

Phrenology proved, illustrated, and applied : embracing an analysis of the primary mental powers in their various degrees of developments, the phenomena produced by their combined activity, and the location of the phrenological organs in the head : together with a view of the moral and anatomical objections to the science / by O. S. and L. N. Fowler.

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PHRENOLOGY
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PHRENOLOGY

PROVED, ILLUSTRATED, AND APPLIED;

EMBRACING AN

ANALYSIS OF THE PRIMARY MENTAL POWERS

IN THEIR

VARIOUS DEGREES OF DEVELOPMENTS.

THE

PHENOMENA PRODUCED BY THEIR COMBINED ACTIVITY.

AND THE

Location of the Phrenological Organs in the Head.

TOGETHER WITH A

VIEW OF THE MORAL AND ANATOMICAL OBJECTIONS
TO THE SCIENCE.

BY O. S. AND L. N. FOWLER,

PRACTICAL PHRENOLOGISTS.

New and Revised Edition, with Numerous Additions and New Illustrations,

BY L. N. AND J. A. FOWLER.

LONDON :

L. N. FOWLER, PUBLISHER,

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1892.

From PROF. J. MILLOTT SEVERN, F.B.P.S

68, West Street, Brighton.

PREFACE TO THE FIRST EDITION.

HITHERTO no American work has appeared upon this subject, stamped with originality of thought, or presenting new and comprehensive views ; but everything phrenological in this country has been either a reprint or a substantial copy of some foreign work. Phrenology, it is true, is in its infancy, and its warmest advocates do not deny that for years it must continue to struggle for its true scientific position.

This work differs from all others upon the subject in the following important particulars :—

1st.—The natural laws upon which the great principles of nature are constituted are presented and explained.

2nd.—The description of the faculties in their various degrees of development.

3rd.—The manifestation of the various faculties, their actions and feelings, and incidents which result from the most common operations of the faculties, and the precise phenomena produced by them.

4th.—The description of the faculties when acting in combination with every other faculty, and their modifications when thus examined.

5th.—The practical application of the principles of phrenology.

6th.—The moral bearings and objections of the science explained and answered.

O. S. AND L. N. FOWLER.

New York, 1835.

REVISED EDITION.

THE present Edition is issued with improvements, and with the hope that it will bring light to many who may have only imperfectly examined the subject.

Throughout the works of nature, we find perfect simplicity and perfect arrangement combined with perfect harmony and perfect adaptation : therefore, if phrenology is true, the impress of the Deity must be stamped, not only upon the nature and functions of the various faculties themselves, but also upon the location and grouping together, or classification and arrangement, of their respective organs in the head. If, then, we find that this perfection of arrangement and adaptation which is everywhere displayed in nature's works, holds good in the location and classification of the phrenological organs, we infer that this is the handiwork of the great Creator, and a part of His great system of things, or, that phrenology is true ; and, *vice versâ*, if we find imperfection and a want of adaptation in the location and arrangement of the various organs, the fair inference is, that the whole is a man-made theory, stamped with inconsistency and incongruity, or a mere chimera of an infatuated brain.

Let us look, then, at the real facts in the case. The animal passions and propensities unquestionably constitute the most inferior class of the mental functions ; and, accordingly, we find the organs of these faculties all grouped together, and occupying the lower and back portion of the head, or, if we may be allowed the expression, the least honourable portion of the brain : whilst, on the other hand, the organs of the moral and religious sentiments, and of the reasoning faculties, the functions of which are of a far higher order than any other classes of the intellectual operations, and even constitute the crowning excellence of man, are grouped together, and occupy the highest portion of the brain.

Again, the organs of the intellectual faculties are located together in the anterior portion of the head, or in the forehead—a portion better fitted for the abode of the intellectual organs than any other. And not only so, but the arrangement of the several classes of the intellectual organs is most wonderful and systematic. The eye forms one great medium of communication with the external world, and is almost the only instrument which the perceptive faculties employ in the performance of their appropriate functions. Accordingly, all the organs which take cognizance of physical objects and their qualities are grouped together, and located about the eye—their principal and most obedient servant.

The reasoning organs, again, are located between the perceptive organs upon one hand, and the moral upon the other, being thus prepared to reason, either upon the natural facts and phenomena which may be observed and collected by the perceptive faculties, or upon moral and theological subjects presented by the moral organs.

The beauty and perfection of this arrangement are displayed in a manner no less striking when considered with respect to the individual organs. The organs of all the faculties, for example, which are directly concerned in performing any of the domestic functions, are clustered into one neighbourhood in the lower portion of the hind head. Amat., which takes the lead in the animal economy, is located in the lowest portion of the brain, and philopro., which comes next, and greatly assists in carrying out the designs of amat., is located by its side. Adhes., which, in its nature and objects, is closely allied to the two preceding organs, we find located in the same group; and inhab., completes both this group of organs and this class of functions. Thus we have presented to us the interesting picture of all the social and domestic organs grouped together in, as it were, a family circle.

The organs of the selfish propensities are likewise found linked together, with secret., in their midst, as if for concealing and scheming, and occupying the central portion of the side head. Combat., and destruct., twin-brothers in character and co-equals as heroes, are seen marching up side by side. Moreover, one important object of destruct., is to supply aliment., with food. Hunger greatly increases the action of destruct., but when aliment., is fully satiated, even beasts of prey, except when provoked, will seldom exercise this organ. Accordingly, infinite wisdom has placed these organs side by side, and thus greatly facilitated their reciprocal intercourse. If secret., had been located among the moral or intellectual organs, which seldom, if ever, require its aid, it would have been out of place; but, instead of this, it is found among the propensities, which frequently and mainly require its action. And is there nothing superhuman in all this? Cautious., like a faithful sentinel, takes its appropriate stand between the domestic, animal, and moral organs—a most advantageous post, from which to overlook them all, and warn them of approaching danger. Between the functions of approbat., and self-e., and, also, between those of self-e., and firm., there exists, at least, a family resemblance; and, accordingly, we find approbat., and self-e., located side by side, and self-e., and firm., adjoining each other: and, moreover, the location of firm., near the moral organs, which so frequently demand its action, is certainly an admirable arrangement.

See the moral organs, also, all grouped together like a band of brothers, illustrating the principle, that "union is strength," constituting a great moral phalanx, and occupying a position between the selfish organs upon the one hand, and the intellectual upon the other, in order that they may purify and sanctify the action of both.

Construct., which often demands the assistance of the perceptive and of the reasoning faculties, and is itself, in part intellectual, is accordingly located near its kindred, the intellectual organs. The same is true of ideal. Mirth., also, which assists reason in detecting error, is located next to the reasoning organs. Event., again, the reservoir or great intellectual warehouse of the facts collected by the perceptive faculties, and upon which the reflective organs are obliged to make frequent and copious draughts, is located between the

reflective and the perceptive faculties ; and, last of all, compar., and caus., torch-bearers to all the other mental faculties, occupy a position most advantageous for the performance of their appropriate functions.

Now, it must be recollected, that one organ was discovered in one portion of the head, and another in another portion, and at periods widely different, but, on examination, each propensity is found to be in the group of the propensities, each sentiment among its kindred sentiments, and all the intellectual faculties together in the forehead, and, in fact, not a single organ straggling abroad at random. If *acquis.*, for example, had been found among the moral organs, *conscien.* among the propensities, any of the intellectual organs among the animal or selfish organs, or *amat.*, in the forehead, this irregularity would have shown a radical defect in the system, and proved its origin to be human, but as it is we find all its parts perfectly arranged and uniting in a perfect whole, affording a new proof of the truth, and illustration of the principles, of this sublime science, and evincing that it is the handiwork of infinite wisdom.

The task of placing phrenology in a legitimate position among anthropological studies—a worthy, if as yet a difficult and unthankful one—must sooner or later be seriously undertaken. Alex. Ecker, in his book on “*The Cerebral Convulsions of Man*,” states, “If, however, as we think is undoubtedly true, definite portions of the cerebral cortex subserve definite intellectual processes, there is a possibility that we may some day attain a complete organology of the brain surface, a science of the localization of the cerebral functions. Such a science, that is, a knowledge of the psychical organs of the brain in all their relations, is certainly one of the most important problems for the anatomy and physiology of the next century, the solution of which will work no small transformation in psychology.” If we admit that phrenology is true to life, we must admit it is based on so important a line of observation that it needs the keen intellectual investigation of the highest scientific men to gain for it a scientific basis, and to keep it from being estimated by those who know but little about it as only of empiric value.

1st.—The characteristic features of the former edition have been preserved.

2nd.—New illustrations have been introduced.

3rd.—A more complete explanation of the temperaments.

4th.—A more concise reply to the objections brought against phrenology.

5th.—The recent observations on the faculties which have been discovered since the publication of the first edition, which include conjugality, sublimity, human nature, and agreeableness.

6th.—Special reference is made to the centre called repose.

L. N. AND J. A. FOWLER.

London, 1892.

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PHRENOLOGY

PROVED, ILLUSTRATED, AND APPLIED.

GENERAL REMARKS IN PROOF OF PHRENOLOGY.

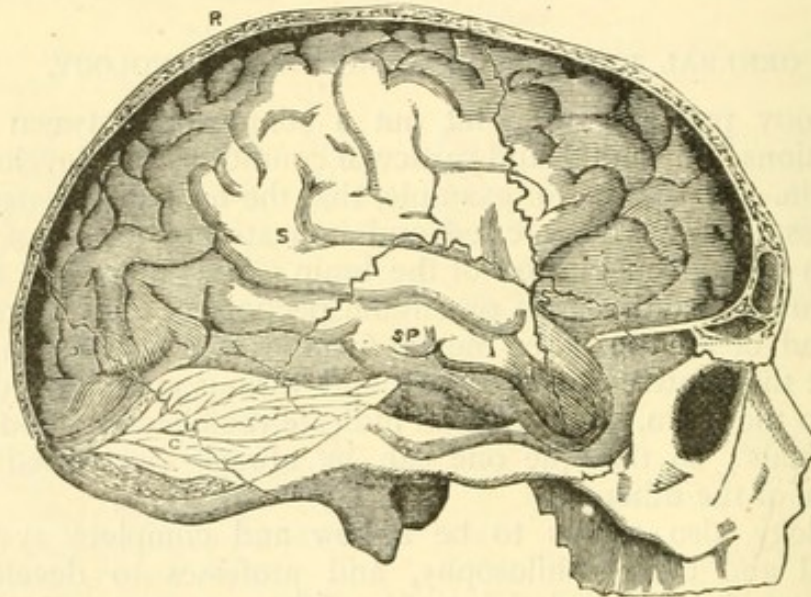
PHRENOLOGY professes to point out a connexion between certain manifestations of the mind, and particular conditions and developments of the brain. It asserts, for example, that the feeling of benevolence or kindness, is always manifested and indicated by means of, and in proportion to, a given portion of the brain ; (see cuts ;) and that the same is true of cautiousness or circumspection, of love, hatred, and reason, and of all the other mental faculties and feelings ; and, *vice versa*, that the relative developments and various conditions of given portions to the brain, manifest and indicate the character and talents of individuals ; so that the one can be always ascertained by an observance of the other.

Phrenology also claims to be a new and complete system of intellectual and moral philosophy, and professes to develop and illustrate the fundamental principles of human nature—principles which are inseparably connected with man's improvement and happiness, and which embrace every thing pertaining to him as a physical, moral, and intellectual being. It rests for support, in part, upon the truth of the following propositions.

I. The brain is the organ of the mind, or that corporeal instrument which the mind employs in the exercise of thought and feeling. This proposition is established by the following arguments.

First. How impossible soever it may be for us to comprehend the connexion between mind and matter, it is, nevertheless, indisputably true, that we have no knowledge of the operations of the mind, except through the medium of its physical organ, the body. This fact admits of the most ample proof, but, without proof, it must be obvious to every one who reflects at all—obvious that we know nothing of mind, in this life, as a separate entity, or a thing that acts independently of its organic apparatus.

Second. Since the body is the instrument of the mind, it follows, that the mind must act upon the physical world, either directly through the whole body, or by means of some particular portion of it. But it would be absurd to suppose that the mind employs the whole body as its corporeal organ, for it is well known, that the various parts of the human frame, with the exception of the brain,* such as the limbs, the lungs, the heart, the liver, the stomach, the viscera, &c., are exclusively occupied, each in performing its particular class of functions. Hence it may be inferred, analogically that some particular portion of the body is allotted to the exercise of the mental functions—a class of functions immensely more important than all those which fall to the lot of the whole body besides : and inasmuch as all the other parts of the body are known to be employed in the performance of the other functions, it follows, that the brain must be devoted to the performance of the intellectual functions.



Third. Another and, perhaps, stronger evidence that the brain is the organ of the mind, may be derived from its important location in the human frame, and the extreme delicacy of its wonderful structure. Look at its commanding position, in the superior and crowning portion of this majestic structure called man ! See the matchless skill of the Divine Architect displayed in protecting, from external injury, this exquisitely-wrought instrument ; first, by the skull so elegantly and wonderfully shaped, and so judiciously divided into its various frontal, lateral, and occipital portions, and all these so ingeniously and so strongly joined together by their respective sutures ! And in order still further to strengthen this bulwark of the intellect, we find the skull again divided into its external and internal tables ; and these tables supported and united by an intervening, spongy substance

* The spleen may also be considered another exception ; but it is too unimportant to be noticed in this argument.

called *diploë*, which renders it less liable to be cracked or broken. This ossific ball is also strengthened by the scalp or skin ; and this, again, is both protected and adorned by a thick coat of flowing hair. But, when we take a view of the interior of this "dome of thought," this "palace of the soul," and survey its beautiful chambers, so superbly lined with the *dura mater*—when we look at the *pia mater*, which envelops the brain, and at the ingenious contrivance of that secreting membrane, the *tunica arachnoidea*, placed between the *dura* and the *pia mater* to lubricate and soften both—when we examine the partition walls of these chambers, formed by the *falciform* process of the *dura mater*, and the connecting fibres of the two hemispheres of the brain, styled the *corpus callosum*—when we scrutinize the cineritious substance of which the brain itself is composed, and notice the beautiful convolutions in which it is deposited—when we observe that this organ is the grand centre of all the most delicate and intricate machinery of the human frame, the finale of the spinal marrow, and of the whole nervous system, and, moreover, the recipient of, at least, one-third of the vital flood propelled by the heart—when we look at all this, the conviction is forced home upon us, that the Great Architect would not be likely to make such a display of wisdom and skill in the formation, location, and protection of the brain, unless, in doing so, he had some important end in view—unless, in short, he designed the brain to perform the mental functions.

Fourth. It has been fully proved by anatomical demonstrations, that the nerves of feeling, seeing, hearing, smelling, &c., have their origin in the brain, and even compose a portion of that organ ; and the functions of these nerves constitute a portion of the intellectual operations. Now, since a portion of the mental functions, is performed by a part of the brain, it is a logical induction to infer, that the remaining mental operations are performed by the remaining portions of the brain ; and, without first showing by what organ or organs the other intellectual phenomena are performed, no one can logically call in question this induction.

Fifth. An inflammation of the brain produces a derangement of the mental faculties ; and its debility causes mental weakness, and sometimes even imbecility ; but no such effects are produced by the inflammation or debility of any other portion of the body. A suspension of the action of the brain by pressure, or other causes, produces a suspension of the action of the mind, while the animal functions continue to operate. The destruction or injury of even a portion of the brain (when it reaches an organ on both sides of the head), causes a derangement of some of the mental faculties ; but the mutilation of any other part of the body, such, for example, as the amputation of a limb, produces no such effect. How can these things be accounted for on any other principle than that which recognises the brain as the organ of the mind ?

Sixth. There is found to exist a reciprocal proportion between the power and qualities of the mind, and the size, activity, and shape

of the brain. An observation of the various classes of animals will illustrate this position. The worm has little or no brain, and (except sensation) little or no intellect or passion. The frog, the toad, the turtle, &c., have a contracted and flattened brain, and the mental power proportionally weak. The dog, the monkey, the elephant, &c., possess a cerebral development far superior to those animals last named, and an intellect equally superior. Idiots are found to possess brains vastly inferior to those belonging to men of ordinary talents; and these, again, a development of this organ far inferior to that of a Franklin, a Bacon, a De Witt Clinton, a Webster, a Bonaparte, a Sir Walter Scott, &c.; in other words, as we rise in the scale of animated being, from the lowest grade to the highest, at every ascending step we invariably find, particularly in the coronal and frontal regions of the head (in which, according to phrenology, the intellectual and moral organs are located,) an additional amount of brain. Are these things merely the result of chance; or do they show design?—are they merely accidental; or are they the result of fixed and immutable laws?

Other arguments in favour of the proposition that the brain is the organ of the mind, might easily be adduced; but, since it is generally admitted by the great naturalists, anatomists, physiologists, metaphysicians, and philosophers, it might fairly be assumed, and the burden of the proof thrown upon those who call it in question.

II. The mind consists of a plurality of innate and independent faculties—a congregate of separate, primary powers. The truth of this proposition may be shown by the following arguments.

First. The mind performs different classes of functions or various kinds of operations, such as love, hatred, fear, reason, sensation, &c.; and, throughout all nature, different classes of functions are always performed by different instruments. It is admitted that seeing and hearing are mental operations, and, also, that they are performed by different faculties. (See second argument under this proposition.) It is likewise admitted, that the functions of love, hatred, reason, &c., are intellectual functions, differing in their nature and qualities no less than those of seeing and hearing. If, then, the economy of nature requires that the mental operations of seeing, and hearing, should be performed by different faculties, why should not the same economy also demand, that the mental operations of loving, hating, reasoning, &c., should also be performed by as many different faculties? The mind, therefore, consists of as many different faculties, or primary powers, as it performs different classes of functions.

Second. The mind is capable of doing several things at the same time—of seeing and loving a friend, of reasoning and feeling upon a subject, of talking, walking, looking, thinking, hearing, &c., and all simultaneously; which could not possibly be done by a single faculty. According to the theory of Dr. Thomas Brown,* the mind is but a

* Brown's Philosophy of the Human Mind.

single faculty or power, and all the various mental operations are the product of this single faculty in different states, or modes of action:—seeing, for example, is the mind, or, what is the same thing, the man, in a state of seeing; hating, the mind, or the man, in a state of hating; reasoning, the man in a state of reasoning, &c. If this is so, how can the same mind, or, what is equivalent, the same man, be in two or more different states at the same instant? How can an individual, at one and the same time, be wholly engrossed in seeing his friend and in loving him? How can a speaker carry on, simultaneously, a train of thought and a process of feeling? or how can he reason better when excited than when not excited? If this theory were true, while looking at a wound we could not feel its pain, but, with perfect ease, we might relieve its pain by simply looking at the wound, or at any other object, or by engaging the mind in the exercise of any other function; for, inasmuch as it would be impossible for us both to see and feel at the same time, the instant we should begin to look, or think, or do anything else, we should cease to feel. But since we can see the perforating needle whilst we feel its smart; can see our friend whilst loving him; can be, at the same instant, both devising and executing; can be walking, and talking, and seeing, and feeling, and reasoning, &c., simultaneously, and as these require each the exercise of the mind, it follows, that these various classes of functions, and, by a parity of reasoning, that all the different classes of mental functions, are performed by as many different faculties, several of which can be in simultaneous action.

But, say the supporters of this theory, in such instances, the mind does not perform several classes of functions at the same time, but its transition from one class to another, is so rapid as not to be observable. Let us look at this argument. It cannot be denied, that an organ which performs any portion of a class of functions, always performs the whole of that class—that, for example, the organ of vision does all the seeing, and that no seeing can be effected without its agency and action; that no digestion can be performed without the action of the stomach; that no sensation can take place except by the instrumentality of the nerves of feeling; no motion, except by the muscles, and so on; and that this principle holds good throughout all the operations of nature: and hence it follows that the action of the brain (which has been proved to be the organ of the mind) is just as necessary in every as in any operation of the mind; and, consequently, that there can be no operation of the mind without a corresponding action of the brain: and, moreover, that a change in the operations of the mind must necessarily produce a change in the action of the brain. If, then, the mind were a single faculty, and, consequently, the brain a single organ, their united transition from one class of functions to another, could be no more rapid or instantaneous than that of the eye, the finger, or any other corporeal organ, and, of course, not so instantaneous as not to be observable; and, if not observable (which all will admit), it cannot exist: and, therefore, the mind cannot be a single faculty.

Third. The diversity of human character and talents, proves the plurality of the mental faculties. If the mind were a single faculty, all minds must be exactly alike in their nature, their qualities, and their modes of action, and could differ only in their strength and activity; which is by no means the case: but, if different minds possess the various faculties in different degrees of development, they must, like the primary colours mingled in various proportions, differ accordingly; which is the fact. If the mind were a single faculty, it could work just as well in one harness as in another, and every man could succeed equally well as a poet, a painter, a musician, a logician, an orator, a mathematician, a linguist, a mechanic, a naturalist, a divine, and, in short, in every calling, and in every department of literature and science. This, however, the experience of almost every individual, even from the very cradle, proves to be erroneous. Those who are idiots in some things, are often remarkably gifted in other things; which proves that such, and, by a parity of reasoning, that all mankind, possess different mental faculties, and in various degrees of strength and activity.

Fourth. According to the principle, that the mind consists of several faculties, it is evident that, in a given time, it can perform, not only a greater number, but also a greater variety of operations, which would render it proportionately the more perfect and useful. If we look into an author, for example, we can seldom proceed far without meeting with a thought that displays the combined action of reason, wit, and fancy.

Fifth. That the mind consists of a plurality of faculties, may be proved, in the fifth place, by a reference to the mental exercise of memory, by which we are to understand, a reminiscence of the operations of the mind. It has been shown, that, if the mind were a single faculty, its operation would be just as powerful in all classes of functions, as in any class. In this case, it could not only remember, judge, invent, construct, copy, &c., with equal success, but its memory would be just as strong when exercised upon one class of facts, as when upon any other class; and, consequently, every one would be able to remember every class of facts with equal ease and tenacity. But this is seldom, if ever, the case. Most persons find it as easy to remember some things as it is difficult to remember others: it is both natural and easy for some persons to remember faces, but to forget names; whilst others forget faces, but recollect names. The same holds true of size, weight, colours, dates, tunes, places, incidents, &c. Hence, there are many kinds of memory; but this could not be the case if the mind were a single faculty: therefore, if we admit—what, indeed, the phenomena of memory compel us to admit—that there are many kinds of memory, we must also admit that there are, at least, as many separate intellectual faculties as there are sorts of memory; *ergo*, the mind consists of a plurality of faculties.

Sixth. A plurality of the mental faculties, is also established by the phenomena of dreaming. If the mind were a unity, it would act or

repose, be asleep or awake, as a whole ; that is, one portion of it could not be awake and active, whilst the remainder slept ; and, consequently, all its phenomena, so far as produced at all, would be in perfect harmony with each other. But this would entirely preclude the phenomena of dreaming ; or, at least, that kind of dreaming so very common, in which numerous vivid emotions, such as joy, grief, terror, fear, affection, &c., arise, succeed one another, and depart, without the control of the reasoning faculties.

Seventh. Partial insanity, or monomania, is utterly at variance with the idea that the mind is a single faculty, employing in its operations but a single organ. A derangement of the mind can be caused only by a derangement of the brain. Now, if all classes of the mental functions, were performed by a single organ, it is evident that a derangement of this organ would cause a corresponding and uniform derangement of all the operations of the mind : whereas, cases of monomania, or a derangement that extends to only one or two classes of the mental operations very frequently occur, whilst all the other classes are performed with perfect sanity and propriety. This, indeed, is the most common form in which derangement appears, many instances of which have fallen under our own observation. We often meet with persons deranged in the matter of love, or hatred, or on the subject of religion, or with respect to property, &c., whilst they are perfectly rational on every other subject ; but, if one and the same faculty exercised the various functions of love, and hatred, and religious feeling, &c., and, also, all the other mental functions, it would be impossible for this single faculty to be deranged in the performance of these first-named functions, while it was perfectly sane in the exercise of all its other functions : consequently it is impossible for the mind to consist of only a single faculty.*

Eighth. The relief afforded to the mind by a change of thought, study, feeling, &c., furnishes another evidence of a plurality of the mental faculties ; for if the mind were but a single faculty, this single faculty would have to perform all the mental operations, and consequently, would be just as much exhausted and fatigued by its exercise in performing any one class of functions, as in any other class ; and, therefore, when fatigued by exercising one class of functions it could, not only not be relieved, but would be still further exhausted by dropping that class and taking up another.

The student, for example, when suffering great fatigue of mind from a long and continued pursuit of mathematics, or metaphysics, often turns to chemistry, history, the study of language, of geography, or, perhaps a work of imagination, with new vigour and fresh delight, although his fatigue of mind is too great any longer to continue the first study.

Thus it would appear that the various arguments under this second

* For a further illustration of this point, see Dr. A. Combe, and also Dr. Spurzheim, upon Insanity.

proposition, namely, that the mind performs different classes of functions; that it is capable of performing several classes of functions at the same time; that different individuals possess the various mental faculties in different degrees of strength and power; constituting what is called partial genius; that the perfection of the mind requires that it should be composed of many faculties; that the phenomena of the various kinds of memory could not be produced by a single faculty; that the phenomena of dreaming could not result from the operation of a single faculty; that partial insanity is inconsistent with the idea of but a single mental power; and that the relief which the mind experiences by a change of subject is owing to the exercise of another set of faculties; one and all clearly demonstrate the truth of the proposition, that the mind is a plurality of innate and independent faculties, and that this is a fundamental and constitutional principle of the human mind. Many other arguments in proof of this position might readily be adduced, but it is believed that the foregoing are abundantly sufficient.

III. The brain consists of as many different portions or organs as the mind does of faculties. Throughout all nature different classes of functions are always performed by different instruments, and no single organ is known to perform more than one class of functions. It has already been stated that the organs of seeing, hearing, sensation, &c., have been proved each to perform its respective intellectual function exclusively by means of a particular portion of the brain; and hence it follows analogically that all the other mental faculties must also perform their functions by means of the other portions of the brain.

In support of this third proposition innumerable facts have heretofore been brought forward by phrenologists, in addition to which we take the liberty of presenting a few of the many that have fallen under our own observation.

The head of a lady was once examined and found deranged in the matter of conscience, but she was perfectly sane in every other respect. The organ of conscientiousness was very large and much warmer than any other portion of the head. Many persons present, who were disbelievers in phrenology, applied their hands to the head, and very readily perceived and bore testimony to the fact.

A lady once stated that she laboured under a great difficulty in expressing her ideas. Her organ of language was large. Before she had inflammation of the brain, which was particularly severe about the eyes (above which this organ is located), causing excruciating pain in those parts, she could talk with fluency, but since that time she often hesitated for words in which to express the most commonplace ideas. The organ of language being situated upon the supra-orbital plate, its inflammation might easily be mistaken for an inflammation of the eyes.

A little girl of Washington, D.C., received a fracture of the skull in the region in which the organ of tune is located. Whilst confined with this wound, which had become irritated, she experienced what had

never been manifested before, a strong and involuntary propensity to sing. Thus the phenomena of music was produced by what, under ordinary circumstances, we should expect to prevent it, viz., a wound; and the only solution of the case seems entirely to turn upon the fact that the inflammation was connected with the phrenological organ of tune. This case was stated by Dr. Miller in the presence of Dr. Sewall, a distinguished physician and anti-phrenologist.

Several cases of monomania, produced by wounds and inflammation in the cerebellum, in which the feeling of amativeness was deranged, have been related to us by Dr. Miller, of Baltimore, and Dr. Jackson, of Boston, with thousands of similar ones stated by Drs. Gall, Spurzheim, and others, all tend to confirm the truth of the proposition, that the brain consists of a plurality of organs.

A man in Hatfield, Mass., who possessed good talents, was deranged in the matter of love, but was sane in other respects. He often complained of a compressed sensation, and of a buzzing sound, exactly in that portion of the head in which the organ of adhesiveness is located. Many other cases in which the individuals were rational, but whose attachments had been interrupted, have complained of a soreness in the same place. In one of these instances, the individual was unable to rest the back part of his head upon a pillow, and suffered so much from the presence of pain as to call in a physician: * meanwhile the mental suffering, caused by the absence of the object of attachment, was almost insupportable.

Did the proposed limits of this work permit, many more similar facts would be presented, but those given are deemed sufficient to prove a reciprocal connexion between the diseased condition of certain portions of the brain, and a derangement of particular classes of the mental functions. If the brain is a unity, a disease of any portion of it must affect it as a whole, and, consequently, (on the supposition that the brain is the organ of the mind,) equally affect every function of mind; yet, since this is not only not borne out by facts, but even in direct opposition to them, the only remaining conclusion is, that instead of the whole brain being employed by each separate faculty of the mind, one portion of it is employed by that faculty, for example, which performs the function of anger, another portion by that which exercises fear, and another by that which exercises reason, and so of all the other mental functions. The contrary supposition is as absurd, and as much opposed to all analogy, both physical and intellectual, as to suppose that the whole body should be employed in seeing, the whole in hearing, in digestion, in respiration, and in every other particular function: and if this connexion between the faculties of the mind and particular portions of the brain exists at all, it follows that there can be no exercise of the one without a reciprocal action of the other. The great Author of

* Through ignorance of the real cause of the disease, the mode of treatment adopted in this case was very injurious and highly reprehensible. Instead of allaying the excitement by removing the inflammation, a blister was applied, which greatly increased the disease.

nature would not have established this mutual connexion unless the economy of nature required it ; and if this economy requires it in any one instance, it must, for the same reason, equally demand it in every instance.

It may also be added in this connexion, that, according to the theory of the unity of the brain, each faculty must, of necessity, use the brain as a whole in succession, which precludes the possibility of that common and necessary phenomena of the mind, namely, its simultaneous exercise of several faculties.

IV. The various faculties of the mind are possessed, originally, in different degrees of strength by different individuals, and also by the same individual. There exists a *toto celo* difference between a Shakspeare and a Franklin, a Howard and a Nero, a Raphael and a Washington, a Benjamin West and a Patrick Henry—a difference which neither education nor circumstances could create, nor even essentially modify. So strong was the passion for painting with



SHAKESPEARE.



FRANKLIN.

West, that he bid defiance both to the corrections of his school-teacher, and the frowns of his parents, and secluded himself in his garret merely to indulge it; and even while a mere child, and without instruction, he conceived and executed some of his most beautiful designs. Diversity and variety characterize the intellects and the feelings of men, at least, as much as they do their countenances, and that, even from the first dawn of the mind, and not unfrequently in opposition to circumstances. This diversity of human intellects, dispositions, predilections, talents, &c., is too common and too striking to need illustration. Every individual, in a greater or less degree, furnishes an illustration of this fact. It has even passed into a proverb, that "a poet must be born and not made;" and this applies equally to the artist, the orator, the mechanic, the divine, the naturalist, the accountant, and even to all who excel in any particular calling. The happiness of society, and the improvement of mankind, absolutely demand this variety of talents and character; and, in

accordance with this demand, the Creator doubtless intends, and, therefore, qualifies, one man for one sphere of action, and another for another sphere.

If this diversity and variety did not exist, it is evident from the principle, that like causes produce like effects, that, in all cases, the same circumstances would form similar characters, and opposite circumstances, opposite characters; or, rather, that the character and talents of men would vary in exact proportion to the variation of their education, circumstances in life, &c., so that the one could always be estimated from a knowledge of the other; but the fact is, similar circumstances often produce opposite characters and talents, and opposite circumstances similar characters and talents. The conclusion, then, both *à priori* and from facts, is, that the various faculties are imparted to different individuals, and even to the same individual, originally, in different degrees of strength. The force of education, however, in improving or perverting the faculties, as originally bestowed, in modifying their relative power, and in changing their direction, is not intended here to be denied.

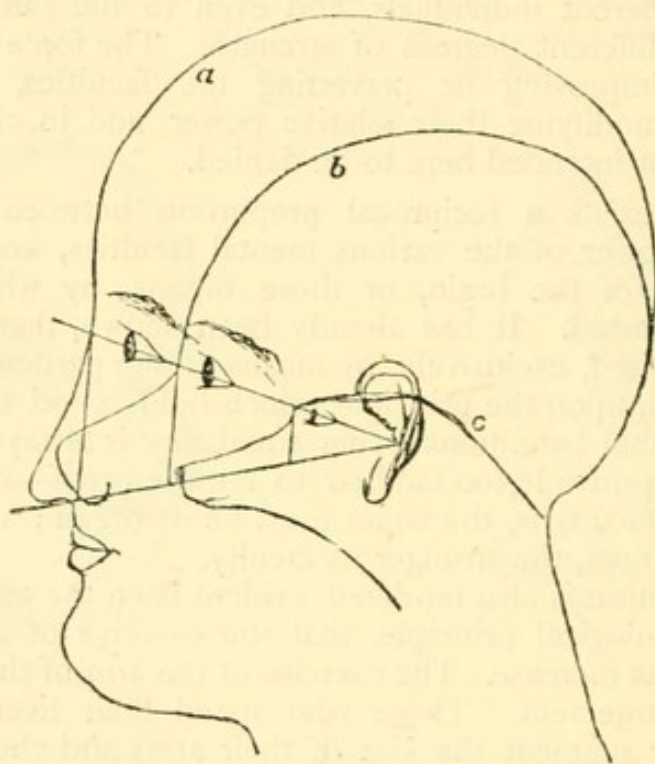
V. There exists a reciprocal proportion between the relative strength and power of the various mental faculties, and the size of those portions of the brain, or those organs, by which they are severally manifested. It has already been shown, that each mental faculty is exercised, exclusively, by means of one particular portion of the brain; and, upon the principle, which holds good throughout all nature, that, other conditions being equal, size is always the measure of power*—a principle too familiar to require proof—it follows, that the stronger a faculty is, the larger must be its organ; and, *vice versa*, the larger an organ, the stronger its faculty.

This proposition is also rendered evident from the established and familiar, physiological principle, that the exercise of any corporeal organ, causes its increase. The exercise of the arm of the blacksmith, causes its enlargement. Those who spend their lives at the oar, thereby greatly augment the size of their arms and chests, while the lower extremities are comparatively feeble. Labouring men generally possess much larger bodies, and much smaller heads, than literary and scientific men. Give a child no exercise, and you thereby make him a dwarf. Cease to exercise any portion of the body, and it diminishes in size and strength.

Now, since the brain is one of the corporeal organs, it follows (until the brain is shown to form an exception to the action of this law) that the same common law of increase by exercise, and of decrease by inaction, which has been shown to govern the other corporeal organs, equally governs the organs of the brain, causing their increase in proportion to their exercise. And since it has been shown that the various faculties of the mind manifest their functions by means of as many organs of the brain, that these faculties differ in their strength; that the exercise of these organs must be pro-

* See Combe's System of Phrenology pages 23 to 29, and 90 to 98

portionate to that of their corresponding faculties; and that the increase of these organs must be proportionate to their exercise; it necessarily follows that the increase of each organ must be proportionate to the exercise of its faculty; that for example, if in the exercise of the function of conscientiousness an individual calls into action a given portion of the brain, and in the exercise of benevolence another portion, he must exercise, and of course increase, the organ of benevolence more than he does that of conscientiousness, in proportion as he is more benevolent than he is conscientious, and that the same holds true with respect to all the other faculties of the mind and their corresponding organs of the brain. Hence, a proportion between the two must necessarily exist.



VI. The shape of the brain may generally be ascertained by the form of the skull; or, in other words, an increase of the various portions of the brain causes a corresponding increase of the portions of the skull above them; for, inasmuch as the skull is moulded and adapted to the brain, the conformation of the brain determines the shape of the skull, and, with a few unimportant exceptions, corresponds with it. (See cut of brain in skull.)

The skull is merely the protector of the brain, and subservient to it; that is, the skull is formed for the brain, and not the brain for the skull. How unreasonable, then, to suppose that the skull should throw any obstruction in the way of the development of the brain! This would be like assuming that men are made for the houses they occupy, and not the houses for the men. What! one operation of nature interfere with and prevent another operation of nature! Does

the bark of a tree obstruct the growth of a tree? Does the shell of the oyster, the lobster, or the turtle, prevent the increase of, or give shape to the body of these animals? As well might we assume that the skin gives shape to and prevents the growth of the arm, the hand, or the skull, as to suppose that the skull controls the size and shape of the brain.

It is brought forward as an objection to phrenology, that an enlargement of the skull can take place only by the mechanical pressure of the brain, and that the brain is too soft a substance to produce such an influence upon the skull. This objection is fully answered by an appeal to that general law of nature which accounts for the gradual expansion of the skull as the individual advances in years, by the analogy of growth and formation as displayed in all her works. Are not the gradual growth and formation of the wood and bark of the tree, both mutual and natural? And does not the same hold true of the hard and soft parts of the shell-fish, and of every thing analogous in nature? Can we conceive any thing more mysterious or difficult in this, than in any other operation of nature? Is there any thing more unaccountable in the formation and growth of the brain and skull than in that of the wood and bark of a tree? The clear voice of facts speaks in the language of demonstration upon this subject; and from its decision, there is no appeal. Not only does the whole head, which, of course, includes the skull, and all the various parts of the head, increase up to the age of thirty or more, but the form of the head changes more or less, "from the cradle to the grave."

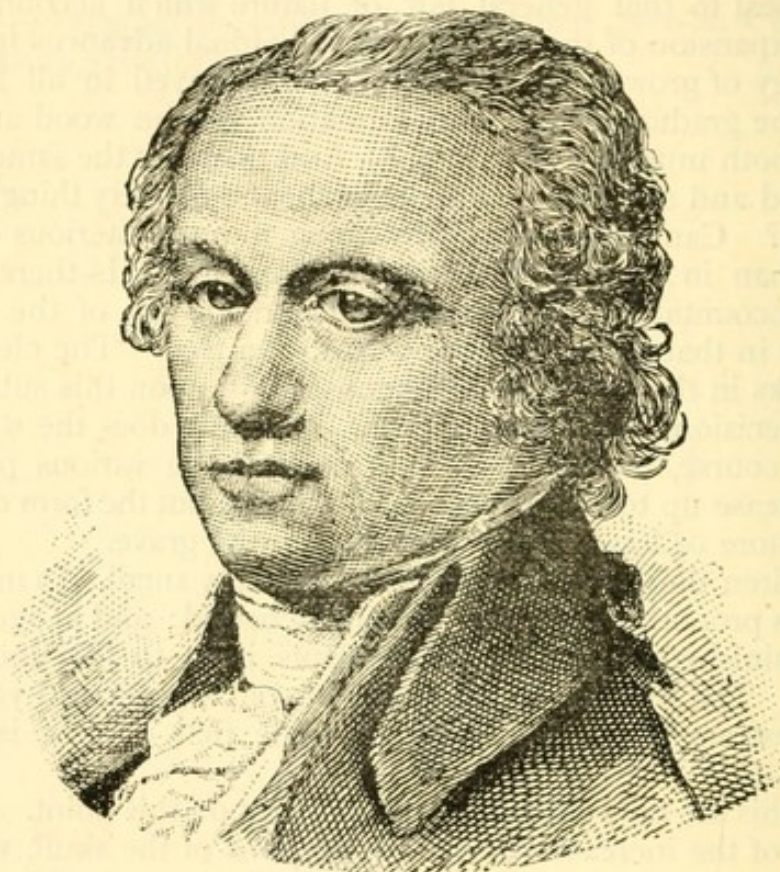
In children the cerebellum is commonly very small. In middle-aged persons its proportionate size is greatly increased; and in aged persons, again diminished; and the skull adapts itself to this increase and decrease. The middle of the foreheads of children and youth, is, in general, extremely full and rounded, while that of men is generally depressed.

Nor is this the only class of facts bearing upon this point. Numerous instances of the increase of various portions of the skull, while other portions remained stationary, might be cited; yet, why should we consume time upon the proposition, that the external surface of the brain and skull, in general, correspond—a proposition which is not only a matter of observation, and which is demonstrated by almost every skull upon which we can cast our eyes, but which is already proved to our hands by such men as Cuvier, Magendie, Charles Bell,*

* In Charles Bell's *Anat.* II. 390, we are furnished with the following passage. "Thus we find, that the bones of the head are moulded to the brain, and the peculiar shapes of the bones of the head, are determined by the original peculiarity in the shape of the brain." It is also added in a note, "I have seen one striking instance of the skull's decreasing with the brain. It occurred in an individual who died at the age of thirty-two, after having laboured under chronic insanity for upwards of ten years, and whose mental weakness augmented in proportion to the diminution of the brain and the shrinking of his skull. The diminution of his head in size, attracted his own attention during life." Cuvier is still more explicit upon the same point. He says, "In all mammiferous animals, the brain is moulded in the cavity of the cranium, which it fills exactly: so that the description of the osseous part, affords us a knowledge of, at least, the external form of the medullary

and others of equal learning and authority, and, moreover, which is susceptible of physical demonstration?

It remains, then, for the phrenologist merely to ascertain what portions of the brain are employed to manifest the various faculties, and, also, what are the indications upon the skull of the relative size of these organs, (which, indeed, has already been done by the most critical and extensive observation,) and then he will have sufficient data from which to determine even the *minutiæ* of the character and talents, and of the various mental qualities, of any and of every individual.



DR. GALL.

In this connection may be mentioned the fact, that the thickness of the skull may be determined by its vibrations in speaking, the tones of the voice, &c.

