosophy. I have no doubt he will excel as a teacher of Logic, for he has studied most profoundly the operations of the human mind, and under the refulgent lights of Phrenology.

The appointment of Mr Combe to the Chair of Logic now vacant in the University of Edinburgh, would, I conceive, add to the high character which that University has already attained, and be productive of national advantages.

ROBERT HUNTER.

XXX. FROM ALEXANDER HOOD, Esq., Surgeon, Kilmarnock.

MR GEORGE COMBE, a candidate for the Professorship of Logic in the University of Edinburgh, has been known to me for many years, as a gentleman possessed of distinguished talents, great acuteness, and deep metaphysical research. He is the able advocate and assiduous cultivator of the Philosophy of the Mind first made known to the world by Drs Gall and Spurzheim.

Believing, as I do, that Phrenology is the true science of the mind, a science which comprises all the primary functions of the brain, whether they may be for the acquisition of knowledge, the regulation of the conduct as a moral agent, or simply for supplying the wants and cravings of animal nature, I know no individual so capable of analyzing these elements of human actions, separating truth from error, and giving instructions in this most important department of knowledge (or of a good education), as Mr Combe. His various publications on this subject and on ethics have acquired for him a distinguished name in the literature of his country, and conferred on him a European reputation.

The style of his lecturing is solemn and dignified, precise and perspicuous, well suited to the treatment of the subjects which come under discussion, and rendered so intelligible as to be understood without much effort on the part of the student. Phrenology seems at no very distant date destined to supersede all the other systems of the philosophy of the mind which have preceded it; and should the Patrons of the University deem it meet to give a wider range to the practical advantages which must necessarily result from a more extensive diffusion of the knowledge of the doctrines of which Mr Combe is the able expositor, I am confident that his talents, assiduity, integrity, and enthusiasm would advance the best interests of humanity, and confer honour on the Chair to which he aspires.

ALEX. HOOD, Surgeon.

KILMARNOCK, *22d April 1836.*

XXXI. From JOHN MILLER, Esq., Surgeon, Kilmarnock.

KILMARNOCK, *26th April 1836.*

UNDERSTANDING that the Logic Chair in the University of Edinburgh is at present vacant, and that Mr George Combe has declared himself a candidate for it, chiefly upon the ground of his qualifications as a Phrenologist; I beg leave respectfully to offer my humble mite of support to his

pretensions. I have no hesitation in avowing my decided conviction that Phrenology is the *true* Philosophy of the Mind, and may therefore, with the greatest propriety and advantage, be substituted for the *metaphysical* system of it hitherto taught in our seminaries;—that Mr Combe, unquestionably the first of our living Phrenologists, has, by his printed works and public lectures, proved himself qualified to be an able and successful teacher of his favourite science;—and that, by his long and powerful advocacy of Phrenology, amid the scorn and derision with which he has been so virulently and so unjustly assailed, he has well earned a title to the honour of being the first to promulgate its doctrines in the halls and under the sanction of our Metropolitan University.

JOHN MILLER.

XXXII. From Dr J. S. COMBE, Member of the Royal College of Surgeons of Edinburgh.

To GEORGE COMBE, Esq.

MY DEAR SIR,

LEITH, 25th April 1836.

I AM glad to learn that you are a candidate for the Chair of Logic, and I earnestly hope that the Patrons will embrace the opportunity of securing your great talents, and thus testify their sense of your extraordinary exertions in the diffusion of the true philosophy of mind.

I can imagine no individual aspiring to the honour who can stand less in need of the recommendation of his friends. For many years you have, with a zeal arising from a firm conviction of the truth of the doctrines you have taught, and with an active benevolence which your opponents have at last found could not be checked, laboured spontaneously and unremittingly in unfolding the great truths of mental philosophy, and the intimate connexion that exists between mind and body.

That your metaphysical powers are of the first character

is not less true than the admirable facility with which you can explain to others the knowledge you possess; and, in appointing you, the Patrons will therefore not only select an eminent philosopher, but a distinguished teacher.

I am, my dear Sir, most truly yours,

J. S. COMBE.

XXXIII. From GEORGE SALMOND, Esq. Procurator-Fiscal of Lanarkshire; WALTER MOIR, Esq. Sheriff-Substitute of Lanarkshire; and Mr D. M'COLL, Governor of Glasgow Jail.

To GEORGE COMBE, Esq.

DEAR SIR,

SHERIFF'S CHAMBERS,
GLASGOW, 22d April 1836.

A FEW days ago Sheriff Moir having told me of your intention to examine phrenologically some of the criminals in Glasgow jail, I expressed a wish to be present, in order that I might have a practical test of the system, and ascertain whether your inferences of character should accord with what was privately and officially known of them by myself; and Mr Moir having kindly honoured me with an introduction to you, I had the gratification of attending your examination of a number of these persons, and of hearing with sincere interest the accurate conclusions you arrived at on each of them.

Never before having witnessed such an operation, and expecting that, after a tedious process of examination, taking notes, and comparing and calculating results, something of an oracular generality of character should be announced, I was very much pleased to observe, that while your examination of each did not average a minute, you instantly, and without hesitation, stated the character, not generally, but with specialties of feelings and propensities, surprisingly justified by what I knew of them; and being aware that you had no access to them, nor means of knowing them previously, as they were taken at the moment promiscuously from

numbers of the other criminals, I was at once led to a conviction of the truth of the science, and to see eminent advantages of such knowledge to society, and more immediately in regard to criminal jurisprudence and practice.

Of the instances of your observation, suffer me to mention a few, which at the time occurred to me as peculiarly convincing.

The first man you examined you pronounced “ a thief, reckless and dangerous, who, for instance, if under the influence of liquor, would not hesitate to murder or destroy all around him.” Now this fellow has for years travelled about the country with a horse and cart, selling salt and trifling articles, and has acquired the character of a masterful thief, and just now stands indicted with a cruel assault on, and highway robbery of, a poor labourer, of all his hard earnings last harvest.

Another, you observed, had “ a fine intellect, and was likely to have been guilty of swindling ;” and the accuracy of this observation on a *painter*, who is indicted for *falsehood, fraud, and wilful imposition, or swindling*, is self-evident.

A third, whom you pronounced “ a cunning, *daring*, and decided thief,” is an incorrigible thief, who for years has, in the most concealed and adroit manner, headed a gang of housebreakers, and is at present indicted for highway robbery, committed by his savagely knocking down with a heavy stob a poor man, who was almost killed on the spot. Private information leads me to understand that he has been party to another crime, of a nature equally, if not more, *daring* and *cruel*.

A fourth you described to be “ a depraved and most dangerous man.” He is a crony of the man last noticed ; has long been a thief, and was one of the most noted corpse-lifters while subjects were bought by the medical schools ; and he is said to have been concerned with the man last mentioned in the atrocious crime alluded to at the close of the observations as to him.

A fifth, whom you judged to be “ a sly thief, who, with

a meek and specious aspect, possessed daring even to cruelty," is a fellow who is by trade a thief, adroit and cunning, and who has often attacked and escaped from the officers of justice. He lately stole, in broad day-light, on the streets of Glasgow, a silk handkerchief from a gentleman's pocket, and ran off. Being promptly pursued, he, as a decoy, threw from him the napkin. Being after a race overtaken, he leapt into a dung-pit, whither the gentleman could not think of following him, but stood watching him till the police he sent for arrived. On this the fellow in the most fawning manner craved sympathy, and finding this did not move the gentleman's purpose, he suddenly sprung out, and, on being seized, made a desperate struggle, bit severely the gentleman's hand, and, by his force and violence, might soon have got off had not the police arrived.

