

A head containing over thirty images symbolising the phrenological faculties. Wood engraving, c. 1845, after O.S. Fowler (?).

Contributors

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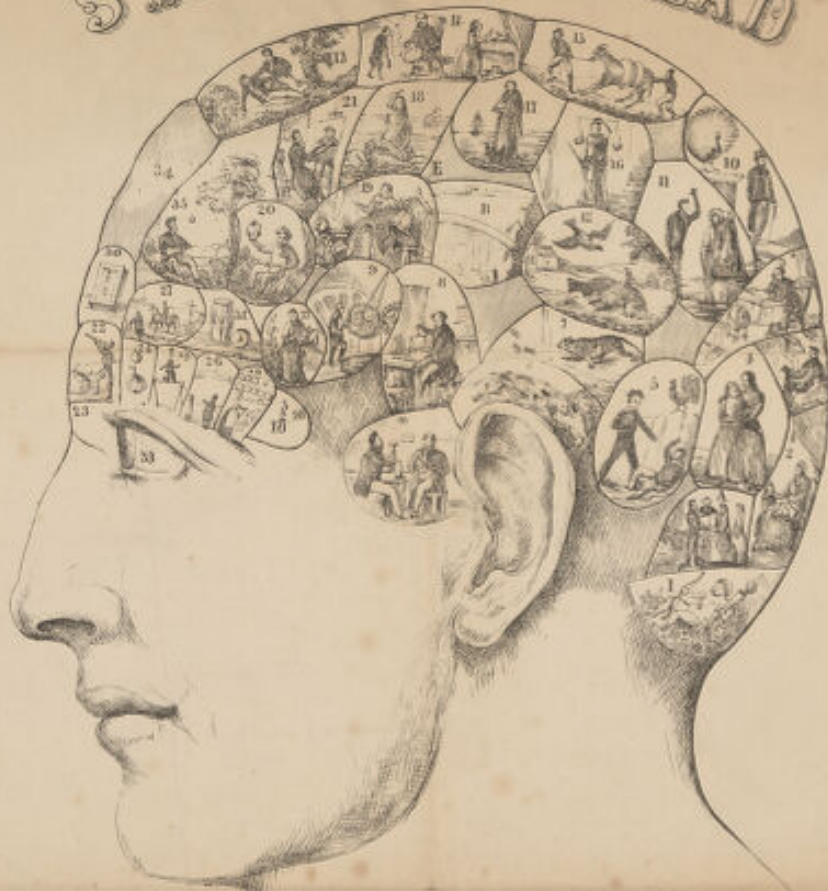
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SYMBOLICAL HEAD



AND PHRENOLOGICAL CHART

EXPLANATION OF THE ENGRAVING:—The design of "The Symbolical Head" is, to show by pictorial illustration, the natural language of the several organs situated in the various parts of the brain. For example: *Power* (No. 14), is represented by a devoted athlete; *Reason* (No. 15), by the good Samaritan; *Attention* (No. 16), by the Cat watching the Rat; *Destiny* (No. 17), by the Tiger pouncing on the prey; *Delicacy* (No. 18), by the Nymphs; *Appetite* (No. 19), by the Man eating and drinking; *Conscience* (No. 20), by the Man with the scales; *Love* (No. 21), by the Man with the woman; *Jealousy* (No. 22), by the Man with the woman; *Wrath* (No. 23), by the Man with the woman; *Timidity* (No. 24), by the Man with the woman; *Combativeness* (No. 25), by the Man with the woman; *Sublimity* (No. 26), by the Man with the woman; *Idleness* (No. 27), by the Man with the woman; *Industry* (No. 28), by the Man with the woman; *War* (No. 29), by the Man with the woman; *Peace* (No. 30), by the Man with the woman; *Love of the Truth* (No. 31), by the Man with the woman; *Love of the False* (No. 32), by the Man with the woman; *Love of the Good* (No. 33), by the Man with the woman; *Love of the Evil* (No. 34), by the Man with the woman; *Love of the Beautiful* (No. 35), by the Man with the woman; *Love of the Ugly* (No. 36), by the Man with the woman.

ARRANGEMENT AND DEFINITION OF THE FACULTIES.

Animal Propensities.

1. **AMATIVENESS**.—The passion of love and attraction between the sexes; desire to marry and dwell.
2. **MATERNITY**.—Desire to nurse; to rear the young; to be in company with the young; to be in company with the young.
3. **PHILOPHROENESS**.—Parental love; regard for children, pets, and animals, and attention to their wants.
4. **TRIBUTIVENESS**.—Love of home; attachment to the place where one lives, or has lived; desire to home and remain in that place.
5. **CONCENTRATIVENESS**.—Fidelity and steadiness of thought and feeling; disposition to dwell upon one subject until it is completed.
6. **ADHESIVENESS**.—Fidelity; attachment; affection; desire for society; to be sociable; to associate; and to maintain friends.
7. **COMBATIVENESS**.—Self-protection; defence; personal courage; resistance; boldness; resolution; the defensive disposition.
8. **DESTRUCTIVENESS**.—Destructiveness; energy; indignation; hatred; revulsion; and a destroying and obnoxious disposition.
9. **ALIMENTIVENESS**.—Appetite; hunger and thirst; desire for sustenance; and enjoyment of food and drink.
10. **SECURITIVENESS**.—Security; concealment; caution; evasion; policy; management; ability; and disposition to disguise, and to play upon, and to deceive.
11. **ACQUISITIVENESS**.—Desire to acquire and possess; to trade; to use; and to take care of property; the acquisitive and saving feeling.
12. **CONSERVATIVENESS**.—Conservation; skill; ingenuity; desire and ability to use tools, and understand machinery; manual dexterity.