VII. The history of the *discovery* of phrenology, furnishes ample demonstration of its truth. Like all the other exact sciences,† every

mass within." Magendie says, "The only way of estimating the volume of the brain in a living person, is to take the dimensions of the skull," &c. Other authors might be quoted; but these are sufficient for our purpose; so that anatomists and physicians, at least, cannot, with any appearance of consistency, question this proposition: and no others have any right to do so.

† So many phrenological facts, all, like the converging rays of the concave mirror, tending to the same focus, all establishing and confirming the same general principles as the great law of nature, have been collected and classified, that, until their opponents, upon whom the burden of proof is thus thrown, explain these facts upon other than phrenological principles, phrenologists have an undisputed right to number it among the "other exact sciences."

portion of it was discovered, and brought to its present state of perfection, entirely by induction—by an observation and a classification of facts. It originated with Dr. Gall, a celebrated physician of Vienna, who noticed, in the first place, a uniform connexion between full and prominent eyes, and a talent for committing to memory. By this happy circumstance, he was led to look for other signs of intellect, in other portions of the head, and, accordingly, when he ascertained that a certain servant-man was pre-eminent for his kindness and goodness, he took a cast of his head, and afterwards, the casts of several other persons distinguished for the same trait of character. He then made



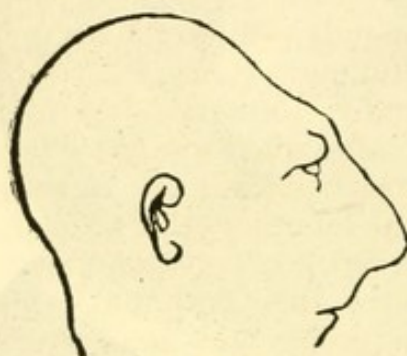
DR. SPURZHEIM.

a careful examination and comparison of these several casts, and found, that, although they differed in every other respect, there was one protuberance, upon the upper part of the frontal portion of the head, common to them all.

The following is the method adopted by Dr. Gall in the discovery of combativeness. After collecting a large number of persons, he ascertained from them which were cowardly and which courageous. He then placed the former by themselves and the latter by themselves, and proceeded to examine and compare the respective developments of the different portions of their heads, until he ascertained, that, notwithstanding the great divergence of shape in other parts, yet the heads of the courageous ones all displayed a fulness and thickness

just behind the top of the ear, and that the heads of the cowardly were all thin and depressed in that particular region. This discovery—as well as that of benevolence—was then applied to innumerable other subjects, until its correctness was fully established.

The same plan was afterwards pursued by Drs. Gall and Spurzheim, in the discovery of every other organ. They travelled through many countries in Europe, visiting the various hospitals, prisons, and other places where extreme cases of character might be found, and examined the heads of all the remarkable persons within their reach, and thus, slowly but surely, confirmed the discovery and location of about thirty of the phrenological organs: and in this way they collected an amount of facts sufficient to fasten conviction upon every philosophical mind that will examine them. Thus, in the discovery of phrenology, nothing was theorized; but every organ was discovered, and that by observing that certain manifestations of the mind are always accompanied by particular manifestations of the brain. Phrenology rests its claims to respect and belief upon the same grounds with the



IDIOT.

sciences of chemistry, mineralogy, botany, electricity, anatomy, and all the other sciences which are deduced from an observance and classification of natural facts.

VIII. The truth of phrenology is mainly supported by an appeal to the demonstrative evidence of *physical facts*. In this place an allusion can be made to only a few of the innumerable facts that have already been observed in support of phrenological science. Throughout the whole animal kingdom they abound; but, more especially, and in the most striking manner, are they found to be manifested in that most important and wonderful of the animal species—man.

The human head generally presents a large development of the frontal and coronal portions of the brain; and, according to phrenology, the former of these portions is the seat of the intellectual, and the latter of the moral, organs; but in the brains of animals these portions are almost entirely wanting, as their heads manifest scarcely any traces of these organs: and does not this perfectly correspond with the mental qualities of these different classes of beings? The European race (including their descendants in America) possess a much larger endowment of these organs, and also of their corresponding faculties,

than any other portion of the human species. Hence their intellectual and moral superiority over all other races of men. Franklin, Locke, Bacon, Browne, Edwards, Webster, and Drs. Richard and James Rush, and, indeed, all deep and profound reasoners, all original and powerful thinkers, without a solitary exception, possess really immense causality and comparison. Among all the heads examined and noticed by us, we have never seen one with so very high, broad, and deep a forehead, or, in other words, in which the reasoning organs are developed in so extraordinary a manner, as in that of Daniel Webster ; and where do we find his superior for displaying those faculties of the mind which are imparted by these organs? (See comparison and causality very large.) Men of ordinary talent possess a respectable endowment of these organs. The Hindoos, Chinese, American Indians, and the African race, still less, but much more than the lower order of animals. Idiots, scarcely any ; and the lower order of animals, none, or next to none at all.

The monkey possesses immense philoprogenitiveness, amativeness and individuality, and large secretiveness, combativeness, &c., and but very little language, causality, comparison,* and moral organs ; which perfectly corresponds with the character of the animal. The crow has very large cautiousness and secretiveness, and large combativeness ; the cat, the fox, the weasel, and all those animals which employ secrecy in catching their prey, possess large cautiousness, secretiveness, and destructiveness ; the tiger, the lion, the leopard, and the panther, or the feline species generally, the bear, the wolf, the fox, the hawk, the owl, the eagle, and all animals which destroy other animals and live upon their flesh, possess, without an individual exception, large combativeness and immense destructiveness ; while the deer, the calf, the sheep, the hen, the dove, the pigeon, and all those animals which eat no flesh, and are not savage in their nature, have small combativeness and very little destructiveness.

The dog has very large locality, and, accordingly, is able to pursue the deer for successive days through the deep forest, making almost innumerable turnings and windings, and yet, when he gives up the chase, can pursue a direct line to his home. The bear and the swine possess the same organ, and also the same faculty, in a remarkable degree. Secretiveness is so extremely developed in the head of the cat and the fox, that the protuberance assumes the appearance of a little horn, while destructiveness, though large comparatively, retires ; but in the dog and the bear, destructiveness is much larger than secretive-

* In the monkey, the brain, where language is located, and the portion of the skull beneath which causality is situated, are joined together, thus indicating a want of these organs. Their want of the corresponding faculties is equally striking. In the Indian and African races, these portions of the skull are separated perhaps one inch and a half ; whilst in the miniature bust of Franklin, which is probably not one-tenth the size of his head, these same portions are separated nearly as far as in the full-grown Indian and African heads. The height of this miniature bust, from the external opening of the ear, is also nearly as great as that of the full-sized Indian head ; which strictly corresponds with the moral character of each.

ness: and this exactly corresponds with the character of each. In the gambols of the kitten, and in the general disposition of the cat, we see a great deal more of secrecy and slyness than of destructiveness; but in the dog, we see the disposition to bite and tear in pieces without the use of artifice or cunning. In the head of the monkey, the robin, the bluebird, the partridge, and other animals which show an extreme fondness for their young, as well as in females generally, the organ of philoprogenitiveness is very large; while in the male dog, which is a stranger to this feeling, no traces of it are to be found. The strength of this feeling in the female bear, which, as is well-known, will fight so desperately for her cubs, corresponds exactly with the development of the organ in her skull.

Facts which show the correspondence between the known characteristics of the various classes of animals and their phrenological developments, might be added to almost any extent, and their correctness demonstrated by our collection of the skulls of animals. Every menagerie in the country affords numerous and striking evidences and illustrations of the truth of phrenology. All animated nature teems with facts in its favour; and no striking instance has been, or, the affirmation may be ventured, can be, produced, through all the gradations and classes which compose the animal kingdom, from the worm up to man, and even through all the different races of men, which can show a discrepancy between the known and marked characteristics of an animal, and the phrenological developments and conditions of his brain; but, on the contrary, the coincidences between the two are invariably found to be the most striking and satisfactory. Inasmuch, then, as the phrenological phenomena, from one end of the chain of animated beings to the other, are uniformly found to accord with the characters of these beings, it follows that the same phrenological law governs all animals, and, consequently, causes this uniformity.

Yet, after all, it is the human species that furnishes the most varied, the most striking, and the most copious evidences and illustrations of the truth and principles of this science; because it is man alone that is capable of performing the greatest number, and the most complicated kinds, of functions—man, whose mind can grasp the great, and attend to the minute—man, in short, who is lord over all other terrestrial beings.

A great number of Indian heads and skulls, from many of the different American tribes, has fallen under our observation and inspection; and we have found, as a general feature common to them all, an extreme development of destructiveness, secretiveness, and cautiousness, together with a large endowment of individuality, eventuality, tune, firmness, and veneration, and sometimes conscientiousness; large approbateness or self-esteem, and sometimes both large; moderate acquisitiveness, benevolence, causality, combativeness, amativeness, and constructiveness: and, in the female, extremely large adhesiveness and philoprogenitiveness; but in the male, philoprogenitiveness moderate. This combination of organs indicates just

such a character as the Indians generally possess. Their extreme destructiveness would create a cruel, blood-thirsty, and revengeful disposition—a disposition common to the race—which, in connexion with their small benevolence, would make them turn a deaf ear to the cries of distress. Their extremely large destructiveness combined with their large secretiveness and cautiousness, and smaller combativeness, would cause them to employ “cunning and stratagem in warfare, in preference to open force ;” would give them less courage than cruelty ; cause them to be wary, extremely cautious in advancing upon an enemy, and to lurk in ambush ; and, with high firmness, admirably fit them to endure privation and hardship ; and if to these we add large approbateness, we may expect them to glory in dark deeds of cruelty ; in scalping the fallen foe, and in butchering helpless women and children.



INDIAN.

Their large conscientiousness would make them grateful for favours, and, according to their ideas of justice (which, in consequence of their small causality, would be contracted), honest, upright, and faithful to their word ; and these constitute the principal sum of their moral virtues : but when we add their high veneration and marvellousness, we find them credulous, religious, and superstitious. Their small amount of brain in the coronal region of the head, when compared with their immense development of the animal passions and selfish feelings, would bring them chiefly under the dominion of the animal nature of man, and render them little susceptible of becoming civilized, humanized, and educated : hence, the rugged soil which they present to the labours of the Christian missionary. Their very large individuality and locality, and full perceptive organs generally, with their large destructiveness, secretiveness, and cautiousness, would cause them to delight in the chase, and admirably qualify them to succeed in it ; whilst their small causality would render them incapable of producing many inventions and improvements, or of reasoning profoundly. Their small acquisitiveness would create in them but

little desire for property ; and this would result in a want of industry, and leave them, as we find them, in a state of comparative destitution as regards the comforts, and even the necessaries, of life. The very large philoprogenitiveness of their females admirably qualifies them to protect and cherish their offspring under the peculiarly disadvantageous circumstances in which they are placed ; whilst the small endowment of this faculty in their males would cause them to be comparatively indifferent to their children, and to throw the whole burden of taking care of them while young upon the other sex. Their large tune, and very large destructiveness, would give them a passion for war-songs and war-dances ; and these combined with their large eventuality would cause them to adopt this method of perpetuating their warlike exploits.

In Washington we examined the heads of about twenty Indians of the Cherokee delegation to Congress, in which we found the animal portion of the brain relatively smaller, and the human and reasoning organs much larger, than in Indian heads generally ; and this perfectly harmonizes with, and accounts for, the fact, that this tribe is less savage, and more intellectual, than any other. Indeed, the phrenological developments of some of the half-breeds were decisively superior. Those examined from Indiana possessed a much larger development of destructiveness, and were less talented and civilized. Those, again, from the Osage tribe possessed a development still more inferior, and a corresponding character. A skull from a tribe of cannibals located near the isthmus of Darien, which was examined by us, presented altogether the worst phrenological developments of any skull we ever saw. In shape, it bore a strong resemblance to that of the monkey, except that destructiveness, secretiveness, and veneration, and, perhaps, conscientiousness, were larger. Of intellect, of course, these beings possess very little ; and no description can adequately set forth their barbarity and brutal ferocity, no pen describe their degradation. And thus it appears that, in passing from the European race to the Indian, and from one tribe of Indians to another, we find, in every instance, a striking coincidence between the phrenological developments of brain, and the known traits of character.

The African race as found in America, furnish another instance of the striking correspondence between their known character and their phrenological developments. They possess,* in general, either large, or very large, adhesiveness, philoprogenitiveness, hope, language, and approbation, or self-esteem, and sometimes both ; large veneration, marvellousness, individuality, locality, and tune ; with moderate causality, constructiveness, and mirthfulness. Combativeness, destructiveness, secretiveness, acquisitiveness, and, perhaps, conscientiousness, unlike these organs in the Indian head, vary in size, being sometimes very large, and in other instances, moderate or small. The size of

* Individual exceptions to this description are frequently to be met with, but the general features will be found to be characteristic. The intellectual organs are, in general, much better developed in coloured children than in adults.

their heads is generally moderate or small. Their extremely large hope makes them very cheerful and little anxious about the future ; and, with their large approbateness and small acquisitiveness, extravagant, and predisposed to lead a life of ease and idleness. Their very large hope and language, with small secretiveness and mirthfulness, give them hilarity, without much pure wit.

Their large, or very large, tone, which inspires them with melody, with their smaller reasoning organs, which give them but few thoughts, and their large language, furnish exactly such composition as we meet with in negro songs, glowing with vivacity and melody, and containing many words and repetitions, with but few ideas. Their smaller reasoning organs give them but comparatively little depth of intellect, or strength of judgment, with little talent for contriving and planning. Their very large philoprogenitiveness, adhesiveness, and inhabitiveness, make them extremely attached to their families and the families of their masters, and pre-eminently social.

Their excessively large approbateness and self-esteem create in them that fondness for dress and show, and that pride and vanity, for which they are so remarkable. Their large religious organs produce those strong religious emotions, and that disposition to worship, for which they are distinguished, as well as those rare specimens of eminent piety sometimes found among them. Their variable selfish organs cause those extremes of temper and character which they display, sometimes running into cunning, thievishness, and general viciousness and cruelty, and sometimes showing the opposite character. Their large marvellousness accounts for their belief in ghosts and supernatural events so often manifested among them ; whilst their very large language, combined with their large perceptive organs, generally would create in them a desire to learn, and enables them to succeed well in many things.

The phrenological developments and characteristics of the Hindoos are no less striking. In them the organs of destructiveness and combativeness are generally small, which renders them less cruel and warlike than the American Indians, or even the European race. Their extremely large veneration and marvellousness produce that religious enthusiasm and superstition for which they are so noted ; and their large acquisitiveness and small conscientiousness often make them thievish.

Another important argument in favour of phrenology may be drawn from the difference in the conformation of the heads of the two sexes. In the female character, fondness for children, and general attachment, are undoubtedly predominating and controlling passions, much stronger, indeed, than the same passions in the male sex ; and, accordingly, we find the organs of adhesiveness and, particularly, philoprogenitiveness, so strongly developed in the female head as to elongate, and even deform, the middle portion of the back part of the head, affording a sure sign by which to enable the phrenologist to distinguish the female from the male head.

The timidity, trepidation, and anxiety of the sex, are proverbial ; in accordance with which in their heads we find the organ of cautiousness much larger than in the male, and combativeness and destructiveness much smaller : and this perfectly harmonizes with the fact that they are more amiable, and less cruel, than the other sex. Man possesses more dignity, sternness, and force of character than woman, and we find in his head not only a superior endowment of combativeness and destructiveness, but also of self-esteem and firmness. The moral and religious organs are generally much larger in the female, than in the male, head ; and we know that women are much more inclined to religious worship than men. Ideality is commonly larger in females ; and in harmony with this, we find them more refined and delicate in feeling, and possessed of better taste.

The sympathy and kindness of woman are also proverbial. She will go much farther than man in her assiduities and unremitting attentions to the sick, the needy, and the afflicted ; she will do, she will suffer, she will sacrifice anything and everything to relieve distress : and all from pure motives of kindness, affection, love, and duty. The phrenologist alone is capable of developing and explaining this interesting mystery. He can place his finger upon her superior organs of benevolence, conscientiousness, adhesiveness, and philo-progenitiveness. The reasoning organs are not so strongly developed in the softer, as in the nobler, sex (whether from a want of cultivation, or from some other cause, we do not pretend to decide) ; and, accordingly, we find the former less distinguished for originality and power of thought than the latter.

If the mind were a single faculty, and the brain a single organ, and, of course, phrenology a farce, we might expect to find a uniformity in the shape of the heads of the two sexes, and also uniform developments in the heads of the various individuals of the same sex ; but that is exactly the reverse of what we find to exist. Now, this marked difference in the conformation of the heads of the different races of men, of the sexes, and of different individuals, must either be designed for some wise purpose, or it must be accidental. That it is accidental, no rational mind can believe ; but if it is the result of design in the great Author of it, the conclusion is obvious, that it must have a direct reference to the different qualities of mind known to be possessed by these different races, sexes, and individuals.

Thus far, then, we have presented only a few of the numerous classes of facts which go to prove the truth of phrenology. Should we descend to particulars, volumes would be required to enumerate even the striking instances which, in the course of a few years' practice in the science, have fallen under our own observation.

Phrenology is either wholly true or wholly false. If the phenomena which support it, are fortuitous or accidental, the truth of phrenology may be doubted ; but if they are the result of fixed laws—of the unalterable principles of nature, it must be true. But the uniformity and harmony observable in these phenomena render it impossible that they are the mere product of chance : hence it is impossible that

phrenology can be untrue. Phrenology, then, is consistent in theory, and, by an appeal to nature and to facts, susceptible of physical demonstration. It challenges the most scrutinizing examination. They who question its truth are called upon to disprove the foregoing propositions, and to account for the facts which support it, on other than phrenological principles: and the importance of the subject makes this call a reasonable one.

For several years past, on all occasions, and under every disadvantageous circumstance—even when opposed by prejudice, by envy, by malice, by ridicule—we have boldly challenged those who doubted the truth of phrenology, to test us in any and in every way which their scepticism and their ingenuity could devise: and we can appeal to more than ten thousand living witnesses, who have been present at our public examinations of heads (as well as to the testimonials introduced at the close of this work), who will bear evidence to the great and wonderful accuracy with which we have described, even in minute detail, the character and talents of those examined—notwithstanding very many of these examinations were made by the sense of touch alone, our eyes being covered. Observation and experience, in short, have as thoroughly convinced the author of the truth of phrenology, as he is satisfied of the truth of chemistry, electricity, or any other of the natural sciences, and by the same kind, and an equal amount, of evidence.

Phrenology, then, demands assent to the following series of propositions, namely, that the brain is the general organ of the mind—that the mind consists of a plurality of faculties—that each of these faculties is exercised by means of a particular portion of the brain—that these several faculties are possessed in several degrees of power by the same individual, and also by different individuals—that the size of these several portions of the brain, or organs, is proportionate to the power and exercise of their respective faculties—that, in general, the shape of the skull corresponds with that of the brain—that phrenology was discovered, and thus far matured, wholly by induction—and that the whole animal kingdom, and especially the human species, both prove and illustrate the truth of this science.

But, as phrenology claims to be supported by facts, we ask those whose opinions are valuable, neither to form nor express a decision upon its merits, until they have examined a sufficient number of these facts to decide understandingly. "Self-conviction," observes an able phrenological writer, "must depend upon self-observation." As the field is open to every one, and is easy of observation, all are invited to examine and judge for themselves. In this work will be found our rules, and all into whose hands it may fall will be able to apply them to the characters and developments of their friends and acquaintances, and thus either prove or disprove phrenology.

THE TEMPERAMENTS :

Physiology of the Temperaments.

Physiology is connected with phrenology in the reading of character. We cannot disconnect them. It is necessary to understand the laws of physiology in order to apply the principles of phrenology ; for, if we read the phrenological developments without taking into account the physiology of the individual, we shall certainly make mistakes. Hence, it is important to give attention to physiology in prosecuting this study. Phrenologists and physicians generally recognize four temperaments. These are, the lymphatic, the sanguine, the bilious, and the nervous temperaments.

There are, in fact, as many temperaments as there are organs and functions which have a modifying influence ; but in order to present their influence and illustrate the effects of the bodily functions on the mind in a condensed form, my brother and myself, in 1839, classified all the organs of the body and their functions, together with the brain, under three heads, with their subdivisions, and called them the vital, the motive, and the mental. We have had a world-wide experience, and have had no reason to change our nomenclature since that time. This classification is also general enough to embrace the other divisions made by other authors ; for the vital includes the arterial, the sanguine, the thoracic, the digestive, and the nutritive. The motive includes the muscular and the bony or osseous. The mental includes the sensitive, the harmonial, the spiritual, the nervous, and the cephalic.

The vital temperament includes all the internal organs of the body that generate life, and help to sustain it ; those which contribute to re-supply the powers of the system which otherwise would be exhausted by the activity of the brain, nerves, bones, and muscles. These organs are the digestive apparatus—the heart, the lungs, and the viscera. The foundation of the vital temperament is the digestive power, which gives strength to the system, while the breathing and circulation of the blood promote vitality.

A person who has this temperament is generally zealous, enthusiastic, impulsive, susceptible to great enjoyment and excitement, has a good appetite, enjoys sleep and the pleasures of animal life.

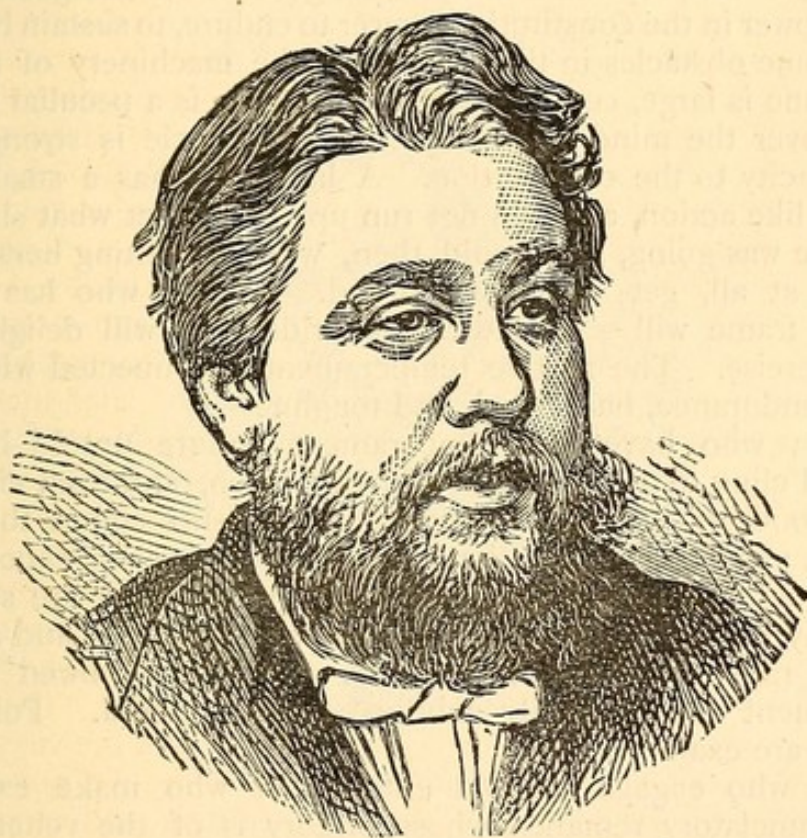
Those who have the vital temperament do not care for hard study, abstruse reasonings, or lengthy arguments ; they show more fondness for business and out-door occupations ; they are shrewd, have tact, and generally collect much information from observation and conversation with friends, as they are also social and friendly. They are more showy than sound and abstruse.

It is usually accompanied with a peculiar form of the head, which is round and prominently developed at the base. The organs of amativeness, acquisitiveness, alimentiveness, benevolence, language, and the perceptives, are generally large. Agents, overseers, cashiers,

aldermen, landlords, captains, butchers, lawyers, physicians, politicians, and public officers, have the vital temperament. The Jews, Germans, Irish, Dutch, Africans, and Indians, have this temperament. The Indian chief Keokuk, and every one of the thirty Indian chiefs the busts of whom were taken by my brother and myself a number of years since, have fine chests and a predominance of this temperament.

There are certain diseases connected with the vital temperament.

The Vital Temperament.



C. H. SPURGEON.

When the abdomen is large, the digestive organs, together with those of secretion and excretion, predominant, the person is more liable to be troubled with dropsy, humours, gout, and tumours. When the thoracic region predominates, and the chest is deep and broad, the flesh is harder than when the digestive prevails, and the complexion is ruddy and sanguine, the person is liable to sudden attacks of disease, inflammations, acute fevers, diseases of the heart, and apoplexy. When the arterial system prevails, when the pulse is rapid, the veins and arteries full of blood, there is also a tendency to inflammations of various kinds, a rush of blood to the head, unless the circulation of

the blood is very perfect. When the lymphatic glands throughout the system are unduly active, there is a greater tendency to keep in a quiet position, to avoid active exercise; and this condition of the body often induces dropsy or scrofula.

The vital temperament, as a whole, is a desirable one, and no person can sustain long and vigorous mental or physical action without it. The following are examples of this temperament:—King George III. and King George IV., Queen Victoria, Martin Luther, Brigham Young, William Penn, Professor Simpson, Dempster, Punshon, Hon. Lewis Cass, Lord Elgin, Agassiz, John Bright, M.P., George Hudson, Henry VIII., &c.

The motive and muscular organization embraces the bones and framework. In proportion as there are good bones and good muscles, there is power in the constitution, power to endure, to sustain hardships, to overcome obstacles in the way. It is the machinery of the body. If the bone is large, compact, and solid, there is a peculiar influence exerted over the mind and body. If the muscle is strong, it also gives tenacity to the constitution. A lady who has a small muscle does not like action, and will not run upstairs to get what she wants; but if she was going, she would then, without putting herself out of the way at all, get what she wanted. A man who has a strong muscular frame will walk rather than ride, and will delight to take active exercise. The motive temperament is connected with action, motion, endurance, hardihood, and toughness.

Seamen who have this temperament endure untold hardships. They will cling to a dismantled ship six, seven, and even eight days, without food, water, or rest, and yet when relief comes they are re-suscitated, and their constitutions are unbroken by their exposures and trials. Soldiers who have the motive temperament are sometimes shot many times, sabred, cut, bruised, may lose an arm and a leg, and yet they rally, and live many years. Nations endowed with this temperament are not easily subdued or conquered. Poland and Scotland are examples.

Those who engage in bold enterprises, who make extravagant and denunciatory remarks, whose oratory is of the vehement and "sledge-hammer" kind, have this temperament. Elder Knapp, Elder Swan, and Parson Brownlow are examples. Parson Brownlow's whole life evinces a predominance of this temperament; he cannot make a tame remark, or do an inefficient thing, but is a strong partisan, and uses the most forcible expressions: but sometimes his language is coarse. If he had more of the mental temperament, he would show more refinement and would use more choice language.

This temperament inclines a person to labour, to be industrious, to desire constant employment, to work without fatigue, to endure great hardships. Persons who have this temperament are not so polished and refined in their manners, with the same opportunities for mingling in refined society, the same amount of training and the same discipline, as those who have the mental temperament. They are

more thorough, plodding, tenacious, direct, plain, practical, efficient, and persevering ; they are disposed to do and say bold things, to be connected with reforms, machinery, and pioneering work.

If the osseous system is greater than the muscular, the person slower, more awkward, and heavier in his motions and movements ; but if the muscular has the ascendancy over the osseous, there is more action and ease of motion. The person will have a steady hand, agility in his performances, surefootedness, and a love for physical exploits ; will make strong and severe gesticulations, will have a marked expression of the face, a strong hoarse voice, and great positiveness of character.

The Motive Temperament.



LINCOLN.

Every temperament is connected with a physiognomy peculiar to itself. With the motive, the features are strongly and distinctly marked, the person is generally of good height, spare and sometimes lean, has a prominent nose, often a Roman nose, high cheek-bones, like the Indians, large and broad teeth, dark coarse hair, which may be very abundant or not as the person is healthy, a heavy black beard, black or dark eyes, and a dark skin. The bones of the whole body are large, and the joints project ; the muscles are also prominent, as well as the veins, and the flesh is hard. The person seems more like a draught horse, as if he was made to do the world's work. It is to men of this stamp that we look for energy of purpose, for determination, for the hewers of wood and drawers of water, for the accomplishment of mighty schemes. It is men of this stamp that

lay out railroads, that clear the forests, that tunnel mountains, that construct tubular bridges, iron-plated steam-ships, and ocean telegraphs. The world could not get along without men of this kind; and when such men engage in scientific pursuits, they are thorough and untiring in their scientific investigations.

Our hardest workers, strongest men, and boldest thinkers, have a predominance of this temperament.

Persons with a predominance of the motive temperament are subject to a special class of diseases, as rheumatism, indigestion, imperfect circulation of the blood, derangement of the liver, bilious tendencies, piles, gravel, chronic difficulties. The diseases of this temperament are chronic rather than acute, lingering rather than inflammatory. When disease fastens upon individuals of this temperament it takes greater hold; but the person has a greater strength of constitution to endure it, and to recover from the effects of it.

The following persons are examples of this temperament:—The Duke of Wellington, Hugh Miller, Lord Brougham, Kosciusko, Gladstone, Oliver Cromwell, Blackhawk, Dr. Dixon, President Lincoln, &c.

The Mental Temperament embraces the brain and nervous system, and is the medium through which the mind is manifested, and develops sensation, emotion, thought, and feeling.

The nervous system begins to grow in the medulla oblongata, and is a mere ganglion of nervous matter. It extends downward through the spinal column, and, by means of the nerves that go from the spinal marrow through the vertebræ, every portion of the body is pervaded by the nervous system. These nerves from the spinal column are nerves of motion and sensation, and they are united in a common sheath; but if they are severed in any part of their course, either sensation or motion will be impaired, according to the nerve that is affected, and this loss of sensation or motion will continue to be experienced, as long as the person lives, in those parts of the body below the injury.

From the medulla oblongata, the same starting-point of the growth of the nervous system, the brain grows upward to fill the skull; layer after layer is added, till the brain assumes its human form. At first there is only a ganglion of nervous matter, and the brain is like that of the lowest orders of creation. Anatomists say that it assumes the shape of different animals, from that of the fish and toad to that of the dog and monkey, till the brain is a human brain. It is quite an important consideration to learn that the brain is developed first in the base, where the propensities, or those organs interested in maintaining life and vitality, are located, and then other layers or convolutions are unfolded in the upper and anterior portions, where the moral sentiments and the intellectual faculties are located. The child needs nourishment, and, hence, requires appetite, or the exercise of alimentiveness; and as the cerebellum aids in giving vitality and prolonging life, it is also important in childhood, while the reason and moral powers are not requisite till afterwards, when the child has a good hold on life.

The folds of the brain, or the convolutions, allow of a greater degree of nervous matter to be folded up in a small compass than as if the brain was extended on a plane surface. These convolutions are sometimes very deep, and, in proportion to their depth there is a corresponding degree of intellectual power. The skull is greatly expanded when there is "water on the brain," or the person has hydrocephalus ; in idiots the convolutions are small and more contracted.

The brain and nervous system, like a tree, have roots, a trunk, and branches. The nerves extend to every minute portion of the body,

The Mental Temperament.



COMBE.

are connected, by means of the spinal marrow, to the base of the brain, and to the brain itself, so that the brain is cognizant of every action, even in the most remote part of the body.

The quality of the nervous system varies with different persons, and it has its influence on the tone and quality of the mind. Its quality is to be determined by its coarseness or fineness, the same as we decide upon the coarseness or fineness of the bones, muscles, hair, and skin. The thinner the skin, the finer the quality of the nerves ; the nearer they are situated towards the surface of the skin, the more apparent their manifestation will be to give sensation, motion, and mental susceptibility ; for as is the condition of one part of the body or nervous system, so is that of the other.

The quality of the nervous fluid varies, and is dependent upon the quality of the secreting system. Climate, modes of life and health, have much influence upon this nervous fluid. It may be strong or weak, high or low, in tone and vigour, the same as the quality of the

liquid bath of the photographer varies according to circumstances. When it is not good, the impression on the plate is never clear or distinct. The same is true with the nervous fluid. When, from any cause, it is diseased, the brain may think and reason, yet the manifestation is impaired, and the mind seems cloudy or misty. This is why philosophers, in the last years of their life, sometimes lose their intellectual power. They become enfeebled in body, the nervous system is weakened, and they are unable to manifest the mental



MISS WILLARD.

power their education and scientific investigations should enable them to do to the end of life.

Many persons work off vitality and exhaust nervous energy faster than they can generate them ; hence they have a limited measure of each.

We call this temperament mental, because whenever there is a predominance of the nervous system there is a predominance of mind ; and, as before stated, when the nervous system is healthy there is power to readily put into execution what the desires and inclinations dictate ; but if there is a want of locomotive power or of nerve power, the individual will be slow. Some children have a strong body, but not much activity, and other children generally wait upon them.

There is a difference in organization, and temperaments make this difference in a great degree.

In proportion as there is brain there is mind. It does not follow that if a person has the mental temperament he will necessarily develop great mental powers, for circumstances may not have been favourable for the person to have gained an education; but, with a good and thorough education, and a healthy mental temperament, much can be accomplished in a literary channel.

The brain makes the body its servant, and hence the whole body is the medium of mental manifestation. If the brain is larger in proportion than the body, it is liable to exhaust the body, because the exhausting power is the brain. If the brain is small in proportion to the size of the body, the person is liable to take on an excess of vitality, to generate life without exhausting it through the mental susceptibilities: such a person will not die prematurely from nervous exhaustion.

We prefer to call this temperament mental rather than nervous. Some are nervous because they have taken strong tea, stimulated too much, been bereaved of friends, and because the nervous system is in predominance; but the mental being dependent upon nerve is indicated when there is a predominance of nerve over bone and vitality. Some have their nerves nearer the surface, and they feel every outward sensation more keenly; while others are internal in their character, and but few really know and understand their real dispositions.

It is not well for any person to have this temperament in excess, because balance of power in the organization is much more desirable. We need a framework, good bones and muscles, as well as good nerves and a healthy brain.

Mind may be powerful in a twofold sense. There may be power with and over the body, and power as confined to philosophical truths and subjects.

The mental temperament has its peculiar derangements or diseases; so intimately is the brain connected with the body, that these diseases are both mental and physical, as brain fever, insanity, idiocy, spinal complaints, nervous diseases, dyspepsia, and consumption.

There are mental dyspeptics, gouty minds, consumptive minds; some eat enormously, yet are never fleshy, but apparently are only skin and bones—mere walking skeletons; others become fat by eating turnips and vegetable food. Some, with great care, can keep their digestive systems in a good condition, while others with but very little care can digest anything, and are always healthy. Nature has done more for this last class than for the first. Some persons are constantly reading and studying, and yet are quite barren of ideas, contracted in thought, bigoted in opinion, and opposed to progression of all kinds. Others read and see but little, yet they make the best use of the knowledge they gain by turning everything to account. They are full of warm stirring emotions, and they have good mental digestion. Some read with great care, and can repeat verbatim what they have read; while others read, but their minds are so active that the author has suggested to them trains of thought, and, in reality, when they close the book

they have not only gained the author's ideas, but have increased their own stock by enlarging upon these ideas.

Sex regulates the temperaments, as the same temperament is of a different tone in the opposite sex. While the motive temperament is positive in man, it may be negative in woman ; and the mental may be comparatively negative in man, but highly positive in woman, because she is more susceptible in her nature.

It is very desirable that there should be a balance of them, so that neither may be excessive, in order to secure health, happiness, improvement, and general usefulness. The truly feminine temperament is the vital and mental. The masculine temperament is the motive and mental. When a man takes after or resembles his mother in organization, then he will have more of the vital, and less of the motive, with a predominance of the mental.

The mental temperament is predominant in persons who have fine, smooth, light, and often thin hair, a clear, soft and delicate skin, a bright, intelligent, and sparkling eye, an animated countenance, a small, narrow chest, a small abdomen, stooping shoulders, a clear, sharp, shrill voice, small bones and muscles, small stature, sharp features, thin lips, small pointed nose, and small teeth that frequently decay early. Such persons have uneven heads, sharp phrenological organs, are very quick in their motions, and have great sensitiveness to pain or suffering. They will be inclined to study, think, write, teach, speak, practise the fine arts, do in-door head-work, in preference to manual labour. The mind will generally predominate in power over the body, and, with fair culture, the person will be clear-headed, intense, susceptible to enjoyment and suffering, and to every internal or external influence. A person with the mental temperament is fitted by nature for a profession, or some literary pursuit, in preference to business.

The following are very good specimens of the mental temperament :—Rev. Jonathan Edwards, Pres. Wilbur Fiske, Prof. E. A. Parke, Rev. Leonard Bacon, Benj. F. Butler, George and Andrew Combe, Rev. Mr. Candlish of Edinburgh, Sir Alexander Hamilton, Prof. Forbes, Voltaire, Mazzini, Rev. N. Maffit, Gen. Fremont, John B. Gough, Prof. Owen, Dr. Lees, Baptist Noel, John Wesley, Dr. Trall, Horace Greeley, Wendell Philips, Dr. Channing, Edgar A. Poe, Ralph Waldo Emerson, Wm. Lloyd Garrison, Princess Alexandra, Fanny Forester, &c.

The different temperaments can be cultivated, increased, or modified, by using the means adapted to their particular legitimate action, and a practical knowledge of them is of incalculable advantage to those who wish to perfect their organizations.

Balance of power is seldom attained, for it is common to find those who are strong in one respect but weak in others. They are like Nebuchadnezzar's image, partly iron and partly clay, for in becoming powerful in one direction, they are liable to contract their powers in another. Thus we often find greatness and littleness, learning and ignorance combined,

SHAPE OF THE ORGANS.

Each mental faculty, as has been already shown, is manifested by means of two organs, occupying a corresponding portion of each hemisphere of the brain. The same principle of double organs obtains here, as is exemplified in the case of the eye, the ear, &c., and doubtless, for the same good reason, namely, that when one organ is injured, the other may perform the function. In shape, the organs are conical, their apex being at the medulla oblongata, and their base at the skull. The medulla oblongata is situated at the base of the brain, or, rather, forms the capital of the column of the spinal marrow. A straight line drawn from the opening of one ear to that of the other, would pass nearly through it.

A more particular account of the anatomy of the brain, as connected with phrenology, may be found in Dr. Gall's and Spurzheim's phrenological works, and in G. Combe's "System of Phrenology."

It has already been shown, that the power of each faculty, and its tendency to action, are proportionate to the size of its respective organ. In order to determine the size of the organs, it is necessary to ascertain their length and their breadth. The length of the organs may be determined by observing the distance from the external opening of the ear to that part of the skull in which they terminate; and the breadth, by the surface of the skull they occupy. It is supposed that the portion of an organ which is nearest to the skull, is chiefly used in the exercise of the mental functions.

In some heads, the organs are sharper and more elongated than in others, thus presenting a greater prominence; in others, they are shorter and broader. The shape of the former, denotes greater activity and quickness, and less power; that of the latter, greater intensity and strength.

TEST OF THE FACULTIES.

Before we enter upon the classification or description of the several faculties, it will be necessary to lay down some rules by which to test each supposed faculty, that we may thus be able to decide correctly, not only upon the claims of the faculties as now laid down by phrenologists, but also upon all that may be hereafter proposed as discoveries.

What is a faculty? The test which was proposed by Spurzheim, and which is generally followed, is that

1. Which exists in one kind of animals and not in another;
2. Which varies in the sexes of the same species;
3. Which is not proportionate to the other faculties of the same individual;
4. Which does not manifest itself simultaneously with the other faculties; that is, which appears or disappears earlier or later than they;
5. Which may act or repose singly;

6. Which individually is propagated in a distinct manner from parents to children ; and,

7. Which singly may preserve its proper state of health, or be affected by disease.

These seem to be descriptions of the phenomena of a faculty, rather than a definition of its nature. A more simple and comprehensive test seems to be,

That power of the mind which performs one, and but one, distinct and homogeneous class or kind of functions and which is manifested by means of a given portion of the brain. Whenever, therefore, we ascertain that there is exercised a distinct class of functions, having for their end one important object, we may infer, that there exists a distinct faculty which performs it ; and, *vice versa*, that the existence of a faculty presupposes, and necessarily implies, a corresponding *sui generis* class of functions which this faculty produces. Upon submitting the faculties as laid down in this work, to this test, it will be found that the functions ascribed to amat., combat., acquis., benev., hope, firm., caus., and all the rest, constitute each a distinct, homogeneous class directed to a specific end, and exercised by so many distinct portions of the brain, and each supposed discovery of a faculty, which does not conform to these requisitions, is spurious.

CLASSIFICATION OF THE FACULTIES.

The classification of the faculties as last adopted by Spurzheim, and followed by G. Combe, and American and English phrenologists, is unquestionably the best now in use. In its general divisions and fundamental principles, it harmonizes very well with the generic character of the faculties, and the grouping together of the organs in the head.

Phrenology is not a man-made theory. All that we can know about it, is learned from an observation of nature. Why not, then, in the classification of the faculties, as well as in their phenomena and analysis, follow nature ? or, in other words, why not let the faculties classify themselves according to the grouping together of their respective organs in the head ? In the classification of the faculties, the authors have endeavoured, as far as observation enable them, to follow this arrangement of the organs, as the fundamental principle upon which their divisions are based.