The accuracy of your conclusions has deeply impressed me with the benefit which would accrue to society from the application of such investigations toward the better classification of criminals confined before and after trial, to the selection and treatment of convicts, and even to the more certain identification of such criminals as might effect their escape from justice or confinement.

With much regard, believe me to be, dear Sir, yours most faithfully,*

GEO. SALMOND,
Pror.-Fiscal of Lanarkshire.

We were present on the occasion of Mr Combe's visit to the Jail of Glasgow, and testify to the perfect accuracy of Mr Salmond's representation of what happened. Mr Combe's inferences of the characters of such prisoners as he then examined, were most accurate, and never could have been the result of chance.

WALTER MOIR,
Sheriff-Subst. of Lanarkshire.

D. M'COLL,
Governor of Glasgow Jail.

* See additional Letter from Mr Salmond, p. 60.

XXXIV. From Dr JOHN MACKINTOSH, Surgeon to the Ordnance Department in North Britain, Lecturer on the Principles of Pathology and Practice of Physic, Fellow of the Royal College of Surgeons of Edinburgh, Member of the Medico-Chirurgical and Wernerian Natural History Societies of Edinburgh, of Montreal, Heidelberg, and Brussels.

TO GEORGE COMBE, Esq.

MY DEAR SIR,

EDINBURGH, 27th April 1836.

I HAVE received your letter announcing your intention of offering yourself as a candidate for the Chair of Logic, now vacant, in the University of Edinburgh ; and it is with very great pleasure that I bear testimony to your talents, zeal, and industry, and that you possess the rare power of communicating knowledge to others.

I have perused your works, and have frequently heard you lecture with great delight and advantage. Several times I have witnessed your uncommon coolness, acumen, and fairness in public discussions regarding the truth of that Science of which you are undoubtedly the greatest living advocate. The more closely I study nature, in health and disease, the more firm are my convictions of the soundness of phrenological doctrines. I regard Phrenology as the true basis of the Science of Mind, and as such am persuaded it will be found highly conducive to the successful teaching of Logic.

I know no one who has devoted the energies of his mind to the careful study of Phrenology who has not become a convert, and I anticipate, at no very distant date, the triumph of truth over the prejudices which have been so assiduously heaped upon the science by crafty men, or those quite ignorant of the subject. I have a high opinion of the moral and religious effect your works and lectures have al-

ready produced ; while your honourable principles, talents, and inductive method of reasoning, eminently qualify you for the important situation to which you aspire.

Wishing you success, I am, My dear Sir, yours faithfully,

JOHN MACKINTOSH.

XXXV. FROM ANDREW CARMICHAEL, ESQ. M. R. I. A.
Dublin.

MY DEAR SIR,

24. RUTLAND SQUARE,
15th April 1836.

THE hopes I entertain of seeing you before long in the occupation of the Chair of Logic in your University are attended with redoubled gratification when I consider the interests of science, of society, or your own. No individual, I am bold to say, in any country, is better qualified than you are to explain the phenomena of mind, and their bearings upon legislation and government, education and morals, insanity and idiocy. No unprejudiced man who has read your various *disquisitions on Phrenology*, but must be satisfied of the truth of your views and the profoundness of your philosophy—or your *Constitution of Man*, without the almost certain anticipation that a new era awaits us, most beneficial to mankind, and that to confer on you the professorship in question will be to hasten the blessing.

I am not singular in these sentiments, and I have had an opportunity of knowing how many distinguished men hold the highest opinion of your intellectual powers and the use you make of them. When I did myself the honour to propose you as an honorary member of the Royal Irish Academy, our celebrated astronomer, Sir William Hamilton, Dr Litton, Professor of Botany of the Dublin Society, and one of the Vice-presidents of the Royal Irish Academy, and the Very Rev. Henry Dawson, Dean of St Patrick's, were all

desirous to place their names beside mine in certifying your qualifications on this occasion. There is nothing peculiar in this certificate, as the same form is always used. I need not therefore supply you with a copy.

With anxious wishes for your success, I remain, my dear Sir, very faithfully, &c.

A. CARMICHAEL.

XXXVI. FROM DR JOHN ELLIOTSON, F. R. S., President of the Royal Medical and Chirurgical, and of the London Phrenological Societies; Professor of the Principles and Practice of Medicine and of Clinical Medicine, and Dean of Faculty, in the University of London; Senior Physician of the North London Hospital; Fellow of the Royal College of Physicians of London; formerly Physician to St Thomas's Hospital, and President of the Royal Medical Society of Edinburgh, &c. &c. &c.

CONDUIT STREET, LONDON,
April 23. 1836.

DR ELLIOTSON takes the opportunity of a distinguished phrenologist offering himself for the Chair of Logic in the University of Edinburgh, to state, that metaphysics, or mental philosophy, have formed a favourite study with him from his youth, and that he has carefully read a large number of the best writers on the subject,—but that he feels convinced of the phrenological being the only sound view of the mind, and of Phrenology being as true, as founded in fact, as the science of Astronomy or Chemistry. Twenty years have elapsed since his attention was first directed to it, and, during the whole period, a day has not passed without some portion being devoted to its consideration. His opinions have been published in his notes to a translation of Blumenbach's Physiology, which has gone through many editions, as well as in papers which have appeared in periodicals. He

always taught it in his lectures upon insanity when he had the Chair of the Practice of Medicine in St Thomas's Hospital; and notwithstanding this was stated, he understands, to the University of London when he offered himself for the Chair of the Practice of Medicine in that Institution, he was unanimously elected to that chair, and has not only discussed the subject of insanity there, ever since, upon phrenological principles, as the only ones by which a person can have any knowledge of insanity, but has premised a statement and defence of Phrenology on arriving at that department of his course. He must add, that none but those who are totally ignorant of Phrenology regard it as a means of merely discovering natural powers and dispositions by external signs. Those who have studied it know, indeed, that the natural powers and dispositions are, *cæteris paribus*, in conformity with the size of the various parts of the brain; but they know likewise, that Phrenology unfolds the only satisfactory account of the mind, human and brute; that it contributes to establish the surest foundation for legislation, education, and morals, and presents a large department of nature in the noblest, grandest, and the only satisfactory point of view; and that those who reject or neglect Phrenology, are lamentably ignorant of much which they fancy they know, and deprive themselves not only of much intellectual delight, but of much practical utility; and, compared with phrenologists, remain as men of some centuries past.

If such is Phrenology, he feels justified in expressing his opinion, that no one could be found more fitted for the Chair of Logic than Mr Combe, and scarcely any one so fit.

XXXVII. From JAMES SIMPSON, Esq. Advocate.

To GEORGE COMBE, Esq.

MY DEAR SIR,

EDINBURGH, 26th April 1836.

I MAY be a partial friend as to your personal merits, but if it will have any effect on the Patrons of the Logic

Chair, I am happy to offer my testimony to the value of the Philosophy of Mind which you teach. I have long seen and felt its truth, and there can be but one analysis of the mental powers true. I was examined for seven days, four hours a day, by the Irish Education Committee of the House of Commons, last August, and endeavoured to detail to them a systematic philosophy of education; and I have the satisfaction to say, that my whole testimony was based on, and stated results to which I had been led by, that philosophy. My evidence extends to one hundred and fifteen folio printed pages in the report, and has been printed *documentarily* in the appendix of the English Committee, before which I was not examined.

