PART SECOND.

Bibliographical Record.

ART. I.—*On the Study of Character, including an Estimate of Phrenology.* By ALEXANDER BAIN, A.M., Professor of Logic in the University of Aberdeen.—London, 1861. pp. 344.

WHEN we compare the study of mind with the study of matter, psychology with any of the exact sciences, such as astronomy or chemistry, or even physiology, we cannot but be impressed by the remarkable difference which they exhibit in their respective progress and advancement. The latter sciences have attained their present excellence within a comparatively short period; chemistry and physiology almost in the memory of the existing generation, for what was chemistry before the time of Black and Lavoisier; and, irrespective of the great discovery of Harvey of the circulation of the blood, physiology may be said to owe its stable foundations as a science to the labours of almost our contemporaries. Regarding psychology, on the contrary, its condition now is in no very remarkable manner dissimilar from what it was centuries ago; hardly more definite and precise than as we find it in the writings of Aristotle, or more subtle and refined than in those of the schoolmen. Why is this? Is it not owing to the different methods by which they have been severally investigated, and this connected—not a less important circumstance—with the peculiar and dissimilar nature of their subjects? Without the telescope penetrating into space, we can hardly imagine the existence of astronomy as a science; the observations would have been wanting for its foundation. Without the balance and other instrumental aid, chemistry could never have been more than an art. Without the microscope and the aid of chemistry, physiology must have remained in its feeble infancy. Such aids as those referred to, or the like of them, are of no avail in relation to the study of mind. It is hardly a subject for experiment; and from its infinite variations in individuals, a most difficult one for observation. In no way is language so severely tested, and so little accordant; the very same names of mental qualities, as used by different authors, have diversity of meanings. In no inquiry are there so many unsolved problems. When we reflect on the many speculations which have followed each other in psychology, from the earliest to the latest times, we are not surprised that some persons should be inclined to view the study of mind after the manner of our great poet, as expressed in

his well-known lines descriptive of the topics of the contemplations of his fallen angels:

“Others, apart, sat on a hill retir’d
In thoughts more elevate, and reason’d high
Of Providence, foreknowledge, will and fate;
Fix’d fate, free will, foreknowledge absolute;
And found no end, in wandering mazes lost.
Of good and evil much they argued, then
Of happiness and final misery,
Passion and apathy, glory and shame;
Vain wisdom all, and false philosophy.”

Nor are we surprised that an unfavourable feeling should by many be entertained towards mental research, regarding it practically, and asking the question—What are the benefits which it has hitherto conferred on society, seeing that even now delusions are popular akin to witchcraft, such as table-turning, spirit-rapping, clairvoyance, and have believers amongst the so-called educated? Whether it ever will attain a rank approaching the more exact sciences is open to question. That it will be cultivated, and have engrossing attention paid it, at least from a few, is most certain, owing to the interest in it, and its presumed, and indeed, real importance, in a practical sense when justly applied. Of this we have sufficient proof in the work, the title of which is prefixed, the author of which is already so well known for metaphysical acumen and learning.

The work in question, as its title-page indicates, consists of two parts: one an estimate of phrenology, the other the study of character. The first, that with which it begins, is spread over one hundred and ninety pages, or more than one half the volume. The examination which the author institutes is of a critical kind, not so much regarding the truth of the system as a whole, as the correctness of its details, he seemingly admitting the principle of Gall and Spurzheim, that every faculty or function of the mind has its special activity in special parts of the brain—a very questionable postulate—and that the surface of the brain in consequence admits of division and representation, after the manner of the earth’s surface on a map. Mr. Bain gives credit to this system, not only for its insisting on the connexion between the brain and the mind; but also commends it for the more complete discrimination, as he thinks, and classification of the mental qualities which it admits of. These, as many as thirty-five, he criticises *seriatim*. He begins with “amativeness,” ending with “causality.” In justice to him, we should remark that his approval of the doctrine is of a very qualified kind. He views the system, not as pretended by its strict followers, as a science of mind, but at best merely as a *science of character*, its evidence resting on observation, that of specific manifestations of qualities or powers in connexion with particular protuberant parts of the head, or cranial development.