CLASSIFICATION OF THE PHRENOLOGICAL FACULTIES AND ORGANS.

The faculties are divided into two orders, and these are subdivided into several genera, and these again into various species.

ORDER I.—AFFECTIVE FACULTIES, OR FEELINGS.

From these faculties originate the propensities, desires, emotions, sentiments, and the whole range of those mental operations denominated feelings. They constitute by far the largest, most vivid, and most powerful class of the mental operations, and, whenever their

legitimate stimuli are presented, rush into involuntary activity, and frequently without awaiting the mandate of reason.

Genus I.—Propensities.

These embrace those mental functions which pertain to man as an animal, or to his physical relations. They stimulate the other faculties ; impart efficiency, impetus, and physical force to the whole character ; originate the various animal impulses, instincts, desires, passions, and propensities to act ; and are located in the inferior posterior, or back and lower, portion of the head, causing, when large or very large, great breadth and fulness between, behind, and over the ears ; but, when small, this portion of the head is thin and narrow, as in the head of Franklin. Nearly all the brain of animals is developed in this region ; and their characters are made up, chiefly of the functions pertaining to the corresponding faculties.

Species I.—Domestic Propensities.

They are,

	Abbreviated.
1. Amativeness,	amat.
A. Conjugalitv,	conj.
2. Philoprogenitiveness,	philopro.
3. Adhesiveness,	adhes.
4. Inhabitiveness,	inhab.
5. Concentrativeness,	concent.

These constitute man a gregarious animal ; lay the foundation for his civil institutions ; make him a social and domestic being ; create his family attachments and relations ; have a direct reference to the marriage state, and originate most of its duties, its relations, and its pleasures. When large or very large, they cause an elongation and fulness in the middle and lower portion of the back part of the head ; but when they are small, this part of the head presents a depressed and flattened appearance, as in the skull of the male Indian represented in the cuts. Concentrativeness is unique in character ; and acts as a kind of regulator or modifier of all the other faculties.

Species II.—Selfish Propensities.

The selfish propensities are,

	Abbreviated.
E. Vitativeness,	vitat.
6. Combativeness,	combat.
7. Destructiveness,	destruct.
8. Alimentiveness,	aliment.
9. Acquisitiveness,	acquis.
10. Secretiveness,	secret.

These provide for the various animal wants ; have a direct reference to the necessities, desires, and gratification of the individual possessing them ; and terminate upon his interests, wants, and happiness. They are located upon the sides of the head, around the ears, and, when large or very large, give it a thick and rounded appearance, and make the sides of the head spherical, but when moderate or small, the head is thinner and more flattened in this region.

These propensities receive their direction and their modification mainly from the relative influence of the sentiments and intellect.

Genus II.—Human, Moral, and Religious Sentiments.

These are feelings of a higher order than the propensities ; are more elevating and ennobling in their character, and more humanizing in their influence. They are located together in the coronal or upper portion of the head, and, when large or very large, elongate, widen, elevate, and expand this part of the head ; but when moderate or small, the head is lower, shorter, and narrower.

Species I—Selfish Sentiments.

They are,

11. Cautiousness,	Abbreviated. cautious.
12. Approbativeness,	approbat.
13. Self-esteem,	self-e.
14. Firmness,	firm.

These, like the selfish propensities, also terminate upon their possessor, and, by disposing him to seek his own individual interest and happiness, make him selfish ; yet their character and manifestations are far superior to those of the selfish propensities, especially when the religious and reasoning faculties are strong. They are located together in the superior posterior, or back part of the upper portion of the head, which is represented by the name of the selfish sentiments.

Species II.—Moral and Religious Sentiments.

They are,

15. Conscientiousness,	Abbreviated. conscien.
16. Hope,	hope.
17. Marvellousness,	marvel.
18. Veneration,	ven.
19. Benevolence,	benev.

These faculties create those moral, religious, and devotional feelings and emotions which enter so largely into the human character ; humanize, adorn, elevate, and soften the nature of man ; constitute man a moral and accountable being, and connect him with the moral government of God ; create those moral duties and relations which exist between man and his Maker, and also between man and man. They are located in the superior anterior, or the frontal, portion of the upper part of the head, and, when large, throw a proportionally large amount of brain into this region, elevating and elongating it in this direction, as in the case of Franklin ; but when small, this portion of the head is narrow and slopes rapidly.

Species III.—Semi-intellectual Sentiments.

They are,

20. Constructiveness,	Abbreviated. construct.
21. Ideality,	ideal.
B. Sublimity,	subl.
22. Imitation,	imitat.
23. Mirthfulness,	mirth.

These faculties are of a mixed nature, participating the properties both of the human sentiments and of the intellectual faculties. They tend to the adornment and perfection of the human mind, by creating in it a taste and a talent for the fine arts and polite literature, for constructing, manufacturing, copying, and the like. They are located partly between the forehead and the portion of the head covered by hair, giving, when large, a fulness and breadth to this portion of the head; but when small, the head where the hair begins to appear, is narrow and flattened.

ORDER II.—INTELLECTUAL FACULTIES.

These faculties have to do exclusively with objects and things, their physical qualities, and abstract relations. They create a thirst for information, and furnish the ability to acquire knowledge in general; take cognizance of facts and conditions, and remember them, and constitute what is commonly called the intellect, understanding, or judgment.

Genus I.—Perceptive Faculties.

These perceive natural objects and their physical qualities, together with some of their relations. They constitute the direct medium of communication between the other faculties and the material world, and convey to the mind all the physical information it is capable of acquiring.

Species I.—External Senses.

They are,

Sensation, Sight, Hearing, Taste, Smell,	}	(that is, feeling or touch.) In accordance with the usage of his predecessors, the author has left these faculties unnumbered; but, inasmuch as they occupy each a given portion of the brain,
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and are also mental faculties, there evidently exists no good reason why they should not, in like manner, be numbered.

These perform the first portion of the process of observing the physical qualities of material objects. The eye, for example, may be perfectly good, yet the individual be utterly unable to distinguish between the colours of objects, or some of their other qualities; so that, in observing a colour, the faculty of sight performs the first portion of the process, and that of colour, the second. Hence, neither, acting separately, can take cognizance of the colour of objects. The perfection of all the senses materially assists the other intellectual, and even the affective faculties.

Species II.—Observing and Knowing Faculties.

They are,

- | | |
|--------------------|--------------------------|
| 24. Individuality, | Abbreviated.
individ. |
| 25. Form, | form. |
| 26. Size, | size. |

27. Weight,	Abbreviated. weight.
28. Colour,	colour.
29. Order,	order.
30. Calculation,	calcu.
31. Locality,	local.

These store the mind with individual facts ; furnish a general knowledge of things, their conditions, and qualities ; collect statistical information ; create a desire and a talent, proportionate to their size, for observing and knowing ; and thus render very great assistance in doing every kind of business. They are located directly about the eyes—their principal medium of communication with the external world—and, when large or very large, cause the lower portion of the forehead, above the eyes, proportionally to protrude, as in Herschell, the Indians, the New Zealander, the bust of Washington, &c., but when they are moderate or small, this portion is proportionally depressed.

Species III.—Semi-perceptive Faculties.

They are,

32. Eventuality,	Abbreviated. event.
33. Time,	time.
34. Tune,	tune.
35. Language,	lang.

These constitute a class of faculties intermediate between those which perceive objects and their physical qualities, and those which comprehend the abstract relations of things, and have to do with a class of facts which are not necessarily of a physical character. Some of these faculties are much stronger in children than in men, and their corresponding organs proportionally larger : hence, the depression generally observable in the middle of the forehead of the latter, and the fulness and roundness in that of the former.

Genus II.—Reflective or Reasoning Faculties.

They are,

36. Causality,	Abbreviated. caus.
37. Comparison,	compar.
c. Human Nature,	h. nat.
d. Agreeableness,	agree.

These form ideas ; reason ; superintend the operation of the other faculties ; perceive abstract and metaphysical relations, the connexion between cause and effect, proposition and inference, &c. ; form judgment, discover truth and absurdity ; show sagacity, penetration, and intuitive power ; add persuasiveness, youthfulness, and ability to entertain. They are located in the superior and frontal portion of the forehead. When they are large the upper portion of the forehead is very high, broad, and deep, as well as prominent, but when they are small this portion of the forehead is low, narrow, and depressed.

COMBINATION OF THE CLASSES OF FACULTIES.

The back part of the head, called occipital, is exclusively occupied by the organs of the propensities and selfish sentiments: the remaining portion is called frontal, and is devoted to the organs of the sentiments and the intellect. The portion represented by the lower portion of the head is called basilar, and the portion above it, coronal; the former being allotted to the organs of the selfish propensities and perceptive faculties, which constitute the principal faculties possessed by animals, and the latter, to those of the sentiments and reasoning faculties.

The influence of the various combinations of faculties upon the character constitutes one of the most important features of phrenology; and in nothing is this influence more manifest than in those more general combinations of the various classes of faculties already mentioned. One in whom the occipital region (or the organs of the propensities and propelling powers), is much larger than the frontal, will have proportionally more of feeling than reason; of passion, than intellect; of propelling, than directing power; of efficiency, than depth and strength of intellect; of mental sail, than ballast; of zeal, and energy, and action, than judgment; of the animal, than of the intellectual and moral qualities; but when the occipital portion is smaller than the frontal, the character will be directly the opposite.

One in whom the basilar region greatly predominates over the coronal, will possess great force and efficiency of character, a ready talent for business and study, and strong passions applied to selfish purposes, but accompanied with less morality and elevation of character and feeling, less depth of intellect, with less of the moral, religious, and human sentiments; and yet, with full comparison and causality, may be capable of conducting and effecting important operations. This portion of the brain is generally large in men who distinguish themselves in the world.

One who possesses a much greater development of the moral and intellectual organs than of the propensities, will have goodness with less greatness or force of character, morality and virtue, joined with want of impetus, if not of efficiency; will have fine talents and a love for moral and intellectual pursuits, accompanied with so much modesty and dependence, if not actual tameness of character, that he will not be likely to rise in the world unless pushed forward by others, but may then distinguish himself; will be amiable and sentimental, if not eminently pious, yet effect but little. This organization is but poorly adapted to the exigencies of the nineteenth century.

One having large organs of the propensities and of the religious sentiments, and reasoning faculties only moderate or full, may struggle hard against the current of his propensities, yet will be liable to be often overcome by it; may endeavour to live a virtuous, Christian life, yet will be sometimes guilty of gross inconsistencies, and apt to take contracted views of religious subjects, and indulge alternately both classes of organs; but, with the moral and reasoning organs

equally large, will be obliged to struggle hard, yet will generally struggle successfully against "his easily besetting sins," and in general, be consistent in his religious belief and practice.

One having the propensities well developed, with very large moral and intellectual organs, will combine great strength of mind with great energy of character, directed by the human sentiments, and applied to the advancement of moral and benevolent objects, and be a talented and useful member of society, yet there will be many contentions for the ascendancy between his strong propensities and higher sentiments.

One with the propensities and the intellectual organs large and the moral deficient, will combine great power and energy of mind with great depravity of character, and never lack means by which to gratify his selfish passions.

One having some of each class of organs large or very large, will present seemingly contradictory phases of character; will often do what he afterwards regrets, and be subject to a constant and severe "warfare between the flesh and the spirit."

One having the perceptive organs generally large or very large, and the reasoning organs only full, will have a mind well stored with facts, and a desire to see and know; a thirst for general information, and a facility in acquiring it; an ability to attend to details, and a popular, practical, business talent, but will lack depth, judgment, originality, and penetration of mind; may execute well, but cannot adapt means to ends, nor superintend complicated operations; may possess versatility of talent, be a good scholar, and pass for a man of talents and learning, yet will not think profoundly nor readily comprehend first principles, nor bear sounding.

One with the reflecting organs large, and the perceptive only moderate, with the upper portion of the forehead much larger than the lower, will think more than he observes or communicates; will have much more to do with ideas than with facts; with fundamental principles and the general bearing of things than with their details and minutiae; with the abstract relations than with the qualities of things; with the analytical and demonstrative sciences than with the natural; with thoughts than words; may have great strength, shrewdness, and penetration of intellect, and be a deep and profound reasoner, but will lack versatility of talent, and be unable to employ his powers to good advantage, or show what he is, except in a certain sphere, yet will wear well, have a fund of important ideas, and excellent judgment, and shine in proportion as he is tried. One having the perceptive and reasoning organs both large, and a large and an active brain, will have a universal talent, and a mind well balanced and well furnished with both facts and principles; will be a general scholar, and, with a respectable development of the propensities, possess a decidedly superior intellect, and be capable of rising to eminence, will not only possess talents of a very high order, but also be able to use them to the best advantage, and both devise and execute projects, and succeed in whatever he undertakes, even when most of those around him fail.

One with an even head, in which all the parts are respectably developed, will have few prominent traits of character, and few excesses or deficiencies; will do a fair business, take his character from surrounding circumstances, and pass quietly through life; but, if the brain is large and very active, and external circumstances are favourable, he will be a universal genius—great in every thing, and without any weak points of character, and capable of swaying a general and a commanding influence.

One with an uneven and peculiar head will possess a *sui generis* character, will be notorious for his peculiarities of talents and disposition; for his excesses and deficiencies; his strong and weak points; will often present opposite phases of character; cut a bold and commanding figure wherever he moves; and often effect something important.

The combined action of the several organs has, also, a very important influence upon the character and the mental manifestations, particularly in directing them. Self-esteem large, for example, combined with still larger moral and reasoning organs, and with smaller propensities, imparts a dignity, manliness, nobleness, elevation, and high-mindedness, which scorn every thing mean, low, and degrading, than which no trait of character is more useful or commendable; while the same degree of self-e., joined with weaker moral and reasoning faculties, and stronger selfish propensities, makes its possessor proud, conceited, haughty, domineering and forward. The same principle applies to amat., combat., destruct., secret., firm., approbat., &c.; and, in determining character, is as important, at least, as any other.

The larger organs control and direct the smaller ones, and also give the stamp and direction to the whole character, while the smaller organs, in proportion to their strength, modify the action of the larger. Thus, one having combat. and destruct. large, with large or very large self-e., will employ the former to avenge personal injuries; promote selfish interests; domineer over others, &c.; but, with self-e. only moderate or full, and benev. and conscien. very large, will seldom resent personal injuries, yet will be very spirited in maintaining the cause of justice, truth, and humanity; in defending suffering innocence, punishing the aggressor, driving forward moral and philanthropic causes, &c.; with large acquis., will employ these organs in defending his property, and in prosecuting, with energy, his money-making projects; with large intellectual organs, in the vigorous pursuit of intellectual acquirements, in spirited debate, or the fearless declaration of opinion; with moderate self-e. and large adhes. and benev. in the defence of friends, while he himself patiently endures oppression, &c. The combinations of the phrenological faculties are almost innumerable, especially when taken in connexion with the varieties of temperament, education, habit, external circumstances, &c. of different individuals—sufficient, at least, to produce that endless diversity and ever-changing variety which exist in the manifestations of the mind. Hence, here is opened up the most extensive

field imaginable for philosophical research—a field embracing the whole range of the mental phenomena, and also every thing pertaining to human nature.

ORDER I.—AFFECTIVE FACULTIES OR FEELINGS.

Genus I.—Animal Propensities.

Species I.—Domestic and Social Propensities.

AMATIVENESS.

Reciprocal attachment and love of the sexes.

This faculty prompts many of those kind attentions and obliging manners which the sexes are accustomed to show to each other ; greatly increases their mutual attachment and tenderness ; gives correct



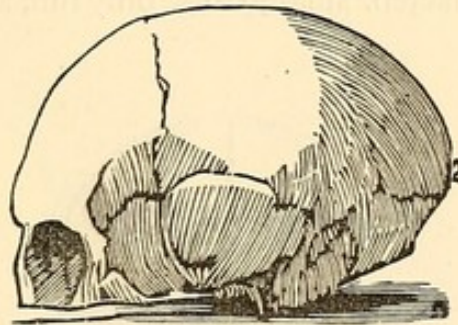
ROBERT BURNS.

He possessed a warm, ardent, and loving nature.

reciprocal ideas of taste and propriety in whatever concerns the other sex, and secures to them a kind and genteel treatment—thus promoting, as much as any other faculty, general politeness, urbanity, refinement, kindness, and social happiness. The proper exercise and expression of this faculty, so far from being the least gross or indelicate, is as perfectly inoffensive as that of any other ; and is so far from being the least exceptionable as to be even indispensable, to a virtuous character, especially when modified by large adhes., approbat., benev., conscien., ideal., mirth., and the reasoning faculties. The influence of this faculty in the intercourse of the sexes, is highly

advantageous to both, inasmuch as it has a tendency to make man civil, courteous, and humane, condescending, polished, affable, &c. ; and woman agreeable, graceful, and elegant, accomplished, sensible, and elevated in character, feeling, and purpose.

VERY LARGE.—One having amat. very large, can govern it by the aid of large or very large firm., conscien., and reasoning organs, and by avoiding the causes calculated to excite it, and possesses extraordinary depth, strength, and power of this passion. One having very large amat., with large or very large conscien., firm., benev., and reasoning organs, will exercise towards the other sex, strong feelings of kindness and love ; is ever ready in his attentions to them ; is but ill at ease without their society ; and enjoys intercourse with them in the greatest possible degree ; with conscien. moderate and the reasoning organs only full, is strongly inclined and urged to profligacy, licentiousness and vulgar allusions.

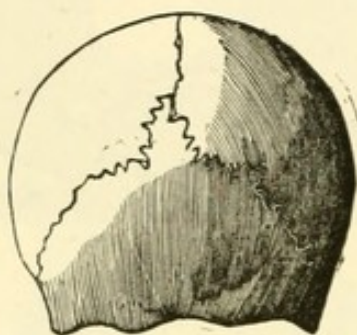


Large social brain.

LARGE.—One in whom amat. is large, is extremely fond of the other sex, and of their company, and alive to their charms ; is a favourite with them, and readily ingratiates himself into their good will, even though he may be possessed of some qualities that are disagreeable ; has a great influence over them.

One having large amativ. with large or very large adhes., is an ardent and devoted lover ; and with ideal. also large adds to his love that warmth, and fervour, and intensity that make it romantic ; with firm. also large or very large, will be constant ; but with these organs large, and firm. moderate, will be liable to be inconstant, and possess an attachment by no means exclusive ; with ideal. and approbat. very large, secret. and destruct. large, benev., adhes., and caus. only full, and conscien. moderate, will sometimes act the part of the coquette, rather than be satisfied with individual attachment ; with large adhes., philopro., benev., and conscien., will be inclined to marry, and be pre-eminently qualified to enjoy the pleasures of home, family, and friends ; and, with large combat. and destruct., will defend them with boldness, protect their rights with spirit ; with large approbat., and ideal., will be over-anxious to obtain the approbation, and avoid the disapprobation, of the other sex, and exceedingly sensitive to their praise or censure, and too eager to follow the

fashions demanded by the taste of the other sex ; with moderate acquis., and large approbat. and benev., will spend money freely for their sakes ; with large secret. and adhes., will feel much stronger attachment than express, keep his heart much to himself, affect comparative indifference ; and, even when the fire of love is burning fiercely within will express it equivocally, especially at first ; but with secret. moderate, will express it without reserve, throw the portals of the heart wide open ; and with self-e. moderate, the more readily give up to the dominion of the passion ; but with self-e. firm, and large intellectual organs, though he may be deeply in love, will have too much pride to be subdued by this passion ; with very large adhes., ideal., approbat., and mirth., and caus. only full, will prefer the company of the beautiful, the gay and the accomplished of the other sex ; with very large adhes., benev., ven., and conscien., will choose the virtuous, the devout, the religious, &c. ; with large intellectual organs in addition, almost adore them, but be disgusted with those first described ; with conscien. small, caus. only full, and acquis. and ideal.



Small social brain.

large, will be less particular with regard to their moral qualities ; with large ideal., approbat., mirth., hope., aliment., and lang., and moderate acquis., conscien., and marvel., is given to joke with and about the other sex ; and inclined to profligacy and revelry ; with large conscien., ideal., mirth., benev., and the reasoning organs large, will express this passion in a very delicate, refined, witty, and acceptable manner ; but with moderate or small ideal. and mirth., in a coarse and vulgar manner : with conscien. large, if strongly tempted, strongly resists ; and with firm., cautious., and caus. also large, will not yield to the solicitations of the passion ; but with firm., cautious., and caus. only full, may sometimes sin, yet will deeply repent of it ; and, with approbat. large, suffer intolerably from shame and remorse ; with conscien. small and caus. moderate, will be extremely liable to abuse and pervert this faculty, &c.

FULL.—One having amat. full, with adhes. and ideal. large or very large, will place a high estimate upon the other sex ; eagerly seek their company, and take great delight in it ; be ardent as a lover, and

not insensible to their charms; with good health and an active temperament, experience, in a high degree, the influence of this passion, yet will possess more activity than power.

MODERATE.—One having amat. moderate, is not particularly partial to the other sex; may enjoy the society of a few select persons of the other sex, but will dislike their promiscuous society, unless his adhes., approbat., ideal., mirth., or other organs, create attachment to



EMPEROR OF GERMANY.

He possessed a well-balanced social brain.

them; with self-e. and mirth. moderate, large secret., approbat., cautious., conscient., and ven., will be extremely diffident and reserved, if not awkward and affected, in their company. One having moderate amat., with large adhes., benev., and conscient., and full compar. and caus. will exercise more of pure love and virtuous affection towards the opposite sex, than of the mere amative passion—of pure and sentimental friendship, than of merely animal feeling; and, with large ideal., will manifest this passion in a peculiarly refined and delicate

manner. This is the kind of attachment generally exercised by those in whom adhes. is commonly altogether larger than amat.

SMALL.—One having small amat. is not partial to the other sex as such ; does not pay them much attention, nor sacrifice much for their sake, but is rather cold, coy, distant, and less inclined to marry, unless induced to do so by philopro., adhes., approbat., benev., acquis., the intellectual organs.

VERY SMALL.—One having amat. very small is incapable of sexual attachment, and is given to passive continence. This organ attains its full size in the meridian of life.

Phrenology determines the strength and power of this passion, and its liability to be perverted, rather than the virtue or licentiousness of the subject.

The depraved exercise of this faculty, in one or another of those ten thousand forms which it assumes, is unquestionably one of the most prolific sources of depravity with which mankind are afflicted. This faculty is found to exist in animals as well as in man, and that, too, unrestrained by morality or intellect, and, consequently, far more liable to perversion than in the human species ; yet instances of its perversion in the brute creation are exceedingly rare. The nature of the faculty and the character of the function are the same in both, so that its depraved manifestation cannot be attributed to any natural cause. It must, then, depend upon the education or training of this faculty. And no wonder that it is thus perverted ; for the nature and the proper function of the faculty, not being generally understood, it has been regarded chiefly in its perverted manifestation.

The question, then, becomes a most important one, How can this faculty be so trained that this growing evil may be checked and remedied ?

LOCATION.—This organ is located in the cerebellum, under the posterior lobes of the cerebrum, or between the mastoid processes behind the ear : and, when large, it causes this portion of the head to appear broad and thick ; when small, the neck is thin and narrow.

A.—CONJUGALITY.

Union for life ; first love ; the pairing instinct ; attachment to one conjugal partner ; duality and exclusiveness of love.

It is adapted to parents living with and educating all their own children in the same family. Some birds, such as doves, eagles, geese, robins, etc., pair, and remain true to their connubial attachment ; while hens, turkeys, sheep, horses, and neat cattle associate promiscuously, which shows this to be a faculty distinct from amative-ness and adhesiveness.

VERY LARGE.—Select some one of the opposite sex as the sole object of love ; concentrate the whole soul on the single one beloved ; magnifying excellencies and overlooking faults ; long to be always with that one ; are exclusive, and require a like exclusiveness ; are true and faithful in wedlock, if married in spirit ; possess the element

of conjugal union, of flowing together of soul, in the highest degree, and with continuity large, become broken-hearted when disappointed, and comparatively worthless in this world; seek death rather than life; regard this union as the gem of life, and its loss as worse than death; and should manifest the utmost care to bestow itself only where it can be reciprocated for life.

LARGE.—Seek one, and but one, sexual mate; experience the keenest disappointment when love is interrupted; are restless until the affections are anchored; are perfectly satisfied with the society of that one; and should exert every faculty to win the heart and hand of the one beloved, nor allow anything to alienate the affections.

FULL.—Can love cordially, yet are capable of changing their object, especially if continuity is moderate; will love for life, provided circumstances are favourable, yet will not bear everything from a lover or companion, and if one love is interrupted can readily form another.

AVERAGE.—Are disposed to love but one for life, yet capable of changing their object, and, with secretiveness and approbateness large, and conscientiousness only full, are capable of coquetry, especially if amativeness is large, and adhesiveness only full, and the temperament more powerful than fine-grained; such should cultivate this faculty, and not allow their other faculties to break their first love.

MODERATE.—Are somewhat disposed to love only one, yet allow other stronger faculties to interrupt that love, and, with amativeness large, can form one attachment after another with comparative ease, yet are not true as a lover, nor faithful to the connubial union.

SMALL.—Have but little conjugal love, and seek the promiscuous society and affection of the opposite sex, rather than a single partner for life.

VERY SMALL.—Manifest none of this faculty, and experience little.

LOCATION.—Above amativeness, below friendship, on each side of philoprogenitiveness. In the lower occipital region.

2.—PHILOPROGENITIVENESS.

Parental affection and tenderness; love of offspring, and of children generally; fondness for pets, especially for young animals, and for the infirm and helpless.

If there existed no particular attachment to children as such, the burden of raising and educating them would be intolerable; whereas the effect of this faculty is to make them to their parents the dearest of all objects, their richest treasure and their greatest delight, a source of their greatest anxiety and solicitude, and, in short, the direct and main object of one of the strongest of the human passions, and this casts entirely into the shade the trouble, and pain, and expense which they cause, and induces the parent to do and to suffer whatever is deemed necessary, and often what is entirely unnecessary, to promote the happiness and the best interests of his child, especially the young child. While children are yet too young to be regarded as friends—the very time they require the greatest attention—they

cannot be the legitimate objects of adhes., and, for a similar reason, they cannot come under the exclusive care of benev., of conscien., of reason, or, indeed, of any other faculty; so that, if there were no faculty exclusively devoted to them, they would never receive that care, and those unnumbered attentions, which their helpless condition demands even to maintain them in existence.

Without this faculty, the action of the other faculties would be less vigorous towards children than towards others; whereas, their wants demand a much more vigorous exercise of them in their favour. But, with philopro. to direct and stimulate their action towards children, their protection and nursing, difficult and even painful as they may be, are abundantly secured.

It is, moreover, evident, that the duties and the circumstances of woman require of her a much greater endowment of this faculty than is required of the other sex. Accordingly we find that she possesses a much larger organ of philopro. than man. This adaptation of the organ in women to the far greater power of the passion, and of both to the far greater demand made upon them by their offspring, is certainly no unimportant argument in proof of the truth of phrenology.

VERY LARGE.—One having very large philopro. is passionately fond of children, and has them always around him; and, with very large benev., and moderate destruct. and caus., is in danger of spoiling them by excessive fondness and over-indulgence; is extremely fond of pets of some description, such as pet dogs, pet horses, and the young and tender of animals generally; is willing to endure the greatest privations if he can thereby promote their happiness; values them above everything else, and almost idolizes them; and with adhes. very large, grieves immoderately at their loss, or is overcome by it; with moderate or small destruct. and conscien., “spares the rod and spoils the child”; with very large approbat. or self-e., and only moderate or full conscien. and caus., indulges parental vanity and conceit; thinks his own children much smarter than those of others; delights to exhibit their great attainments, &c.; and, if very large ideal. be added, would be likely to educate them for show and effect—to teach them the ornamental and fashionable, to the neglect of the more substantial, branches of learning—the fine arts, rather than useful learning, thus making them self-important fops, and vain and gaudy belles, rather than useful members of society; with very large cautious., indulges a multitude of groundless fears and unfounded apprehensions about them, and borrows a world of trouble on their account: with benev. very large, and acquis. only moderate, makes them many presents; with the moral and intellectual organs also large or very large and well cultivated, has a happy talent for instructing them, and delights in it.

LARGE.—One having large philopro. is deeply interested in children; delighted with their company and playfulness, and even sports with them; generally notices them, and easily gains their affections, by which their government and education are greatly facilitated; and, if a parent, willingly endures paternal care and toil; spares no pains

in educating them ; with adhes. very large, experiences poignant grief at the loss of children ; and, with concent. large, will pore incessantly over it, but with concent. moderate or small, will feel keenly for the time being, yet frequently be relieved by a change of the subject of feeling : with large amat. and adhes., feels powerfully the reciprocal attachment of fathers and daughters, of mothers and sons, and of adults and children of opposite sexes ; with full combat. and destruct., and large or very large adhes., benev., conscien., firm., and intellectual organs, punishes children when their own good demands it ; is kind, yet strict ; governs them with decision mingled with mildness and affection, and, with self-e. full, speaks with the authority necessary to secure their obedience ; but, with combat. and destruct. large, is by turns too indulgent and too severe ; and, with self-e. moderate, fails to secure their obedience and respect, and allows them to trample upon him : with large adhes., benev., ven., firm., conscien., hope, compar., and caus., and moderate approba. and ideal., will regard their religious, moral, and intellectual character as of primary importance ; their usefulness, rather than their distinction ; and endeavour to give them a practical and substantial, rather than an ornamental education.

FULL.—One having philopro. full will take considerable interest in children, especially when they begin to walk and prattle ; bear much from them, particularly when combat. and destruct. are only moderate ; and, when they are possessed of high intellectual charms, will often notice and play with them, and generally please them ; and, if he has children of his own, will make strenuous efforts and great sacrifices to provide for and to educate them ; but, with combat. and destruct. larger than philopro., will be rather impatient when troubled by them, and sometimes severe with them ; with large or very large adhes., benev., conscien., firm., and reasoning organs, and self-e. and combat. at least full, will love children, yet be far from spoiling them by over-indulgence, and generally secure their obedience, yet seldom be harsh towards them.

MODERATE.—One having philopro. moderate is not very fond of children, and cannot bear much from them ; may sometimes take some interest in them, yet does not like young children ; may love his own, yet does not fancy those of others. With benev. and conscien. also large, will take all needful care of them from feelings of kindness and duty, without being partial to children as such.

SMALL.—One having philopro. small, with combat. and destruct. large, is generally severe and easily vexed with children ; and, with self-e. also large, and benev. only moderate or full, is domineering, haughty, and arbitrary towards them, and thus extremely unpopular with them, and delights to torment and tease them.

VERY SMALL.—One with philopro. very small will be a stranger to this passion, and deal with children entirely as his other organs dictate.

LOCATION.—This organ is located in the centre of the posterior part of the head, just above the sharp point of the occipital bone, and back of the top of the ears, on the mesial line of the head, and

occupies in the brain the third occipital convolution. When the lobes of adhes. are large, and philopro. is moderate, a depression will be found between the lower portion of the two lobes of adhes., but when philopro. is also large or very large, this portion of the head will be elongated. When philopro. and adhes. are both large, and inhab. is small, it assumes a sharpened appearance, running horizontally between the two lobes of adhes.

3.—ADHESIVENESS OR PHILOPROGENITIVENESS.

Susceptibility of attachment—propensity to associate—fondness for society—inclination to love, and desire to be loved.

The chief office of this organ is to create those strong ties of social and, with amat., of conjugal affection, which bind mankind together in families, societies, communities, &c., and from which probably



MRS. CLEVELAND.

flows as much happiness, if not virtue, as from any other source. This faculty is very strong, and generally a ruling one, in women; and its influence upon society is incalculable.

VERY LARGE.—Those who have adhes. very large soon become mutually and strongly attached; desire to cling around the objects of their love; are unwilling to think or believe ill of their friends; sympathise in their misfortunes, and willingly sacrifice ease, property, happiness, reputation, and sometimes even life for their sakes. Their friends may be few, but will be dear, and their attachment mutual, ardent, strong, and, with firm. large, constant; their joys, hopes,

fears, trials, &c., one; their social intercourse delightful beyond description; their separation painful in the extreme; their loss agonizing, almost beyond endurance; and the interruption of friendship a frequent source of partial derangement.

One having very large adhes., with very large destruct., combat., self-e., firm., and benev., and only moderate approbat., secret., and conscien., will be a most ardent friend and an equally bitter enemy; will never forget a favour or an injury, till the one is rewarded, and the other avenged or confessed; cannot do too much good to his friends, nor evil to his foes; and will make all his acquaintance either ardent friends or bitter enemies: with very large philopro. and large amat., sets everything by his family, and almost idolizes them; cannot endure to be absent from home; is pre-eminently domestic; and, with very large benev. and conscien., promotes their happiness by every effort; and, with moderate combat. and destruct., regards the peace and quiet of the fireside as the greatest of pleasures, and family dissension as the worst of evils. One having large adhes., loves those best, and chooses them for his friends, who most nearly resemble himself, and gratify the largest number of his organs: with very large approbat., hope, ideal., and mirth., and only moderate conscien. and caus., the gay and witty, the fashionable and showy, &c.: with very large moral organs, the eminently devout and religious, the sedate and the sentimental: with very large ideal. and intellectual organs, those who are highly talented, intellectual, and literary, but avoids the ignorant: with very large conscien., requires, first of all, that his friends be perfectly moral and honest, but with conscien. moderate, is not particular in this respect.

LARGE.—One having adhes. large exercises strong and ardent attachment; is eminently social and affectionate; seeks every opportunity to enjoy the company of friends, and feels very unhappy when deprived of it; does and sacrifices much for their sake; sets much by them, and goes far to see and help them; and makes a real, true, warm-hearted, and devoted friend: with acquis. large, may love strongly, and be very hospitable and kind, yet unwilling to give his money; but, with approbat. and benev. also large, may be liberal among his friends, and sometimes forward to discharge the social bill, yet will be as affectionate as he is liberal; is very emulous to excel among friends, and cut to the heart by their reproaches; and, if approbat. or self-e. is very large, and caus. only full, is jealous of those that excel him, and forward among friends; assumes the lead; and must be first or nothing: with moderate combat., destruct., and self-e., and large approbat., benev., conscien., ideal., mirth., and reasoning organs, will have many friends and few enemies; be amiable, and gain the good will of all who know him: with large ideal., will express his affection in a refined and delicate manner: with large event., will recollect, with vivid emotions of delight, by-gone scenes of social cheer and friendly intercourse: with large reasoning organs, will lay excellent plans for friends; rightly appreciate their character; and, with cautious. also large, be judicious in selecting them, &c.

FULL.—One having adhes. full will make a social, companionable, warm-hearted friend, who will sacrifice much at the shrine of friendship, yet sacrifice his friendship on the altar of the stronger passions; his friendship, though strong and ardent, will be less glowing and intense than that produced by large adhes. One having adhes. full, with large or very large combat., destruct., self-e., approbat., and acquis., will serve himself first, and his friends afterwards; form attachments, yet break them when they come in contact with the exercise of these organs; and, with large secret. and small conscien. will not be at all desirable as a friend, yet, after all, set considerable by his friends.

MODERATE.—One having adhes. moderate may be fond of society, and exercise some attachment to his friends, yet will sacrifice it readily; and, though he may have many acquaintances, will have no intimate and very dear friends: with large combat. and destruct., will become easily offended with friends, and seldom retain a friend long: with large benev. will bestow his services, and, with moderate acquis., his money, more readily than his affections; and, with the selfish organs large, take care of himself first, making friendship subservient to selfish purposes.

SMALL.—One having adhes. small, thinks and cares little about friends; takes little delight in their company; prefers to live and act alone; is cold-hearted, unsocial, and selfish; has few friends, and, with large selfish organs, a great many enemies, because he is himself so inimical to others.

VERY SMALL.—When adhes. is very small a man will be a perfect stranger to friendship.

While amat. is generally much smaller, adhes., philopro., benev., and conscien., are commonly very much larger in women than in men, by which the former are qualified, in a pre-eminent degree, to enjoy the domestic and social relations, and to discharge the duties of their station.

LOCATION.—The location of this organ is outward and upward from philopro., and above amat., and its shape nearly oval. It is found in that part of the brain known as the gyrus angularis, above the middle of the posterior edge of the parietal bone.

4.—INHABITIVENESS.

Love of home and country; desire to locate and remain in one spot; attachment to the place in which one has lived.

That there often exists a partiality towards particular places, and for no other reason than that one has lived there, is a very common phenomenon, and even necessary to man's happiness and well-being. This class of functions must be produced by some faculty; and the fact that its organ is found adjoining philopro. and adhes., the objects of which it directly and essentially aids, affords presumptive and analogical proof both of its existence and of the correctness of its location.

VERY LARGE.—One having inhab. very large, will be homesick, especially if philopro. and adhes. are also very large ; will suffer almost any inconvenience, and forego bright prospects of acquiring wealth, &c., sooner than leave his home ; and experience, only in a proportionally higher degree, the feelings attributed to this organ large.

LARGE.—One having inhab. large will have a very strong desire to locate himself in a single spot which he can call his home, and to remain there ; leaves the place of his nativity and abode with the greatest reluctance, and returns to them with delight ; soon becomes strongly attached to his house, his office, his garden, and is generally satisfied with them ; thinks a great deal of his native town, state, and country, and, when away from them, of those that have lived in them, &c. One having inhab. large, with philopro., adhes., ideal., individ., and local. large, will be extremely fond of travelling, yet too fond of home to absent himself long at a time ; in early life, will have an insatiable desire to rove about and see the world, and afterwards to settle ; with approbat. and self-e. large, will have high ideas of his country, of national honour, national advantages and privileges ; and, with large combat. and destruct., will be eminently patriotic, and ready to sacrifice all, even life itself, in defence of his country's rights and honour, and of his own fireside ; and, with large ven., will look with great reverence to those departed worthies who have served and honoured their country, and also to the national relics of past ages.

FULL.—One having this organ full will prefer to live in one spot, yet, when his interests require it, can change the place of his abode without much regret ; and, with large philopro. and adhes., will think much more of his family and his friends than he will of his home as such.

MODERATE OR SMALL.—One having inhab. moderate or small, with large or very large hope, individ., ideal., and local., will be very apt to change his location either in hope of improving it, or to see the world ; and, with large locality, will have an insatiable desire to travel in foreign parts ; unless prevented by strong reasons, will be likely to live, at different times, in several different places ; and, with philopro. and adhes. large, will regard his home not for its own sake, but for the sake of family and friends, and will not, by his mere love of home, be prevented from going where his interest or business leads him, nor be likely to suffer from a want of home.

VERY SMALL.—When this faculty is very small, the love of home or country has no perceptible influence upon the character.

Numerous striking developments of the organ, in conjunction with a proportionate strength of the faculty, and also many other instances of the deficiency both of the organ and of the faculty could be given. One of the most striking of the former, is the case of Judge Tucker, of Williamsburgh, Va., who, while yet in the prime of life, left a very lucrative and honourable profession for the sole purpose of living and dying where his fathers had lived and died. The organ is extremely large in his head, and also the organs of adhes. and philopro.

Between Spurzheim and Combe there exists a difference of opinion

concerning this faculty and that of concent. Dr. Spurzheim gives the location and analysis of inhab. similar to that contained in this work, but maintains that the organ of concent. does not exist; while Mr. Combe maintains that the organ of concent. (which will be next analysed) occupies nearly the same position. But from the numerous and marked cases of a development of each organ in the absence of the other, and the perfect coincidence between the strength of these faculties and the size of their respective organs, of which, in no instance, have they seen a failure, the authors are thoroughly convinced that both are substantially correct—that there are two organs as analysed and located in this work.

LOCATION.—The location of inhab. is directly above philopro., and partly between and partly above the two lobes of adhes. Where it is large and concent. moderate, an angle is formed near the union of the lambdoidal sutures, between which and the occipital bone there will be considerable distance, but when it is small, no such organ will be found.

5.—CONCENTRATIVENESS.

The power of mental concentration and continuity.

The object of this faculty is to continue the operations of the other faculties upon any given subject, until they have thoroughly acted



H. FURNISS.—Continuity Large.

upon it and presented the result. The nature of the faculty may not yet have been fully analyzed, yet, of the phenomena ascribed to it there can be no question.

VERY LARGE.—One having concent. very large is confused if several things claim attention at once; requires a long time to fix his mind upon any particular subject, or to divert it when once fixed; in conversation is apt to be prolix and tedious, and wear his subjects threadbare, and if interrupted is greatly disturbed, if not vexed; with individ. moderate and the reasoning organs large, is frequently abstract,

absent-minded, and so deeply buried in meditation, as to be unconscious of what is transpiring around him, and often dwells so long upon a subject as to distort it, and pursue it into absurd extremes. The style of Dr. Chalmers will serve as an illustration of the effect which this faculty produces upon the manner of communicating ideas.