I am very faithfully yours,

JAMES SIMPSON, Advocate.

XXXVIII. From the Honourable D. G. HALLYBURTON,
M. P. for Forfarshire.

To the Right Hon. the LORD PROVOST.

20. GROSVENOR STREET WEST, GROSVENOR PLACE.

April 26. 1836.

MY LORD PROVOST,

I HAVE recently been informed by my friend Mr Geo. Combe of Edinburgh, that he is a Candidate for the Chair of Logic, now vacant in your University, and he has done me the honour to request, that I, in common with some others, should state my opinion of his qualifications for that honourable appointment. I trust your Lordship will forgive the *method* I am taking to do this, which Mr Combe left to myself.

I need scarcely, I think, appeal to your Lordship, or to others of the Gentlemen who sit with you in the Town Council, that wherever Mr Combe is known (and he is very generally known in the Scotch metropolis), there is but one opinion, and that a very favourable one, of his ample qualifications, for filling with credit to himself, benefit to his pu-

pils, and honour to any learned body who should adopt him, the Chair of *such* a Professorship as that of Logic. I need not, I am persuaded, state to your Lordship, that those inquiring and competent judges, who have dispassionately, and with the sole love of truth, investigated the subject, agree almost to a man in maintaining, that Phrenology, as a true science, rests upon evidence that is irrefragable, and next to demonstrative; and that the time is not far off, when all philosophy of mind, which shall not rest upon *it* as a *basis*, will be put aside as very incomplete, and in so far fallacious.

The appointment of Mr Combe to the vacant chair would not necessarily imply a conviction on the part of each individual elector, that Phrenology is true; all that it would imply would be, that sufficient evidence, on the part of individuals of known intelligence and respectability who had studied it, along with the public fact of its wide diffusion and increasing popularity, had produced in their minds a reasonable presumption, on which, as public men, they are entitled to act, that the science is founded in nature, that it is about to become the standard philosophy of the age; and that the Council are therefore entitled—rather called upon—to take the lead in improvement, by placing an individual distinguished for his knowledge of it, and his powers of teaching it, in the Logic Chair.

The point at issue, then, my Lord Provost, appears to be this,—and I say so with the utmost respect to those who in the present instance are to decide the question,—whether the Magistrates and Town Council of the City of Edinburgh shall proceed a *little* in advance of the opinion and spirit of the age, or some few years hence shall appear to have lagged miserably behind such spirit, in their choice of a *Logical* Professor.

If Mr Combe shall be the fortunate choice of a majority of the Patrons, they may not, it is true, just at present be cheered on by the *unanimous* voice of popular opinion,—the new doctrine not having *yet* the sanction of fashionable ac-

quiescence,—but I would respectfully beg leave to ask your Lordship, whether the Newtonian philosophy, for example, was less true, or less important, towards the latter part of the seventeenth century, when it was carped at and op-pugned by many a mathematician and self-styled philosopher in Europe, than it was some thirty or forty years later, when enthroned with all academical pomp and honours, in Cambridge, its birth-place and its cradle.

Again disclaiming the slightest disrespect towards your Lordship, and the respectable Body who will act with you in this important election, and begging your Lordship's personal excuse for the trouble I am giving you, I have the honour to be, my Lord Provost, your faithful and very humble servant,

D. G. HALLYBURTON, M. P.

XXXIX. From WILLIAM HUNTER, Esq. A. M., late Professor of Logie, &c. in the Andersonian University, Glasgow, present Teacher of the Classical Department in the Grammar School of Paisley.

I AM convinced that Phrenology is the true science of the mind. Every other system is defective in enumerating, classifying, and tracing the relations of the faculties.

I consider this science indispensably necessary in teaching any branch of education properly. I find it eminently useful in giving instructions in Ancient and Modern History;—in Greek and Latin, in connexion with our vernacular tongue;—in Logic and Rhetoric, with the analysis of argumentative works on the most dissimilar subjects;—and, it is signally effective in exciting and directing the faculties of the mind without having recourse to corporal punishment, or even a peevish or resentful expression.

In studying history the learner is delighted to discover the different powers of mind which were manifested by any individual, the effects which consequently resulted, and the

powers of mind which were naturally combined and roused into activity in the community of which he was a member, as well as in the nation he opposed. In turning their attention to Logic and Rhetoric, with the analysis of argumentative writings on various subjects, students are generally not satisfied with the Aristotelian and Baconian philosophy after they have made themselves intimately acquainted with the doctrines of Phrenology. They then see the importance of viewing the faculties as naturally manifesting themselves in various combinations and degrees of activity, and of going beyond the ideas and the language, if they wish to succeed in convincing and persuading.

In prosecuting the study of Greek and Latin in connection with the English language, the capacity of the pupil for learning the *signs alone* is, by means of Phrenology, carefully distinguished from the exercise of the faculties by which the *meaning* of the signs is acquired;—his capacity of judging and feeling, of apprehending the meanings of terms, and the very definitions themselves, is duly appreciated. In this manner the peculiar attention of every pupil is secured, and his peculiar combination of faculties is improved and gratified.

The principles of Phrenology applied to the science of Political Economy were found strikingly useful, as the gentlemen who attended a Course of Lectures I lately delivered are ready to testify. When the faculties of the student are excited and directed,—when their use and abuse,—their relations to the Creator, to external objects, and to one another,—are familiarly explained and illustrated; and when judicious reference, as Phrenology directs, is made to the knowledge thus acquired, as often as a desire for intellectual inactivity or a tendency to perversion of feeling or moral sentiment is evinced, the student whose mind is thus enlightened and addressed, seldom fails to bow with gratitude and respect to his instructor.

I may add briefly—and I state from long and varied experience in teaching—that this science, when its principles

are understood and properly applied, cannot fail to be productive of justice, and benevolence, and piety.

To Mr Combe, author of "The Constitution of Man," &c. &c. I feel chiefly indebted for these views, which guide me pleasantly, and, I trust, not unprofitably, in discharging the duties of my profession; I am, therefore, in duty bound to wish every species of happiness to such a benefactor, and I should rejoice to learn that Mr Combe was elected to fill the Logic Chair in the University of Edinburgh, a situation which it is perhaps not possible to find any other philosopher qualified to hold with equal benefit to the science of Logic, profit to the student, honour to the University, and credit to the Electors.

WILLIAM HUNTER.

GRAMMAR SCHOOL, PAISLEY,
30th April 1836.

XL. From ALEXANDER MACKINTOSH, Esq. Surgeon Superintendent, Dundee Royal Lunatic Asylum.

DUNDEE, 29th April 1836.

I HAD heard a great deal about Phrenology, but principally against it, before I went to Wakefield in Yorkshire. When there, I had repeated conversations with Dr and Mrs Ellis of the Lunatic Asylum for the West Riding; and the circumstances in which they were placed, their learning, their talents, their having been long studying insanity, together with the high character they bore for religion and morality, made me pay much attention to what they advanced in favour of the new Philosophy. I afterwards spoke to several eminent medical men in France on the subject, who, if my recollection serves me, agreed, as most people do, in the general principles of the science.

However, some years ago, I determined to look into the subject and judge for myself—the rather, as all that I had heard or read about the mind, its organ, or its manifestations, seemed only to mystify and confuse me, and also in

the hope of deriving some benefit from the pursuit. In this I have not been disappointed. I read some of Dr Spurzheim's publications carefully, but it was Mr George Combe's works that brought about conviction;—his admirable System, at once profound, perspicuous, and concise, dispelled the mist of prejudice, and convinced me that the functions of the brain presented the only true philosophy of mind; and to him I am indebted for knowing what little I do know of that interesting subject.