Religious and Moral Sentiments.

13. **SELF-ESTEEM**.—Self-respect; dignity; independence; love of liberty and power; self-reliance; and desire to command respect.
14. **APPROBATION**.—Pride for character and reputation; ambition; affability; desire for popularity, honor, and distinction.
15. **CAUTION**.—Desire of safety; prudence; circumspection; fear; apprehension; regard for present and future safety; dread of trouble.
16. **REVERENCE**.—Reverence; loyalty; respect; piety; (characteristic); reverence; desire to make others happy.
17. **VENERATION**.—Worship of God; belief of devotion and respect; regard for spirituality; things sacred, holy, and august.
18. **FEELING**.—Will; decision; stability; perseverance; determination; firmness of purpose; and willingness to change; fortitude.
19. **CONSCIENTIOUSNESS**.—Sense of moral obligation; right for duty, justice, integrity, and right; power for duty, and desire to follow.
20. **DISCRETION**.—Discretion; sagacity; judgment; wisdom; sagacity; and desire to follow.
21. **HOPE**.—Sense of immortality; affectionate anticipation of success and happiness; looking forward to future results.
22. **FAITH**.—Belief in the existence of God; of spiritual existence; wonder; awe.
23. **IDEALITY**.—Idealism; delirium of feeling; fancy; love of perfection and beauty in nature, art, and imagination; contact.
24. **SCIENTIFIC**.—Sense of the vast, great, sublime, mysterious, and wonderful nature of nature, art, and imagination; contact.
25. **MIRTHFULNESS**.—Mirth; sense of the absurd and ridiculous; ability to joke, make fun, ridicule; gaiety; levity; playfulness; humor.
26. **IMITATION**.—Sense of imitating, copying, and reproducing, verbatim or doing as others do; describe and act another's part.

Perceptive Faculties.

27. **INDIVIDUALITY**.—Observation of things and power to estimate; to identify individual objects; to be an epicurean; curiosity.
28. **FORM**.—Perception of shape; form, or outline; memory of dimensions and configuration; and ability to construct in memory.
29. **SIZE**.—Perception of bulk; magnitude, and proportion; ability to judge of length, breadth, height; angles; perpendicular and distance.
30. **WEIGHT**.—Sense of gravity, and power to apply the principle to machinery and mechanical action; standing; balancing; walking on ice, &c.
31. **COLOUR**.—Sense of colors, their different shades, and harmony in their arrangement in nature and painting; delight in seeing them.
32. **LOCALITY**.—Memory of place; location; direction; where we have seen persons and things; the geographical faculty.
33. **CALCULATION**.—Perception of numbers, and their relations; numerical conception; ability to reckon figures in the hand.
34. **ORDER**.—Arrangement; system; method; method; desire for systematic and method; and economy in business operations.
35. **EVENTUALITY**.—Sense of active events; loss of experience; desire for knowledge and information; fondness for narrative of occurrences.
36. **TIME**.—Knowledge of chronology; of the duration and lapse of time; memory of when, and how long; rapidly in way, and the last in time.
37. **VOICE**.—Perception of sound; melody and proper emphasis in reading, speaking, or singing; ability to compose music.
38. **LANGUAGE**.—Ability to talk; to communicate ideas; to use appropriate language; vocabulary of expression; memory of words.

Reflective Faculties.

39. **COMPARISON**.—Sense of resemblance; ability to analyze; closely compare; later; critical sources; selective memory.
40. **CAUSALITY**.—Perception of the causes of things; the why? and whence? power of abstract thought; philosophical; sagacity; ability.
41. **CAUSE**.—Sense of the true nature, character, and extension of things; ability to analyze; power of abstract thought; philosophical; sagacity; ability.
42. **ABSTRACTION**.—Sense of the true nature, character, and extension of things; ability to analyze; power of abstract thought; philosophical; sagacity; ability.

Temperament.

There are four kinds of Temperament:—
THE LYMPHATIC, or **PHLEGMATIC**, is which the nervous system is the most active, producing the most active portion of the system, producing both vigorous and mental vigor, activity, and desire; an excessive in action the corporeal and intellectual functions.
THE BILIOUS, in which the arterial portion of the system is the most active, producing a strong and rapid pulse, strong feelings and passions, and sense of power, and, sometimes, and activity, loss of strength and power.
THE SANGUINE, in which the venous portion of the system is the most active, producing a strong and rapid pulse, strong feelings and passions, and sense of power, and, sometimes, and activity, loss of strength and power.
THE NERVOUS, in which the brain and the nervous system are the most active, giving the highest degree of sensibility and activity; violence of emotion, intensity, rapidity, and duration of thought, perception, and imagination; equilibrium of mind and body, but less endurance.

Entered at Stationers' Hall.

EXPLANATION:—

In arranging the Head, the Comparative Development of the respective Organs is to be expressed in figures as follows: 1, the smallest; 2, the next smallest; 3, the next smallest; 4, a very small development; 5, small; 6, rather small; 7, moderate; 8, rather full; 9, full; 10, rather large; 11, large; 12, very large; 13, extra large; 14, extra extra large. The grouping or Classification of the Faculties, and their relative Size of Development in Combination, is the true key to the Phrenological Chart of character. For further direction, see "The Phrenological Mirror," by the same Author.

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Medical