LARGE.—One having large concent. is thereby enabled and disposed to keep his whole mind patiently fixed for a long time upon a single thing ; to continue the existing train of thought, feeling, &c., and to exclude every other ; to impart unity and mutual dependence to propositions, arguments, paragraphs, parts of a sentence, &c. ; to dwell patiently on any subject of interest, and, with large intellectual organs, to go to the bottom of subjects, to investigate them thoroughly ; to run out processes of reasoning, and chains of thought, &c., in all their bearings and consequences ; to give his whole mind to one, and but one, thing at a time ; and to hold his mind to a train of thought, subject of study, piece of labour, &c., till they are entirely completed. It imparts a unity and connectedness to all the conceptions and operations of the mind, and yet, in doing this, prevents that intensity, and rapidity, and variety which are manifested without it. One having concent. large, with large combat. and destruct., will prolong the exercise of anger ; with cautious. large, that of fear with ideal. large, flight of imagination, &c.

FULL.—One having concent. full, will be inclined to dwell upon a thing to which his attention has been called, and also to impart as much perfection as may be to the operations of his mind, yet, when occasion requires, can change, without much difficulty, from one subject to another, and thus attend to a variety of objects within a limited time, and will preserve a happy medium between too great prolixity and too great brevity.

MODERATE OR SMALL.—One with concent. moderate or small is able and inclined to pass rapidly and easily from one kind of study, book, conversation, thought, feeling, business, occupation, &c., to another, from point to point in argument, without connecting or arranging them ; does not systematically arrange his subjects ; fails to impart mental dependence to his sentences, paragraphs, propositions, and parts of a discourse, so that many of them could be omitted without affecting the rest ; throws out his thoughts in concise and distinct propositions, rather than in long paragraphs ; stops when he has finished, and even before he has sufficiently illustrated his ideas, passes to others, and again returns ; abridges his anecdotes and sentences by the omission of important particulars ; drops one sentence, subject, anecdote, &c., to commence another, and forgets what he was beginning to say : wanders in contemplation through a great variety of different or opposite subjects ; throws off care and trouble easily, and keeps no organ long in connected action unless it is powerfully excited.

One having concent. moderate or small, with adhes. large, thinks of his friends for the time being with vivid and intense emotion, but

only for a short time at once, yet is not, therefore, inconstant in his attachments: with combat. and destruct. large, may get angry quickly, but, unless the injury is deep and intended, cannot retain his anger: with the intellectual organs generally large will be more likely to make rather a general, than a critical, scholar, and more apt to have a smattering of all the sciences, than a profound knowledge of any; soon gets weary of one book, study, &c., takes up another, and then refers to the first, thus studying by piecemeal; prefers short pieces upon various subjects to long ones upon any—a newspaper to a book, &c.: with compar. large, may have bold and original ideas upon a variety of subjects, yet will not, without great effort or great excitement, have a chain of connected thoughts upon any, and will make rather a striking and immediate, than a lasting impression: with ideal., imitat., mirth., individ., event., lang., and the reasoning organs large, will make a better extempore speaker than writer, may give variety, but will never give copiousness, to conversation and discourse; will lack the requisite patience to prepare his ideas for critical reading, and yet possess great versatility of talent. For the merchant, accountant, superintendent, and those who are called upon to attend to a great many different persons and things, moderate or small concent. is indispensable, and large, or every large concent. extremely detrimental.

VERY SMALL. — One having concent. very small, has so great a thirst for variety, and change of occupation, and is so restless and impatient, that he cannot continue long enough at any one thing to effect much, and will experience, only in a still greater degree, the phenomena described under the head of concent. moderate or small.

In the American and Australian heads this organ is generally moderate or small, which perfectly coincides with the versatility of their talents, and variety of their occupations. They often pursue several kinds of business at once, while the English and Germans, in whom the organ is generally large, experience the greatest difficulty in pursuing any other calling or occupation than that in which they were educated. The want of this organ indeed, constitutes one of the greatest defects in the present system of education. It is generally full or large in those who spend their lives in doing a single thing, such as factory tenders; and this furnishes an important hint to those who wish to cultivate the faculty. It is generally, though erroneously, supposed, that a large endowment of this faculty is necessary to great power of mind and a transcendent genius. The fact is far otherwise. Franklin evidently possessed but a small portion of it; and perhaps the majority of eminent men whom it has been the fortune of the authors to examine, have possessed but an indifferent endowment of this faculty. When it is weak the mind seizes at once what it seizes at all, and acts with so much rapidity, that a second subject is introduced before the first is completed, or, at least, before these operations are fully presented and illustrated; so that such persons are liable to be frequently misunderstood from a want of sufficient explanation. Concentration of thought, style, and feeling, intensity

and power of mind, in which there is produced as it were, a focus of feeling or of intellect, is the result, not as is generally supposed, of concent. large, but of concent. moderate, an active temperament, and large intellectual faculties. Large concent. amplifies the mental operations.

The difference between concent. and firm. is this : concent. bears upon the particular mental operations for the time being, while large firm. has reference to the general opinions, plans, &c., of life. For example : one having concentrativeness small, and firmness large, will naturally prefer an occupation in which his attention would be rapidly called to successive things, all of which would have reference to his grand object of pursuit, and from which he could not easily be diverted. If he were a merchant, he would pursue his mercantile calling with perseverance, yet he would be able, without confusion, to wait upon many different customers within a short time, &c.

LOCATION.—This organ is located above inhab. and adhes., and below self-e. When it is large, a general fulness of this region will be observable, but no protuberance will be apparent ; when it is moderate or small, a proportionate semi-circular depression will be perceptible, in part encircling adhes. and inhab., and following the lambdoidal sutures. When inhab. is also small, the depression is widened at the union of these sutures. It is situated in the upper portion of the first occipital convolution.

E.—VITATIVENESS.

Love of life as such—unwillingness to die.

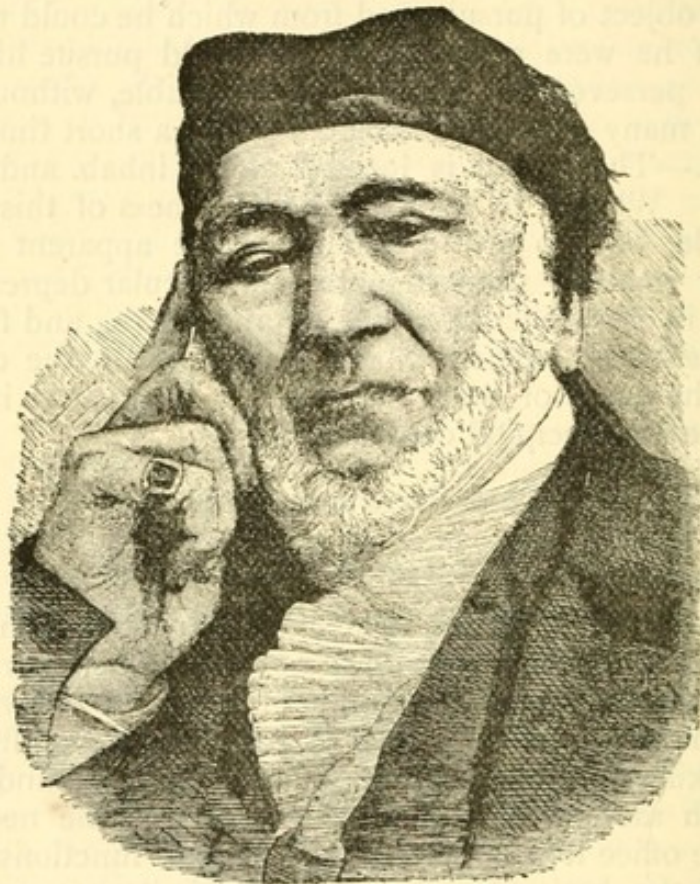
It is evident that a desire to live, disconnected with any of the comforts of life, and also with all the objects to be secured by living, constitutes a strong passion, not only in man, but likewise in some classes of animals. In some this instinctive love of life, and this fearful shrinking from death, amount to a passion, and nothing is regarded with more terror than dying. Hence the necessity of a faculty whose office it is to perform this class of functions, and also of a portion of the brain, by means of which it can manifest these functions.

One of the editors of the *Washington Telegraph*, in whom the organ was very small, and who, when seemingly at the point of death in consequence of a wound he had received, not only felt very little desire to live or fear of death, but even exercised his mirth, which was large, in a high degree, although in the expectation that each hour would be his last.

VERY LARGE.—To one with this faculty very large even the thought of dying will be dreadful, and he will most tenaciously cling to life, even though it be most miserable. The combinations under this head, except in degree, are the same as those under vitat. large.

LARGE.—One having vitat. large, aside from the enjoyment of life and the fear of death, will look upon life as one of the most desirable

of all objects, and upon death as "the king of terrors." This desire to live will also be increased by the desires of the other faculties. One having vitat. large, with the domestic faculties strong, will desire to live not only because he looks upon his existence here as a most desirable object, but likewise on account of his family and friends; with acquis. large, for the purpose of amassing wealth; with the intellectual organs large, to acquire knowledge; with approbat. and self-e. large, to gratify his ambition, &c. But when these faculties are interrupted or disappointed—when adhes., for example, is wounded by the loss of dear friends, acquis., by the loss of property, approbat.,



M. MONTIFIORÉ.—Vitativeness Large.

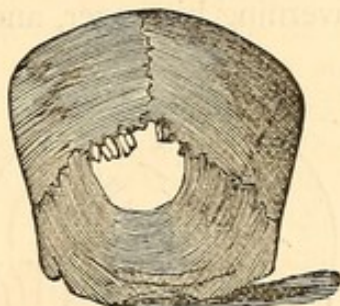
by disgrace, &c., the sufferings thus caused may be so much greater than his love of life, that the individual may wish to die, and by the aid of destruct., seek relief in self-destruction.

FULL.—One having vitat. full, with other organs large or very large, will desire to live, but rather as a secondary, than a primary, object; and on account of his other faculties, rather than on account of his vitat.

MODERATE OR SMALL.—One with vitat. moderate or small, will seldom think of dying, and when he does will be much more affected by the consequences of death, than by a love of life; be less careful of his health, and those means calculated to lengthen life, than he would be with vitat. large. In this case, death will be preferred to

trouble, and life desired rather as a means, than as an end, and for the objects sought to be accomplished.

VERY SMALL.—When vitat. is very small, a desire to live, and a shrinking from death will never be thought of.



Vitativeness Small.

LOCATION.—Vitat. is located nearly beneath the mastoid process, and partly between amat. and destruct.

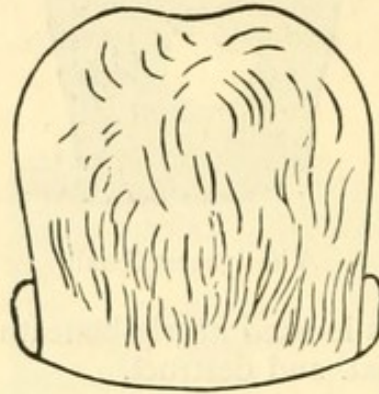
6.—COMBATIVENESS.

Propensity to defend, resist, and oppose.

The influence of combat. upon the other faculties, and indeed upon the whole character, manifests itself not only in physical, but also in moral and intellectual opposition. The action is necessary whenever in the execution of a difficult project, anything is to be resisted or overcome. It acts upon animate, as well as upon animated objects, and imparts to its possessor that nerve and determination which induce him to grapple with all his undertakings as though he could and would effect his purposes. The direction of this faculty and the character of its manifestations, are determined chiefly by its combinations and the education of the individual. When it is under the control of the higher sentiments and of reason, and directed to its proper objects, no manifestation of the mind is more virtuous or praiseworthy; but when not controlled and directed, its manifestation is objectionable and vicious in the extreme. It was by this organ, directed and stimulated by conscientiousness, self-e., the domestic faculties, reason, &c., that the Americans achieved their independence; and yet, from this organ in its perverted manifestation, arise party strife, family and village dissensions, quarrels and physical combats, which disgrace humanity.

VERY LARGE.—The manifestation of combat. very large, when combined with large self-e. or approbat., firm. and destruct., and only full conscien., secret., benev., ven., and caus., actuates one to attack and provoke others without sufficient cause, to dispute and quarrel with those around him, crowd himself forward, push his opinions on others, create disturbance, kindle strife, encourage quarrels and engage in them, and creates a quarrelsome, combative, contentious spirit. One having very large combat., with large destruct., is terrible and desperate in the onset, and fights with fierceness and determination;

with large amat., philopro., and adhes., will fight for his family, yet quarrel with them himself ; with large acquis., will quarrel for a penny ; with large benev., conscien., and reasoning organs, will be able to regulate his anger only by turning abruptly from his opponent, and by avoiding everything calculated to excite his combative spirit ; find extreme difficulty in governing his anger, and, when really roused, be desperate.



Combativeness Large.

LARGE.—One having combat. large, with self-e. full, and firm large, will be eminently qualified to meet difficulties, overcome obstacles, brave dangers, endure hardships, contend for privileges, maintain and advocate opinions, resist encroachments, resent injuries and insults, &c. ; will defend his rights to the very last ; suffer no imposition ; seize upon whatever he undertakes with the spirit and determination requisite to carry it through all opposing difficulties ; rather glory in opposition than shrink from it ; be always ready, if not glad, to act upon the defensive, if not upon the offensive ; inclined to call in question and oppose the opinions and the proceedings of others, and partly from pure love of opposition ; will often urge his own opinions ; generally take sides upon every contested question ; and, with approbat. also large, will seek to distinguish himself ; with a full or large brain, will possess energy and force of character in an eminent degree ; and, with an active temperament, unless restrained by large benev., conscien., and caus., will be naturally too violent and too hasty in his temper, and subject to sudden ebullitions of passion.

One having large combat. and destruct. will unite harshness and severity and a kind of fierceness with his resistance, and frequently show quite too much spirit, and, with an active temperament, will not only be quick-tempered, but also very severe and vindictive when roused ; but, with destruct. moderate, may be quick to resent and resist, and cool and intrepid in the onset, yet will inflict as little pain as possible ; will conquer, yet spare the vanquished, and can never punish one who has surrendered, especially if conscien. and benev. are large ; is more courageous than cruel ; more petulant than violent ; more passionate than harsh ; and, when anger is manifested, will not add to it that fierceness, and that spirit of revenge, which give it a threatening aspect, and make it dreadful ; with very large self-e.,

large destruct., and the selfish propensities stronger than the moral and reasoning faculties, will protect himself and his own exclusive privileges first of all; seem to claim the services of others merely upon the ground of his own superiority, and without thinking of returning an equivalent, and perhaps abuse those who infringe upon his rights, and with conscien. moderate those also who do not render him all the service and honour he claims; will seldom evince gratitude for favours received, because he will feel that they of right belong to him; will be naturally selfish and jealous, and apt to treat his fellowmen, except those whom he condescends to make his particular friends, with a kind of contempt, and, if they cross his path, with scorn; with acquis. large, self-e. large, and caus. only full, will defend his property, stand out for every farthing that belongs to him, and be very angry at those through whom he may have sustained any pecuniary loss; but, with acquis. only moderate, and self-e. or approbat. large, will permit the injury of his property with comparative impunity, yet boldly sustain his injured honour, and preserve his character unsullied to the last, cost him what it may; with self-e. only moderate, and adhes. large, will suffer others to impose upon himself, yet will take the part of a friend with a great deal more readiness and warmth of feeling than he would his own part; with amat. large will defend the other sex sooner than himself or his own sex—the character, the person, &c., of a lover, sooner than of himself, &c.; with concent. and destruct. moderate, and an active temperament, will be subject to sudden bursts of passion, which will continue but for a moment, and then leave him as calm as before, and perhaps vexed with himself because he cannot suppress his anger; with lang. and the reasoning organs large, is extremely fond of debate, very much inclined to start objections to what has been said, to argue on the opposite side of the question, even in opposition to his real belief, merely from love of argument; and with large firm., though vanquished, will argue still.

FULL.—One having combat. full, is always ready, when opposition is called for, to engage in it, and, with a nervous temperament, soon excited to resent and resist, and naturally quick-tempered; will possess all necessary boldness and efficiency of character, and rather court opposition than shun it; yet will be far from being quarrelsome, or seeking opposition for its own sake. One having combat. full, with conscien., firm., benev., and caus., large, though his anger is strong, will generally govern it; will be mild, kind, well disposed, and peaceable, avoid quarrelling and contention, and yet possess a large share of moral courage, and owe the combative spirit he may manifest more to the powerful stimulus he may experience, than to the natural activity and power of the passion; will show this feeling more in his business, and in moral and intellectual resistance, than in quarrelsomeness or physical combat, and seldom employ physical force, except when powerfully excited.

MODERATE.—One having combat. moderate, will contend no more than the case really demands, and sometimes not even as much; will

not tamely allow himself or others to be really abused and trampled upon, and yet will bear long before he will manifest resistance, and be quite as forbearing as manliness and virtue will allow ; will not be, in reality, tame and cowardly, nor yet very efficient ; will exercise but little indignation, and be amiable, peaceable, easy with all, quiet, and inoffensive.

One having moderate combat. and self-e., and large philopro., adhes., acquis., benev., and conscien., will contend for children, family, friends, the oppressed, his religious opinions, moral principles, &c., with much spirit, and yet suffer personal abuse with impunity ; with large self-e., firm., conscien., and the reasoning organs, will maintain his opinions with stability, and pursue his plans with firmness, and yet do it in a quiet, but firm and effectual manner ; seek to accomplish whatever he undertakes without opposition, act chiefly upon the defensive, make but little noise or bustle, yet hold on and persevere till his purpose and plans are carried through ; and, with cautious. also large, will take the castle rather by siege than by storm ; accomplish much, and in the best manner, but must take his own time for it, and will be distinguished for his stability, judgment and success ; with large or very large caus. and compar., and large intellectual organs generally, will not distinguish himself in argument or debate, unless when powerfully excited, yet, if his head is large, will then be original and logical, and express many important ideas.

SMALL.—One having combat. small, will be unable and unwilling to encounter his fellow men ; be mild, amiable, inoffensive, and rather inefficient ; lack spirit and presence of mind in time of danger ; quail too quick under opposition, and shrink from it ; love peace, and seek it even at a great personal sacrifice ; avoid quarrelling ; endeavour to reconcile the contending ; surrender rights rather than contend for them ; endure oppression rather than shake it off, take abuse in good part ; be forbearing, and generally beloved ; and with destruct. moderate, whatever may be his other qualities, will be unable to effect anything of importance ; and with large domestic, moral and intellectual organs, will seek his chief gratification in retirement from the noise and bustle of active and public life, in literary and scientific acquirements, religious exercises, &c. ; and, though he may have a high endowment of natural talent, will have nothing to stimulate and bring it out ; and with cautious. large, will be timid, irresolute, cowardly, and easily overcome by alarm.

VERY SMALL.—One having combat. very small, with cautious. very large, is passive, tame, cowardly, chicken-hearted, weak, destitute of spirit, force, and energy of character, is excessively timid, does not stand his ground, never ventures, will never manifest anger, and be utterly unable to withstand opposition.

In the town of Milton, Pa., in 1836, one of the editors of that place, who was a decided opponent of phrenology, for the purpose of testing the science, brought forward a lad who was distinguished for his talents, his shrewdness, high toned, manly feeling, and for his apparent boldness and daring in horsemanship. To make the experiment more

satisfactory, the author was blindfolded. The lad was described as possessed of extraordinary talent, and high moral feeling, joined with some cunning, but with small combat., and so extreme a development of cautious. as to make him timid and cowardly—too timid to run any risk, or venture near the brink of danger. All present allowed that the description, throughout, was very correct, except that the most marked feature of his character had been reversed. He was considered the most daring and reckless youth in the whole village. Many instances, however, were soon cited, of his unwillingness to mount horses with which he was not fully acquainted, and which were considered fractious. His brother also stated that he was excessively afraid in the dark ; and only a few days previous his father had remarked to someone present, that although he affected great daring, bravado, and willingness to fight, &c., yet, when brought to the sticking point, he always contrived, and sometimes very ingeniously, to get out of the scrape without coming to blows.

The real explanation is this. His very large self-e. and large approbat. created the demand for apparent bravery, and his very large intellect. and large secret. enabled him to devise this method of supplying his want of native courage with this counterfeit bravery ; while his predominating cautious., which caused his excessive fear, kept him from exposing himself to any real danger ; and his self-e. gave him the self-confidence necessary to carry out the ingenious expedient which his intellect had devised.

What is generally considered bravery is more frequently produced by approbat. or self-e., than by combat. Hence, great cowards often appear to be men of real courage.

The amount of combat. manifested, depends in no small degree upon the stimulus under which it acts. For example : suppose two young men, possessed of an equal share of combat., and alike in every respect, except that one possessed a very large share of approbat. and very small adhes., and the other only a small degree of approbat., but very large adhes. Now, under given circumstances, the former would be as much more indignant at an insult offered to him, and touching his honour, than the latter would be ; whereas the latter would take up the quarrel of a friend much quicker than the former. This illustration presents a general principle, which applies with equal force to the combinations of any of the other faculties with that of combat., and to all the combinations of the organs.

The application of this principle will most satisfactorily explain how a man may be perfectly honest in some things and quite dishonest in others, as well as ten thousand other interesting phenomena of the human mind. It will explain to us how the timid and delicate mother, in rescuing her darling children from imminent danger, can assume the boldness of the hero, nay, the fierceness of the tiger.

Combativeness has three divisions : (1) defiance, the lower and back portion ; (2) defence, the front portion ; (3) courage, the upper portion.

LOCATION.—In a common-sized head, combat. is located about an inch and a half behind the top of the ear, and extends itself in a

perpendicular direction. When it is very large, and the surrounding organs large, it will cause a thickness of this part of the head, which may be the more easily observed by placing the thumb upon the organ on one side, and the fingers on the opposite side ; but when it is moderate, there will be little protuberance or breadth in this region on the posterior part of the superior temporal convolution.

7.—DESTRUCTIVENESS.

Propensity to destroy, exterminate, and inflict pain.

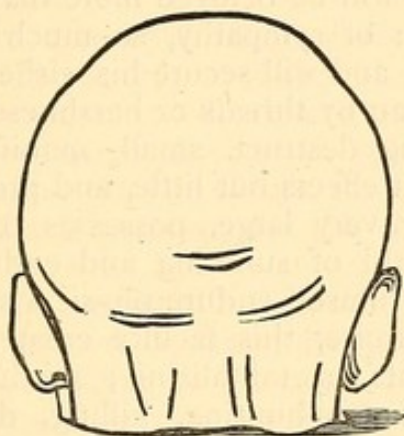
In the economy of human society, many things are to be destroyed to make life even tolerable. Death and destruction enter largely into the great law of nature. Hence the necessity of some faculty to exercise this propensity to destroy. We often see it in the child, which manifests an innate and strong propensity to tear in pieces, break and destroy whatever comes in its way. As it advances in life, it even makes a pastime of tormenting and killing flies, and all such animals as fall into its power. When a little older, it delights in hunting, and indulges feelings of hatred and revenge.

We, moreover, see that this same characteristic of destruction enters into every department of organized matter, and forms no unimportant feature, as well of the moral as of the natural, government of God. The exercise of this function, must therefore be both right and necessary, else why should it be exercised by the Creator? And there evidently exists not only no reason why this class of functions should not be performed by a distinct mental faculty, but there certainly exists every reason for supposing that this is the case. It is homogeneous in its kind, and unlike any other in its character ; and, consequently, demands a distinct faculty for its exercise, and upon the same ground with any other class of functions.

VERY LARGE.—One having very large destruct., benev., conscient., and caus., may be enabled so to govern and restrain his indignation, that it will seldom carry him beyond the bounds of reason and justice, or break out into ungoverned rage and violence, yet when roused, will be dangerous, and like a chafed lion, and be obliged to avoid the causes of excitement ; will be fond of teasing, and also of hunting, and the warlike array of a general muster, &c. ; and, with large combat., self-e., approbat., firm., and hope, will excel as a soldier, &c.

LARGE.—One having destruct. large, with large combat., firm., and self-e., possesses that sternness and severity of character, which makes others fear to provoke him, and that force of character which enables him to prostrate and surmount whatever obstacles oppose his progress ; accompanies his mandate with a threat, either implied or expressed ; is pointed and sarcastic in his replies ; feels strong indignation towards those that displease or injure him, and is disposed to persecute them by injuring their feelings, reputation, or interests, or by treating them with entire contempt and neglect ; experiences a feeling of revenge which, unless restrained by secret., conscient., benev., &c., he does not fail to show.

One having large destruct., adhes., loves his friends dearly ; yet often injures their feelings by saying bitter things to them, which, with conscien. large, he often afterwards regrets : with combat. moderate, is slow to wrath, but bitter and vindictive when once roused, and will have satisfaction before he can be appeased : with secret. large, and conscien. moderate or small, watches his opportunity to take vengeance, and strikes in the dark ; but with secret. small, warns before he strikes ; with benev. large, may be sometimes harsh in his efforts to do good, and thus often cause needless pain, but will do this more by his manner than from any cruel design ; will be kind and sympathetic, and sensitive to the sufferings of others, and yet, very harsh and severe when provoked ; and generally exercise this faculty upon inanimate, rather than upon animate objects ; with conscien. and



Destructiveness Large.

combat. large, and secret. small, is apt to find considerable fault, and that in a very harsh manner : with large compar., applies epithets to his enemies, and compares them to some most odious object ; is pre-eminent for his sarcastic comparisons, which always fit the one for whom they are made,* &c.

FULL.—One having destruct. full, with large firm., and full combat. and self-e., has sufficient harshness and severity of character to keep off and punish those who would otherwise injure him, to take the rough and tumble of life, and push his own way through it, and to destroy or subdue whatever is prejudicial to his happiness, yet is neither morose nor cruel ; when driven to it, can witness and inflict pain, but does it reluctantly, and causes as little suffering as he consistently can ; when his anger is not highly excited, is mild in his disposition, and seldom shows strong indignation.

One having destruct. full, with large benev., conscien., ideal., and adhes., will possess uncommon sympathy and tenderness of feeling, mingled with little sternness and harshness ; will secure obedience and accomplish his wishes by kindness and persuasion, more than by threats and passion, and be beloved more than feared ; with large

* John Randolph.

benev., cannot bear to see pain or punishment inflicted, except when he is angry, and then may inflict it with delight; yet, with large combat. and mirth., delights to tease and tantalize others; will not be wanton and cruel in the infliction of pain, yet will seldom allow his indignation to slumber when his own interests, or those of his friends; or the cause of justice or humanity demand it; in ordinary circumstances will inflict but little pain, yet will not readily forget the objects of his displeasure, and will possess a tame and insipid character.

MODERATE.—One having destruct. moderate, will often spare what should be destroyed or punished; and, with large benev., will be unable to witness suffering and death, much less to cause them, and will not possess sufficient force of mind or fierceness of character to drive through important undertakings; with benev. and the moral organs generally large, will be beloved more than feared, will possess an extraordinary share of sympathy, so much so as sometimes to amount to a weakness, and will secure his wishes more by persuasion and mild measures, than by threats or harshness.

SMALL.—One having destruct. small, manifests his anger in so feeble a manner, that it effects but little, and provokes a smile rather than fear; with benev. very large, possesses too little hardness of heart to inhabit a world of suffering and endure its cruelties and hardships, and cannot himself endure physical suffering.

In its perverted exercise, this faculty creates a vindictive, overbearing spirit; delights in tantalizing; produces cruelty towards beasts; gives a relish for hunting, killing, destroying, witnessing public executions, and such amusements as the fighting of men, dogs, and fowls, in bull-baiting, bear-baiting, &c.; produces a propensity for war, murder, violence, bloodshed, &c.; instigates children and others to stone, catch, torment, and destroy birds, insects, and such animals as fall in their way, and also to stamp, strike, tear in pieces, and exhibit other signs of rage, violence, &c.; and with approbat. and self-e. very large, to engage in duelling, &c.; and pursue enemies till revenge is fully satisfied.

That the class of functions here described constitutes a very extensive and a very influential portion of the mental operations, no attentive observer of human nature can entertain a doubt. Every page of the history of man, from that which records the murder of Abel by his own brother, to the wars of the present day, is written in characters of violence. Even the most favourite amusements of men have been the theatrical representations and gladiatorial shows which have delighted mankind. Almost every newspaper is stained with the details of some murder, duel, or suicide, or some other act of destruction in some of the unnumbered forms it assumes. If phrenology did not make provision for this class of functions, this omission would be *prima facie* evidence of its destitution of truth and inconsistency with nature.

Its exercise is either virtuous or vicious, according to the circumstances in which and the objects upon which, it is exercised. Perhaps

no organ is liable to be more abused than this, or productive of more misery ; and yet this is by no means owing to the nature and the original character of the faculty, but solely to its perversion. Hence the importance of its proper education.

Destructiveness has two divisions : (1) extermination, the back part of the organ ; (2) executiveness, the front part.

LOCATION.—This organ is located beneath the temporal bone, and when large, extends from three to six-eighths of an inch above the top of the ear in the temporal convolutions. When it is very large, it thickens the middle of the base of the head, and makes the ears stand out from the head. When it is large and secret. is small, it produces a horizontal ridge which extends about half an inch above the top of the ears.

8.—ALIMENTIVENESS.

Appetite for sustenance—desire for nutrition.

This faculty creates a relish for food, drink, &c. ; renders important assistance in selecting the kinds of food best calculated to nourish the body ; when the system needs a further supply of food and drink, produces hunger and thirst, and, when it is unperverted, and the stomach is in a healthy state, is a sure directory as to the quantity and the quality of food necessary for the purposes of nutrition and health.

VERY LARGE.—One having aliment. very large, will be too much given to the indulgence of a voracious appetite ; too ready to ask “ what he shall eat and drink ” ; will think as much of his meals as of almost anything else, and be strongly inclined to act the epicure.

LARGE.—One having aliment. large, is very fond of the good things of this life, and frequently eats more than health and comfort require ; partakes of food with a very keen relish ; sets a very high value upon the luxuries of the palate ; and, according to his means, is a good liver.

One having large aliment. and acquis. will indulge his appetite, when he can do so without too great expense ; but, when good eating is costly, will sometimes suffer hunger rather than pay a high price to appease it, except where he is ashamed not to eat ; will expend money reluctantly for sweetmeats, &c., unless his aliment. is stimulated by a favourite dish, but will nevertheless find it hard to keep from eating whatever delicacies may be in his way ; with acquis. moderate will spend his time and money freely for rich viands and rare liquors ; and, if large adhes. be added to this combination, will not only take the greatest delight at the convivial board and the social meal, but will spend money even more lavishly than is necessary to entertain his friends ; with conscien. large will feel guilty whenever he over-indulges his appetite, and will endeavour to regulate his eating according to his ideas of duty, yet will be obliged to struggle hard against this as “ an easily besetting sin,” by which he will nevertheless be often overtaken ; with conscien. and ven. large, will be thankful for his food as a bountiful gift from the hand of his Maker ;* with lang., mirth., and

* Hence, the custom of “ asking a blessing ” upon food, and of “ returning thanks ” for it.

adhes. large, and secret. only moderate, will be conversational, social, and humorous at the festive board ; with the intellectual organs generally large, will prefer conversation upon rational and scientific subjects ; with ideal, large, must have his food prepared in the nicest manner, and in elegant and fashionable dishes ; but, with ideal. moderate, thinks more of the food and of the cookery than of the ceremonies or the style of the table ; with self-e. large, and acquis. only moderate or full, will be satisfied only with the first and the best table, even if he is obliged to pay a high price for it ; with large approbat. and ideal., will be very ceremonious at table ; but with ideal. only moderate, and self-e. and caus. large, will despise ceremony, yet with large benev., will provide bountifully, and show great hospitality at table without much splendour or ceremony, &c.

FULL.—One having aliment. full, partakes of food with a good relish, yet is not a gormandizer, nor very particular in regard to what he eats and drinks ; can endure a poor diet, yet is partial to a variety of rich dishes, and sometimes overloads his stomach.

MODERATE.—One having aliment. moderate, is not destitute of a relish for food, yet, when in health, is not particular as to what he eats ; prefers a plain, simple diet to that which is highly seasoned and rich, &c.

One having aliment. moderate, with acquis. large, will grudge the money he pays for his meals, and frequently suffer hunger rather than pay the customary price for them ; will prefer to take up with a poorer meal or a cold bite at a lower price, than to pay well for the best ; with conscien. large or very large, finds little difficulty in governing his appetite, because he has so little to govern, &c.

SMALL.—One having aliment. small, will have but an indifferent or a poor appetite ; will care little about what he eats, or when he eats ; and, with acquis. large, go long without food, and live very poorly, rather than part with his money to pay for food.

Luxurious living, intemperance in all its forms, and the unnatural cravings of the stomach, are the perverted exercises of this faculty. To see the pains taken, and the preparations made, and the time and money worse than wasted merely in gratifying this propensity, is most astonishing : and, above all, to see the monstrous perversions of it which everywhere abound, to the reflecting, sober mind, is humiliating in the extreme. That man, made in the image of his God, and endowed by nature with such transcendent powers of thought and feeling, that man should, for the mere purpose of indulging to excess this animal passion, thus demean and degrade himself so far below the brute creation—thus clog the wheels of this wonderful machine which we call mind, exhibits, in a most mortifying light the depravity into which human nature is capable of being led. Yet such is the deplorable fact, and such is likely to be the character and condition of man, so long as he “lives to eat,” instead of “eating to live,” and thus continues to indulge his animal propensities at the expense of his moral and intellectual faculties.

The experience of all mankind shows that there exists a reciprocal

and most intimate connection between the faculty of aliment. and the state of the stomach, and, also, between the state of the stomach and the conditions of the brain; and still further, between the state of the brain and the mental operations, or, between the state of the stomach and the operations of the mind. But this subject will be enlarged upon in a subsequent chapter upon physiology.

Alimentiveness has two divisions (1) desire for solids, the back part of the organ, (2) desire for liquids, the front part of the organ.

LOCATION.—Aliment. is located just before, and a little below, destruct., in front of the top part of the ears, above the back part of the zygomatic process, and beneath the anterior portion of the temporal bone.* It may be distinguished from destruct. by its being situated farther forward than destruct., and a little below it. It is generally large or very large in children.

9.—ACQUISITIVENESS.

Propensity to acquire substance, and to appropriate it to one's self—love of property—desire to amass wealth, lay up, own, possess, keep, &c.

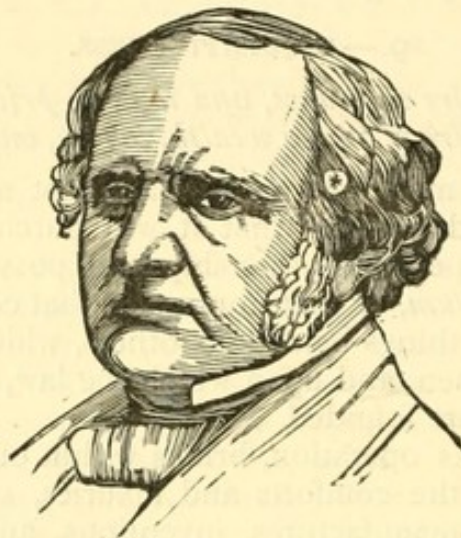
This faculty loves money as an end, and not as a means; money for its own sake, and not for what it will purchase; gives ideas of exclusive right, and personal ownership and possession; creates that feeling of *meum et tuum*, or that impression that certain things are our own, and that other things belong to others, which is so universally manifested among men, and upon which the law, and, indeed, all our claims to property, are founded, &c.

This faculty, in its operation, brings within our reach most of the necessities, and all the comforts and luxuries, of life; is the great nerve of commerce, manufactures, inventions, and business in all its multifarious forms; and is the great moving cause of husbandry, trade, the arts, and the improvements with which mankind are blessed. We little realize how much we owe to this faculty. The making of books, and apparel, and houses, the cultivation of farms, the building of villages, and cities, and stores, and canals, and the possession of nearly all that prevents life from being one dreary waste, may be traced, through the helps afforded by the other faculties, directly to the influence of this love of money. Without this faculty, man, like those beasts which are destitute of it, when he had satiated

* "Ferrier admits that the gustatory centre is situated towards the lower extremity of the middle temporal convolution. The appetite of hunger is the desire to satisfy or remove a local sensation, referable to the stomach, in which the physiological needs of the organism express themselves. The sub-strata of the feeling of hunger and appetite for food are the stomachic branches of the vagus and their cerebral centres." (Page 431.) Dr. Hoppe, of Copenhagen, writes, "According to my opinion hunger and thirst must be discriminated from the desire of food, which we call appetite. Yet there is a very intimate connection between these; thus nothing can more effectually rouse appetite than hunger. I have been led to think since I wrote last that the place where its different degrees of development are manifested in the living body, is in the fossa zygomatica." Dr. Crook, of London, mentions that, several years before the publication of Dr. Hoppe's papers, he himself had arrived at similar conclusions with respect to this faculty and the position of its organ.

his hunger, and slaked his thirst, would wander on till again overtaken by these cravings of his nature ; would not provide, in health and the vigour of life, for sickness and old age, but, like the savage of our western wilderness, in whom it is generally small, would live "from hand to mouth," providing nothing for a rainy day, and idling away his life.

That this feeling exists, and even manifests itself in bold relief in the human character, every observer of human nature will at once admit ; and that, while, in some, it amounts to a ruling passion, in others, it is scarcely perceptible. Here, then, we have a distinct, a *sui generis*, and a homogeneous class of functions ; and we must hence conclude, that there exists a distinct power of the mind which performs it.



Large Acquisitiveness.

VERY LARGE.—One having *acquis. very large*, makes money his idol ; taxes, to the utmost, all his powers to amass wealth ; makes every sacrifice, and endures every hardship to secure this object, and allows nothing to divert him from it ; spends money grudgingly, and is so penurious and close-fisted as to deprive himself of many of the comforts and of all the luxuries of life ; is covetous and miserly, unless *benev. and conscien.* are equally large, and can never be satisfied with adding field to field, house to house, &c.

One having *acquis. very large*, with *combat. and destruct.* also large, and *benev. and conscien.* only moderate or full, will "grind the face of the poor," practise extortion, take every advantage of his fellow men, make all the money he can both by fair and foul means, and is light-fingered.

LARGE.—One having *acquis. large*, is stimulated by his love of money to use arduous and self-denying efforts in order to acquire wealth ; takes delight in accumulating property of every description ; spends his money reluctantly for things to be consumed ; cannot endure to see waste ; enters upon his money-making plans in good

earnest, or, perhaps, makes them his main object of pursuit ; unless he is accustomed to handling large sums of money, has a watchful and eager eye upon the small change, both in making and in spending money ; thinks much of becoming rich ; seems to place his heart upon what property he may possess ; and seeks with avidity to obtain all that belongs to him.

One having *acquis. large*, with *self-e. only moderate*, and *conscien. and caus. only full*, will occasionally discover a penuriousness, littleness, and closeness in his dealings, and also banter for trifles ; with *hope large* not only has strong desires to accumulate property, but also views every project of acquiring it, through the magnifying medium of hope, and thus exaggerates every prospect for making money ; and, with *firm. and self-e. also large*, is eminently enterprising, with the *perceptive organs also large* is a first-rate judge of property ; prone to trade and speculate ; and, with *secret. also large*, will excel in negotiating, and in conducting a trade ; is seldom taken in, and generally gets the best of the bargain : with *hope very large*, *cautious. only moderate*, and *concent. small*, will be disposed to enter so largely into business as to endanger an entire failure ; to speculate too largely ; and, with *large combat. and destruc.* in addition, will be likely to prosecute his money-making operations with great vigour and energy ; and with *firm. also large* to drive them through all opposing difficulties, and either to "make or break ;" will be subject to reverses of fortune, and sometimes lose by imprudence what he has gained by enterprise ; but, with *combat., cautious., self-e., hope, and the reasoning organs large*, and the *perceptive at least full*, will combine uncommon energy, with uncommon prudence ; may enter largely into business ; yet will be so careful and judicious as generally to secure himself against losses and accidents ; but with *hope moderate*, and *cautious. large*, will desire to enter largely into business, yet fear to do so ; and deliberate so long before he decides what to do, as to lose the most favourable time for action ; yet will sustain fewer losses, and, in what he does undertake, will be more sure of success ; will not invest his money unless he can foresee the necessary result of the undertaking ; to acquire property ; saves rather than speculates ; and prefers an income that is more sure, though it may be more slow, to one that is more promising, yet more precarious ; takes all available security against losses by fire, by accidents, by dishonesty, or in any other way ; will never be satisfied to "let well enough alone," nor to pursue one steady occupation long enough to reap much profit ; with *firm large*, and *hope less than firm.*, will be likely to pursue one steady business and plan of operation through life, unless literally compelled to change it by duty, judgment, friendship, or some other powerful motive : with *cautious. large*, will labour under the greatest anxiety about his property ; and, with *hope small*, in the midst of wealth, friends, plenty, and the fairest prospects, may really apprehend poverty and even starvation : with *compar. and caus. large*, intuitively perceives what property will be likely to increase in value ; lays judicious plans ; makes shrewd calculations as to what will be ; and, with *cautious. also*

large, so calculates as generally to succeed, &c. : with conscien. large, though he may be very eager in his desire for money, and tax all his powers to accumulate property, yet will acquire it only by honest means ; despise the "tricks of trade," and can be safely relied upon ; with large intellectual organs, will prefer to make money by some intellectual, scientific, or literary pursuit, &c.