While Mr Combe's works instructed me by unfolding a system in unison with nature, and explaining satisfactorily what no other system ever did or could do, they also delighted and amused me—and such has been the agreeable impression, that I have recommended them to all and sundry, persuaded as I am that a careful perusal cannot fail to benefit and instruct those who engage in the study; and I am glad to say that my feeble efforts have not gone unrewarded. One of my greatest objections was removed by Sir William and Lady Ellis (now of Hanwell Lunatic Asylum), viz. that Phrenology interfered with the religion of the individual imbibing its principles. This was falsified most completely in their case; for while they advocated the science, they remained the same pious persons they had hitherto been, and all my reading and inquiry have only tended to confirm the truth of this statement.

I regret that I have not had the pleasure of hearing Mr Combe lecture. Some of my relatives and friends, however, on whose judgments I place great reliance, have heard him, and have expressed to me their unqualified approbation of his talents and eloquence as a public lecturer. As far, therefore, as I can judge of his qualifications—as an author—a scholar—a master of the real, of the only true philosophy of mind—I have no hesitation in stating my humble opinion, that he is almost the only individual of his day, at once able, zealous, and willing to fill such a chair as that of Logic in the University of Edinburgh.

ALEXANDER MACKINTOSH.

XLI. From ROBERT CHAMBERS, Esq., one of the Conductors of Chambers's Edinburgh Journal.

ANNE STREET, EDINBURGH,
May 4. 1836.

THAT the Chair of Logic, now vacant in the University of Edinburgh, should be filled by a professor of the phrenological philosophy, instead of any one who elings to the former expositions of mind, is an object which I consider as of great importanee to the community.

Without having had an opportunity of satisfying myself respecting the organology of the seience, I consider the scheme of mind which results from it as not only superior to any other hitherto laid before the world, but the only reasonably complete aecount of human nature which we possess, and the only one which can serve as a basis for any system of instruction. To me Phrenology appears to bear the same relation to the doctrines of even the most recent metaphysicians, which the Copernican astronomy bears to the system of Ptolemy. By this science the faulties of the mind have been for the first time traeced to their elementary forms; in it consequently we have at length obtained an instrument, by which ordinary men may readily unravel the complexity of their own thoughts and motives, and the thoughts and motives of others: by this power I conceive that a much greater proportion of mankind may heneeforth be able to regulate both their conduct and their reasoning faculties, than have ever been able to do so heretofore. Phrenology may thus be described as a kind of *novissimum organum*—one, I grant, hitherto recognised and used only by a few, but which, I am persuaded, will ultimately become universal, and add immensely to human happiness. Nor is this system of mind so much limited in its acceptance as may be supposed. I have reason to know that, with or without the organology, it is making rapid progress amongst the more thinking portion of the middle and lower ranks; so that, while the elder schools

of mental science never consisted of any but a few learned persons, the new may be considered as tending, without the sanction of the learned, to embrace the great body of the people. Its progress would, in my opinion, have been much greater, if its pretensions as a means of discovering character from external signs had not been ignorantly confounded with those of the false sciences of the middle ages. Were the metaphysics presented alone, this obstacle would be in a great measure overcome, and multitudes who have hitherto regarded the science as only a new kind of divination or palmistry, would be astonished to view a system calculated to throw the united labours of Aristotle, Locke, Reid, and Stewart, into the shade—an almost exact reflexion of human nature, a code of sublime morality, a means of accelerating to an unprecedented degree the social progress of our race.

The objections which have been made to Phrenology as tending to Materialism, appear to me to rest upon mere verbal quibbles. The mind may be presumed to be charged, in the present state of our being, upon a material organ, from which it is to be separated at last by the Power which created both. Phrenology, so far from necessarily being interpretable into something hostile to religion, is not only conformable, but favourable to it. If we take the science as a scheme of mind founded upon observation of actual facts, and, in comparing it with Christianity, find it in exact harmony with both the doctrinal and preceptive parts of that form of faith, can we resist the conclusion that Christianity has here obtained the aid of demonstrative, in addition to testimonial evidence? Phrenology might be described as Christianity thrown into the character of a science; each is calculated to have great force in urging the other upon the convictions of mankind.

If the Patrons of the University should see fit to prefer a professor of this science, whose qualifications in other respects are satisfactory—and such I deem Mr Combe's—I should consider them as laying up a store of future praise amply compensatory of any censure which may be bestowed

upon them at the time of the act. Though I am very far from presuming to challenge any decision they may come to, I cannot help believing that they will yet regret one unfavourable to Phrenology. Indeed, were it not that many of the most enlightened men are still ignorant of the merits of the new system, the filling of the present vacancy with one who persists in describing the mind as consisting of memory, judgment, and imagination, would appear to me as a soleism not less great, than would the appointment to the Chair of Chemistry of one who continued to describe fire, earth, water, and air, as the elements of matter.

ROBERT CHAMBERS.

XLII. FROM CHARLES MACLAREN, Esq., Editor of the
Seotsman Newspaper.

15 NORTHUMBERLAND STREET,
6th May 1836.

MY LORD PROVOST AND GENTLEMEN,

HAVING been requested by Mr Combe to state my opinion of his qualifications for the Chair of Logic, I take the liberty to intrude upon the Patrons with a few observations.

Permit me to state in the outset, that I believe Phrenology to be founded in truth,—that the brain is the organ of the mind,—and that the character of an individual can be inferred with considerable certainty during life from the external form of the skull. But Phrenology, in my opinion, is chiefly valuable when regarded as a system of mental philosophy. Even though I had no faith in its organology, I should still hold that it possesses the following advantages: *1st*, That it exhibits a more scientific and consistent classification of the human faculties than any other system of philosophy; *2d*, That it gives a more lucid and satisfactory explanation of those varieties of national and individual character which we find in the world; *3d*, That it has a more im-

mediate and practical bearing on human conduct and the business of life, on morals, education, and legislation. We have the testimony both of the learned and the unlearned to its merits in this respect. I refer to the letters from the Archbishop of Dublin and other eminent men, among these documents—to the republication of Mr Combe's phrenological works in America, and their translation into several of the continental languages—and to the rapid and extraordinary sale of 14,000 copies of the cheap edition of the *Constitution of Man* within the last eight months. This sale must have been chiefly among the less wealthy and less educated classes, since 5500 copies of a more elegant and expensive edition were sold almost contemporaneously. Now, the fact of a book on a subject *so abstruse*, running counter also to *old opinions*, and courting no prejudice, being so eagerly purchased by the humbler classes, seems to me to afford a strong presumption that its doctrines are in accordance with the laws of Nature, and therefore find a response in the common sense and common feelings of mankind.

Since the object of Logic, as now taught in this University, is to explain the structure of the human mind, and the application of its powers to the discovery of truth, it follows that Phrenology, if it gives the most satisfactory explanation of mental phenomena, must afford the best foundation for a system of Logic.

With regard to Mr Combe's talents and his competence for the duties of the Chair, I would refer to the same work, his book on the "*Constitution of Man*." To me it seems a model of inductive reasoning and rigorous analysis, and an admirable exemplification of the rules of Logic applied to the investigation of subjects of the highest importance. I may further observe, that Mr Combe like his predecessors Drs Gall and Spurzheim, instead of applying the new doctrines to unsettle men's notions of duty by raising doubts and difficulties, has invariably employed them to strengthen the foundations of virtue and religion. The moral results of his system may be said to be, that we best promote our own wellbeing when

we venerate God, and obey the voice of conscience,—when we are temperate, industrious, and orderly, and exercise justice and charity towards our neighbour. These principles are not only enforced in the “Constitution of Man,” but they may be said to pervade every page of it.