It is not our intention at present to follow our author in his minute and searching examination of phrenology, according to his estimation of it in relation to diagnosis of character. Believing, as we do, that the whole system is an unsound one, founded on partial observation,

like that of physiognomy, and no more trustworthy, we cannot but think that Mr. Bain has engaged in a work of supererogation in commenting on it so largely. We shall confine the few remarks we propose to make to the first of the list of faculties or organs to which they are presumed to belong, that already mentioned of "amativeness." Its seat is placed in the cerebellum, the organ, according to the phrenologists, of sexual love, and of the truth of which they have the greatest confidence. Yet, what is the result of physiological inquiry? Is it not to throw more than doubt that this portion of the encephalon is anywise connected with the generative organs and, *à fortiori*, with amatory propensities.*

Mr. Bain's criticism on this asserted function of the cerebellum ending in an expression of dissatisfaction, especially at the low standard of proof required by the phrenologists, is a very favourable specimen of his method, of his style and acumen. After pointing out the loose manner in which the phrenologists reason and draw their conclusions, compared with the precision and severity of logic required in chemistry and physiology as at present pursued, he says: "There is much that is notable in the coincidences between the shape of head and mental peculiarity; and of the entire number of such included in the phrenological systems, it is possible that some may stand, and others turn out a mistake. As yet there is no certainty either way." We quote this passage to show that our remark of his undertaking being supererogatory was not uncalled for.

This first part of Mr. Bain's book is preparatory to the second part, which he thus introduces: "Having criticized at considerable length the only scheme of human character that has hitherto been elaborated in a manner proportioned to the subject, I mean now to present another scheme, which appears to me more in accordance with the present state of our knowledge of the human constitution. The basis of what I propose is the threefold division of mind into emotion, volition, and intellect."

This division is the same as that which Mr. Bain adopted in his treatise on 'The Emotion and Will,' published in 1859, and which was commented on in the number of this Review for January, 1860. Serious objections were there made to it, which are equally applicable to its reproduction. We refer those interested in the subject to that article; it would be a waste of time and space to repeat them.

Whatever fault may be found in our author's speculative views relative to the qualities of mind, compensation, we think, will be found in the ability displayed in his analysis of character, and in his remarks on its elements. Our limits forbid our giving any quotations in proof; indeed, it would not be easy to select a passage which would be a fair example without trespassing on these limits, for Mr. Bain is not a

* Dr. Brown-Séquard, in his remarks on the conclusions of Rudolph Wagner in his 'Researches on the Physiology of the Brain,' one of which is that the cerebellum exercises an influence on the generative organs, ends with the statement, "que l'observation clinique et les vivisections s'accordent à montrer que le cervelet ne possède d'aucune des fonctions qu'on lui a attribuées."—*Journal de la Physiologie*, No. xv., July, 1861.

concise writer; he rather luxuriates in diffuseness, running into extreme refinement; yet he is always scholarly, and often eloquent, and we are sure that this his last work will be read with pleasure by those who have leisure and inclination for intellectual research.

ART. II.—*On the Occurrence of Malignant Pustule in England.* By WILLIAM BUDD, M.D., Physician to the Bristol Infirmary. Pamphlet. pp. 67. (Reprinted from the 'British Medical Journal,' 1863.)

IN a preceding number we brought under the notice of our readers a full and elaborate essay by M. Bourgeois, 'On the Malignant Pustule, as observed in France.' We have now to direct their attention to Dr. Budd's account of the same malady as met with (fortunately rarely) in England. At the same time, Dr. Budd has not overlooked the large amount of matter, relative to the history of malignant pustule, to be found in Continental medical literature, more especially in the treatise by M. Bourgeois, to which we have already referred.

ART. III.—*Sur les Déformations Pratiques du Crâne.* Par M. le Dr. JOSEPH BARNARD DAVIS.

On the Plastic Deformities of the Cranium. (Reprinted from the 'Transactions of the Société d'Anthropologie.')—Paris, 1862.

THIS paper, originally written in English, was read before the Anthropological Society of Paris, and under their directions translated into the French language for publication in their 'Transactions.' It possesses much interest, pathologically, archæologically, and anthropologically, inasmuch as it describes the characters of certain skulls taken out of ancient sepulchres, and which have been found to have undergone changes of shape, traced by the author to morbid conditions of the osseous structure. These deformities he carefully distinguishes from varieties of form observed in some ancient skulls, considered to present examples of the types of the earliest members of the human race.

ART. IV.—1. *Lectures on the Diseases of the Kidney, generally known as "Bright's Disease," and Dropsy.* By S. J. GOODFELLOW, M.D. Lond.—London, 1861. pp. 306.

2. *On Dropsy connected with Disease of the Kidneys (Morbus Brightii), and on some other Diseases of those Organs associated with Albuminous and Purulent Urine.* By W. R. BASHAM, M.D. Second Edition.—London, 1862. pp. 347.

3. *The Urine in Health and Disease; and on the Pathology and Treatment of Urinary and Renal Disorders.* By ARTHUR HILL HASSALL, M.D. Second Edition.—London, 1863. pp. 416.

THESE three works, although from their title-pages they may seem to treat of like matters, are in truth so different as to their intrinsic characters that the investigator of renal or urinary complaints could