One having acquis. large, for example, with philopro. also large, will desire property both for its own sake, and also on account of children, or, with all the domestic faculties, be energetic for his family, and will spend it freely for their sake ; with approbat. large, will seek money both to lay up, and also to obtain approbation by dress, equipage, elegant furniture, &c., and expend it freely for these purposes, yet may show penuriousness in other respects ; with benev., will love money, yet give it freely to relieve suffering, and also to do good to his fellow men ; with large moral and religious organs, will be likely to "be diligent in his business," economical, and perhaps close in money matters, yet will give freely to benevolent, missionary, and religious objects, and for the purpose of converting men to Christianity ; with ideal. and ven., will be likely to lay up ancient coins, paintings, books, &c., and be an antiquarian ; with the selfish faculties strong and vigorous, will lay up such things as will gratify his various selfish passions ; and with ideal., books that are elegantly bound and embossed, minerals, curious specimens of nature and art, &c. Hence this universal scrambling for the "root of all evil," which is the bane of human happiness and moral virtue.

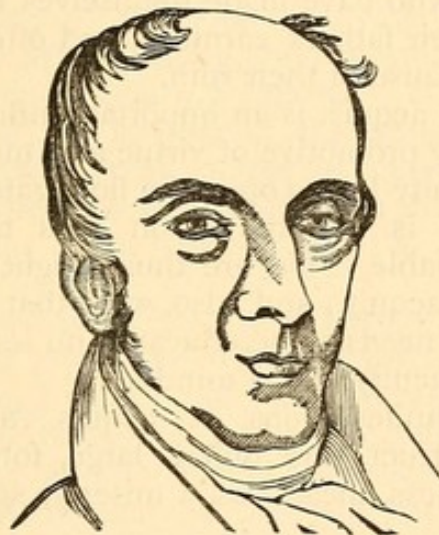
Phrenology shows us not only how strong the love of money is in every man, but also the character of this love, and the ultimate ends sought to be reached by it.

FULL.—One having acquis. full, will be likely to be industrious, frugal, anxious to acquire possessions, both from love of money, and also to secure the comforts of life ; will be zealous, if not quite eager, in all his money-making pursuits ; and unwilling to spend his money except when his stronger faculties demand it for their gratification ; will be neither prodigal nor penurious, unless made so by circumstances ; will be likely to save enough to live comfortably, but live well upon what he has, yet, as a general thing, will find it very difficult to keep money by him, and seem to be extravagant. One having acquis. full, with approbat. and ideal, &c., large, will be industrious in making money, and quite anxious to become rich, yet will spend it too freely for fashionable and ornamental articles of convenience, dress, equipage, &c., or to make a show ; with ideal. and local. very large, in travelling ; with adhes. and benev. large, for the purpose of assisting his friends ; with the religious organs very large, in promoting the cause of religion and advancing the benevolent objects of the day, and will take much more delight in spending his money in this way, than in laying it up ; with large intellectual organs, in such things as will gratify these faculties ; with amat., in supplying the wants and pleasures of the other sex, &c.

MODERATE.—One having acquis. moderate, desires money more as

a means than as an end, more for its uses than to lay up ; will pay too little attention to small sums, spend his money too freely, so that he can hardly account for the amount spent ; does not grudge what he spends, or gives, or sees given ; though he may be industrious, will not be sufficiently economical ; will as soon purchase things to consume as to keep ; and prefers to take the good of his money as he goes along, instead of laying it up.

One having *acquis. moderate*, with the domestic organs large, will be likely to spend his money for the present, rather than reserve it for the future, wants of his family ; with the selfish faculties strong, and the moral and reasoning deficient, will spend his money upon the gratification of his passions, and seldom accumulate property : with *approbat. and ideal. large*, and *caus. only full*, will be extravagant ; likely to run into debt for the purpose of dashing out ; and will be



Small Acquisitiveness.

foppish : with *combat., destruct., self-e., and firm. large*, will almost throw away money to gratify his will : with *ideal. and self-e. large*, never purchases a poor article, and pleases his fancy, comparatively regardless of its cost : and, with *hope also large*, will be too apt to run into debt ; spend money in anticipation of future income ; and be too prodigal. Hence, the amount of one's *acquis.* can seldom be determined, either by the eagerness with which he seeks it, or the manner of his spending it ; and hence, also, some appear to be spendthrifts at one period of their lives, and misers at another.

SMALL.—One having *acquis. small*, holds money loosely, and often without receiving its full value ; is thoughtless how his money goes, and, with *hope large*, will live on, enjoying the present, thinking that the future will provide for itself ; will spend his last shilling as freely as his first ; does not save the fragments ; and, with *approbat. and ideal. large*, and *caus. only full*, will be a spendthrift ; lay out his

money to very little advantage; run into debt without making a provision for payment, &c.

VERY SMALL.—One having *acquis.* very small, neither knows nor considers the value of money; cares not how it goes, nor how expensive things are, provided they take his fancy: will have no idea of laying up property and, with *ideal.* and *approbat.* very large, will spend all he can command; every thing pertaining to money being determined by his other faculties.

In women this faculty is generally weaker than in men, while *ideal.* and *approbat.* are generally much larger, which accounts for the fact, that they spend money so much more freely than men, especially, for ornamental purposes.

The sons of rich parents generally possess a small development of the faculty, having an abundance of money at command, they have had nothing to stimulate this faculty, so that, from want of exercise, it becomes weak and feeble. This likewise accounts for the fact, that the children of men who have made themselves rich, generally make a very poor use of their fathers' earnings, and often fall into dissipated habits, which is the cause of their ruin.

Thus it is, that full *acquis.* is an important inducement to industry, and, therefore, highly promotive of virtue and moral worth; whilst a deficiency of this faculty leaves open the floodgates of temptation and dissipation. If this is so, the lesson thus taught mankind, by phrenology, is invaluable. We are thus taught the importance of a proper cultivation of *acquis.*, and, also, what that proper education is. This faculty certainly needs to be educated no less than *caus.*, *event.*, *calcu.*, or any other faculty of the mind.

The perverted manifestations of *acquis.* are theft, cheating, extortion; with *construct.* and *imitat.* large, forgery, counterfeiting, burglary; penuriousness, meanness, a miserly, sordid, money-loving, covetous feeling, &c.

Acquisitiveness has three divisions: the front part gives power to acquire; the middle part, saving; the posterior division, hoarding.

LOCATION.—This organ is located in the ascending frontal convolution in front of *secret.* and above *aliment.*; or, upon the sides of the head, and a little farther forward than the fore part of the ears; or, in the middle of a line connecting the organs of *cautious.* and *calcu.* It seldom causes a protuberance, but when it is large, the thickness of the head just in front, and a little above the tops of the ears, will be conspicuous, even to the eye.

Dr. Spurzheim marked this organ across the Sylvian fissure, taking in part of the inferior frontal convolution and part of the superior temporal convolution.

We refer our readers to Dr. Ferrier's book, "The Functions of the Brain," (see page 242), where the muscular action of this region of the brain is enlarged upon.

10.—SECRETIVENESS.

Propensity and ability to secrete, to conceal, and to suppress the expression of the other mental operations.

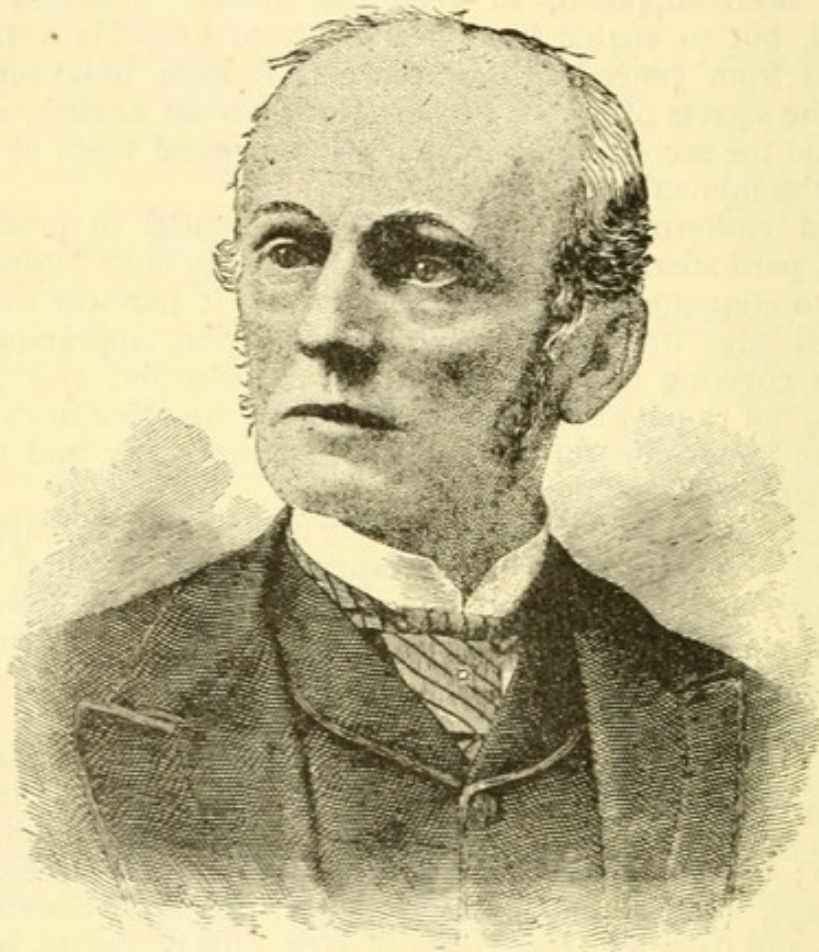
We often think and feel what it would be very improper for us to express. Hence the necessity of some faculty, the office of which is to suppress the open manifestation of the various mental operations, until the reasoning faculties, conscien., benev., &c., have decided upon the propriety and the utility of their expression. The legitimate office of this organ is not, as has generally been supposed, to keep the secrets intrusted to the individual, but to enable him successfully to keep his own secrets and plans from general observation. It is even unfavourable to keeping the secrets of others, because it creates an anxiety, not only to ascertain the secrets of others, but also to reveal them as secrets, but with the injunction of secrecy.

A good endowment of this organ is essential to prudence of character, particularly in speaking of and exposing one's business, &c., and also to etiquette and modern politeness. It removes the blunt, unpolished edge from the manner of expression, appearance, &c.; assists in covering many weak points of character, and prevents exposures, not to physical dangers (for this is the office of cautious.), but to the impositions of the envious and the crafty, and the false constructions of all.

VERY LARGE.—One having secret. very large, will be very apt to keep every thing pertaining to himself wrapped up in profound secrecy, and disclose his feelings to no one; be generally dark, secret, and mysterious in his movements; seldom accomplish his purposes, except in an indirect and intriguing manner; and be so crafty, reserved, and mysterious, that no one will know much of his real character; and, with combat., destruct., and the selfish faculties generally large, the moral and reflective only full, and conscien. only moderate, will be "a snake in the grass;" practice art, cunning, and deception; with aliment large, will steal cakes and sweetmeats: with acquis. large, will take and conceal money, property, clothing, with approbat. and destruct. large, and conscien. only moderate, will lie in ambush, plot and execute his plans of injuring his rival in secret; and yet appear to be his friend.

LARGE—One having secret. large, will generally keep all thoughts, feelings, business, plans, opinions, &c., chiefly to himself, except when they are drawn from him; will effect his purposes indirectly and without detection; will govern his feelings, and restrain the open manifestation of anger, joy, grief, &c.; can banish from his countenance and appearance the indications of his real feelings, and, with imitat. large, seem to feel as he does not: with firm., and self-e., and destruct. also large, will suffer pain and sickness without showing or complaining much of it; is prudent about speaking; careful in what he says; reserved; slow to communicate, form attachments, make acquaintances, &c.; does not make the first advances to strangers; is

not free in expressing his feelings, but does it equivocally, and by piecemeal ; with conscienc. moderate, is suspicious of the intentions of others ; wary, and always on the alert ; generally answers questions, expresses opinions, &c., in an evasive or indefinite manner, which will bear different interpretations, so that he seldom commits himself ; hesitates, and re-commences his sentences as though afraid to speak out plainly just what he thinks ; can employ cunning, art, management, and manœuvre, and act the double part ; says but little, yet



Large Secretiveness.

thinks the more ; pries into the secrets of others, yet keeps his own to himself, or, at least, sounds others closely ; generally judges correctly of character, especially if individ., intuition., caus., and compar. are large, and so successfully conceals his own character and purposes, that but little is generally known of him except by a long and intimate acquaintance.

One having large secret. and adhes., may sometimes communicate his feelings freely to his nearest friends, yet will seldom do this, and exercise more attachment than he expresses, with amat. also large, may love strongly, but will express his love in a somewhat doubtful

manner : with combat. and destruct. large, unless the excitement is very sudden, and his temperament very irritable, may restrain, for a long time, the expression of anger, yet, when he does give vent to it, will blaze forth in good earnest : with self-e., or approbat., or both, large, caus. only full, and conscien. moderate, will be inclined to employ cunning and deception in advancing his reputation ; operate indirectly, and through the agency of others : be given to eye-service, and will do many things merely for effect and "to be seen of men : " with cautious, large, will be very careful, not only about what he says, but also about what he does ; and, with the reasoning organs large, be pre-eminently discreet and judicious, and never venture an opinion, unless he is very certain that it is perfectly correct, and then generally with a but, an if, or a perhaps ; and will drop no word, and give no clue, by means of which he can be detected : with conscien. only moderate, and self-e. and caus. only full, and approbat. large, will be deceitful, and inclined to employ cunning and artifice in accomplishing his plans ; contrive to throw the ignominy of his evil deeds upon others ; be very apt to say one thing in your presence, and quite another in your absence ; cannot be confided in as a friend : and, with adhes. only full, and imitat. large, can carry on his malicious designs under the garb of friendship : with combat., destruct., self-e., and approbat. large, benev., firm., and caus. only full, and conscien. only moderate or small, will be obsequious to superiors, and domineering to inferiors : with acquis. large, and conscien. only moderate or full, will practice the "tricks of trade ;" and make a good bargain whenever he can, even though he is obliged to use some misrepresentations : with destruct., self-e., and firm. large, will possess great fortitude, and endure severe, corporeal suffering without flinching or complaining : with conscien. large, may sometimes equivocate, in which his interest demands secrecy, but will never knowingly deceive others to their injury, especially if his duty requires him to tell the whole truth : with adhes., benev., and conscien. large, and self-e. full, will be frank and candid in telling a friend his faults, yet will never reprove, unless his sense of duty compels him to do so : with firm. and self-e. large, will seem to yield, yet will do so only in appearance ; will say but little, and make very little ado about the matter, yet, in acting, will be immovable and inflexible, &c.

FULL.—One having secret. full, will be able to keep his thoughts, feelings, and business to himself when occasion really demands it, yet will commonly express them without reserve ; unless somewhat excited, will not be rash or blunt in the expression of his feelings, yet, when any of the faculties that are more energetic than secret, or when those that are not, become suddenly excited, will give a strong expression to them, because, although secret. may be sufficiently active to hold even the larger organs in check when they are but little excited, it will not be powerful enough to do so when they are roused to more energetic action ; is not hypocritical, nor yet remarkable for saying all he thinks ; is somewhat reserved, especially upon a first acquaintance ; will know well how to keep dark upon points which

he may wish to conceal, and also know how to ascertain the intentions and the secrets of others ; and will be reserved to strangers and partial acquaintances, yet frank and open among his intimate friends.

One having secret. full, with conscient. large, will never knowingly practice deception to the injury of another, yet may practice it in self-preservation, and in doing business, especially when urged to it by other selfish faculties, and when it is unrestrained by the moral and intellectual faculties : with acquis. large, and conscient. moderate, will bear, and even need, to be watched ; sometimes give a false colouring to things in order to make a good bargain ; and occasionally take the advantage.

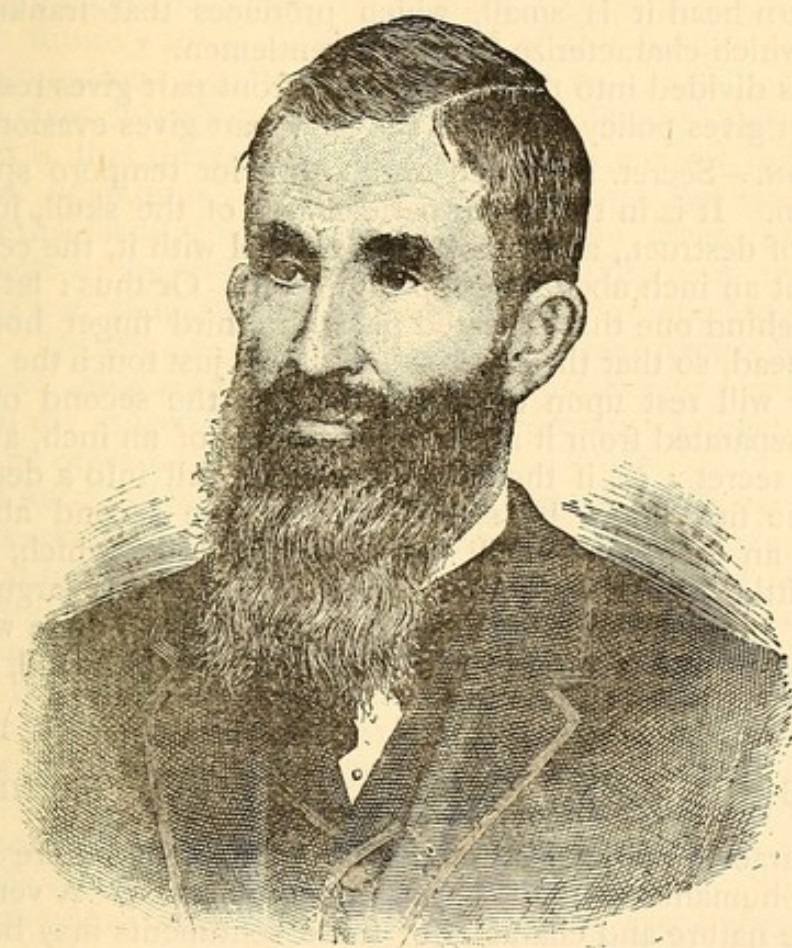
MODERATE.—One having secret. moderate, is generally frank, candid, and openhearted in his disposition and intercourse with men, and so ingenuous and undisguised as often to expose himself to imposition and deception ; chooses a direct manner of expressing his thoughts ; has few secrets of his own which he wishes to keep, and cares little about learning the secrets of others, and, when things are told him with the injunction “not to tell,” he scarcely thinks of them again ; and generally despises secrecy wherever he finds it.

One having secret. moderate, with combat. and destruct. large, tells others just what he thinks of them ; is often understood as saying more than he really intended to say ; and frequently expresses his anger in a harsh, blunt, and offensive manner ; but, with conscient. equally large, and concent. moderate, soon recovers his wonted serenity of temper, and, if he is conscious that he has said or done anything wrong, is soon very sorry for it, and ready to make any reasonable reparation asked : with conscient. at least, full, firm., self-e., benev., and caus. large, will take an open, fair, honest, honourable, dignified, and high-minded course, and heartily despise everything like low cunning or management ; employ none but fair means ; and do nothing behind the curtain : with self-e. only moderate, benev., ven., and adhes., large, is naturally upright and honest himself, and open and fair in his dealings, and thinks others equally so ; is too ready to trust others, and especially those who call him their friend ; presumes too much upon the integrity and honesty of others, and relies too implicitly upon their word, so that he is extremely liable to be deceived and imposed upon : with self-e. or approbat., or both, and hope large, is given to egotism ; apt to talk too much of himself ; becomes enthusiastic in telling what he has done or can do ; is often the hero of his own tale ; and too forward to display himself : with cautious. large, manifests great care and deliberation in his business, yet is very incautious in his manner of speaking ; is judicious in laying his plans, and providing against a time of need, and very deliberate and prudent in making all his arrangements, yet is very imprudent in the expression of his feelings.

SMALL.—One having secret. small acts just as he feels, speaks just what he thinks, is so direct in his manner of expression as often to give needless offence ; speaks out his whole mind without due regard to time, circumstances, or manner, and prefers natural and forcible to

elegant expressions ; is natural and open in his manners ; and, with lang. full, generally ready to enter into conversation with his friends, and even with strangers, and to communicate to them his business, history, opinions, feelings, &c.

One having secret. small, with conscien., benev., and the reasoning organs large, will be incapable of deception, censure hypocrisy, concealment ; keeps nothing back ; gives away almost entirely to his feelings unless they are checked by his other faculties ; and has a



Small Secretiveness.

window in his breast, through which all that is passing in his heart, can be plainly seen.

VERY SMALL.—One in whom this organ is very small, is a total stranger to the function and the influence of this faculty.

A deficiency of this faculty, by exposing at once whatever excesses or defects of character one may possess, is apt to leave, at first, a very unfavourable impression of a person upon the minds of others, yet, if it exposes the more disagreeable traits of character, it equally reveals the virtues ; so that, if the agreeable traits of character greatly

predominate over the more disagreeable, the individual will appear still more amiable in consequence of this deficiency ; and, *vice versa*.

This faculty, in its perverted exercise, produces lying, deceit, hypocrisy, the chief object of which is to create false appearances, and also the innumerable arts and make-believes which enter into society as it now is. From this faculty also, with large approbat., self-e., destruct., and combat., unrestrained by the moral or intellectual organs, arises that tattling which does such immense mischief.

In the American head this organ is generally large : hence, that reserve in communicating things about themselves, and that tact in prying into the affairs of others, for which they are so noted ; but in the Southern head it is small, which produces that frankness and openness which characterize Southern gentlemen.

Secret. is divided into three parts : the front part gives reserve, the middle part gives policy and tact, the back part gives evasion.

LOCATION.—Secret. is located in the superior temporo sphenoidal convolution. It is in the infero parietal area of the skull, just above the organ of destruct., and runs nearly parallel with it, the centre of it being about an inch above the top of the ears. Or thus : let a person standing behind one that is seated place the third finger horizontally upon the head, so that the lower side of it will just touch the tip of the ear, and it will rest upon destruct ; then let the second or middle finger be separated from it about three-eighths of an inch, and it will rest upon secret. ; or, if the organ be small, fall into a depression : then let the first finger be separated from the second about five-eighths of an inch, and it will rest upon cautious., which, however, will be a little farther back than secret. When it is large or very large, with cautious. and destruct. also equally large, there will be no prominence, but all of the side-head above the ear will be full, rounded, and thick.

GENUS II.—MORAL, RELIGIOUS, AND HUMAN SENTIMENTS.

The character of the sentiments is much higher, more elevated, and more humanizing than that of the propensities. A very correct idea of the nature and character of these sentiments may be derived from a comparison of civilized man with savages and barbarians, or of man with the brute creation.

SPECIES I.—SELFISH SENTIMENTS.

These seem to be intermediate between the propensities and the moral sentiments, partake, in part, of the nature of both, taking their direction, and the character of their manifestation, from the propensities when they predominate, and from the moral sentiments, in case they are the more energetic. Like the propensities, they greatly increase the propelling power, and the efficiency of the character ; yet they terminate upon self, being designed to secure selfish interests.

II.—CAUTIOUSNESS.

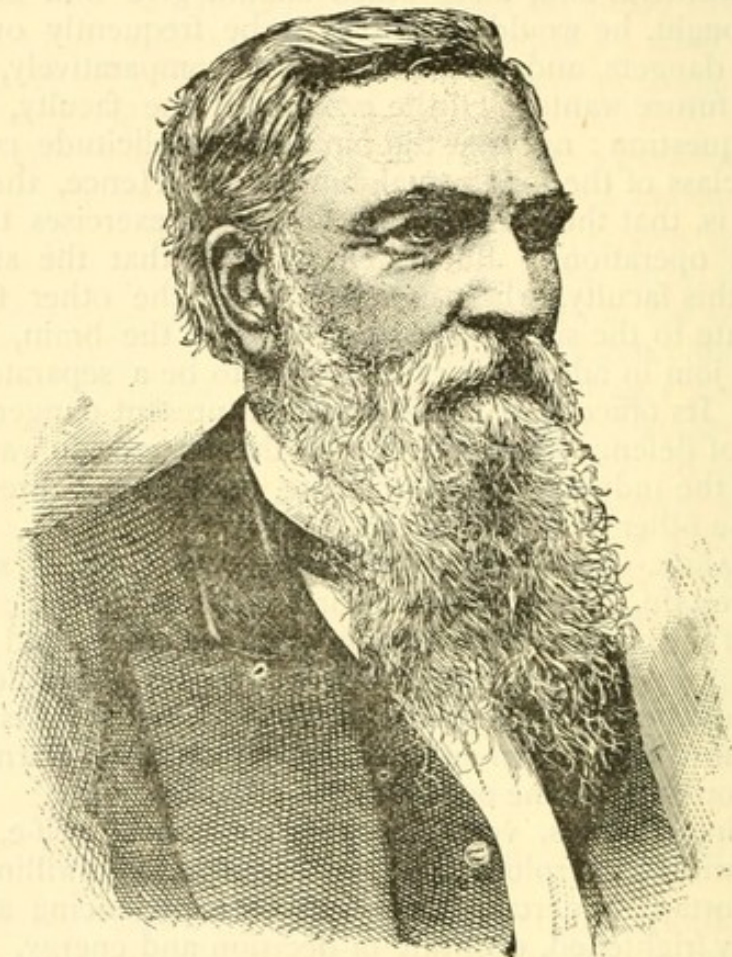
Solicitude about consequences—apprehension of danger—instinct of fear—care—anxiety.

So numerous and so great are the dangers with which man is surrounded, so many evils beset his path, and so many things are to be provided against, that, unless there were implanted in the human breast by the hand of nature *some* faculty which, upon the least intimation of danger should sound the tocsin of alarm, and thus save him from accident, and, also, which should give him consideration and forethought, he would be liable to be frequently overtaken by impending dangers, and, also, would make, comparatively, little preparation for future wants. Of the *necessity* of the faculty, then, there can be no question; nor that the function of solicitude constitutes a very large class of the intellectual functions. Hence, the inevitable conclusion is, that there exists a faculty which exercises this class of the mental operations. But when we find that the strength and activity of this faculty, when compared with the other feelings, are proportionate to the size of a given portion of the brain, reason and philosophy join in admitting cautiousness to be a separate faculty of the mind. Its office is, to provide against present danger, to cast up a bulwark of defence against danger in the distance, to watch over the interests of the individual, and to excite, repress, and direct the operations of the other faculties.

VERY LARGE.—One having cautious. *very large*, is so doubtful, fearful, uncertain, and apprehensive, irresolute and inefficient, that he is disqualified for prompt, enterprising, vigorous effort, and wastes the day of action in fruitless deliberation; indulges groundless and unfounded apprehensions; anticipates danger when there is little or no cause; is unwilling to run any risk, and much more alarmed by sickness and trouble than the occasion really demands, &c.

One having cautious. *very large*, with combat., self-e., and hope moderate, will be irresolute; easily discouraged; unwilling to engage in any important undertaking for fear of experiencing a failure; is timid, easily frightened, destitute of decision and energy, and unable to effect anything important; but if hope, firm., and self-e., are also very large, and combat. is large, cautious. will not prevent action and effort, but will simply take care that every thing is provided for, arranged, and seen to; with hope, caus., and compar. very large, and the perceptive organs large, may take some seemingly bold measures, but they will be dictated by a correct judgment, rendered the more acute by the strong excitement caused by cautious.: with hope and combat. moderate, looks always on the dark side of prospects: borrows a world of trouble, even in prosperity; apprehends the worst rather than the best; indulges gloomy, dismal, melancholy feelings, and often suffers intolerably from them; pores constantly over misfortunes; magnifies every difficulty; diminishes advantages; fears much more than hopes; does not venture, or run any risk; shrinks from difficulty, and, by his terror and alarm, is easily overcome, so that he cannot act on occasions of danger.

LARGE.—One having cautious. *large*, looks at every plan and project with a careful, anxious eye before he concludes upon the course to be pursued, and hesitates long before he finally decides ; turns the whole matter over and over again in his mind ; is very often in suspense, and remains too long undecided ; fully considers every chance against him ; takes all necessary, and, often, even unnecessary, precaution ; too often reconsiders, and manifests a pains-taking, careful, anxious, provident disposition in all he does.



DR. W. A. WINDER.—Large Cautiousness.

One having cautious. *large*, with combat. and destruct. also *large*, is slow in commencing, yet when once interested in any project, pushes it with great spirit ; may be timid and fearful till his courage is once excited, but will then be bold and fearless ; may be nearly overcome with fear before he commences acting or speaking, yet is full of courage, and spirit, and determination when he has once commenced, and where effort is required, combines discretion with valour ; prudence with determination, &c. ; in cases of danger, will be perfectly self-possessed, and yet have forethought enough to do just what the occasion demands ; cannot be soon worked up to the sticking point, but is determined, when once kindled ; may drive forward with some fury, but will steer clear of every thing that can upset his vehicle

or obstruct his progress ; and, with cautious. and hope also large, will enter so largely into business, and push his projects with so much energy and zeal, as to *seem* to be very rash, and nearly destitute of caution, yet come out about right in the end ; with compar. and caus. large in addition, will very seldom entirely fail in his projects, though he may be sometimes obliged to retrace his steps ; will present seemingly contradictory points of character, sometimes appearing to be rash, and at others fearful ; and, with a nervous temperament, will be either "in the garret or in the cellar ;" when circumstances are favourable, or excite his hopes, and quiet his fears, will be in high hopes and spirits, and promise himself too much ; but when his fears are awakened, and nothing excites his hopes, be cast down, discouraged, and exceedingly anxious, and subject to extremes of hope and fear ; with very large compar. and caus., and large perceptive organs, will generally come to a correct decision, yet take his own time for it ; will act understandingly, and make every effort tell directly on the object in view ; take hold of things judiciously and in the right place ; seldom retrace his steps, change his decisions, or undo what he has done ; in general, will be eminently successful, and seldom subject to accidents or disappointments ; consider well the *pros* and *cons* on both sides of all questions, and investigate the whole matter in hand thoroughly before decision or action.

FULL.—One having cautious. *full*, will possess a sufficient degree of this faculty to secure success, and provide against accidents in ordinary cases, yet will frequently seem to be very imprudent ; does not act without care and forethought, yet does not consider so long as to let pass the day for action ; and cannot be called rash or careless, except when rendered so by his other faculties.

One having cautious. *full*, with hope and combat. *large*, will not possess sufficient circumspection to regulate and prevent the precipitate action of these faculties, and thus be hurried headlong by them into projects without sufficient caution or forethought, and will seem to be much less cautious than he really is.

When *full*, *large*, or very *large*, cautious. acts with a vigour reciprocally proportionate to the power of this faculty and the strength of the desires of the other faculties. This accounts for the phenomena, so frequently occurring, of an extreme anxiety concerning some things, and a want of it in other things—a class of phenomena which no other system of mental philosophy has ever accounted for, or can ever explain.

MODERATE.—One having cautious. *moderate*, will discover a want of forethought and discretion, yet the extent of this deficiency will be greater or less according as his other faculties do, or do not, expose him to danger. One having cautious. *moderate*, for example, with hope and combat. also *moderate*, will need but little cautious. to restrain the excesses produced by these faculties ; with combat. and hope *large*, will be hasty, inconsiderate, and improvident ; with caus. and compar. very *large*, when not blinded by passion or prejudice, may be judicious, and lay good plans ; with acqui. very

large, will take good care of his property, yet be careless in other respects, &c.

SMALL.—One having cautious. *small*, will decide and act without due deliberation; be careless, precipitate, imprudent, and, consequently, often unlucky, and subject to frequent accidents; will fail to perfect his plans, and therefore, often be obliged to undo what he has done; proceed without forethought or care, and thus labour to the greatest disadvantage; will sustain repeated and heavy misfortunes; and, with combat. and destruct. large, will drive forward in a furious, reckless manner, so as often to defeat his plans, and frequently be in hot water; will know nothing about fear; but, with large reasoning organs, may proceed so habitually under the influence of *reason* as to sustain few losses, yet will lack solicitude.

VERY SMALL.—One with cautious. *very small*, will be destitute of fear, of forethought, of discretion, and, consequently, rash, heedless, headlong, regardless of consequences, unfortunate, and governed by his other faculties.

This faculty is generally much more active, and the organ much stronger, in females than in males; while combat. and destruct. are much smaller. Hence, the irresolution, fear, terror, groundless alarms, and uncalled for anxiety which they so often manifest; and also the superior discreetness and propriety they generally possess over the other sex. In children, too, this organ is much larger than in adults, doubtless because their dangers being greater, the protection demanded is proportionally greater.

Cautious. has three divisions, the front part gives Prudence; the middle portion gives Solicitude; the back part gives Timidity.

LOCATION.—This organ is located in the brain in the angular gyrus, the centre for movement of platysma myoides, or muscle of fright and fear; and under the parietal eminence of the skull; just above, and partly behind, secret. Or thus: when the head is erect, cautious. will be found upon the sides of the head, just back of a perpendicular line passing through the opening of the ears.

12.—APPROBATIVENESS.

Love of the approbation of men—sense of character—desire for the favourable estimation, and the good opinion, of others—ambition for distinction and popularity—love of fame, &c.

Certain actions are considered praiseworthy, while others are considered disgraceful, which proves that the mind is so constituted as to approve of some things, and disapprove of others. Hence, we infer the existence of a distinct faculty which exercises this class of functions, and the facts that the strength of this class of functions is various, being energetic in some, and weak in others—that it is manifested in proportion to the development of a certain portion of the brain—and that it is an instinctive and intuitive, and not secondary exercise of the mind, and that it is unique and homogeneous in its character, establish the conclusion that it is the product of a distinct faculty of the mind.

This faculty does not decide what actions are praiseworthy and what are not, but only arraigns the actions before such a standard as may have been settled upon by custom, by the dictates of the other faculties, by the passions, &c., and praises or blames according as they do, or do not, conform to this standard. Its influence, however, in promoting morality and refinement, and in preventing vice by censuring it, is very great.

VERY LARGE.—One having approbat. very large, will regard his character as the apple of his eye, and the approbation of others as the idol of his heart; will be withered by the finger of scorn or the breath of slander; unable to bear up under ridicule, and be ever goaded by a morbid sensibility to shame and reproach. One having approbat. very large, with self-e. large, caus. only full, and a brain of only ordinary size, will be both proud and vain; inclined to be very ceremonious, merely for effect, and for the sake of appearances; affected in his manners, excessively eager for fame, and ever fishing for popularity, yet destitute of the talents requisite to obtain his desires; and, with ideal. very large, will be a gay, dressy, showy, affected, ceremonious fop or belle, floating upon the surface, or following the wake of popular applause and fashion, and a perfect index of both, shifting like the weather-cock, with every changing breeze of public opinion, &c. Under approbat. large, will be found additional descriptions and combinations, which will apply to approbat. very large, except that they are not sufficiently intense.

LARGE.—One having approbat. large, is extremely sensitive upon every point connected with his honour, his character, his reputation, &c., frequently asks himself, what do, or what will, people think of this or that course of conduct, &c.; is very desirous of being thought and spoken well of, of being esteemed, praised, and admired; will be affable, courteous, polite, and mindful of appearances, and frequently experience, in a very high degree, the feelings of mortification and shame.

One having approbat. large, with adhes. large, will be extremely sensitive to the approbation and the disapprobation, particularly of his friends, and with self-e. moderate and firm. only full, will be disposed to act in conformity with their wishes, lest he should incur their censure, and with combat. and destruct. large in addition, will be too quickly offended by any coldness or apparent neglect, and too ready to construe any want of attention into dislike; will avenge his injured honour, and never allow any disgrace to be attached to his character; with self-e. only full, benev., at least, large, combat., destruct., and secret. only full, individ., event., lang., imitat., ideal., and compar. large, will be a perfect gentleman: with secret. large, and conscien. small, will do things which he would not, for the world, divulge; be governed far more by the voice of public opinion, than by the dictates of justice, and make the former, rather than the latter, his code of morals; but with conscien. larger than approbat., will fall in with public opinion so far as he considers it right, but no farther, and, with combat. also large, will not only breast public opinion with boldness,

but will glory in facing the frown of men while engaged in what he considers a righteous cause ; with *benev. large*, will add to his strong desire to please those around him, a strong desire to make them happy, which together will make him doubly obliging and attentive to the wants of others ; with *cautious., secret., ven., and conscien. large*, and *self-e. small*, will have a very strong desire to please, and, also, great anxiety lest he should not succeed in pleasing ; feel a great deference, especially for superiors in age, talents, &c. ; possess a feeling of his own unworthiness ; and also of reserve, which together produce extreme diffidence ; a natural shrinking from exposure ; and a bashful feeling, from which, when he is among strangers, he will suffer intolerably ; with *combat., destruct., self-e. firm., ideal., individ., event., and lang. large*, and *compar. and caus. very large*, will possess, not only a high order of talent, but, also, that restless ambition for distinction and fame which will spur him on to use his utmost efforts to attain pre-eminence, and thus enable him to distinguish himself, particularly for his intellectual qualities : with *cautious. and conscien. large, secret. full*, and the intellectual organs large, will fear to be noticed, lest he should be reproached : appear before the public with extreme reluctance ; shrink from the popular gaze ; sometimes feel almost compelled to abandon any undertaking in which he may be engaged, and shrink from the thought of public responsibility ; with *self-e. large, hope very large. combat., ideal., individ., lang., and compar. large*, and *conscien., ven., and caus. only full*, will take the other extreme ; be likely to put himself forward in conversation, debate, public meetings, societies, parties, &c., be officious, vain, and conceited, and too apt to meddle in affairs which belong to others ; with *ideal. very large, caus. only full*, and a smaller sized brain, will be a fashionable dandy, who will devote himself chiefly to dress, etiquette, and tea-table talk, which will be without sense or point, and, though he may pass well in fashionable society, will be unable to think or reason upon subjects, &c.

FULL.—One having *approbat. full*, will place a high estimate upon his character, and be by no means indifferent as to what may be thought and said of him, yet will sacrifice his honour upon the altar of his stronger passions ; may seek distinction, and indeed, manifest a strong desire or make great sacrifices to obtain it, yet he will seek it, not chiefly as an end, but partly as an end, and partly as a means ; will not be governed by the voice of public opinion, yet will not by any means be insensible to its dictates ; and will so conduct himself as to secure the goodwill of all, at least, as far as he can do so, consistently with the gratification and the demands of his other faculties, yet no farther ; with *large firm., self-e. and conscien., and full combat.*, will be sufficiently condescending and affable to please all, and yet be too firm and independent ever to be enticed from the path of rectitude or voice of popularity ; will not eagerly adopt all the ridiculous whims of "fashion," because "everybody else does so," nor yet be so inattentive to what is generally approved as to be singular, and without cause, to incur the displeasure of any one ; with *combat.*,

destruct., amat., self-e., and ven. full, benev., conscien., ideal., adhes., mirth., imitat., lang., and the reasoning organs large, will be a favourite, go where he will ; will please all, and yet command respect from all ; be neither stubborn nor obsequious ; will be pleasing, dignified, and popular in his manners, and reasonably condescending, yet sufficiently independent, and will readily enlist the goodwill and the affections of all, especially of the other sex.

Approbat. full or large, combined with large combat. and destruct., and educated in a warlike community, would fasten, for its object, upon warlike exploits, upon intrepidity, bravery, and, perhaps, even upon acts of bloodshed, or create in its possessor a desire to be considered the best boxer, pugilist, wrestler, &c. ; with aliment. large, to be noted for the quantity he can eat or drink ; with large construct., ideal., and imitat., to be considered the best mechanic, or create a mechanical ambition ; with large or very large moral organs, will create a moral ambition, and desire to be distinguished for morality, for piety, for honesty, and for a correct, if not religious, walk and conversation ; with very large ideal., mirth., compar., and caus., the perceptive organs generally large, and the propensities only full, will seek distinction as a wit, a poet, an orator, a scholar, a writer, or for his intellectual, rather than his physical or animal qualities, &c.

MODERATE.—One having approbat. moderate, will not be influenced by what others may think of him or his actions, nor be ambitious, or care much for reproach and ridicule, &c. One having approbat. moderate, with firm. and self-e. large and ven. moderate, will be too independent to give general satisfaction or become popular, and even if his talents are such as to place him in stations of trust and public observation, he will have many enemies, and, whenever duty, or judgment, or interest demands it, will do just what he chooses to do, whether his conduct be approved or censured, even though he knows it will bring down public odium upon his head.

SMALL.—One having approbat. small, will experience but little shame ; be comparatively insensible to ridicule and reproach ; and indifferent whether his conduct, appearance, expressions, &c., please or displease. One having approbat. small, with large intellectual and semi-intellectual organs, may possess commanding talents, yet will have too little ambition, and too little love of fame, to exert and apply his powers, &c.

Perhaps no faculty is more frequently perverted. The rich, in order to gratify this passion, "have sought out many inventions" by which to distinguish themselves from the poor, and attract attention ; and the poor exhaust all their powers to follow in the footsteps of the rich. The rich, finding themselves partially imitated, change the fashion, and are again followed by the poor. Thus it is that a vast amount of time, and labour, and comfort, and, it might be safely added, of virtue, too, is worse than wasted. This evil is daily augmenting. It holds an equal sway in the Church and in the State. This tyranny nowhere holds so cruel a despotism, and rules with such an iron sceptre, as in this our boasted land of freedom and equal rights.

But, so long as men will follow, and submit to, so fickle and so tyrannical a dame as fashion, they need not complain of "hard times," and of the ten thousand miseries which she heaps upon the devoted heads of her subjects.