The Professor of Logic must teach some system of mental philosophy; and the question for the Council is not whether Phrenology is a perfect system, but whether it is not preferable to any of the others presently known, which are numerous and discordant. Mr Combe’s certificates shew at least that it enjoys a sufficient reputation to vindicate the propriety of the Council’s choice, if they elect him to the Chair. In other respects, I think it will not be easy to produce an individual so well qualified for the situation. I trust the Council are superior to those vulgar prejudices which have so often verified the maxim, that a “prophet hath no honour in his own country.” Many persons in this city know Mr Combe merely as an active man of business, or as an individual often met with in society, or as an ingenious speculator whose doctrines have been ridiculed in the *Edinburgh Review*, *Blackwood’s Magazine*, and other periodicals. The documents, however, which accompany this, amply demonstrate that his name is widely known and highly respected in foreign countries, and that he is the living head of a school of philosophy which is making rapid advances, and which already numbers among its adherents a multitude of intelligent and zealous disciples, including not a few distinguished names, in the British Isles, continental Europe, and America. I have myself a strong conviction that the doctrines which he advocates, modified no doubt in various respects by future inquiries, are destined to supersede all that is now taught as the philosophy of mind. Even already they are so widely diffused, that this election will excite an interest far beyond the boundaries of the British empire. The Council are not called upon by Mr Combe’s supporters to pronounce Phrenology true: it is only required of them not to pass a sentence of proscription against opinions finding larger credence

from day to day among enlightened men,—by rejecting a candidate otherwise admirably qualified for the Chair, on account of his adherence to them. If the expectations which I entertain, in common with many better informed men, of the future progress of these opinions, be well founded, the decision of the Council will be a fact of some importance in the history of philosophy, and may be the subject of praise or censure many centuries hence.

I have the honour to be, my Lord Provost and Gentlemen,
your very obedient servant,

CHARLES MACLAREN.

XLIII. Second Letter from GEORGE SALMOND, Esq., Procurator-Fiscal of the County of Lanark.

SHERIFF'S CHAMBERS, GLASGOW,
4th May 1836.

DEAR SIR,

IN my last, I said nothing of the case of a young man charged with murder whom you examined, because the investigation as to him had not been made by me, and consequently the nature of the evidence was unknown to me; but having since heard the whole, as adduced on his trial, I beg leave to trouble you with this addition, as deeming it highly confirmatory of the justness of your remarks at the time you examined him.

You may remember that you said of him that you could discover nothing remarkable about him as indicative of strong criminal propensity; and that, on being told that he was indicted for the murder of his own father, you said, “that his head did not indicate a great tendency to violence,” and that “surely he must have had very great provocation.”

Now, the proof at the trial shewed that the provocation given him was such, that one of the jury was for acquitting him altogether, and the other fourteen, while they returned a verdict of culpable homicide, recommended him to the le-

niency of the court; and the latter sentenced him only to nine months' imprisonment.

I beg to refer you to the report of the evidence in the Glasgow newspapers of the 28th or 29th ultimo, as amply justifying your conclusions as to this person. His name is Robert M'Anally.

I am, dear Sir, yours faithfully,

GEORGE SALMOND.

XLIV. From WILLIAM HUNTER, Esq., Town-Clerk of Forfar, and President of the Forfar Phrenological Society.

FORFAR, 3d May 1836.

THE study of Phrenology has made great progress in this quarter among the professional and educated classes. It has removed the chief difficulties that attended the old school of mental philosophy, and has furnished an analysis of the human faculties intelligible, complete, and practical. It therefore appears to be essential to the successful teaching of Logic.

Mr Combe is justly regarded as the most profound and eloquent expositor of the doctrines of Phrenology; and his superior qualifications, as established by his writings and lectures, for discharging the duties of the Logic Chair in the University of Edinburgh, are beyond all question.

The University of Edinburgh was the first public seminary that adopted the Newtonian philosophy;* and it may

* My authority for this statement is a Life of Dr John Gregory, published in Edinburgh in 1788, and Whiston's Memoirs of his own Life, vol. i. p. 32. It is there said, that David Gregory, afterwards Savilean Professor of Astronomy at Oxford, while Professor of Mathematics in the University of Edinburgh, saw very early the excellence of the Newtonian Philosophy, and had the merit of being the first who introduced it into the schools by his public lectures; and, Mr Whiston adds, "that he had already caused several of his scholars to keep Acts upon several branches of the Newtonian Philosophy, while we at Cambridge, poor wretches! were ignominiously studying the fictitious hypotheses of the Cartesian."

not perhaps be too presumptuous to remark, that it would be no mean praise were it also to be the first to adopt the new philosophy of mind.

In this testimonial the Society over which I have the honour to preside heartily concur.

WM. HUNTER.

XLV. From DAVID MURRAY, Esq. Physician in Forfar.

FORFAR, *3d May* 1836.

HAVING had an opportunity of attending the logical prelections of Dr Ritchie, and also a course of lectures on Phrenology by Mr Combe, and having in the course of my subsequent practice tested the latter science as opportunities occurred, I have not the slightest hesitation in declaring my conviction that Phrenology is the true science of the mind.

I therefore warmly anticipate that those who appoint a successor to Dr Ritchie will do their University the high honour of selecting one who is versed theoretically and practically in Phrenology to fill the Chair of Logic. To Mr Combe I point as that individual, and give my decided testimony to his abilities in elucidating and advocating the new philosophy to the advantage of his pupils and honour of his country.

DAVID MURRAY.

XLVI. From ALEXANDER SMITH, Esq. M. D., Physician in Forfar.

FORFAR, *May 4.* 1836.

I BEG to offer my humble testimony in favour of Mr Combe as the successor of Dr Ritchie in the Logic Chair of the Edinburgh University.

I have attentively considered the system of mental philo-

sophy so ably advocated by Mr Combe, and in the discharge of my professional duties have often found it of great utility in explaining certain mental phenomena arising from a diseased or excited brain, which were *totally inexplicable* by the old systems.

A. SMITH.

XLVII. From JOHN F. ALLAN, Esq., Licentiate of the Royal College of Surgeons, Edinburgh.

FORFAR, 2d May 1836.

I RESPECTFULLY offer my testimony in favour of Mr Combe, as an individual possessing the highest qualifications for filling the Chair of Logic in the University of Edinburgh.

I am convinced, from an attentive perusal of Mr Combe's works, and from having made a practical application of his doctrines to the treatment of disease, that they constitute the true science of mind, and are, in my opinion, indispensable to the successful teaching of Logic.

J. F. ALLAN.

XLVIII. From the Honourable Judge CRAMPTON, formerly Fellow and Professor of Law in Trinity College, Dublin.

MERION STREET, DUBLIN,
4th May 1836.

SIR,

I HAD yesterday the honour of your letter, dated the 29th April last, announcing that you are a candidate for the Chair of Logic in the University of Edinburgh, and requesting a certificate from me in favour of Phrenology, the science of Mind, as you justly term it.

I can have no hesitation in stating my conviction, that, in the present advanced state of mental philosophy, an adequate

knowledge of Phrenology will be found to be a most useful, I had almost said a necessary, qualification for a Professor of Logic and Metaphysics ; as it is, I am sure a most valuable assistant to the medical practitioner in his treatment of insane and nervous patients, and to the schoolmaster in his education of youth.

To the above testimonial I am, however, bound in candour to add one qualification, namely, that it comes from a person but imperfectly acquainted with the science of Phrenology ;—sufficiently so acquainted, however, to be persuaded that *it is* amongst the most important of the acquisitions made to the stock of modern knowledge, and that upon *it* must be based every sound system of mental philosophy.

I conclude by expressing my cordial wishes, that so able and distinguished a promoter of the science of Phrenology as yourself, may be elected to fill the Chair to which you aspire. I am, Sir, your very obedient servant,

P. CRAMPTON.

TO GEO. COMBE, Esq.

XLIX. From the Rev. Dr FRANCIS SADLIER, S. F. Trin. Col. Dublin.

TO GEORGE COMBE, Esq.

SIR,

COLLEGE, DUBLIN, *May 5. 1836.*

I HAVE had the honour of receiving your letter of the 29th ult., and though I cannot suppose that my single testimony of approbation can add any thing to the great estimation in which your phrenological works are held ; yet as you desire it, I feel much pleasure in expressing it, and in stating my opinion that a person of your ingenuity and acuteness of intellect, must be eminently well qualified for the situation you tell me you are seeking.

I have the honour to be, Sir, your very humble servant,

FRANCIS SADLIER.

L. From C. OTTO, M. D., Professor of Medicine in the University of Copenhagen, Physician to the Civil Prisons, Member of the Royal Board of Health, and of the Medical Societies in Copenhagen, Edinburgh, Stockholm, Paris, Montpellier, Berlin, Leipzig, Lyons, &c. &c.

MY DEAR SIR,

COPENHAGEN, *April 26. 1836.*

IN order to comply with your wish of receiving my opinion of Phrenology, I feel it a duty incumbent upon me to state, that, as far as twelve years' observation and study entitle me to form any judgment, I not only consider Phrenology as a true science of mind, but also as the only one that, with a sure success, may be applied to the education of children, and to the treatment of the insane and criminals. I have found it of the highest importance, as physician to the civil prisons, in acquainting myself with the character of the prisoners, and adapting my moral treatment of them to this knowledge; and, as a member of the Royal Board of Health, my votes on the motives and the misdeeds of criminals, of whose responsibility the Board is questioned, are always according to phrenological principles; and hitherto the court of justice has in all instances acted upon my judgment. In my lectures on Forensic Medicine, I treat the chapter on insanity and responsibility phrenologically, and am by the science of Phrenology more able to explain the subject than I would be by metaphysics, the doctrines of which badly accord with the precepts of common sense and daily experience.

Upon the whole, I consider Phrenology as one of the greatest benefits that of late have been bestowed upon mankind; and in which respect the world is greatly indebted to you, whose valuable works have elucidated the subjects belonging to the science in the ablest manner, and are celebrated for excellence everywhere where they are read.

But I must add, that the present Professor of Logic at our University, Professor Sibbern, a very celebrated author,

always mentions Phrenology favourably in his lectures. In his Danish book, "On the Human Mind (Menneskets aandelige Natür og Væsen)," he expresses himself in the following terms: "If, upon the whole, the brain is such an organ for the mind that the latter cannot act without the former, but is disturbed whenever the brain is morbidly affected, certainly nothing can be objected to the principle in Dr Gall's doctrine, that certain faculties of the mind require certain modes of action in the brain, and have their appropriate organs in it. To assert that a talent for mathematics requires a special organ in the brain, is no more singular than to assert that thinking in general requires a well organized brain. Psychologically considered, Dr Gall's doctrine is not at all improbable." I think this will interest you. I have also the pleasure to tell you, that next winter I again intend to begin a phrenological course.

With the deepest sentiment of gratitude, I consequently remain yours ever most sincerely,

C. OTTO.

L.I. FROM THOMAS WYSE, Esq. M. P., Chairman of the Committee on Education in Ireland.*

8 CLEVELAND ROW, ST JAMES'S,

April 29. 1836.

MY DEAR SIR,

YOU must not attribute my silence to any other cause than my absence in the country, from which I have only just returned, and great pressure of public business, Committees especially, since my arrival. I feel, I trust, that high admiration for your talents, and not less for the truly Christian benevolence which directs them, which they so well merit. I shall seize the very first moment permitted me this next

* I have not yet received the testimonial promised in this note, but I shall add it, when received, to the remaining testimonials which I may have occasion to print.—G. C.

week, to add my humble testimony to those eminent ones you have received. I was unwilling, however, to allow even that short period to pass, without conveying the expression of my esteem, and endeavouring to remove any impression that I was indifferent to the just claims you have to the Logic Chair of the University.

I beg you to believe me, Dear Sir, sincerely yours,

THOS. WYSE.

LII. From JAMES JOHNSON, M. D., Physician-Extraordinary to the King, Editor of the Medico-Chirurgical Review; &c. &c.

To GEORGE COMBE, Esq.

SUFFOLK PLACE, PALL-MALL EASTER,
LONDON, 3d May 1836.

I HAVE been long acquainted with the writings of Mr Combe, and have considered them as exhibiting the most rational and enlightened views of the human mind, as revealed through the *organ of Mind*, in this our sublunary state of existence. I have long been convinced, that the science of *Mind* can only be understood and taught, properly, by those who have deeply studied the structure and functions of its *material instrument*—the *brain*. I am convinced that, in this-world, Mind can be manifested *only* through the medium of *matter*, and that the metaphysician, who studies mind independent of its corporeal organ, works in the dark, and with only half of his requisite tools.

Without subscribing to all the details of Phrenology, I believe its fundamental principles to be based on truth ;—and, as a profound phrenologist, I have no hesitation in stating my conviction, that Mr Combe is eminently qualified to teach the manifestations of the *immortal spark* through the medium of its perishable instrument on earth.

JAMES JOHNSON, M. D.

LIII. From the Rev. Dr SPRAGUE, Pastor of a Presbyterian Church at Albany, New York.

TO GEORGE COMBE, Esq.

MY DEAR SIR,

EDINBURGH, *May 6. 1836.*

In answering your inquiry in respect to the progress of Phrenology in the United States, it is due to candour that I should say that I have myself little knowledge of the science, as my time is necessarily so much occupied with professional duties, that I have little to devote to any thing which is not immediately connected with them. I have, however, no hesitation in giving it as my decided opinion that the science is rapidly gaining ground in the country at large, and I know that it numbers among its advocates many of our most reflecting and intelligent men. I hardly need say that your own books are very extensively circulated, and are constantly appealed to as standard works on the subject.

I am, My Dear Sir, with much regard, very truly yours,

W. B. SPRAGUE.

EVIDENCE OF THE PROGRESS OF PHRENOLOGY.

I. BOOKS SOLD.*

1. Certificate of Numbers of Mr COMBE's Works printed by Messrs NEILL & Co. Edinburgh.

WE hereby certify, that we have printed and delivered to various booksellers the following copies of works by Mr George Combe :—

1819, Oct. Essays on Phrenology, pp. 416, 8vo, . 750 copies.

This work, in subsequent editions, was
named "A System of Phrenology."

1825, Nov. System of Phrenology, 2d edition, pp. 580,
8vo, 1000

1830, Oct. Do. do. 3d edition, pp. 724, 8vo, 1000

1836, April. Do. do. 4th edition, 8vo, . 1500
(In the Press)

Total of System, 4250 copies.