Approbativeness has three divisions : the lower part gives Ambition and Emulation ; the upper part, Display, regard for Fashion ; part joining self-e., Sense of Character.

LOCATION.—Approbat. is located between cautious. and self-e., in the superior parietal lobe of the brain, half-an-inch above the lambdoidal suture.

13.—SELF-ESTEEM.

Self-respect—self-confidence—self-complacency and satisfaction—high-mindedness—independence—nobleness—love of liberty and freedom.

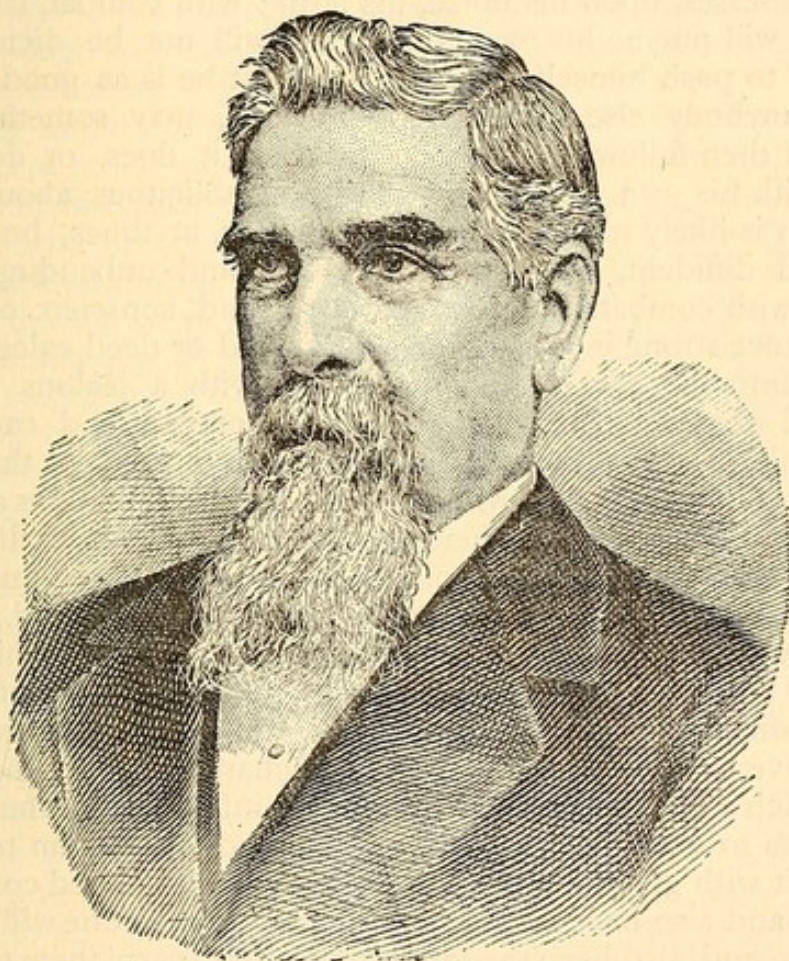
The proper office of this faculty is to create a good opinion of himself, of his own character and opinions, and of whatever belongs to, or proceeds from, himself ; to beget an esteem and respect for himself ; to feel satisfied with himself, and unwilling to change his identity and mental qualities for those of another ; to give a manly tone to the character and turn to the conduct, and a dignified, erect attitude and bearing to the person, and thus to exert an important influence in elevating and ennobling the character of man. And what is still more important, it gives that innate love of personal liberty and independence, and of religious freedom, so deeply seated in the nature of man, and so conducive to his virtue and happiness, which constitutes the sole foundation of his free institutions, civil rights, and religious privileges, and inspires him with an aversion to everything connected with arbitrary authority, despotic rule, or religious intolerance, and gives him that spirit of resistance to such things, which no despotism can destroy.

The proof of the existence of this faculty, as a separate and primary mental power, is derived from the same data which establishes the existence of the other faculties.

VERY LARGE.—One having self-e. very large, willingly assumes the responsibility, will think too much of himself ; of his opinions, plans, judgment, &c. ; and, with combat. large, and caus. and conscien. only moderate, will be likely to be regardless of the frown and of the favour of men ; deaf to reproof ; liable to have many enemies ; intractable, bold, proud, haughty, domineering, forward, conceited, jealous, austere, and repulsive ; to be blind to his faults, and unable to see his errors, be they ever so glaring, because he will feel that he is well nigh infallible ; will look down with a kind of contempt upon the great mass of his fellow-men, and treat even his equals as though they were his inferiors ; will be extremely ambitious to obtain power, and also arbitrary in its exercise ; insensible to the shafts of ridicule, thinking that surely he cannot be intended ; by his manner and expression, will give an air of consequence and importance to what he says ; with approbat. moderate or small, and firm. very large, will be perfectly

independent ; will go straight forward in his own way, follow his own judgment, and defy the consequences, &c. Many of the combinations under self-e. large, will apply to self-e. very large.

LARGE.—One having self-e. large, will be independent, and place a high value upon himself ; feel that whatever he thinks or does, is well thought and done ; throw himself back upon his own unaided resources, and rely upon his own judgment and strength ; will never knowingly degrade or demean himself ; aspire at something commanding ; never be content to be dependent or to serve, but rather aspire



JAMES MC. COY.—Self-esteem.

to be himself a leader and commander of others ; will despise and detest meanness, and shrink from it ; and assume an appearance of dignity and manliness, calculated to command respect.

The manifestations of self-e., combined with large combat., destruct., and firm., and with only full conscien., ven., benev., and reasoning faculties, it makes one haughty, domineering, overbearing, dogmatical, arbitrary, egotistical, arrogant, authoritative, conceited, and extremely selfish, while the same amount of self-e. combined with only full combat. and destruct., and with large benev., and reasoning organs, large conscien., ideal., ven., and perceptive faculties

and a large brain, will impart to the character a commanding dignity, a nobleness, a high-toned sense of honour, an elevation, and authority which cannot but command universal respect and admiration ; and impart an air of greatness and magnanimity to the whole man.

One having self-e. large, with amat. and adhes. large, may love strongly and tenderly, especially when his love is in harmony with his ideas of propriety, yet will never sacrifice his independence to his love, nor break down under the pressure of blighted affections ; with the domestic organs generally large, will love his family, yet make them obey him ; with acquis. large, will place a high estimate upon what he possesses, upon his horse, his farm ; with combat. large, and firm. large, will pursue his own course, and will not be dictated to ; is disposed to push himself forward ; feels that he is as good and as worthy as anybody else ; with cautious. large, may sometimes ask advice, and then follow it or not, according as it does, or does not, coincide with his own views ; and will be so solicitous about everything which is likely to affect him, that he may, at times, be disconcerted, and diffident, and appear awkward and unbending in his manners ; with combat. and destruct. large, and conscien. only full, will experience strong indignation at every word or deed calculated to throw him into the shade, and will guard, with a jealous eye, his liberty, and whatever belongs to him ; with compar. and caus. only full, will make greater pretensions to knowledge and talent than he is in reality able to sustain ; and with only a fair-sized brain, thinks and talks much more of himself than others do of him ; pushes himself forward where he is not wanted ; and is proud, egotistical, and self-important ; with combat. and destruct. full, benev., hope, ideal., individ., event., and lang. large, and compar. and caus. very large, accompanied with a large and an active brain, will not only possess talents of a high order, but will so employ them as to cut a commanding figure wherever he moves, and add to it that force of character, that dignity of feeling, which will command an extensive influence in the world ; advance him to some commanding station, and enable him to sustain himself in it with great ability ; will place such unbounded confidence in himself, and also have such towering ambition, that he will attempt great things, and also have the talent requisite to carry them through ; will not be satisfied with ordinary attainments, but will grasp at some great, some imposing object, and aspire to pre-eminence ; will aim high ; never trifle with himself, nor allow others to trifle with him. The same combination of other organs, with self-e. very large, will produce the same result.

FULL.—One having self-e. full, will think well of himself, yet, when benev., conscien., and caus. are large, his self-e. will manifest itself in creating a manly, noble, self-respectful feeling, which will prevent him from doing anything beneath himself ; will be sufficiently condescending, yet not servile, and enabled and disposed to pay a due respect, not only to himself, but also to his fellow-men ; will possess sufficient force and weight of character to do a good business and sustain himself ; to mingle dignity with condescension and talent, and

so conduct himself as to be generally respected ; will neither assume too much to himself, nor yield too much to others ; and will maintain his rights and his self-respect, so that others can have no face to trifle with or trample upon him, and yet, will not be haughty or conceited.

MODERATE.—One having self e. moderate, places too low an estimate upon himself, upon his own judgment, and is too ready to give in to the judgment of others ; will lack the requisite independence, manliness, high-mindedness, and self confidence to beat his own way through life, and will suffer from a feeling of unworthiness ; will fear to trespass upon the attention of others, and not possess an influence equal to his character and talents, merely because he does not assume enough to himself. One having self-e. moderate, with combat., firm., and conscien. large, will possess genuine firmness of character, and much moral courage, yet will seldom manifest them in bold relief, except when under excitement, or in the defence of moral principle, or the cause of virtue, or in doing what he considers to be his duty ; with firm. only full, may be too easily led away, and too ready to ask and to follow advice, and too obsequious, especially if cautious. is large or very large ; with large intellectual faculties, may possess talents of a high order, yet, from want of self-confidence and boldness to pretend to considerable, and in consequence of occasionally letting himself down in his expressions and appearance, and trifling with himself and with others, will have much less influence than he might have if possessed of more self-e., &c.

SMALL.—One having self-e. small, will sink into comparative insignificance in his own estimation, and be tormented with a feeling of unworthiness and inferiority ; will feel too humble and submissive, and too dependent and diminutive, which will still be increased by large ven. and conscien. ; will underrate himself, his judgment, his talents, &c., and therefore, be undervalued by others ; will make himself too common and familiar, and associate so much with inferiors that he will fail to command general respect and confidence ; will be too trifling in his manners and expressions ; more apt to follow than to lead ; and too modest and backward to appear well ; and will not be likely to advance himself to some bold and commanding position, and maintain himself in it, even though, with large ideal. and intellectual organs, and a large brain, his talents may be abundantly sufficient for that purpose ; yet, with firm. very large, will nevertheless be determined, persevering, &c.

VERY SMALL.—One having self-e. very small, with conscien. and cautious. very large, will be always dissatisfied with, and have a miserable opinion of himself, and all he does ; and, with hope only moderate, fear to attempt anything which involves responsibility, lest he should fail to do all that may be required of him ; will feel ashamed to hold up his head, or look his fellow-men in the face ; and be always condemning himself.

LOCATION.—The faculty has three divisions. The lower portion gives Independence ; the middle part gives Self-love ; the front part gives Dignity. Self-e. is located on the mesial line of the head, about

half-an-inch above the union of the lambdoidal sutures, and directly back of firm. ; or, in the middle of the superior-inferior portion of the head, at an angle of about forty-five degrees with the plane of the base of the skull. *Approbatio* is located on the two external sides of it, in the crown of the head, between firmness and continuity, in the superior parietal lobule, on the parietal bone, behind the fissure of Rolando, on the decline at the back head.

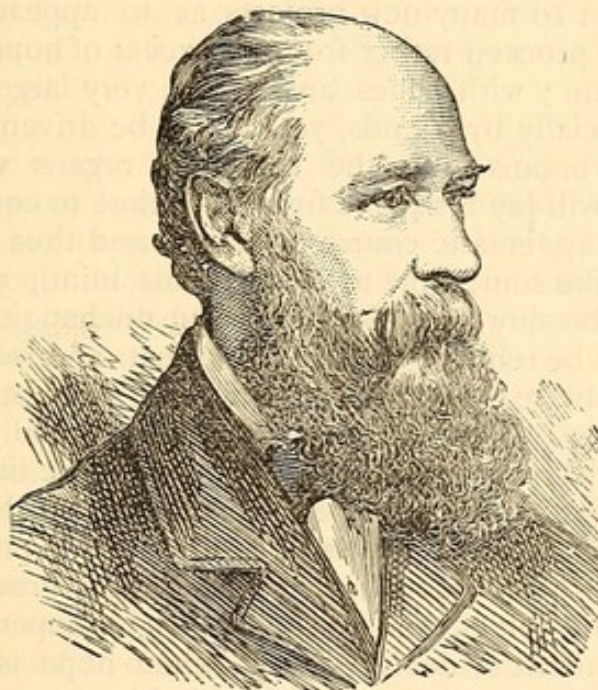
The existence of this faculty demonstrates the position, that the feeling or principle of liberty and of equal rights, is inalienable, and inherent in the very nature and constitution of man ; that, therefore, it can no more be destroyed than hunger, or love ; that a purely republican and democratic form of government is the only one adapted to the nature of man, and the only one calculated to secure universal satisfaction and happiness ; and that the subjugation of man by his fellow-man, is an open violation of the principles of human nature. If our rulers only understood this principle of our nature, and if all the landmarks and all the regulations of government only proceeded upon it, subjection and servitude, in all those ten thousand forms which they assume in society, would be at once abolished. By creating every man free to choose or refuse the evil or the good, God allows every man to govern himself ; and, surely, then, men ought to allow one another to govern themselves, subject, however, in the latter case, as they are in the former, to those regulations which are necessary to the general good, and, also, to be "rewarded according to their deeds."

There is no danger that this feeling will ever be extinguished ; but, in case the subjugation and servitude of man, in any form, should be carried to a very great length, there is danger, ay, a moral certainty, of a revolution, and a revolution, too, attended with a violence proportionate to the pressure laid upon it. In this country, there is no likelihood, nor scarcely a possibility, of a despotic form of government, but there is danger of a moneyed despotism—of aristocratic monopolies, and of the powerful tyrannizing over the weak, and because they are poor or friendless. This same love of being free ourselves, and of ruling ourselves, reaches still farther, and desires to govern others. Slowly but surely, as it were, in the insinuating, yet resistless, folds of the Boa-Constrictor, is this serpentine aristocracy subduing and subjugating, by piece-meal, particularly the virtuous and the talented poor of our country ; and should things progress for sixty years to come, as they have done since the revolution, this nation, the birthplace and the cradle of liberty, will be ruled by an aristocracy, not of government, but of monopoly, of wealth, &c., far more tyrannical than any nation under heaven. But, thanks to the great Author of our being, man's nature is unalterable ; the spirit of Seventy-six, and the love of liberty, will live and will increase, and woe be to those that ride over it. The great doctrine of human rights—of liberty—of free government—of "INDEPENDENCE" will live and spread, and root up, and trample down, every vestige of tyranny, of aristocracy, and of servitude.

14—FIRMNESS.

Stability—decision of character—fixedness of purpose—desire to continue—aversion to change.

The necessity of some faculty, to which to refer that steadfastness, perseverance, and unwillingness to relinquish what has been undertaken, which are so indispensable to success, and so common a phenomena of the human mind, is too obvious to need comment ; and the frequent instances of downright obstinacy, and of blind adherence to what has been adopted, and solely because it has been adopted, afford conclusive evidence of the existence of firm. as a primary faculty of the human mind.



W. WOODHALL, Esq., M.P.—Large Firmness.

VERY LARGE.—One having firm. very large, will be likely to be obstinate ; and, with self-e. large, will be unbending ; and, when he has once committed himself, will turn comparatively a deaf ear to the voice of entreaty, even of interest, and all for no other reason than because he will or will not ; with hope and combat. also large, will “hope against hope,” and show the most unbending determination ; with self-e. large, cautious. moderate, and caus. only full, will make up his mind at once, and even upon a partial view of the subject, and then absolutely refuse to change it ; will think himself willing to see his errors and listen to reasonable advice, while the doors of his mind will be barred against every thing designed to convince him ; with the reasoning organs large, will be loath, and even sometimes refuse, to change, when his reason tells him that he ought to do so, yet may be influenced by very strong motives, and very urgent reasons ; but, if the moral and reasoning faculties

predominate over the selfish, firm. will seldom manifest itself in downright obstinacy.

LARGE.—One having firm. large, will be so determined, that he may be relied upon ; and unwilling to change his plans, or whatever he undertakes. One having firm. large, with combat., destruct., and self-e. large, will add perseverance to stability, hold on to his plans to the last, and drive them forward through opposing difficulties ; with self-e. large, is so sure that he is right that there will be the greatest difficulty in convincing him that he is wrong ; yet, if the reasoning organs are very large, he may listen to conclusive arguments ; with cautious. large, may seem to waver, but this will be the case only before he has fully decided, and when his fear is so active as to overcome his firmness ; with hope very large, and cautious. only moderate, may start on foot so many new projects as to appear fickle, yet the phenomena will proceed rather from an excess of hope, than from a deficiency of firm. ; with adhes. and benev. very large, may be easily persuaded, especially by friends, yet cannot be driven the least ; with the perceptive organs full, the reasoning organs very large, and cautious. large, will lay his plans for a long time to come, and pursue a preconcerted, systematic course of action, and thus effect important objects ; may take some time to make up his mind, yet will seldom change it ; will be slow in undertaking, but unchanging in executing ; and may always be relied upon ; with combat. and self-e. large, ven. moderate, and the reasoning organs only full, will not be open to conviction, and seem to be much more firm than he really is, &c.

FULL.—One having firm. full, will be much more liable to abandon his purposes, and appear to be changeable, not because firm. is absolutely deficient, but because the other more powerful faculties cause it to yield to their demands. One having firm. full, aided by large combat. and self-e., and, also, by bright hopes of success, will show a great amount of decision ; but, when hope is very large, he will be likely to become dissatisfied with his present success ; with cautious. very large, and combat. only moderate, will often fear to proceed, because he fancies there is “some lion in the way ;” with self-e. small, will be unwilling to trust his own judgment, and thus too often listen to advice ; with approbat. very large, may frequently vary his course in order to adapt himself to public opinion ; with cautious. large, and caus. and compar. very large, will generally decide and proceed so judiciously as seldom to need to change.

Firm. full, large, or very large, acts with the greatest vigour in combination with the other faculties that are most energetic.

MODERATE.—One having firm. moderate will be likely to be changeable and fluctuating in his character. One having firm. moderate, with adhes. large, will love his friends ardently for the time being, yet frequently change friends for slight causes, loving those who are last and untried the best ; with approbat. large, and self-e. only moderate, will do much as he is told to do ; with cautious. large, will be always “halting between two opinions,” and always undetermined as to his plan of operation ; even with the intellectual

organs generally large, will not be a persevering scholar : will have a thorough knowledge of no branch of science.

SMALL.—One having firm. small, will begin many things yet complete very few ; may sow much, yet will not remain to reap the fruits of his labours, and thus bring to pass very little.

VERY SMALL.—When firm. is very small, the subject will be under the influences of the other faculties.

Firmness has three divisions : the lower part gives power of *Will* ; the central portion gives *Stability* ; the front part gives *Perseverance*.

LOCATION.—Firm. is located in the back part of the top of the head, on the mesial line of the head. In the brain it occupies a part of the anterior parietal convolution bordering on the fissure of Rolando. When the head is erect, a perpendicular line, drawn from the external opening of the ear to the top of the head, will pass through the anterior portion of the organ. It is usually the highest portion of the American and the English head.

SPECIES II.—MORAL AND RELIGIOUS FACULTIES.

Man has always been considered “a religious animal.” It will hardly be denied that, aside from his “love of money,” and the means employed to obtain it, religion of some kind, and religion in some form, have constituted, and still constitute, one of the leading, not to say all-absorbing, objects of human contemplation and pursuit. Scarcely a single nation or tribe of men has ever been known to exist, whose religion did not enter into, if not even constitute, the very texture of all the habits and the character of that nation or tribe. Take away the religion of the Hindoo, of the Asiatic nations, of the Ethiopian race, of the tawny sons of our western wilds, of the European nations or of their descendants in America, or, indeed, of any other “nation, or kindred, or tongue under heaven,” and, with Micah, they would at once exclaim, “Ye have taken away my Gods : what have I more ?” And, so long as the nature of man remains unchanged, there is no possibility of his being less religious than he always has been. We have to fear only that his religious doctrines will be erroneous, and his religious life and practices therefore incorrect ; or, in other words, that his moral faculties will make him immoral. To avoid this evil, and to secure one of the greatest of blessings, namely, a correct religious belief and practice, let him fully analyze his religious faculties, and adopt those practices which they clearly point out.

Now, reason teaches us that the nature of man must necessarily be in perfect harmony with the moral government of God, and with the moral constitution of the universe ; and, if phrenology is true, the morality it inculcates must necessarily be in perfect harmony with the nature of man : so that, upon the principle that any two things which are each like a third, are, therefore, like each other, it follows that the moral principles of phrenology must be in perfect harmony with the moral principles and constitution of the universe, because each is in harmony with the nature of man. And, as the moral government

of God must be in harmony with both the moral character and attributes of the Deity, and also with the natural kingdom, it follows that phrenology, if true, must be in perfect harmony with the natural and the moral government and attributes of the Creator of the universe. And, if revelation is also true, its doctrines and precepts must be in harmony with those taught by phrenology.

The authors are free to acknowledge that they have more hope that their fellow-men will be brought to a correct knowledge of the only true religion, and, also, to a right understanding and a proper application of revelation, through the instrumentality of phrenology, than by any other means now in operation.

15.—CONSCIENTIOUSNESS.

Moral principle—sense of justice—regard for duty—feeling of moral accountability—perception of the right and the wrong feelings and conduct.

Man is a moral and accountable agent—he is governed by moral laws, and is capable of exercising feelings which are virtuous and vicious, and, as such, rewardable and punishable. How often do men, when they are conscious of having done wrong, feel guilty and condemned, and deserving of punishment? This cannot be the result of education, nor of circumstances, for, without a faculty for exercising this class of functions, men could no more be taught to feel guilty than they could be taught to see without eyes, or to breathe without lungs. And since this class of functions is always found to be manifested in proportion to the development of a given portion of the brain, it follows that it is performed by a distinct faculty of the mind, or by a mental power which is innate.

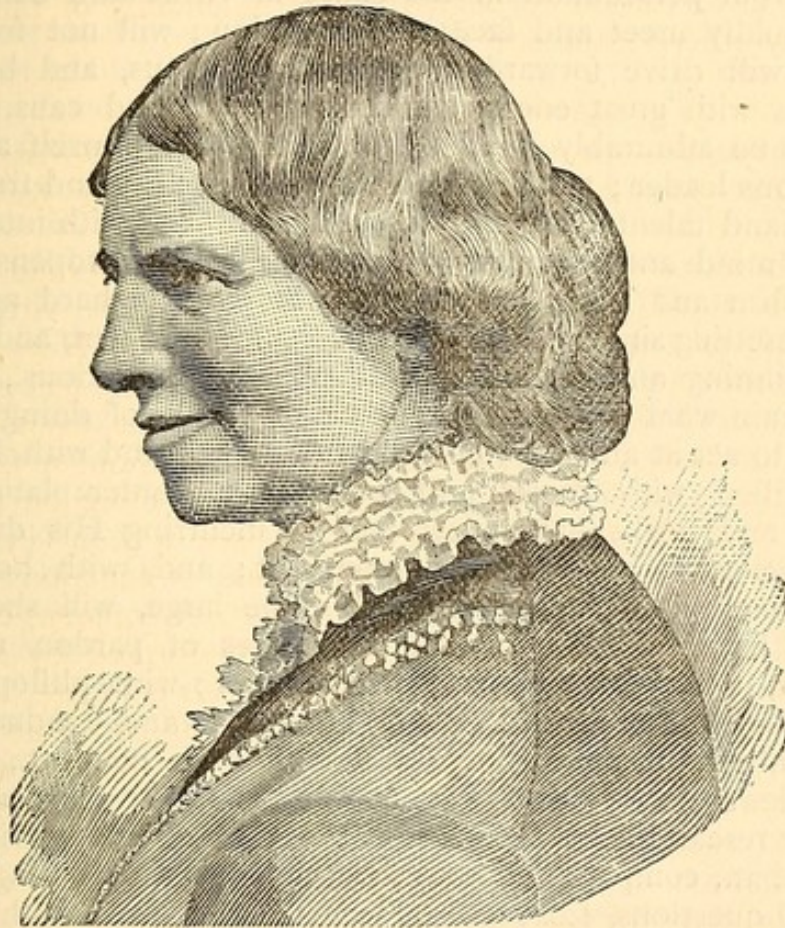
If there were no such thing as right and wrong, as virtue and vice, as morality and immorality, why should the great Author of Nature tell us that some things are right, and others wrong, by implanting in our very nature this moral tribunal of right and wrong?

VERY LARGE.—One having conscien. very large, will make morality and duty the pole-star of his life, and the only guide of his conduct; will not, for the world, knowingly do wrong or injure another; frequently experiences the feeling of remorse for things that are even right; bitterly repents when he is apprehensive that duty has been violated or neglected, and feels miserable until he is sure that all is right again; is even unnecessarily exact in all his dealings; is constantly tormented by the goadings of a guilty conscience; and, when he has failed to fulfil any promises, feels unhappy, even though to have fulfilled them was impossible.

One having conscien. very large, with benev. and ven. large, will experience the liveliest emotions of gratitude to his bountiful Creator for favours received, and with adhes. large, to his fellow-men for acts of kindness; with approbat. acquis., &c., only full, will sacrifice ease, property, happiness, and friendship, if not everything else, sooner than violate his conscience; and will make everything in which he is concerned bend to his ideas of duty; with moderate or small self-e.,

shrinks from public responsibility ; with ven. and cautious very large, and hope and self-e. very small, studies divine attributes with the most profound awe, and himself as sinful in the extreme ; and be driven to actual despair and religious melancholy.

LARGE.—One having conscien. large, will have a clear moral eye, and a ready perception of what is right and what is wrong, both in himself and in others ; will consult duty rather than expediency, and pursue the course which he considers right, even though it may be in opposition to his interest ; will endeavour to be faithful in the dis-



MISS CLARA BARTON.—Large Conscientiousness.

charge of his obligations ; will often feel unworthy ; be ready to acknowledge his faults, and condemn himself for them ; will strive to lead a moral, virtuous, and upright life.

One having conscien. and firm. large, will be particularly decided and determined in every case of duty ; will take a firm stand upon the side of moral principle ; and, with combat. also large, will possess great moral courage, great boldness in resolutely opposing whatever he considers to be wrong or unjust ; with large destruct. and self e., will be inclined to severely censure whatever he considers wrong in others ; with firm., caus., and compar. large, will regard the claims of justice as of primary importance, and discharge them at almost any hazard ; can be induced only with the greatest difficulty, and by the strongest temptations, knowingly to violate them ; experience deep

remorse when he is sensible of having swerved from the path of duty ; and, unless self-e. is very large, will readily acknowledge his faults ; with adhes. and benev. large, secret. only moderate, and destruct. and combat. only full, will mildly, yet faithfully reprove his friends, so as to do them the greatest amount of good, and yet injure their feelings as little as possible ; with conscien. large, and secret. small, will find fault with others when they do not conform to his own standard of duty ; with caus. and benev. only full, will set up himself or his doctrines as the only correct standard of truth and rectitude, and never fly from persecution in the cause of virtue and benevolence, but will boldly meet and face all opposition ; will not forsake his ground ; will drive forward moral, and religious, and benevolent enterprises with great energy ; and, if compar. and caus. are very large, will be admirably qualified to distinguish himself as a moral and religious leader ; to fill stations of responsibility and trust, where judgment and talents are required to be combined with integrity and energy of mind and character ; with large selfish propensities, and only full firm and reasoning organs, will struggle hard against his "easily besetting sins," yet be often overcome by them, and alternate between sinning and repenting ; with very large cautious., where he is not certain what his duty is, will be so fearful of doing wrong as often not to act at all, and thus fail to do right ; and with large ven. will be filled with dread and awe while contemplating God's character and works, have great fear of incurring His displeasure, and of being visited with His judgment ; and, with hope small, little expectation of pardon, but, with hope large, will show strong Christian faith, and be solaced by hopes of pardon through a Redeemer, yet experience occasional doubts ; with philopro. large, will love his children, yet their moral character and conduct will be the chief objects of his anxiety ; and with large concent., will take original views of subjects, and be unable to leave any subject of moral inquiry or research until he has run it out in all its bearings ; with large combat., compar., and caus., will delight in discussing religious and moral questions, &c. ; will be just, obliging, and faithful to his word, and, with only full combat. and destruct., will be amiable ; with approbat. very large will experience a morbid sensibility to shame, and, with large ven., and only moderate self-e., will often suffer intolerably from mingled feelings of guilt and unworthiness.

The functions of the other faculties are often mistaken for those of conscien., yet a close analysis will point out a radical difference between them ; and, since those who have the least conscien. are the least sensible of their deficiency, and, also, of the functions ascribed to it, they will be likely to give themselves credit for much more conscien. than they actually possess.

FULL.—One having conscien. full, will recognise the claims of duty ; feel his moral obligations, both to God and man ; and, unless his temptations, or, in other words, the solicitations of his stronger faculties, overcome the remonstrances of conscien., will be honest and faithful, and live a virtuous, moral life, yet his conscien.

will have a great deal to struggle with, and sometimes lose the ascendancy.

The manifestations of conscien. full, with such an organization as would be favourable to virtue and formality, or with the selfish faculties under the control of the moral and reasoning faculties, especially if placed in circumstances calculated to promote virtue, will be likely to possess a high standard of virtue, and of moral feeling and principle; but, with the selfish faculties generally larger than conscien. and the other moral and the reasoning faculties, especially if placed in circumstances calculated to urge him into excesses, or to create defects, will possess conscien. too feeble to turn the current of his stronger passions into a virtuous channel, or to supply his defects. With large acquis., adhes., and secret., and only full caus. and self-e., may frequently take the advantage of strangers, and be even dishonest in his pecuniary transactions with mere acquaintances, yet will never wrong a friend, and will be likely to be honest in all his transactions where love of gain does not entice him astray; with only moderate acquis., and large destruct., combat., approbat., and secret., may defame his rivals without a strict regard to truth, yet possess a moral character unexceptionable in other respects, &c. Accordingly, we find many persons to be perfectly moral in their general character, yet addicted to some "easily besetting sin;" and this one fault is too often allowed to throw into the shade all their virtuous qualities.

MODERATE.—One having conscien. moderate, will experience few compunctions of conscience, and justify himself; will consider the moral qualities of actions far less than he will their effects upon himself; will frequently indulge his other faculties to excess, and, also, fail to do his duty, and will not be very particular to govern his feelings and his conduct by any fixed standard of moral principle; will consult expediency rather than duty; and be less sensible of his faults, less open to conviction, less clear in his discernment between right and wrong, less correct in his reasoning upon religious subjects, the character of God, and the moral relations of man to man, and of man to his Maker.

One having conscien. moderate, with very large self-e., and large selfish organs generally, will be likely to make demands upon others as his interest may dictate, without sufficient regard to what really belongs to him; and with large self-e., adhes., and benev., and only moderate secret., may be perfectly honest and unexceptionable in his moral conduct, yet will be so from feelings of kindness or friendship; will govern his conduct by principles of nobleness, and do the manly thing, yet will seldom do right from conscientious scruples; with large approbat., will do right when to do wrong would injure his reputation, and do what is popular without thinking or caring whether it is right or not; with large adhes., will show much tenderness of feeling, which may be mistaken for conscien; with small marvel., and without a strict, religious education, will be likely to be irreligious, if not sceptical; with large secret. and approbat., will be likely to do

wrong when there is little risk of detection ; and will be deceitful and hypocritical, yet with ven. large, may even profess religion, but will be a Pharisee ; with large reasoning organs, may reason clearly and forcibly upon all subjects disconnected with morality and duty, yet will not appreciate the force of moral truths, &c.

SMALL.—One having conscien. small, will have but little idea of right and wrong in the abstract ; will have but little concern whether his character conforms to its requisitions or not ; will have few conscientious scruples, and perhaps ridicule those who have ; will lack that regard for pure justice, that desire to do right, and that tenderness of conscience which this faculty alone can impart, and be nearly destitute of moral discrimination.

VERY SMALL.—One having conscien. very small, will deny the doctrine of rewards and punishments, and the whole system of moral accountability ; be a stranger to the feelings of responsibility and repentance ; and, being unrestrained by the influence of conscien., do just what his other faculties dictate.

The faculty of conscien. does not decide as to what is right or wrong, nor create that moral standard by which the feelings and the conduct are tried, but merely arraigns them before such a tribunal as may have been settled by the combined influence of the other faculties, of education, of circumstances, &c. Suppose, for example, that two individuals, A and B, possessed an equal share of conscien., while A possessed very large acquis., and B only small acquis. Let both be placed in given circumstances, and the conscien. of A will allow him to take an unjustifiable amount of money, and even to demand it ; while the same degree of conscien. in B, would not allow him to take the same amount, even in case it should be offered to him.

The above example solves the otherwise inexplicable phenomena, that the diversity of opinion as to what is right and what is wrong, and as to what constitutes the test and standard of virtue and of vice, that a very conscientious man may be a very wicked man, and be even made the more wicked by his perverted or "seared" conscience, and that a man with but feeble conscien. may be comparatively virtuous, &c.

The decisions of conscien. alone, then, form no criterion as to what is right or wrong ; yet, in conjunction with the full development and unperverted exercise of all the other faculties, it constitutes a great moral formula by which every feeling of the heart, and every action in life, may be tried, and its moral character determined. So that phrenology, in fact, teaches us, "what most we need to know," what is right and what is wrong.

This faculty, then, while it actually prevents the truly conscientious man from committing as much sin as he would probably commit, with but feeble conscien. makes him feel the more guilty, and allows those who have but little conscien., and are therefore the less restrained from committing sin, to live on, comparatively insensible to their faults, dead to the reproach of a guilty conscience, and justified in their own eyes.

Conscien. has been shown to be merely the judge of sinfulness, and not its executioner.

Now, by proving that the principle of accountability, which necessarily implies accompanying rewards and punishments, enters into the very nature and constitution of man—that men are punishable for their sins, and punishable in proportion to their guilt,—and that conscien. inflicts the lightest punishment upon those who are the most guilty, phrenology proves that there is some other punishment for sin than the goadings of a guilty conscience, which, taken in conjunction with the fact that those who sin most often suffer least in other respects, and that the righteous are often severely afflicted in this life, brings us to the inevitable conclusion that these rewards and punishments, which must be inflicted somewhere, are reserved for administration in another state of existence.

In children and in women this organ is generally found to be much larger (as the faculty is much stronger) than in men. Indeed, in children below ten years of age it is almost invariably large. We may hence conclude that it constitutes a leading feature of the human character, and that its deficiency is mainly owing to a want of culture. This faculty has three divisions: the superior division gives Justice; the middle gives Integrity; the inferior division Circumspection.

LOCATION.—Conscien. is located upon the two sides of the posterior portion of firm., situated in the brain on the superior or postero-parietal lobule. Its protuberances are at right angles with those of firm., and parallel to those of hope. Its development can generally be determined without difficulty.

16.—HOPE.

Expectation—anticipation—tendency of mind to contemplate the future with bright expectations of happiness and success.

This faculty expects to obtain and enjoy what the other faculties desire. This it does without basing this expectation upon any other grounds than the mere impression that things will happen as the individual desires that they should happen. By promising the continuance, and even the increase, of present enjoyments, by diminishing the quantity and the bitterness of present sufferings, and by predicting that the burden will be lightened, or that sorrows will be turned into joys, it adds greatly to the sweetness and the fulness of the cup of human happiness; and by representing things as much more desirable, and more easily obtained, than they really are, it contributes greatly to enterprise and effort.

This faculty not only embraces within its range the present state of existence, but, leaping the dark chasm of death, it revels in the prospect of bliss beyond the shores of time, as those in whom it is large generally believe in a future state of existence.

Its function is expectation in general—a vivid and intense glow of delight in the mere anticipation of future happiness and success; and the beauty of its manifestation is that the individual places almost as

much confidence in the promises and allurements of this faculty as he does in the conclusions of reason or experience.

VERY LARGE.—One having hope very large, will literally revel in the bright anticipations of those enjoyments which he fancies are before him ; and view the future with so high expectations as to be dissatisfied with the present, be it ever so satisfactory ; will always live in the future, and long for its arrival ; and thus often misimprove the present.

One having hope very large, with cautious. and caus. only full, will be always in chase of some new and desirable object in prospect ; will have too many irons in the fire at once ; will look upon even difficult attainments as very easy ; be subject to frequent disappointments, yet neither disappointments nor misfortunes will damp the ardour of his hope ; will be always upon tiptoe of expectation—always sanguine, cheerful, and lively, and, with large mirth, merry ; be constantly building castles in the air ; and hazardous in his undertakings ; with large self-e., will think himself adequate to almost any undertaking ; with large benev., will promise much more than he can fulfil, yet, with large conscient., and only moderate secret., will make his promises with the best intentions, and feel sorry that he cannot fulfil them ; with very large cautious., will be tantalized with hopes and fears, and have the highest anticipations, accompanied with sufficient solicitude to cause him to proceed with great care and deliberation, yet, with large combat., will combine discretion with energy ; with only moderate acquis., and only full cautious., will live on, enjoying the present, and think that the future will take ample care of itself ; and that plans will succeed to the utmost desire, even with very little effort, so that he will be predisposed to a life of ease, and idleness, and pleasure ; and, with very large ideal., amat., and adhes. added to this combination, will be disposed to revelry and profligacy, and will be a spendthrift.

LARGE.—One having hope large, will contemplate the future with high expectations of happiness, and dwell upon his prospects with sanguine anticipations of success ; will magnify advantages, and diminish obstacles ; will be lively and sanguine ; will feast upon the promises of hope. One having hope large, with only full cautious., will hope much more than fear, yet, with caus. large, will seldom allow his hopes to hurry him into imprudent measures ; but, with the addition of large combat., firm., self-e., and ideal., will seem to be imprudent, especially when in pursuit of some most desirable object, yet his forethought and judgment will not only guard against misfortune, but secure success, even though he will seem to be very imprudent, and, when hope is excited, even hazardous : with only moderate caus. and cautious., may sometimes attempt impossibilities, and, with only full caus. and cautious., improbabilities ; with very large cautious., will never expose himself to any of those dangers or losses which can be foreseen or provided against, even though he might thereby gain the more ; with firm. and self-e. large will rise above trouble and adversity, confidently expecting that the scale will soon turn in his favour ; will lay many new plans ;

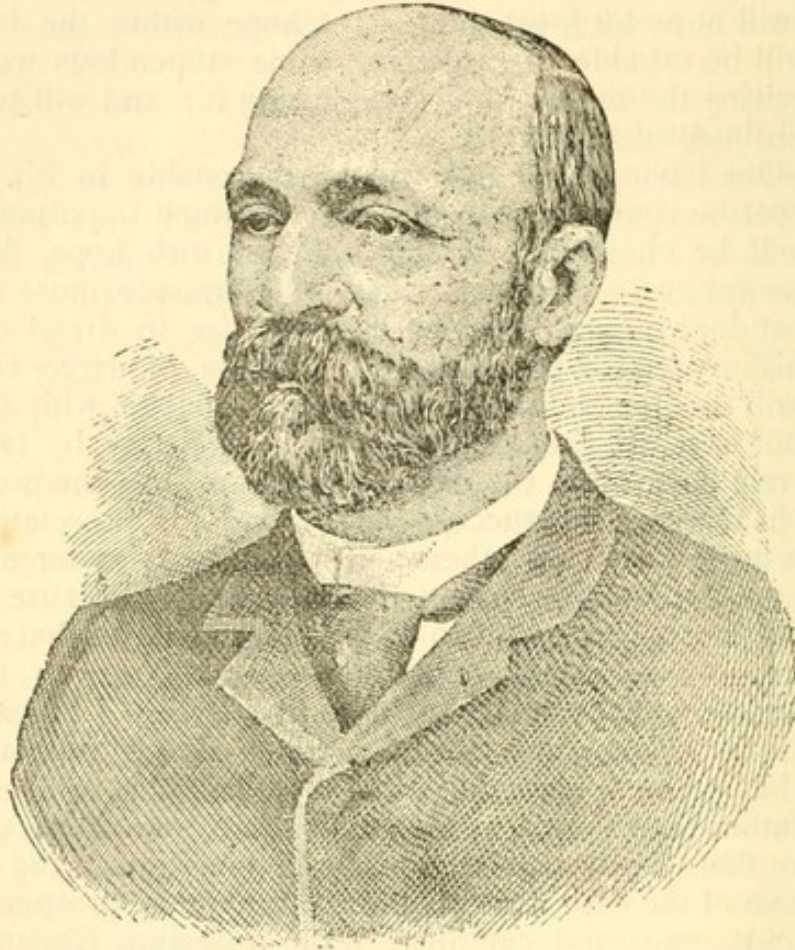
form many new projects ; and be prone to try experiments ; yet, if *concent.* is small, will frequently change or vary them ; with *self-e.* large and only full *caus.*, will feel himself capable of attempting and effecting great things ; think that he can succeed much better than others ; and thus often attempt what he cannot accomplish ; but with very large *caus.* and *compar.*, and large intellectual organs generally, will hope for great things, yet hope within the bounds of reason ; will be capable of projecting some stupendous work, and, also, of devising the means for accomplishing it ; and will seldom or never fail in his projects, &c.