1824, July. Elements of Phrenology, pp. 240, 12mo, 1500 copies.

1825, May. Do. do. pp. 252, 12mo, 1500

1828, May. Do. do. pp. 228, 12mo, 1500

This work is out of print, and a new
edition is preparing.

Total of Elements, 4500 copies.

* Large editions of Dr Spurzheim's works, as well as of several smaller publications by various authors, have been sold in Britain, but I have no means of knowing the exact extent of them.—G. C.

1821, Oct.	Outlines of Phrenology,	pp. 32, 8vo,	. 1000 copies.
1823, April.	Do.	Do. pp. 28, 8vo,	. 500
1824, Oct.	Do.	Do. pp. 32, 8vo,	. 750
1829, Jan.	Do.	Do. pp. 32, 8vo,	. 500
1835, April.	Do.	Do. pp. 36, 8vo,	. 3000

Total of Outlines, 5750 copies.

1828, June.	Constitution of Man,	pp. 336, 12mo,	. 1500 copies.
1835, Feb.	Do.	do. pp. 460, 12mo,	. 3000
— July.	Do.	do. pp. 400, 12mo,	. 1000
		(Smaller type)	
— Nov.	Do.	do. pp. 408, 12mo,	. 1000
1836, Mar.	Do.	do. pp. 408, 12mo,	. 1500

Total of Constitution 8000 copies.

1833, Dec.	Threc Lectures on Popular Education,		
	pp. 80, 8vo,	. . .	. 1000 copies.
	(This work is out of print.)		<u></u>

ABSTRACT.

Total number of Mr Combe's Works printed by us :—

1. System of Phrenology	. .	4250 copies.
2. Elements of do.	. .	4500
3. Outlines of do.	. .	5750
4. Constitution of Man,	. .	8000
5. Lectures,	. .	1000

TOTAL, 23500 copies.

NEILL & CO.

EDINBURGH, 30th April 1836.

2. From Messrs WILLIAM and ROBERT CHAMBERS, Booksellers, Edinburgh.

WE hereby certify, that we have printed and published the following impressions of "The Constitution of Man considered in Relation to External Objects, by George Combe," in royal 8vo, double columns, and stereotyped :—

1835.

Oct. 19.	First impression,	.	.	2117 copies.
Nov. 20.	Second do.	.	.	5250

1836.

Jan. 13.	Third do.	.	.	5270
Mar. 26.	Fourth do.	.	.	5278

Total	17915
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On hand, May 2. 1836,	.	3260
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Actual sales from Oct. 19. 1835 till this date, May 2. 1836,	.	14655 copies.
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WILLIAM AND ROBERT CHAMBERS.

EDINBURGH, *May 2. 1836.*

3. From Messrs LONGMAN, REES and Co., Booksellers
London.

DEAR SIR,

LONDON, *April 14. 1836.*

It gives us great pleasure, by reference to our books, to have it in our power to certify, that your works on Phrenology have met with a regular and constantly increasing sale since 1819, when they first appeared, and that the subject of which they treat appears to be gaining, in proportion to the sale of the books, in public estimation.

We shall be happy to find that you prove successful in obtaining the Chair of Logic in your University. We are, dear Sir, yours very faithfully,

LONGMAN, REES & Co.

4. From Messrs SIMPKIN, MARSHALL and Co., Booksellers,
London.

DEAR SIR,

LONDON, *April 14. 1836.*

It will give us great pleasure if any thing we can say respecting your books will assist you in the object you have in view. The first work of yours that we published

was the *Elements of Phrenology*, in 1824. We cannot specify the number we have sold of that work, but it is considerable ; the sale of it has increased very much during last year, and there is a great demand for it just now. We sold many copies of the *Constitution of Man* prior to our becoming one of your agents in April 1835, since which we have sold about 4400 copies of the work, viz.—

500 Henderson's Edition, at 2s. 6d.

1400 royal 12mo, at 4s.

2600 People's Edition, at 1s. 6d.

Of this last near 1500 have been sold since January 23. this year, and the demand is increasing. We sold many copies of the *System of Phrenology*, and have many inquiries for it now. We feel no hesitation in saying, that the sale of your works has increased very much during the last eighteen months ; and, from the sale of these and other works on Phrenology, we think there is more interest taken in it now than there was three or four years back.

We are, dear Sir, yours truly,

SIMPKIN, MARSHALL & Co.

5. From Mr JOHN ANDERSON jun., Bookseller, Edinburgh.

55 NORTH BRIDGE STREET, EDINBURGH,

MY DEAR SIR,

12th April 1836.

I RECEIVED your letter of 11th instant, and in reply have to state, that I first became publisher of works on Phrenology in the year 1823, and my inclination to do so arose from a strong conviction of the truth of that science. Then, and for a considerable period afterwards, Phrenology was subjected to much ridicule, and there was little demand for works on the subject : but the state of matters for the last six or eight years has completely altered ; the study has become popular ; in this city, and elsewhere, courses of lectures have been attended by numerous auditories, especially of the young ; and there is now a regular and increasing de-

mand for your writings and other phrenological works, not only in this country, but also in America.

I am, my dear Sir, yours sincerely,

JOHN ANDERSON JUN.

FOREIGN EDITIONS.

In the United States of America.

The whole of Mr Combe's works have been reprinted in a variety of editions. Editions were published, in stereotype, by Messrs Marsh, Capon and Lyon, of Boston, in 1833-4-5.

"The Constitution of Man" was published in double columns, stereotyped, in May 1835, at New York, by William Pearson and Co., 106 Nassau Street, New York. The publishers announced the edition in these words: "The Constitution of Man considered in relation to External Objects, by George Combe, the price of which at present is D.1 C.50, will occupy only a little over two numbers" (of the *Alexandrian*, a republication of valuable literary and scientific books), "bringing the price for the complete work to a trifle over one shilling."

In France.

Essai sur la Constitution de l'Homme de M. George Combe, traduit de l'Anglais, par M. Prosper Dumont. Paris, chez Arthus Bertrand, Libraire-Editeur, Rue Haute-feuille, No. 23. 1834. 12mo, pp. 341.

Nouveau Manuel de Phrénologie, par George Combe. Ouvrage traduit de l'Anglais et augmenté d'additions nombreuses et de notes, par le Docteur J. Fossati, President de la Société Phrénologique de Paris. Paris, Germer Baillière, Libraire-Editeur, 13 (bis), Rue de l'Ecole de Médecine, 1836. 12mo, pp. 432.

In Germany.

George Combe's System der Phrenologie aus dem Englischen übersetzt von Dr S. Ed. Hirschfeld. Braunschweig, gedruckt bei Friedrich Vieweg und Sohn, 1833. 8vo. pp. 498.

Dr Hirschfeld, in a letter to Mr Combe, dated in March 1836, mentions that he has completed a translation of "The Constitution of Man" into German, which will be printed in June 1836.

In Sweden.

Monsieur. G. M. Schwartz, Directeur en chef du Control de Suede à Stockholm, Membre de l'Academie des Sciences, on 23d September 1833, wrote to Mr Robert Cox of Edinburgh:—"Mr Combe's work on the Constitution of Man is now translated into Swedish, and will be printed on my return to Stockholm, under the title of 'The Doctrine of Happiness on Earth.'"

In Denmark.

Professor Otto of Copenhagen translated large portions of Mr Combe's works, and published them in the Phrenological Journal of that city.

II. LECTURES.

1. Certificate from JAMES P. FALKNER, Esq., Secretary to the Edinburgh Philosophical Association.

EDINBURGH, April 20. 1836.