FULL.—One having hope full, will be reasonable in his expectations, and yet be spurred on by them to attempt important undertakings ; will be cheerful, yet seldom elated with hope, &c. One having hope full, with large *cautious.*, will forebode more evil than good, and endure present troubles well, yet live in dread of apprehended misfortunes ; but, with the addition of large *caus.* and *compar.*, will be pre-eminently judicious, calculate with accuracy, realise about what he expects, seldom be led astray by favourable prospects, rely more upon the dictates of reason than the promises of hope, and in the long run succeed far beyond his expectations, and accomplish more than most others ; with large or very large *acquis.*, may make great calculations upon amassing wealth, because his love of riches will be so great ; and so of the other faculties that are large.

MODERATE.—One having hope moderate, will expect too little rather than too much ; make few promises, either to himself or to others ; will not be sanguine, nor have a high flow of animal spirits, &c. One having hope moderate, with large *cautious.*, will anticipate the worst rather than the best, fear much more than hope, generally realize more than he calculates upon, dwell more upon the discouraging features of the case than upon its encouraging prospects ; with large *conscien.*, *ven.*, and *cautious.*, if a professing Christian will have many doubts and fears as to his future condition, and, lack Christian faith ; with the propensities only moderate, will not be likely unaided to undertake and prosecute with vigour every important project ; yet, with large *firm.*, may hold on and persevere when he is once finally embarked, and is fully committed ; with large *caus.* and *compar.*, may be sure of obtaining his ends, but will be so because he sees by what means they are to be brought about, &c.

SMALL.—One having hope small, in addition to the manifestations described under hope moderate, will be hardly capable of having his hopes raised by the brightest prospects, and take little delight in contemplating the future ; with large *cautious.*, and only moderate *combat.* and *self-e.*, will be easily discouraged, generally fancy he sees some lion in the way, dwell chiefly upon the darker shades of the picture, brood over misfortune, borrow a great deal of trouble even in prosperity, fear to undertake or risk much lest he should fail, lack enterprise and buoyancy of spirits, delight to indulge melancholy feelings, &c. ; with only moderate *mirth.*, and large *ven.* and *conscien.*, will be often cast down ; with large *combat.*, *firm.*, *self-e.*, and *caus.*,

may manifest a high degree of energy of character when once fully embarked in an undertaking, yet, unless actually obliged to undertake important operations, will shrink from them. Thus we perceive that they who have the most to fear in this matter, actually fear the least, and that they who have the least to fear, fear the most.



L. S. McLURE.—Moderate Hope.

VERY SMALL.—When this organ is very small, its functions are too weak and too feeble to have very perceptible influence upon the character, or to be experienced by the subject.

The objects upon which hope fastens will be determined by its combinations. One having full, large hope, for example, with small acquis. and large philopro., will indulge the highest expectations concerning his children, yet exercise very little about property as such; with large approbat. and only moderate or small religious organs, will hope for distinction and fame, yet his hopes will be confined chiefly to this life, and he will be sceptical concerning another state of existence, &c. Thus it is that hope acts with the greatest vigour upon those things which are the objects of the desires of the other faculties. Hence, some individuals are very sanguine about some things, while their hopes flag in relation to other things.

Hope has three divisions: the inferior division gives Speculation;

the middle division gives Hope Present ; and the superior division gives Hope Future.

LOCATION.—Hope is located in the brain on the second frontal convolution, where the elevator muscles are effected. The expression of hope is to smile and to draw up the corners of the mouth and eyes. Dr. Voisin, of Paris, is recognized as the greatest living opinion on paralysis, and it is his authority that it is this centre which is in a diseased state when persons become very excitable at one time and very despondent at another. A man who suffers from paralysis has a twitching of the corners of the eye and the mouth, and his character changes from a state of great cheerfulness to great despondency. In front of conscien., and behind spirit., being elongated in the direction of the ears.

17.—SPIRITUALITY, OR MARVELLOUSNESS.

Wonder—credulity—disposition to believe what is not proved, or what are considered supernatural manifestations, &c.—to regard with wonder and astonishment that which is somewhat strange or singular.

There are things, the evidence of which the human mind is incapable of grasping, and which must therefore be taken upon trust, or, what is the same thing, which must be the objects of credulity. Hence the necessity of *some* faculty, through the door of which such truths as are beyond the reach of reason or of observation can be admitted to the mind.

It cannot be denied, that there exists a tendency in the human mind to view things, as it were, through the medium of extravagance and wonder ; to magnify uncommon phenomena, or to regard them as supernatural ; to believe the mere declarations of others, even though they may be strangers, &c. This tendency of mind is more apparent in children than in adults. They listen with astonishment to tales of wonder, and implicitly believe what is told them, even after they have been repeatedly deceived. Without this faculty, they could be instructed no farther than their extremely limited observation, or their still feebler reasoning faculties, could demonstrate the truths presented to their minds.

It is by no means certain that this faculty is not adapted, among other things, to a belief in those portions of Revelation which are attributed to a supernatural agency, and that it is calculated to increase religious zeal. At least, it prepares the mind for a reception of some of those doctrines taught in the Bible, which reason does not teach because it cannot comprehend, and which can be believed only "by faith." By creating a love of the wonderful and the novel, spirit. is calculated to lead the way to many valuable improvements.

VERY LARGE.—One having very large spirit., with only moderate secret., will take for granted whatever is told him, however inconsistent it may be ; seem greatly astonished at almost everything which is a little uncommon, as though something mysterious had happened.

In Sir Walter Scott, this organ was large, accompanied with a very large, active brain, very large imitat., lang., compar., and local., and

large intellectual, moral, and domestic organs generally, which gave him those unequalled powers of conception and description which he possessed, and thus furnishes an additional proof of the truth of phrenology, whilst his writings afford one of the very best illustrations of such a combination of faculties anywhere to be found.

LARGE—One having large spirit., with large ven., will readily believe in special providences, and regard many things as providential which can be readily accounted for upon other principles; with large ideal., will gaze with surprise upon magnificent objects, and possess wondering frame of mind; with large event. and ideal., will be



H. J. SHELLMAN.—Spirituality.

passionately fond of hearing or perusing marvellous accounts, hair-breadth escapes, and such mysterious relations as are contained in Sir Walter Scott's writings, and in works of fiction generally, and be liable to be greatly injured by this kind of reading; with large ven. and conscien., will be naturally inclined to believe in dreams, signs, lucky and unlucky days, &c.; will contemplate the character and the works of the Creator with mingled emotions of awe; be zealous in his religious belief and practice, and, with the addition of large cautious., will be afraid of ghosts, of staying in houses said to be haunted, &c.; will fancy that he has seen supernatural appearances, and, with only moderate secret. added, can be easily hoaxed and imposed upon by stories about witchcraft, &c.; with large approbat., lang., event., and imitat., will be even enthusiastic in relating wonderful anecdotes concerning himself and his relatives; in narrating hair-breadth escapes, astonishing feats of dexterity, &c., &c.; and will describe even common occurrences as very extraordinary; with large conscien. and benev., and only moderate secret., will place perfect confidence in what is told him, even though it be extravagant; pin his faith upon the sleeve of others; seldom doubt the word of others; and take things for granted without examining them for himself; with large conscien., ideal., compar., and ven., will be likely to fancy that he discovers a striking resemblance between spiritual and temporal things; will imagine that he sees the special hand of divine Providence in almost every event of his life; believe that God often manifests his will in a miraculous manner; and, with large caus. added to this

combination, like Swedenburgh, will adduce wonderful theories to account for curious natural phenomena, and reason in a very extravagant manner; with large cautious. and individ., will be likely to experience optical illusions, when the appearance may be caused by an indistinct vision of some natural object; with large ideal., imitat., lang., event., and compar., will delight and excel in relating marvellous stories, wonderful tales, "fish-stories," &c., which he will generally augment, and always adapt to the occasion.

FULL.—One having full spirit., will have a mind open to conviction, and possess sufficient credulity in what is presented to his mind to give it an examination, yet cannot be satisfied without considerable proof; will require a good degree of evidence in order to produce entire conviction, yet will rest satisfied with less evidence, both in degree and amount, than he would if possessed of smaller spirit., and will not so thoroughly canvass the evidence presented to his mind; with only full caus., will frequently advance insufficient reasons for his belief, and believe without fully understanding the grounds of his belief; with the religious organs generally full, may possess much religious faith, and also be quite zealous as a Christian; with large caus. and compar., on the first presentation of a subject, may believe upon insufficient data, yet will afterwards more closely examine, and reject that which will not stand the test of close examination; with large ideal., will feast his fancy, and revel in such fairy tales as the Arabian Nights' Entertainments, in the novels of Sir Walter Scott, and in fictitious works generally; find it difficult to divest himself of a partial belief in them, and be liable to be injured, not only by perusing works of this class, but, also, in the revellings of his own fancy.

MODERATE.—One having moderate spirit., cannot yield a full assent to things which are unaccountable, unless they are supported by evidence which is quite satisfactory, and will have many doubts as to the truth of what he hears. One having moderate spirit., with large caus. and compar., will be hard to be convinced of the truth of that for which a satisfactory reason, or full explanation, cannot be rendered; can be readily convinced by appeals made to his understanding; and, with only moderate perceptive faculties, may even question the evidence of his own senses; and with the addition of large firm. and self-e., can be convinced only with extreme difficulty; will, in a measure, close the doors of his mind against the admission of new facts or truths, and, with only moderate ven. added to this combination, will not be likely to believe in the authority of great names; with large conscien., ven., and hope, may believe in the existence of a God, in the forewarnings, and interposition, and guidance of a special, divine Providence, in a future state of existence; and, with the addition of large compar. and caus., may believe in the doctrines of Christianity, because they seem consistent and reasonable, yet not because he has been told that the one or the other doctrine is true; but, with only moderate conscien. and ven., be naturally sceptical as to his religious creed; with only moderate

secret., and large adhes., benev., and conscien., will implicitly believe what is told him by a tried friend, and place quite too much confidence in the integrity and honesty of his fellow-men, yet not believe new doctrines which seem to him improbable ; will put no confidence in signs, and will even ridicule those who do ; thus seeming to himself, and to others, as both credulous and incredulous ; with large ideal., individ., and event., may be extremely fond of reading works of fiction, yet will not believe them, &c.

SMALL.—One having small spirit., will reject as untrue whatever things are presented to his mind unsupported by demonstration, or, at least, by an abundance of the strongest kind of proof ; and will receive facts and truths into his mind chiefly through the door of his other faculties. One having small spirit., with large caus., must know upon what principles of reason, or of cause and effect, those things are to be explained, of the truth of which he is to be convinced, will scrutinize closely every point of the argument, and be convinced only by an overwhelming mass of evidence ; and even then, for a long time, his mind will refuse its full assent ; with large individ., will wish to possess some tangible evidence upon which to rest his belief ; and, with the perceptive faculties strong, to see before he can believe ; will have religious views peculiar to himself ; and have a religious creed of his own, especially in its details ; with only moderate conscien. and ven., will have no door to his mind for the reception of moral and religious truths ; and be naturally inclined to scepticism, fatalism, atheism, &c.

VERY SMALL.—One having spirit., very small, will doubt almost everything, and fully believe scarcely anything ; will even doubt the evidence of his own senses, and be almost unwilling to say that he positively knows anything, and much less anything pertaining to religion, &c.

LOCATION.—Spirit. is located in the brain on the second frontal convolution, on the two sides of ven., between imitat. and hope. It runs lengthwise in the direction of the coronal sutures, and lies nearly under them. Very large imitat. throws it as far back as the middle of the head.

In the American head, it is generally moderate or small, while in the English head, it is frequently large. In many very zealous preachers they have found it large. In Presbyterians, it is generally small, while conscien. and benev. are generally large. In Roman Catholics, spirit. and ven. are generally large.

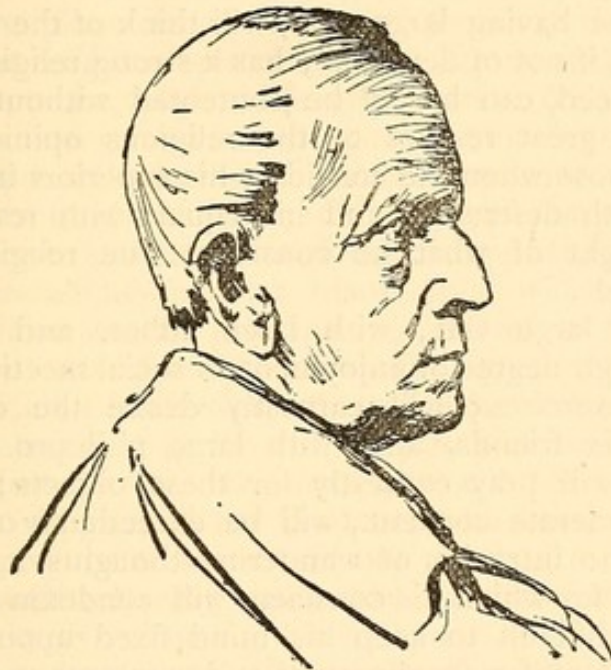
Spirituality has three divisions—the lower part gives Wonder, the middle Trust, the upper part gives Faith.

17.—VENERATION.

Sentiment of adoration and worship for the Supreme Being—reverence for what is considered above us—respect for superiority, &c.

That there exists in the human mind a disposition to “worship God,” and that this disposition constitutes one of the strongest of the human passions, are matters of universal history and observation.

Strike from the page of history, and from the customs of society, everything pertaining to religion, or, rather, everything connected with the worship of deified beings, and the unity, and even identity, of the whole would be destroyed. In producing this religious feeling and worship, education, doubtless, has its influence; but still they must be the exercise of some faculty of the mind. Education evidently cannot create this feeling. As well might we attempt to educate a man to speak who possessed no organs of speech, or to see without eyes; as well try to teach the brute creation to worship God, as to attempt to teach man to worship when destitute of a faculty by which to exercise this feeling or even to conceive what it means.



MOLTKE.—Large Veneration.

This class of functions is distinct and homogeneous; and if the mental economy requires a separate faculty for the exercise of any distinct class of functions, analogy shows us that this class, equally with any and every other class, must also be exercised by a distinct faculty. The history, and the manifestations of this faculty, prove that the functions ascribed to it are always reciprocally proportionate to the developments of a given portion of the brain. If, therefore, there is any truth in phrenology, the sentiment of worship for a Supreme Being must be admitted to be the exercise of a distinct mental faculty—a faculty which is innate, and which, therefore, forms a constituent portion of the human mind. That the worship of a Supreme Being constitutes the primary, the legitimate, and the chief object of this faculty, is rendered abundantly evident by a reference to its nature, its discovery, its history, and the whole tenor of its manifestations; and that a reverence for those who are considered superiors, such as parents, the aged, the talented, the titled, etc., is

only an incidental manifestation of ven., and is rendered equally evident by a similar reference.

This faculty also throws the mind into a deferential frame and creates a feeling of respect for all.

VERY LARGE.—One having very large ven., with conscien. large, will make everything subservient to his religious views and feelings; will experience great awe upon the contemplation of God, and manifest great fervour and intense feeling while engaged in religious worship and exercises, and take his chief delight in them; be pre-eminent for piety and religious fervour; will make the worship and the service of his Creator the paramount object of his life, and be liable to become over-zealous, if not enthusiastic, in his religious feelings and views.

LARGE.—One having large ven., will think of the Deity only with feelings of awe, if not of devotion; has a strong religious tendency of mind, and, indeed, can hardly be contented without some kind of religion; pays great respect to the religious opinions of others; always treats those whom he considers his superiors in age, standing, talents, etc., with deference, and his equals with respect; and will never make light of what he considers true religion, nor of the Supreme Being.

One having large ven., with large adhes. and conscien., will experience a high degree of enjoyment in social meetings for religious worship and exercises; will earnestly desire the conversion and salvation of his friends, and, with large philopro. added, of his children, and will pray earnestly for these objects; and, with the addition of moderate concent., will be exceedingly annoyed in his devotions by the intrusion of wandering thoughts, against which he will strive, and for which his conscien. will condemn him; will find it exceedingly difficult to keep his mind fixed upon the prayer or sermon; greatly prefer short prayers and sermons, and greatly dislike those that are prolix; and will give variety to his religious exercises, and detest those that are monotonous or tedious: with large combat., will defend his religious opinions with great warmth and spirit, and contend earnestly for their advancement; and, with destruct. also large, will be liable to employ considerable severity and harshness of expression; with the addition of large firm. and self-e., and of only full benev., will be much set, and somewhat bigoted, in his religious opinions and practices; esteem his own sect, creed, and forms of worship, far more than he does any other, and even blindly and tenaciously adhere to them, and denounce those who differ from him; with only moderate firm., large ideal. and hope, and full or large marvel., will be apt frequently to change his religious opinions and connexions, yet will be zealous as a Christian: with large secret., acquis., and approbat., and only moderate conscien., if he pay any regard at all to religion, will be likely to make great pretensions to piety; put on a fair outside show of religion; and connect himself with some popular religious denomination, yet will possess very little practical piety and every-day religion; will have the "form of godli-

ness without its power ;" will neglect duty, disregard justice, violate moral principle, and take shelter under the cloak of his religious pretensions ; will be a worldling all the week, yet a very strict Christian on the Sabbath, &c. ; with moderate conscien. and small marvel., will not be likely to experience much religious veneration ; and may be even infidel in his religious creed ; but his ven. will be directed towards his parents, the aged, the talented, the patriotic, or, it may be, his superiors in rank, office, and station ; with large conscien., benev., caus., and compar., will delight to study the character and the works, and contemplate the perfections of the Deity ; will be a consistent, every-day Christian ; rejoice to see the advancement of true religion, and labour zealously and judiciously to effect it ; impart an uncommon degree of fervour and warmth of feeling to his religious exercises, and take great delight in them ; adopt consistent religious opinions and practices, and be an honour to the Christian name, both in life and doctrine, &c.

FULL.—One having full ven., will pay a suitable respect to religion, and will worship his Creator with sincere devotion, yet will not be particularly devout. One having full ven., with large conscien. and benev., will be pre-eminently religious, and, perhaps, make religion the great object of his life, yet his religion will be characterized by a regard for moral principle, a desire to do good, &c., more than by a regard for religious worship, creeds, and ceremonies ; will place a much higher estimate upon the duties and the first principles of religion, than he will upon any external observances ; with concien. and marvel. only moderate, will not be likely to pay much regard to religion of any kind, or, if he does, will be satisfied with the name and the forms of religious worship, &c.

MODERATE.—One having moderate ven., will not be particularly religious, nor very zealous in his religious observance ; will not manifest a great deal of deference towards superiors, nor impart a great degree of warmth or fervour in his devotional performances. One having moderate ven., with large concien. and benev., if religiously educated, will maintain a consistent, religious walk, and "do works meet for repentance," yet will pay comparatively little regard to religious creeds and observances ; will be likely to be very zealous in reforming the world, and in "converting men from the error of their ways," yet will despise sectarianism, and regard only the "weightier matters of the law ;" will make great sacrifices in order to do good, promote pure morality, and prevent sin, yet will not be particularly devout ; will make the chief burden of his petitions to the throne of grace consist in confessions of sin, and supplications for his fellow-men, rather than in adoration and worship ; will follow the dictates of his own conscience, even though they oblige him to forsake "the good old way," and adopt new measures ; will think more of doing good than of attending religious meetings ; will live an upright, and consistent, Christian life, and perform all the essentials of religion, yet will pay little or no attention to meats and drinks, &c.

SMALL—One having small ven., will experience but little feeling of devotion, or love of religious worship, as such ; will manifest little feeling of deference or respect for parents, teachers, or superiors ; and be deficient in the heart, and soul, and fervour, of devotion ; will not be very pious, nor at all particular in observing religious ceremonies, nor particularly impressed with a feeling of solemnity and awe while engaged in religious exercises, &c.

One having small ven., with small conscien. and marvel., will have very little regard for religion ; seldom, if ever, attend religious meetings, and when he does attend them, will go from other than devotional feelings ; will be very little affected by solemn or religious exercises, or by appeals to his conscience, or to his fear of offending God ; be influenced but little by the restraints of religion ; doubt almost everything connected with religious belief ; be irreverent, irreligious, unprincipled, and sceptical ; and with large mirth., and imitat. added, inclined to ridicule religious people and religious services by imitating or mocking them ; and, with large combat., destruct., and self-e. also added, will oppose everything pertaining to religion, denounce it either as a delusion or as a humbug, by which designing men impose upon the simple and the unsuspecting.

The office of ven. is simply to reverence and worship that which the other faculties select as the proper objects of its exercise.

It has been already remarked, that its primary and legitimate object is the worship of a Supreme Being ; yet, as in the case of conscien., the other faculties, education, etc., modify the notions entertained of the character of the being to be worshipped. For example : one having full or large ven., with a deficiency of the intellectual faculties, will be likely to regard the Deity as exercising the various human passions, and swayed by human prejudices, and to worship Him accordingly ; with large self-e. and firm., as an omnipotent Sovereign, clothed with authority, immutable and unchangeable, and ruling His creatures "according to His own will ;" with full destruct., firm., and self-e., and large conscien., benev., and adhes., will regard Him as "a God, merciful and gracious, long-suffering, and abundant in goodness and truth, and who will by no means clear the guilty ;" as perfectly holy Himself, and also as requiring holiness of all His creatures ; as creating and governing His moral subjects with a special reference to their greatest ultimate good, and, in doing this, as rewarding those who obey His commands, and punishing such as disobey ; as blending mercy with justice : or rather, as infinitely benevolent, yet as a God who will "not let the wicked go unpunished ;" with very large benev., only full conscien., combat., and destruct., will consider the Deity too benevolent and too merciful to punish the wicked ; with large ideal, will fancy that he sees Him clothed with splendour, and, while contemplating the beautiful, the perfect, or the sublime in the works of Nature, will worship Him with a fervid glow of devotion ; with large individ., form, size, and local., will contemplate the Deity as possessed of form

and size, a local habitation, etc. ; with large caus. and compar., will view God as the great first-cause of all things, and as effecting His purposes by means of causes and effects ; and, with the intellectual faculties generally large, as possessed of all possible wisdom and intelligence, and as governing His universe in accordance with the great principles of reason ; with very large adhes. and benev., as a God of great sympathy and love ; and, with very large philopro added, as acting the part of a tender parent to His creatures, and as entering with a feeling of tenderness into all their little joys and sorrows ; with very large destruct. and combat., and educated in uncivilized society, as capable of being propitiated by the sacrifice of human or animal victims, etc.

According to this principle of phrenology (which is considered as established), one with the moral and the intellectual organs large, and the propensities full, and all unperverted in their education and exercise, will form correct views of the character, attributes, and government of God, and worship Him with pure and acceptable worship. This is rendered the more evident from the fact that the views entertained of God by different nations and different individuals, with the exception of the influence of association and education, generally correspond with their phrenological organizations. Consequently, if an individual possesses a well-balanced, and a perfectly developed phrenological organization, his views of the character, the attributes, and the government of God must therefore be proportionally the more consistent and correct.

This same conclusion is also strengthened by the principle of adaptation already alluded to. The mind of man must be constructed in perfect accordance with those great principles which regulate the structure of the whole universe, and the moral faculties of man's mind, in accordance with the moral constitution and relations of things. Consequently, the mind of man must be so formed as naturally to view his Creator through the medium of truth, and to form only correct notions of Him.

This harmonizes perfectly with the doctrine taught by the great Apostle of the Gentiles, when he says that "the Gentiles, who have not the law," that is, who are destitute of revelation, "are a law unto themselves," and "show the works of the law written in their hearts, their conscience also bearing them witness." Not that a divine revelation is unnecessary, but that phrenology opens up to our view another revelation, to wit, a revelation of natural theology, which perfectly harmonizes with that which is given by inspiration—a volume which every man carries, or should carry, within his own breast, and which "he that runs may read."

LOCATION.—Ven. is located anterior to firm., in the middle of the top of the head, and nearly beneath the union of the coronal sutures, in the superior frontal convolution of the brain.

Veneration has three divisions. The back part gives the love of Antiquity ; the central part gives love of Worship ; the front part gives Respect.

19.—BENEVOLENCE.

Desire for the happiness of others — sympathy, compassion — philanthropy—kindness, fellow-feeling, benignity, charity.

By creating in the breast of man an interest in the welfare of his fellow-men, this faculty prompts its possessor to perform those innumerable acts of kindness and generosity which, by gratifying his benev., greatly increase the happiness of the giver, and, by adding new comforts to those already possessed, proportionally enlarge the enjoyments of the receiver. Though it is blessed to receive, it is still "more blessed to give than to receive."

Let us suppose, for a moment, that every vestige of this feeling were blotted out from among men—let us suppose the human breast to be callous to the cries of suffering innocence, steeled against the wants and miseries of the world, and perfectly insensible to the



E. T. CRAIG, ESQ.—Large Benevolence.

happiness or unhappiness of all created beings, and what a picture of moral desolation—what a frigid region of suffering and sorrow—should we have presented to our view! Wrapped in his cold cloak of selfishness man might, perhaps, endure existence, but an existence to which annihilation would be preferable. Never to give or receive a favour, to say nothing of the mutual advantage accruing to mankind from the principle of helping one another, he would, of course, be a perfect stranger to the delightful and thrilling emotion of gratitude either to God or man.

Let us suppose, in addition, that none of this feeling had entered into the Divine Mind, and that, in the construction of our bodies, and in the arrangement of the physical and the intellectual world, he had made no reference to, and constituted no adaptation of anything that concerns the happiness either of man or of the brute creation, and existence must have been the greatest of curses. But, on the contrary, we perceive that every possible arrangement and adaptation which could be devised by infinite wisdom and skill, prompted by infinite benevolence, and aided by infinite power, have been contrived by

that adorable Being whose beneficence knows no bounds. Every work of God is a perfectly benevolent work, planned and executed evidently with a view to secure the greatest amount of happiness to His creatures ; and this fact incontestably proves, that the feeling of benevolence enters largely into the Divine Mind. This brings us to the important conclusion, that all the miseries which mankind endure are brought by themselves (collectively) upon themselves, or, that they "give themselves the pains they feel."

Since, then, this principle of benevolence thus enters into the character and the works of God, and, also, into the whole constitution of things, it is evident, both *a priori*, and upon the principle that the human mind is adapted to that universe of which it forms a part, that the human mind must be so constituted as to appreciate and exercise the function of benevolence, or, in other words, that there must be some innate faculty of the mind adapted to the exercise of this class of feelings. That same train of argument which has been previously employed to show that other classes of functions are exercised by distinct faculties, proves that this class of functions is likewise exercised by a separate, primary faculty, created expressly and solely for this purpose.

Of all the moral organs, this occupies the most prominent portion of the head, and has allotted to it the greatest surface, thus apparently implying that its function is designed to be one of the cardinal human virtues, and that to do good to those around us is both our privilege and our duty. Yet how frequently is the soothing voice of benevolence drowned in the din of business, of pleasure, and of fashion ! Indeed, to learn to live in, and become a part of society as it now exists, is to learn to be supremely selfish ; and to "acquire a knowledge of the world," is to become acquainted with the maxims and the practices dictated by selfishness.

This faculty originates that feeling of sympathy which manifests itself in an obliging disposition, and in reciprocal interchanges of kind offices, and also that feeling of humanity which willingly makes a sacrifice of personal happiness in order to relieve the miseries and promote the enjoyment of others.

VERY LARGE.—One having benev. very large, with large conscien., will possess, as it were, a deep and an overflowing fountain of kind and tender feeling, and have a heart full of sympathy and goodness ; cause trouble to those around him with great reluctance ; grieve over the miseries of mankind, and sacrifice almost any personal comfort and interest upon the altar of his benev. ; be pre-eminent for his philanthropy and his real goodness of heart, and all from feelings of disinterested benev. ; and, with large ven. added, will gladly devote himself and spend his all in promoting the salvation of his fellow-men, and in advancing the cause of humanity and religion ; with large adhes., will be likely to ruin himself by assisting his friends, and will ask what they want, rather than what he can afford to give ; and, with large philopro. and conscien., will be pre-eminently qualified to endure the fatigues of attending upon the sick ; watch, with the

utmost anxiety over a sick friend, and perform ten thousand acts of kindness, which nothing but the strongest feelings of benev., increased by the tenderest feelings of friendship, could suggest or support him under; with only moderate destruct. added, will be nearly overcome by the sight of suffering or death, &c.

LARGE.—One having benev. large, in the expression of his countenance, in his manners, and in all his intercourse with his fellow-men, will manifest a warm and glowing feeling of kindness and good-will; enter into the interests of others, and do much to advance them; “rejoice with those that do rejoice, and weep with those that weep;” and experience that strong desire to witness and promote the enjoyment of his fellow-men which will make him willing, and even glad, to sacrifice his own ease and interests in order to alleviate the sufferings or to augment the comforts of his fellow-men, and even of the brute creation.

One having benev. large, with very large adhes., will manifest this feeling to all, and be particularly kind and obliging to his friends; will sympathize deeply in their distresses or misfortunes, and with acquis. only moderate, add liberality to friendship; be pre-eminently hospitable, willing to do and sacrifice much for those he loves, in serving whom he will often injure himself; and, with large philopro. added, will be extremely kind to children, to the infirm, the aged, and the destitute, and ready to perform those acts of kindness which they require, and which sympathy, mingled with affection, alone can prompt; with moderate acquis., only full approbat. and self-e., and large secret., ideal., and conscien., will proffer his favours in a manner peculiarly modest and delicate; with very large approbat., and only full conscien. and caus., will do and give partly on account of the approbation awarded to benevolent actions; with large approbat., conscien., and adhes., will give partly to please others, and partly to make them happy, which union of motives will greatly increase the manifestations of benev.; with large acquis., will be more kind than liberal; unless a case of distress strongly excite his benev., will give sparingly, yet freely bestow his time, services, and whatever does not draw directly upon his acquis., in his sympathy and kind feeling (which, after all, are the better manifestations of this faculty), will show a large share of benevolent feeling, yet will generally be considered very far from being benevolent; but, with large adhes., and only small acquis., will be ready to help his fellow-men, and particularly his friends, with both his services and his substance, and be quite too generous for his own good; with full acquis., and large ven. and conscien., may give freely to religious and philanthropic societies, to the advancement of missionary enterprises, and in cases of real distress, but not upon other occasions; with only moderate destruct., cannot endure to witness suffering or death, nor see pain inflicted without experiencing a pang himself; with large combat. and destruct., and an active temperament, will manifest a general spirit of mildness, and, when these organs are not excited, will be much moved at the sight

of pain, yet, when his anger is thoroughly roused, will even inflict pain with delight ; except in a fit of passion, will not cause corporeal suffering, yet will be extremely bitter and sarcastic in his expressions, and manifest strong indignation and resistance towards his enemies, and those whom he thinks would impose upon him ; with large cautious., full secret., and only full destruct., will be careful not to do or say anything designed or calculated to wound the feelings of others ; yet, with only moderate secret., will often speak before he reflects, and speak in such a manner as to injure the feelings even of his best friends, but will soon be sorry for it ; with large adhes. and firm., when he undertakes to help a friend out of trouble, will help him effectually ; but, with only moderate firm., will espouse the cause of a friend with great warmth of feeling, which, however, will soon become cool, and leave him in a worse predicament than he would have been in without his help ; with large conscien. and caus., will be actuated to do good both by feelings of genuine benev., and also by a sense of duty ; with large mirth., will endeavour to augment the enjoyment of all around him by his mirthful effusions ; with large caus., compar., and individ., will lay judicious plans, and employ the best means for doing good and relieving distress, take hold of benevolent enterprises in the right way, &c.

FULL.—One having benev. full, will experience, in a good degree, the phenomena described under large benev., yet will manifest less active benev. ; not be very willing to make personal sacrifices, or waive his own interests, in order to oblige others, yet will experience considerable benevolent feeling ; and will be more apt to give from selfish motives than one with large benev. With approbat. very large, and conscien. only full, may give “to be seen of men,” and take some pains to show others what he has done ; with approbat. or self-e. (or both) large, may give even lavishly, but it will be from selfish or mercenary motives ; with large combat., destruct., firm., and self-e., or approbat., to gain his will may assist in building churches, and in advancing good objects, yet the feeling of pure benev. will be only secondary.

MODERATE.—One having benev. moderate, will perhaps do favours which cost him little or no self-denial, yet will exercise but little sympathy for his suffering fellow-men, and seldom step aside from his own selfish pursuits in order to relieve their distresses, or increase their enjoyment ; and experience but few benevolent remonstrances or promptings.

SMALL.—One having benev. small, will seldom disoblige himself in order to oblige others ; seldom think or care how much loss or inconvenience he subjects others to ; and, with any or all of the selfish organs large, be selfish in the extreme ; with large combat. and destruct., will not only not be moved to pity by the sight of suffering and death, but even take delight in witnessing and causing them ; with large adhes., may love ardently, yet will never add kindness to affection, &c.

VERY SMALL.—One having benev. very small, will never feel his

heart beat with the emotion of pity; never heed the most heart-rending cries of distress; and, with the selfish organs large, and the reflective only moderate, will be literally a fiend incarnate. This faculty is generally much stronger in females than in males, and creates, in the former, a much greater manifestation of sympathy, of tenderness, of "the milk of human kindness," of benignity, of pure sensibility for suffering and desire to relieve it, than is manifested by the other sex. From this fountain spring those innumerable acts of kindness, and those ten thousand attentions to the wants and woes of others. Benevolence has three divisions: the posterior part gives Sympathy; the middle part gives Liberality; the anterior part gives Philanthropy.

LOCATION.—Benev. is located in the anterior superior portion of the head, just forward of ven., and of the union of the coronal sutures, and beneath the posterior superior portion of the frontal bone, and in the superior frontal convolution of the brain.

SPECIES III.—SEMI-INTELLECTUAL SENTIMENTS.

Improvement seems to be the watchword of our race, and its spirit is manifested in those almost innumerable inventions and contrivances which so greatly augment our comforts, multiply our conveniences, and give new charms to our existence. These improvements result from a class of faculties which partake of the nature and qualities of both the sentiments and the intellectual faculties, constituting, as it were, a stepping-stone between them.

20.—CONSTRUCTIVENESS.

Mechanical ingenuity and talent—ability to make, build, construct, and manufacture.

Well has Franklin observed, that "man is a tool-making animal;" and he might have added, "and the only tool-making and tool-using animal, because the only animal which unites constructiveness with causality." Unquestionably man is calculated for living in houses, wearing apparel, and, by the aid of machinery, effecting objects which are even necessary to his well-being.

Mechanical principles, by the application of which vast additions can be made to the sum total of human happiness, and human improvement, are also found to exist, and, likewise, to pervade the physical world. Now, since man forms a part of this physical world, and is, in part, under the dominion of these laws, there exists an absolute necessity for him to possess some innate and primary faculty, the office of which is to take cognizance of these principles, and, also, to exercise this class of the mental functions. Indeed, without such a faculty, man would not be adapted to that physical state of existence in which he is placed, but would be imperfect, and perish. This faculty is found in construct.

Men are not made skilful mechanics and artizans solely nor even chiefly by instruction; for, if they were (other conditions being equal)

their skill and dexterity would always be in proportion to the amount of instruction received. But such is by no means the case; for we frequently observe that some who have every advantage of instruction, make but indifferent workmen, whilst others seem intuitively to understand the art of manufacturing. Proper instruction may, indeed, improve the natural talents even of the latter, and greatly facilitate their operations, yet they possess a natural capability of being taught to make—a docility which often manifests itself very early in life, and of which others are comparatively destitute. Who taught Michael Angelo how to build, or Canova how to use the chisel, or Benjamin West how to paint while yet not nine years old, and entirely ignorant of the art of painting? Nature, mainly. Their powers were innate, or, in other words, they possessed extraordinary construct., aided by other faculties.



GEORGE STEVENSON.—Constructiveness.

Developments of this faculty, and, also, a want of it, exist in combination with almost every conceivable variety of character and talents. Men of feeble intellects often possess it in a remarkable degree, whilst others who have gigantic minds, are sometimes almost entirely destitute of it. The conclusion, therefore, is inevitable, that a talent for making and building, must depend upon a distinct and primary mental power.

VERY LARGE.—One having construct. very large, with very large ideal., imitat., individ., form, size, colour, and compar., will literally possess a passion for the pursuit of the fine arts; be able to perform almost any operation belonging to mechanics or the arts with wonderful and intuitive skill, and with extraordinary facility and success; to make almost any thing within the attainment of human ingenuity; to become an artist or mechanic of the very first order; and will be likely to break away from all hindrances, and to surmount every obstacle, in order to indulge this passion; will be able to impart a

peculiar beauty and a richness to all his works, and combine perfect accuracy with taste, and will excel in every undertaking of the kind, even though obliged to use indifferent tools.

LARGE.—One having construct. large, will possess a high degree of natural skill in making, building, contriving, repairing, &c. ; be prone to whittle and scribble ; be delighted with mechanical operations.

In effecting mechanical operations, other organs largely help construct. For example: one having large construct., with large imitat., will be uncommonly dexterous in making after a pattern, and can readily learn to do with tools what he sees others do ; with large form and ideal. added, will give a peculiar finish and neatness to his work, and succeed in making fine and fancy articles, such as combine utility with richness and elegance ; but, with ideal. only moderate, will succeed only in making common and useful things : with large firm., self-e., form, size, ideal., caus., and compar., and only moderate imitat., will excel in superintending mechanical operations ; in directing others what to do and how to do it, and in judging of the qualities of work, and will be a first-rate foreman, yet will not himself excel as an operative mechanic ; can plan and oversee much better than execute ; but with large imitat. added, will excel in both ; be a natural mechanic or artist of a very high order ; be capable of turning his hand readily to almost any branch of mechanical business ; and frequently contrive new methods of accomplishing his work ; with large conscient. added, will never slight his work ; with large weight and individ. added, be highly delighted with the operations of machinery ; able to comprehend it and judge of its adaptation ; and possess an extraordinary talent for drawing, draughting, modelling, planning, and probably for inventing ; be remarkably ingenious, and very successful, in every branch of mechanics which he may undertake : with large concent., will dwell patiently upon any piece of work until it is entirely completed, and rendered as perfect as possible ; and will be able to engage in only one kind of labour at a time ; but, with moderate or small concent., will leave much of his work unfinished ; generally have on hand several pieces of work at a time, and feel a desire frequently to change from one to the other ; be rather " a jack at all trades " than perfect in any, &c. : with large combat. and destruct., and only full conscient., when his work does not please him, will become angry with it, and feel like breaking or tearing it in pieces : with very large self-e., hope, and ideal., will be induced to try many mechanical experiments ; to engage largely in heavy operations, and even speculations ; and be likely to spend much time in endeavouring to invent : with very large ideal., imitat., mirth., form, size, colour, local., and compar., can design and execute ludicrous pictures or drawings, burlesque representations, caricatures, &c. ; copy hand-writings ; draw after a pattern ; recollect for a long time the shape of faces, landscapes, machines, &c., which he has seen, and make their *fac similes*, or draw and make from memory ; and, with large caus. and compar. added to this combination, can readily adapt mechanical principles to the

accomplishment of desired mechanical objects; readily detect the faults in machinery and remedy them; invent and improve machinery, &c. : with large imitat., individ., form, size, weight, order, and calcu., and full compar. and caus., will make a first-rate engineer, surveyor, &c.

FULL.—One having full construct., with large imitat., will possess a respectable share of mechanical ingenuity; and, with the addition of large form and size, and full individ., have all the natural talent requisite for becoming an excellent mechanic, especially in those branches which require but little more than making after a pattern; can learn to use tools with tolerable dexterity, yet will require considerable practice, but with it, will become quite successful; can repair articles that break, and “fix up” such things as he may have occasion to use in his family and his business; yet his success will depend as much upon Art as Nature: with imitat. only full, will seem to possess this faculty only in an inferior degree, especially if circumstances do not imperiously urge its exercise, and will be dependent, in some degree, for any mechanical skill or success which he may manifest, upon his other faculties, such as form, size, local, ideal, compar., caus., &c.

MODERATE.—One having moderate construct., with only moderate imitat., may learn, with considerable effort, some of the less difficult “trades,” yet will never be eminent for his skill in any; may, perhaps, learn to construct those plain articles which are often called for in the family and in business, yet will show but little skill and dexterity in such operations, and prefer to pay a mechanic for executing them; will dislike to use tools, and choose some occupation which is not mechanical: with imitat. and form large, may succeed well in making after a pattern; manifest considerable skill in copying, and easily learn to do what he sees done by others, yet will owe his success mainly to these last-named faculties; and, with large compar. and caus. added, may, perhaps, direct others, and improve their inventions, and even invent, yet will not possess much independent, -mechanical talent, &c.

SMALL.—One having small construct., with only moderate imitat., will be able to learn to perform even simple mechanical operations only with great difficulty, and then merely as an automaton; will manifest but little skill or dexterity in the use of tools or the pen; dislike a mechanical occupation more than almost any other; do everything in which the exercise of this faculty is requisite only by main strength, and without contrivance or ingenuity; and be a mere bungler in almost everything of the kind which he undertakes.

VERY SMALL.—One having very small construct., will be apparently destitute of all mechanical ingenuity and inclination.

In the skulls and casts of several North American Indians, in the skull of a New Zealander, and of a Charib Indian, examined by the authors, this organ is small, which harmonizes perfectly with the fact that in every mechanical art and effort these tribes are quite inferior to many races of men.