I HEREBY certify, That Mr George Combe delivered a Course of Lectures on Phrenology to the Edinburgh Philosophical Association during session 1832-1833: That the number of Tickets sold for the course was 225, and the number of Visitors admitted 700.

Mr Combe further delivered a short Course of Lectures

on Education in the beginning of session 1833-1834, to which the holders of tickets to the other lectures delivered under the auspices of the Association during the session were admitted gratis. The number of Visitors to these lectures was 340.

A second Course of Lectures on Phrenology was delivered by Mr Combe during session 1834-1835; the number of Tickets disposed of was 224, and the Visitors admitted 1114.

JAMES P. FALKNER.

2. From the Same.

EDINBURGH, *May 9. 1836.*

I HEREBY certify, That Mr George Combe delivered a Course of Twenty Lectures on Moral Philosophy to the Edinburgh Philosophical Association, during session 1835-6, and that the number of members of that Association was 446, all of whom held transferable tickets, entitling to admission to Mr Combe's lectures, and to the other lectures delivered under their auspices. There was also sold 68 other tickets admitting to Mr Combe's class, and 495 Visitors were admitted, at the rate of 1s. for each lecture.

JAMES P. FALKNER.

3. FROM WILLIAM HUTTON, Esq. F.G.S., Member of the Geological Society of France; Secretary of the Natural History Society, and Member of the Council of the Literary and Philosophical Society of Newcastle-upon-Tyne; Honorary Member of several similar Institutions, &c. &c.

NEWCASTLE-ON-TYNE,
26th April 1836.

MY DEAR SIR,

It gives me great pleasure to find that you are a candidate for the Chair of Logic in the University of Edinburgh, and I most sincerely wish success to your application.

As I was the individual appointed by the Literary and Philosophical Society of this town, to make arrangements with you for the Course of Lectures you gave in that institution in October last, I may be allowed to state, that the Course was a most successful one, and gave more general satisfaction than any one had before given; it was attended from the beginning to the end by very large and attentive audiences, these being only limited by the size of the room, which contained 300 persons, and was inconveniently crowded every night. I may farther state, that of the persons who attended the Lectures you gave, there was a much larger portion than usual of those who are known in the town for their attachment to science, and that the public vote of thanks you received at the conclusion, which was unanimously authorized by the ruling body of the Society, was fully responded by all who attended the class.

Believing, as I do, the system upon which you teach the Philosophy of the Mind, to be the true one, I may, I hope, venture to state, that the manner in which you teach it appears to me excellent; the clearness and logical precision displayed are, I conceive, admirably fitted for a public instructor.

Of Phrenology, the ground-work of your system of teaching, I must avow myself a believer, amongst many others here, and consider that no basis upon which to erect a system of Mental Philosophy has yet been proposed, which is at the same time so simple and so comprehensive. The practical applications you made of the principles of the science in the prison * and lunatic asylums of this town, were sufficient to convince the most sceptical.

Again heartily wishing you success, I am, my Dear Sir,
yours most faithfully,

WM. HUTTON, F. G. S.

GEORGE COMBE, Esq. Edinburgh.

* See a report of Mr Combe's visit to Newcastle jail, in Appendix, p. 44.

4. FROM JAMES M'CLELLAND, Esq. Accountant, Glasgow.

NO. 86 MILLER STREET, GLASGOW,
29th April 1836.

A DESIRE having been expressed by many gentlemen of this city, that a Course of Lectures on the science of Phrenology should be delivered by George Combe, Esq. of Edinburgh, a requisition to that gentleman to do so was subscribed in a short time by upwards of 120 names.

At a public meeting of the requisitionists, a committee was appointed to conduct the detail, by whom I was authorised to correspond with Mr Combe preparatory to his arrival. During the course of lectures delivered by Mr Combe, a principal charge of the detail was taken by me.

The fourteen lectures given by Mr Combe were attended each night by audiences of upwards of five hundred, a portion of whom were ladies. The audience comprised the most respectable classes of the city, and among them many of our most talented citizens.

The applications for tickets for single lectures could not on many occasions be fully supplied, and had a larger hall been attainable previous to the commencement of the course, a considerable addition to the regular class would have been got.

Each lecture lasted upwards of an hour and a half, and the audience throughout manifested great interest in the subject, and few, I believe, have seen so large a body of ladies and gentlemen listen with so much eagerness to lectures on any of the sciences as was done during the whole of Mr Combe's course,—a sufficient proof, without any farther comment, of the acceptance of the doctrines propounded, and of the talent displayed in doing so.

Having had my attention directed to Phrenology for upwards of eighteen years, I have no hesitation in stating that a very great increase has taken place in this city in the numbers of those who understand, believe, and carry its doctrines

into practice,—that the desire for information on the subject is daily increasing,—and that little indeed is now heard of the ridicule which used to be cast upon the science, and upon those who professed to be its followers.

JAMES McCLELLAND.

5. Extract from a Letter from Dr JAMES COX, dated Paris,
17th April 1836.

TO GEORGE COMBE, Esq.

“DR BROUSSAIS has commenced a course of lectures on Phrenology from pure zeal, and the amphitheatre is crowded to suffocation. Two thousand were estimated to have been at the first lecture. Three have been delivered. Never were such crowds seen at phrenological lectures before. The professor who lectured immediately previous to Broussais, finding himself interrupted by the crowds of students who poured in during his lecture to be ready for Broussais, ordered the doors to be bolted on the day following. When the crowd gathered they broke down the doors, and one individual was nearly crushed to death. Indeed no one can attend who has not great strength of ribs. The lectures are very good.”

JAMES COX, M. D.

6. From WILLIAM TAIT, Esq. Surgeon, Lauder.*

SIR,

LAUDER, 28th April 1836.

IT gives me much pleasure and satisfaction to be able to inform you, that the desire for information on Phrenology in this district is still on the increase. Before the winter of 1835 the subject was scarcely heard of; and the principles

* This letter, addressed to the Editor of the Phrenological Journal, is presented as an instance of the manner in which Phrenology is spreading in the country. Many similar communications could be produced.

of the science were, by the very few who had heard or read of them, treated with ridicule and disdain. It was easily discovered, on talking over the subject with any of those who hazarded an opinion regarding the claims of the science, that they were grossly ignorant of them, and probably had never read any of the standard works upon the subject. To this I am the more inclined to adhere, as some of them confessed that all their information on the subject was presented to them through the distorting medium of the Edinburgh Review. It is but justice to the inhabitants of this town to say, that now they have given the subject a fair hearing. You are aware that I delivered a short course of lectures last year, which were attended by about twenty-four persons, principally mechanics. I was still desirous that they should be better informed concerning the principles, and I undertook a second course of eight lectures this spring, which were attended by upwards of forty individuals, some of whom were the most respectable persons in the town and neighbourhood. At the conclusion of the course, Mr John Romanes, town-clerk, expressed his approbation of the course I had pursued in bringing the subject under their notice, and the satisfaction he had experienced while attending the lectures; and in the name of all those who honoured me with their attendance, returned thanks for the trouble and exertion I had put myself to in their behalf. He farther stated his willingness to defray the expenses incurred by the present course, and expressed a hope that I would again, next winter, resume the task, when he would be most happy to attend.

The results of these lectures are very encouraging. The Mechanics' Library has got two copies of Combe's Constitution of Man, and one copy of his Elements of Phrenology. Considerable attention is now paid to Phrenology, theoretically and practically, and many are true converts.

WILLIAM TAIT.