LOCATION.—Construct. is located just above the middle of a line

connecting the top of the ear and the external corner of the eye ; or just below ideal., and a little forward of it, in the posterior part of the third frontal convolution, above the sphero-temporal bone. Constructiveness has three divisions. The back part gives Dexterity; the middle portion gives Ingenuity; the front part gives power of Contrivance.

When both organs are large, they form an obtuse angle, ideal. extending in a nearly horizontal direction, and construct. uniting with it in nearly a perpendicular direction. When the intellectual organs are large and long, it spreads itself upon the sides of the head, and thus presents but little prominence. This, together with the temporal muscle, which passes over it, and varies in thickness, causes, except in the case of children, an occasional mistake. It may likewise be added, that many individuals who possess, by nature, no small share of the constructive power, think they have but little, because they have never been so situated as to call it forth, and also because they suppose that construct. applies exclusively to the use of tools as employed by a professed mechanic, yet, when occasion requires, they are found quite skilful in executing repairs, and have a whittling and tinkering propensity.

21.—IDEALITY.

Imagination—fancy—love of the exquisite, the beautiful, the splendid, the tasteful, and the polished—that impassioned ecstasy and rapture of feeling which gives inspiration to poetry and oratory, and a conception of the sublime.

That there exists in the human mind some faculty, the function of which is to inspire man with a love of the beautiful and the exquisite—a fondness for the sublime, the elegant, and the tasteful, will appear evident when we compare man with the lower order of animals, or civilized man with the savage, or the refined inhabitants of a city with the common population of the country. Were it not for the influence of this faculty, these things would be held in no higher estimation by man than by the brute, or by one man than by another. Were it not for its influence, mankind would have no higher relish for the exquisite, the tasteful, the beautiful, and the sublime, than for the insipid, the dull, the homely, and the vulgar. Were it not for this faculty, we should no more highly prize the bold images, the glowing flights of fancy, the daring thoughts, and the impassioned bursts of eloquence which characterize the productions of Homer, of Shakspeare, of Milton, of Byron, of Addison, of Irving, of Chalmers, of Patrick Henry, and of Daniel Webster, than we do the plainer and dryer style of Locke, Dean Swift, William Cobbett, and many other still more homely writers. Without ideality, the splendid productions of a Raphael, a Corregio, a Canova, a Phidias, and a Praxiteles, would find no more favour in our eyes than the rudest paintings, and the roughest carvings, of the most uncivilized nations.

Though essential to the poet, it takes a wider range. It adds to the delight we take in viewing an elegant statue, an exquisite painting,

a splendid temple, or any other finished production of Art. It causes, and increases, the rapture experienced in beholding the beautiful landscape, the rugged cliff, the bold promontory, and the lofty mountain.

Ideality gives elevation, and fervour, and polish to the mind. With approbateness large, it often manifests itself in a fondness for splendour in apparel, equipage, houses, and pleasure grounds, and is an important element in gaiety, fashion, and elegance of manners.

VERY LARGE.—One having ideal. very large, will possess a rich fancy, and experience emotions accompanied with enthusiasm; be disgusted with that which is commonplace or imperfect; be excessively fond of poetry and fiction, an enthusiastic admirer of the fine arts, and revel in the regions of fancy.

One having very large ideal., with very large adhes. and compar., and full lang., can make poetry of a high order, which will breathe forth the tenderest feelings of friendship; and will be able to find but few minds of kindred sympathy and pathos with his own; with large perceptive organs, reflective organs, and full moral organs, accompanied with an active and a full-sized brain, will be possessed of a deep fund of thought, will produce the best of sentiments, and yet manifest the most exquisite feelings, and rise far above his fellow-men, both in genius and virtue; be devoted to the fine arts, and also to the more substantial branches of learning; and, with full self-e., firm., and combat., will be qualified to become a splendid speaker; will make almost any sacrifice in order to listen to a splendid oratorical performance, and will possess the feeling and the power of eloquence and poetry in the highest degree.

LARGE.—One having ideal. large, will possess refinement and exquisiteness of taste and feeling, a lively imagination, and a brilliant fancy; an admiration of the elegant, the beautiful, the gorgeous, the ornamental, the perfect, and the sublime; of the fine arts and polite literature; of poetry if of a high order, and of eloquence; and will relish everything fanciful and exquisite wherever it is to be found.

One having ideal. large, with colour, form, and size large, will gaze with delight upon a well-proportioned painting, and be able to appreciate its merits; and, with form and local. large, upon a beautiful landscape, cascade, flower, etc.; with lang. and compar. large, will employ many metaphors, and other figures of speech; will express thoughts in a glowing and elevated style; with hope large, will have high flights of fancy, indulge in the revellings of imagination, yet, if concent. is only moderate, his flights will be vivid, but not long-sustained; with self-e. and compar. large, will not often allow a low expression to escape his lips, but will be disgusted with vulgarity; with only a moderate-sized head, and only full caus. and compar., will manifest more of refinement than solidity, of sound than sense, of rhetoric than logic, of sickly delicacy than vigorous intellect, of finely turned periods than important ideas, and overload his style with figurative expressions; with combat. and destruct. large, throw invective into the form of poetry; with large individ., event.,

and lang., may make a good speaker and writer, and a popular lecturer, yet will be indebted for these qualities more to his manner than to his matter, to his style than to his ideas; may please the fancy, and communicate many facts, yet will not reason closely or clearly; with amat. and adhes. large, will take a special interest in sentimental poetry, which breathes much of the passion of love and fires the fancy, and in romantic and dramatic composition; with mirth. large, will relish humorous poetry; with ven. and conscien. large, devotional and religious poetry; with the reflective faculties large, will despise light and trashy poetry; will relish only that which, while it flows in smooth numbers, bears upon its bosom a rich cargo of important ideas, and sound, moral sentiments; and, if he attempt to compose poetry, will imbue it with much sound, practical sense, and also prefer those authors, both in poetry and prose, who employ an elevated style, but pay far more attention to the arrangement and the argument than to the expression, &c.

FULL.—One having ideal. full, will possess considerable refinement of feeling, and some poetic fancy, yet they will be exercised only in a subordinate degree; will be fond of poetry and the fine arts, yet not by any means devoted to them.

One having ideal. full, with large perceptive and reasoning faculties, will confine his attention chiefly to matters of fact, and to the investigation of first principles without reference to the splendour or the drapery of style; express his thoughts in a straightforward, plain, and forcible manner, with less reference to elegance than to the facts and arguments; prefer those speakers who do the same, and possess more of the eloquence of thought than of diction; prefer plainness and utility to beauty and ornament; and seem, at times, to possess less taste and refinement, and delicacy of feeling, than is commendable.

MODERATE.—One having ideal. moderate, will seldom experience the glow of feeling which ideal. imparts, nor manifest a great share of refinement of feeling, nor express himself with elegance and taste; will regard poetry, the fine arts, literature, painting, sculpture, &c., with less enthusiasm, and prefer plainness to ornament, &c., and, with self-e. moderate, take up with inferior articles.

SMALL.—One having ideal. small, will be coarse and vulgar in his manner of expression; have but poor ideas of taste, of propriety, and beauty, and little relish for poetry or oratory, or fine writing, and be but a miserable judge of anything of the kind.

VERY SMALL.—One having ideal. very small, will be nearly destitute of the feelings and manifestations described as pertaining to this faculty.

LOCATION.—Ideal. is located upon the sides of the head, about the spot in which the hair begins to appear, upwards and backwards of construct., beneath the temporal ridge and near its union with the parietal bone, and nearly in a line with compar., caus., and mirth, on the second frontal convolution, in the temporal region of the frontal bone, near the vertical frontal fissure. When large, the sides of the head, where the hair makes its appearance, are widened and heightened, but when it is small, they are narrow and depressed.

Ideality has three divisions. The back part gives Expansiveness; the middle part gives Refinement; the front part, Sense of Perfection.

B.—SUBLIMITY.

Perception and appreciation of the vast, illimitable, endless, grand, awful, vast, omnipotent, and infinite.

Man has in his nature a great love of the sublime. The world is so full of the vast and grand, that were there no faculty adapted to appreciate this sublime arrangement, the most magnificent conceptions would cause no thrill in the minds of people when contemplating the infinite designs and plans of their Creator.



MR. G. B. HENSLEY.—Sublimity.

VERY LARGE.—Persons having a very large development of this faculty will have a literal passion for the wild, romantic, and boundless in scenery, and delight to contemplate the infinite, eternal, and stupendous; with large veneration, take a special pleasure in contemplating the works of the Deity; with large tune, will be extravagantly fond of grand, inspiring music—especially orchestral music. With large lang., and comp., will use strong comparisons in explaining the beauties of nature, the excellencies of some artistic production, or in sounding the praises of some eloquent speech or lecture.

LARGE.—Will magnify everything; with small combat., small hope., and large caut., will magnify troubles and difficulties; with large friendship., will dwell largely on the excellencies of special friends; with large acquis., secretive., hope., destruc., and combat., and full caut., will want a wholesale business, and a large concern to manage. Will exceedingly enjoy mountain scenery, thunder, lightning, tempests, vast prospects, and all that is awful and magnificent; also the foaming, dashing cataract; a storm at sea; the lightning's vivid flash, and its accompanying thunder; the commotion of the elements, and the star-spangled canopy of heaven, and all manifestations of omnipotence and infinitude. With large time., with moral group, will have unspeakably grand conceptions of infinitude as applicable to devotion—the past and future; with large intellectual organs, take a comprehensive view of subjects, and give illimitable scope to all mental investigations and conceptions, so that they will bear being carried out to any extent; with large ideal., add the beautiful and perfect to the sublime and infinite; in short, will have a great appreciation for the marvellous in every species of science—every department of Nature. And certainly its exercise—besides filling the soul with most delightful emotions—imparts an expansiveness of views; a grandeur of conception; a range and sweep of idea; a compass and volume to thought, and expression, without which no adequate conception of truth, Nature, or God, can be formed.

FULL.—A person with this faculty full, will enjoy grandeur, sublimity, and infinitude quite well, and impart considerable of this element to thoughts, emotions, and expressions, and evince the same qualities as large, only in a less degree.

MODERATE.—A person with only a moderate amount of this faculty, will possess only an average desire to see and examine the wonderful in Nature and Art, and need to have it stimulated by external circumstances.

SMALL.—A person with this faculty small, is deficient in showing sufficient appreciation for large schemes, or the wonderful works of Nature, or mechanics.

VERY SMALL.—A person with this faculty very small is almost destitute of sublime emotions and conceptions, and must contemplate the outstretched landscape.

LOCATION.—Sublim. is located on each side of the head, directly above acquisitive., below hope, and posteriorly to ideal., and anteriorly to caus. It is situated in the brain where it is crossed by the fissure of Rolando, in the convolutions on either side.

DIVISIONS.—Sublim. has two divisions. The posterior part of the organ gives the Sense of the Terrific, while the anterior portion gives a Sense of Grandeur.

22.—IMITATION.

Ability to represent, copy, describe, and do what we see done—the power of imitation and copying in general.

Man is emphatically a creature of imitation. In performing nearly all the actions of his life, the power of imitation is more or

less important, and a want of it exhibits an essential deficiency of character. In learning to speak or write a foreign language, the faculty of language furnishes us with words ; but it is imitation alone which enables us so to enunciate them as to make ourselves understood.

The skill of the mechanic depends, in a very great degree, upon the extent of his imitative powers ; and the gesticulations of the orator, by means of which he often expresses more feeling than words could possibly convey, are the promptings of this faculty. So vastly diversified, indeed, are the feelings and the practices of men, that, without some faculty to direct them into even the common usages of society, different individuals would hardly be recognised as belonging to the same race ; yet, with this faculty to give a degree of uniformity to most of their habits, it is easy to determine, not only in what country, but frequently in what section of the country, the manners of an individual have been formed. Hence we infer, that man must be possessed of a primary faculty, the exclusive function of which is imitation in general. The experiments of the authors upon this organ have been both numerous and satisfactory.

VERY LARGE.—One having imitat., very large, has a remarkable talent for imitating almost every thing he undertakes to imitate : with large secret., can conceal his real feelings, while he appears to feel what he does not ; with large mirth., and moderate ven., and conscien., will have a propensity to ridicule religion by imitating the peculiarities of its professors : with large combat., destruct., self-e., and ideal., can mimic and portray the several passions of haughtiness, of indignation, of revenge ; with any of the other selfish organs large can imitate the several passions exercised by those faculties ; with large event., will notice all the actions and peculiarities of others, and be able to mimic them perfectly ; with large ideal., added, can imagine and represent the action appropriate to any given sentiment, and express it to admiration ; and with large lang., and secret., added, can carry on a dialogue in several voices, and adapt the expression of his countenance to the feelings represented ? can imitate the accents and brogue of the Englishman, the Scotchman, the Irishman, the Frenchman, &c., and even imitate the forms of expression adopted by these different countrymen ; easily learn both to read and to speak foreign languages ; with large ideal., mirth., individ., event., lang., compar., and adhes., and full or large secret., and combat., is capable of becoming a first-rate mimic and play-actor, and will have a predominant passion and a remarkable talent for the stage, and find it extremely difficult to avoid imitating the actions, conversation, style, &c., of others.

LARGE.—One having imitat., large, will find it easy to copy and represent, either by gesticulation, talent for drawing and writing, desire to adopt the manners of others, or in almost anything else demanded by the circumstances of life. One having imitat., large, with construct., and the perceptive organs also large, will manifest his imitative power in making after a pattern, in drawing, engraving,

writing a copy hand, &c. ; can relate anecdotes, and act them out so naturally that the hearer will seem to see just what the speaker wishes to convey ; will make a far deeper impression than language alone could produce, and be able to heighten the effect by the addition of elegant, and even eloquent delivery ; with form, size, construct., and ideal., large, will be capable of becoming an excellent penman ; with self-e., full, and ideal., individ., and lang., large, can readily adopt the manners and customs of those with whom he associates ; and make himself easy and acceptable in almost any society in which he may be placed, &c.

FULL.—One having imitat., full, will manifest this faculty only in a subordinate degree, which will seldom amount to mimicry ; still, its influence upon the whole character will be considerable, and may be inferred from the descriptions and combinations of imitat., large, by diminishing the influence of imitat.

MODERATE.—One having imitat., moderate will possess this power in only an inferior degree, and experience some difficulty in copying and describing ; fail to impart a natural expression and accuracy to his attempts at copying, and, with self-e., caus., and compar., large, will disdain to copy others ; prefer to strike out, and pursue a path of his own ; fail to adapt himself to the customs of the society with which he is not familiar ; and will be original, if not eccentric, in his manner of thinking and acting : with secret., only moderate can never seem to feel otherwise than he really does.

SMALL.—One having imitat., small, will have but little ability to imitate, and none to mimic ; fail in his attempts to represent, and will almost spoil a story by attempting, in relating it, to act out the several parts ; will not be at all natural in his gestures, and be a poor penman, and experience great inconvenience from the deficiency of this faculty,

VERY SMALL.—One in whom imitat., is so very small, will manifest comparatively no power or desire to imitate or copy.

LOCATION.—Imitat., is located upon the two sides of benev., being the posterior part of the second frontal convolution, laying against the sulcus which divides the first and second convolution. When large, it extends nearly as far back as the organ of benev., and the coronal sutures, and causes a protuberance, especially when spirit., is small, which runs downward from benev., and towards ideal., and construct.

There are three divisions. The upper gives Mimicry ; the middle division gives Gesture ; the lower division gives Assimilation.

23.—MIRTHFULNESS.

That faculty of the mind which looks at things through a ludicrous medium, and thus forms humorous ideas and conceptions—a quick and lively perception of the ridiculous and the absurd—facetiousness, pleasantry, humour, wit, fun.

That certain conceptions, ideas, opinions, and occurrences in life, are in themselves absurd and ridiculous, is a position that will readily

be admitted. This being the case, it naturally follows that the mind should be possessed of some primary faculty, the office of which is to detect such absurdities, and expose their ridiculousness: and this office is performed by the faculty of mirthfulness. Its function seems to be to aid caus., and compar., in determining what is true, by intuitively discerning whatever in thought or argument is ridiculous or absurd; and the fact that mirth., is located by the side of caus., and in the same range with compar., caus., and ideal., appears to strengthen the probability of the correctness of this supposition.

The existence of such a faculty as mirth is rendered useful from the fact that indulgence in laughter, merriment, and lively conversation, promotes respiration, digestion, appetite, and the circulation of the fluids, contributes greatly to health, imparts buoyancy to the spirits, and greatly augments the power and activity of the mind. The old adage, "laugh and grow fat," though quaint, accords both with the philosophy of human nature, and the experience of mankind, and, moreover, with man's phrenological developments. If, then, according to the vulgar notion, "every sigh drives a nail into our coffin," this argument shows that "every laugh should draw one out."

VERY LARGE.—One having very large mirth., will look at almost everything, as it were, in a ludicrous light; manufacture fun out of almost every passing incident; find it difficult to restrain that strong current of humorous emotions which sweeps through his mind, and which will be likely to burst forth, both upon proper and improper occasions; and be unable to express himself without a strong mixture of facetiousness with sober thought, and often carry his jokes too far. The descriptions and the manifestations of mirth., large, modified by an increase of the power and the influence of mirth., will apply to mirth., very large.

LARGE.—One having mirth. large, has a quick and lively perception of the ludicrous, and a strong propensity to turn singular remarks and incidents into ridicule, and to make sport in various ways; laughs heartily at anything humorous or funny, and enjoys it with a keen relish.

One having mirth., large, with large compar., destruct., and combat., and caus., full, will mingle the sarcastic, the pungent, and the bitter with the purely humorous; and be pre-eminent for his dry, terse, witty, and appropriate comparisons, which will be always in point, and very laughable, and sting while they tickle; with large secret., and imitat., will have a happy faculty of saying a witty thing in a peculiarly laughable manner, and, with large lang., compar., and event., added, can work up the feelings of the hearer by a most agreeable suspense, and mingle so much of the cunning and the sly in his manner of expression, that his humorous effusions will keep those in whose company he is, in a roar of laughter, and yet appear perfectly sober himself; will make very happy allusions to ludicrous incidents; and be very quick and opportune in his mirthful sallies; with compar., large, approbat., very large, and caus., only full, may say witty things, but will generally spoil them by laughing at them himself; with large

adhes., approbat., benev., hope., ideal., imitat., event., lang., and compar., will make a social, cheerful, and pleasant friend, who will be full of entertaining conversation ; with large ideal., will express his mirthful effusions in a peculiarly refined and delicate manner, and, with secret., large, can say even a vulgar thing without giving offence ; with secret., and imitat. moderate, will have a fund of ludicrous ideas, and a ready conception of the truly ridiculous, but will generally fail to give them so ludicrous an expression as to make others laugh ; will relish a joke, yet spoil his own jokes, and those of others which he attempts to relate, by his defective manner of expressing them ; but, with imitat., large, even though secret., is only moderate, will be able to express himself in so blunt, and dry, and eccentric, and even comic a manner, as to cause a burst of laughter ; with lang., large, and compar., very large, will be a ready punster ; have a happy talent of reasoning by the *reductio ad absurdum*, or, by carrying out, and applying, the arguments of his opponents in such a manner as to make them appear supremely ridiculous ; with hope large, will be both cheerful and witty, and mingle a high flow of spirits, with a happy talent for humour ; but, with hope only moderate, even when borne down with melancholy, may say many witty things ; with approbat., and cautious., very large, and self-e., small, except among his familiar acquaintances, will have too little self-confidence to venture a joke, or will show so much fear in his manner of expressing it as to spoil it : with ven., and conscient., large, will be frequently annoyed by the intrusion of ludicrous thoughts, even upon solemn occasions ; feel guilty upon this account, and endeavour to banish them from his mind, yet, in spite of all his efforts, they will frequently arise ; and, whenever he attempts to joke, will be dry, sententious, pithy, and always in point, &c. "Poor Richard's Almanac" furnishes an admirable illustration of the combined manifestation of very large caus., compar., and mirth. ; which combination is most strikingly exhibited in all the busts of Dr. Franklin.

FULL.—One having mirth., full, may have a good share of humorous feeling, and enjoy the mirthful effusions of others, yet, without the aid of other faculties, will not himself be remarkably quick to turn a joke ; with large destruct., combat., and compar., will be cogent and biting in his attempts at wit, yet his wit will sting more than it will tickle, and be too personal to please, and, consequently, will often give offence ; will, perhaps, frequently indulge his teasing propensity, yet his mirthful effusion will not be characterized so much by pure humour, as by satire ; may be eminent for his sarcastic and appropriate, if not ironical comparisons, yet the whole point and ludicrousness of his jokes will turn upon the aptness of the comparison.

MODERATE.—One having mirth., moderate, will generally look at things through the sober medium of fact ; seldom succeed well in his attempts at wit ; generally think of his jokes too late to make them ; and be more sober than jovial. Will be quite too zealous upon this point, and easily offended by jokes, especially if they bear upon facts, &c.

SMALL.—One having mirth., small, will be likely to consider wit as

either impertinent or silly; will rather lack sprightliness and vivacity in conversation and appearance; be slow to take a joke, or to appreciate a witticism, and slower still to make or turn one; with ven., and conscient., large, and hope., only moderate, will seldom smile, and probably think it wicked to do so.

VERY SMALL.—One with this organ very small, will not, in any perceptible degree, manifest the functions exercised by this faculty.

There are two divisions, the upper part gives Humour, the lower part gives Wit.

LOCATION —Mirth., is located beneath the temporal ridge, externally from caus., but a little lower, and nearly in the range of compar., caus., and ideal., in the second frontal convolution.

SPECIES II.—OBSERVING AND KNOWING FACULTIES.

24.—INDIVIDUALITY.

Power of noticing single objects as separate existences, and of considering each as a distinct identity and individuality, desire to see and know, and to examine objects, curiosity to see things, power of observation.

The material world is composed of single objects, arranged and combined into one grand whole; but without a faculty whose function it is to individualize these objects, and take cognizance of them one by one as distinct and separate existences and entities, mankind would perceive them only as a confused and indistinct mass, and be unable to distinguish one single thing from another. It is doubtful, indeed, whether, without such a faculty, we could form clear notions or distinct ideas upon any subject.

This faculty gives the desire, accompanied with the ability, to become acquainted with objects as mere existences, without reference to their qualities, such as form, size, colour, weight, &c., or to their modes of action; and, inasmuch as it leads to observation, it becomes an important element in a literary taste and talent.

VERY LARGE.—One having individ., very large, will possess an unconquerable desire to see, *see*, SEE, whatever it is possible for him to see; before he is aware of it, will take up things and look at them, even when propriety would require him to leave them untouched; have a prying curiosity to become acquainted with things as mere existences; can hardly rest satisfied without thoroughly exploring and surveying everything within the reach of his observation; is a real looker, and even given to gazing, or, perhaps, to staring: with caus., only full, looks much more than thinks, and is so much devoted to the examination of objects, that his power of abstract thought is thereby weakened, or, at least, frequently interrupted by the operation of this faculty; find it difficult to confine his attention to abstract contemplations because it is frequently arrested by physical objects; will be given to personification, and, with compar., large, to metaphor, simile, &c., and be apt to consider the mere abstract in ideas or notions, such as virtue, vice, justice, reason, &c., as personal identities;

may readily learn things, but will not possess an unusual share of depth of intellect, &c.

The additional manifestations and combinations of individ., very large, may be inferred from those described under individ., large, the compar., of the reader being allowed to supply the increased influence of individ.

LARGE.—One having individ., large, has a great curiosity to see and examine whatever comes within the range of his observation; is deeply interested in the mere examination of individual objects, aside from their causes, uses, relations, and conditions; is quick to see what is passing around him, and allows few things to escape him; is a close and practical observer of men and things; and, by associating his thoughts and arguments with some visible object, and by thus giving them a distinct identity and individuality, imparts to them a peculiar clearness and definiteness, and seeming tangibility.

One having individ., large, with event., also large, will not only be quick to see what is passing around him, but also have an excellent memory of what he has seen; with large compar., added, will not only have the ability of comparing things, and noting wherein they resemble, or wherein they differ from each other, but will also take great delight in this exercise; with good advantages, will possess a rich fund of general and particular knowledge, a ready command of facts, and a great fondness for reading and study, and have the requisite talent and disposition to become a superior natural scholar; yet, to become a finished scholar, he must also possess form, local., ideal., and caus., large; with large caus., will first notice things in their individual capacity, and then investigate their relations of cause and effect, their design and utility, and the effects they are capable of producing, and also be strongly inclined to philosophize upon them; and, with the reasoning organs very large, will observe closely, yet reason more than observe, have excellent ideas, and also impart to them a clearness and tangibility that will render them easy to be understood, and thus greatly add to their power; and, with the addition of large form, will be an enthusiastic and a successful investigator of human nature, and generally form correct opinions of the character and talents of men by their physiognomy, conversation, deportment, &c., and can successfully apply himself both to details and general principles: with ideal., large will regard objects as clothed with peculiar splendour, natural beauty, high perfection, &c.

FULL.—One having individ., full, with the reasoning organs large, will reason much more than observe, think more than look, and examine objects chiefly as connected with their causes, &c.: with moderate event., will be liable to forget things, and have but an indifferent memory of facts; will manifest some curiosity to examine objects, and see whatever comes in his way, yet not be at much pains merely to gratify his looking propensity, and will not be distinguished, either for his observing powers, or for the want of them.

MODERATE.—One having moderate individ., will be somewhat deficient in his powers of observation; have rather indistinct ideas of

things, and describe them rather in a summary and general, than in a particular, manner, and, with the reasoning organs large, be much more engrossed with general principles than with their details, and more interested in investigating the relations of things, than with their physical qualities.

SMALL.—One having individ., small, will fail to observe what is passing around him ; take little interest in the mere examination of objects ; have little of that prying curiosity to see and handle things, which is imparted by large individ. ; often have but indistinct notions of objects which he has seen ; fail to identify particular things, be vague in his descriptions of them, and find attention to details and the minutiae of business, unpleasant, and not suited to the character of his intellect.

VERY SMALL.—One having very small individ., will regard things, as it were, in a mass ; see nothing which is not forced upon his attention ; seldom regard objects in their individual capacity, and with marvel., small, may be led to doubt even his own personal identity.

LOCATION.—Individ., is located in the superior or first frontal convolution, at the root of the nose, and when large, it separates the eyebrows from each other, and causes them, as they approach the nose, to arch ; but, when small, the eyebrows nearly meet, and are nearly horizontal.

Individ., has two divisions, the lower portion gives physical observation, the upper part gives mental observation.

The organ of individ., is generally much larger in children than in adults ; which goes far to show that it is highly useful in the process of forming ideas ; indeed, aided by compar., whose office it is to compare things, and by event., which remembers what is observed and compared (and both of which are found highly developed in children), it constitutes the great medium of intellectual converse with the material world, and assists us in treasuring up most of the knowledge which we acquire.

25.—FORM.

That mental power which takes cognizance of the shape or configuration of objects, and recollects them.

A Mr. Gibson, of Washington, D.C., once suggested the idea that the shape of objects consists of nothing more than angles connected by straight or curved lines, and that these constitute the form of objects ; and, moreover, that the faculty of form observes and recollects these angles, and size, the length of the lines connecting them. This view of the subject, is, at least, ingenious, and worthy of examination.

That no material object can exist without possessing the property of form or shape, is a self-evident proposition ; and without some mental power the function of which is to convey to the individual a distinct idea of the forms of different objects, no such idea could possibly enter the mind, any more than could the idea of the colour of an object without an organ of vision and a faculty of colour, or that of a

savour or an odour without the faculty of taste or of smell. To the perfection of the human mind, then, some faculty whose office it is to take cognizance of the various forms of objects, becomes absolutely necessary.

The nature and operation of this faculty, may be inferred from the principle which proves the necessity of its existence.

VERY LARGE.—One having form very large, obtains, as it were, by intuition, a distinct impression of the form of the objects he sees ; will very seldom forget the shape or the appearance of things he has once seen ; if he once fairly looks at a person, will almost always know him when he meets him again ; be able to recognize individuals even by a partial view of their face, by seeing them at a distance, &c. ; can readily discover family resemblances, and also detect differences in the looks of persons and things ; frequently recollects the name of a person by remembering its appearance upon paper ; can readily detect typographical errors, and, with lang., large, easily learn to spell correctly ; can see things that are very minute or indistinct, or at a great distance, and, with size and individ., large, can read very fast and very correctly, and at a distance which would enable ordinary form and individ., hardly to perceive that there were letters ; with large local., will be able to study botany, mineralogy, geology, anatomy, and all the natural sciences with remarkable ease and success, &c.

LARGE.—One having form large, finds it easy to observe and retain forms ; readily catches the distinct appearance of things, and recollects them for a long time ; generally attributes certain shapes to particular things which he hears described, and even to immaterial objects, &c.

One having form large, with individ., large, recollects the faces of those whom he sees, and thus is enabled to know a great many persons : with individ., only moderate, does not notice the shape or the physiognomy of persons with sufficient accuracy to obtain a clear idea of their appearance, but, when his attention is once arrested by anything special, and he has obtained a distinct impression of its looks, he seldom forgets it ; with individ., and local., large, when he sees a person a second time, will generally be able to identify and locate him, though he may be unable to call his name, and, with event., large, will not only recollect that he has seen him before, but often, where he has seen him, and also many incidents which transpired at the time, and yet may feel mortified that he cannot call him by name ; with imitat., very large, will be able to copy from memory ; with large individ., size, local., order, and compar., will have all the talent requisite for becoming a good naturalist, botanist, anatomist, and chemist, and, with ideal., also large, will experience the greatest delight in the pursuit of these branches of science ; with construct., size., and imitat., large, will be able to give the proper shape to the articles he may make, &c. : with size large, can read writing that is indistinct, and, with individ., also large, easily learn to read correctly, and seldom miscall a word.

To the mechanic, the artist, the naturalist, the anatomist, the

botanist, and all those in public life who have to transact business with many individuals, a large development of this faculty, is not only of the greatest utility, but even indispensable to success.

FULL.—One having form full, after seeing an individual several times, and becoming somewhat familiar with his looks, will be able to recollect his physiognomy and appearance, yet cannot be considered as remarkable for his power, will have a respectable memory of faces and countenances, yet a long interval will weaken his recollection of them, especially of those with whom he is but partially acquainted; upon meeting those whom he has before seen, will have an indistinct recollection that he has seen them, but will be less certain and distinct in his recollection, than if it had been produced by large or very large form.

One having form full, with individ., large will have a very good recollection of the countenances, form, and gait of persons, and partly because he is so great an observer; but, with individ., only moderate, will have but an indifferent memory of such things, partly because he will fail to notice them so particularly as to obtain a clear and fixed impression of their shape, appearance, &c., and partly because his memory of those which he does observe, is not remarkably tenacious.

MODERATE.—One having moderate form, retains only an indistinct and confused memory of persons, animals, and different objects, and must see them several times in order to know them again, especially after a considerable lapse of time; is often quite uncertain whether he has, or has not, seen individuals whom he meets; is capable of making but moderate progress in the study of the natural sciences; cannot clearly distinguish forms at a distance, nor certainly identify a person or an object until he is near it, or has a full view of it; will make many mistakes in reading; find it difficult to read hand-writing, especially if it is not very plain, &c.

The additional manifestations and combinations of form moderate, may be inferred from a negative of those under form large.

SMALL, OR VERY SMALL.—One having form small or very small will be exceedingly troubled by forgetfulness of persons; may meet an individual one day, and even converse with him, and not recognise him at a subsequent meeting, even though it may be very soon after; with approbat., large, will feel mortified on account of this deficiency, and endeavour to notice and recollect shapes, yet his efforts will be unavailing; in reading, will miscall many words, especially if the print is fine or indistinct; with individ., large, will see those whom he chances to meet, but will seldom notice the expression of their countenance, appearance, &c., and, therefore, not often recollect them; but, with individ., small, neither sees nor notices those whom he meets; so that, even those with whom he is quite intimate, are sometimes not recognized by him.

LOCATION.—Form is located in the superior or first frontal convolution upon the two sides of the *crista galli*, and, when large, causes great breadth between the eyes, and sometimes turns them outwards; but, when small, they more nearly approach each other.

26.—SIZE.

That mental power which takes cognizance of magnitude and proportion—ability to judge of length, breadth, height, depth, distance, &c.

Since no material object can exist without occupying space, it necessarily follows, that magnitude or bulk is a natural property of matter: and hence it also follows, that the human mind would be defective were it not possessed of a distinct faculty, the proper function of which is to distinguish this property of matter. Without such a faculty, man could not distinguish the difference between a mountain and a mole-hill, a river and a rill, an ocean and a fountain.

That the faculty of form cannot execute the function attributed to size, is clearly shown by the fact, that there exists no proportion between the shape of an object and its magnitude or bulk. The configuration of certain things, may be the same, but their size widely different. Nature would be at fault, therefore, did she not endow man with a separate faculty adapted to the cognizance of each of these properties of matter.

Again, the place, position, weight, and colour of objects are conditions or properties each demanding a separate faculty of the mind to judge of it.

VERY LARGE.—One having size very large will possess the powers described under the head of size large in an extraordinary degree, be able to form his judgment of the magnitude, distance, &c., of objects with surprising accuracy, and, as it were, by intuition; seldom need to employ instruments to measure with, because he will be able to measure so accurately by the eye, and calculate size correctly where no instrument can be employed; seemingly without an effort, will be able to detect even a slight deviation from a horizontal, a perpendicular, or a rectangular position, and be greatly annoyed by it; and not only perform all those functions described under size large, but execute them with astonishing accuracy and facility.

LARGE.—One having size large, will be able to judge very correctly of the height, length, distance, middle, centre, magnitude, &c., of objects; to determine with considerable accuracy, whether given points are on a water level; to judge very nearly of the weight of animals, men, and other objects by their size, ascertained merely by looking at them; by a cast of the eye, can readily determine about how much is, or can be, enclosed in a certain space; whether a given thing is in an exact perpendicular or horizontal position, and will, in this way, always measure objects with a view to ascertain these and similar points; will judge quite accurately in regard to the centre of a circle, the size of an angle, and proportion generally, &c.

One having size large, with form and construct., large, will have a very correct, mechanical eye, by which he will be often guided instead of by measuring instruments; with imitat., and local., added, can draw by the eye mathematical and other figures with great accuracy; decide correctly upon the qualities of proportion and magnitude, and impart these qualities to his drawings and mechanical operations;

and, with weight added, is naturally a first-rate marksman, and will need comparatively but little practice to make himself quite expert with fire-arms, &c. In Col. Crocket these organs were all developed in a remarkable degree.

FULL.—One having size full will possess a respectable share of the powers described under size large, yet will not be distinguished for this talent; will manifest a deficiency of this faculty only when he is called upon to measure either long distances, or short ones with considerable precision; and possess a sufficient share of this power for all ordinary practical purposes.

MODERATE.—One having moderate size will be able, by practice, to measure short distances by the eye, especially in those things with which he is acquainted, yet will not be at all distinguished for his accuracy in doing it; find considerable difficulty in comparing different magnitudes, and will have but an indifferent, mechanical eye.

SMALL, OR VERY SMALL.—One having size small will be decisively deficient in the power and qualities described under size large, be very inaccurate in his judgment of distance and proportionate bulk, and entirely fail in his descriptions and comparisons of the size of objects.

LOCATION.—Size is located in the superior or first frontal convolution, at the internal termination of the eyebrows, and develops itself on the two sides of the root of the nose. When it is large it causes the internal portion of the eyebrow to project, or shelve, over the internal portion of the eye nearly an inch; but, when moderate, it is nearly perpendicular from the inner corner of the eye to that of the eyebrow. By inserting the thumb into the angle formed by the arch of the eye and the nose, when the organ is large and weight only moderate, a protuberance will easily be observed, in shape somewhat resembling a bean.

27.—WEIGHT.

Intuitive perception and application of the principles of specific gravity—ability to judge of the force and resistance of bodies, and of equilibrium—to preserve the centre of gravity, &c.

The whole physical world (including man, of course) is under the influence of the laws of attraction or gravitation. By their all-pervading influence these laws bind together the whole material universe. They hold the sun, the moon, the stars, and the planets in their orbits as they perform their respective journeys through the trackless fields of space; causes the winds to blow, the waters to flow, the seasons to return, and chain to the earth all things that rest upon its surface. They also bind together those innumerable particles of matter which enter into the composition of all the different material substances that exist; and, but for their operation, these various particles of matter which compose the universe could never have been held together for a moment, but must have been promiscuously scattered and afloat throughout the illimitable tracts of immensity. But for the operation of these laws the earth would

still be "without form and void," and no animate or inanimate thing would have existence.

By some philosophical writers, a distinction has been made between the attraction of cohesion, and the attraction of gravitation ; but, unless it can clearly be shown that there is a difference between that primary power which brings the particles of matter together, and that which holds them together, this distinction between the two kinds of attraction, will prove a distinction without a difference, and, consequently, not a proper one. Can such a difference be shown ? or can it be shown that the principle or power which brings together the larger masses of matter, differs from that which binds together the particles of the smaller masses ?

The object of these remarks, however, is not so much to prove, or disprove, a difference between the laws of cohesion and the laws of gravitation, as to throw out the general idea, that for every set of laws in Nature, and their accompanying phenomena, with which man has to do, he requires a distinct faculty of the mind, adapting him to these laws and phenomena ; and that, therefore, if the attraction of cohesion is governed by one set of principles, and the attraction of gravitation, by another, each of these sets requires a separate faculty of the mind.

The faculty of weight has to do, mainly, with those principles which relate to the specific gravity of bodies, in judging of the consistency, density, softness, hardness, lightness, and heaviness or resistance of bodies—qualities which cannot be decided upon by the mere sense of feeling or touch.

VERY LARGE.—One having very large weight, will possess the powers described under weight large, but in a much higher degree, so much so as to stand out alone, and excite the astonishment of those who witness his skill :—and all this he will be able to do seemingly by intuition, and without effort.

LARGE —One having weight large, will seldom lose his balance even in difficult positions, and the instant he has lost the centre of gravity, be warned by this faculty, and directed to the muscular effort requisite to regain it ; seldom slip or fall ; readily adapt himself to the laws of specific gravity generally, and apply them to the accomplishment of his designs ; can sling a stone, pitch a quoit, &c., very near the mark ; will naturally and intuitively understand the laws of momentum and resistance ; if much accustomed to riding on horseback, can be thrown only with great difficulty ; will easily learn to skate, and take great delight in the exercise, and seldom fall upon the ice ; with great ease, can balance things which those with weight small cannot, and perform other feats of a similar nature with apparent ease and intuition ; will walk upon a pole stretched across a stream, the frame of a building, a fence, &c., without falling, or fearing to fall, especially if self-e., is large ; and, with construct., form, and caus., large or very large, will intuitively understand the power and the principles of machinery, and skilfully apply them to effect mechanical operations ; is capable of becoming a good machinist,

and, with large size, individ., local., and calcu., added, a first-rate engineer, or superintendent of machinery; can, at once, comprehend and apply the principles of hydraulics, hydrostatics, pneumatics, &c., and judge of powers and projectile forces with uncommon facility and accuracy.

FULL.—One having weight full, will apply the principles of weight, balancing, equilibrium, and resistance, with sufficient facility and correctness to get along with the ordinary business of life, but will not be remarkable for this quality; aided by considerable practice, may possess those powers described under the head of weight large, yet they will be the result of practice more than of nature, &c.

MODERATE.—One having weight moderate, where only a moderate share of this faculty is required, as in the case of walking, running, &c., may manifest little, if any, deficiency in this respect, yet will not possess those powers described under the head of weight large; will be liable occasionally to lose his balance, to stumble, and, perhaps, fall, and to be thrown from a skittish horse; to experience dizziness, especially over running water, or from heights; will not be able to throw a quoit, stone, or other missile, just high enough, or low enough, just far enough to the right or left, and with exactly momentum enough to hit the mark, &c. One having weight moderate, with large imitat., form, and construct., will be able to use tools with great skill, yet will be no machinist, and will not readily and intuitively understand the operation and the powers of machinery, &c. The probability is that shooting running or flying game depends more upon weight than upon any other faculty.

SMALL, OR VERY SMALL.—One having small weight, will be decidedly deficient in those qualities described under weight large and very large; can be easily thrown from his balance, or from a horse; frequently stumbles, and, with large cautious., will fear to trust himself where he is liable to fall, because he will feel unsafe, &c.

LOCATION.—Weight is located adjoining to size, and a little internally from the middle of the arch of the eye. It is generally small in the American head.

28.—COLOUR.

Ability to perceive and recollect the various colours of objects, to compare them, and judge of the harmony or discord of their different shades when mingled.

In speaking of vision, it was remarked, that the eye could perceive the rays of light, and be agreeably or disagreeably affected by their various modifications or colours, but that an ability to conceive the relations of colours, and compare them, to judge of their harmony or discord, and remember their tints must depend upon another faculty of the mind; otherwise, all painters who possess equally good eyesight, and who have had the same amount of practice, would be equally happy in colouring: but this is by no means the case.

The organ of colour is larger and more active in women than in men, and in some nations, and some individuals, than in others. Indeed, the authors have seen many persons who were possessed of excellent powers of vision, but who were utterly incapable of distinguishing (except black and white) one colour from another. Many other similar cases are also on record—all of which go to prove that Nature, in perfecting her own handiwork, has seen fit to bestow upon the human mind, a primary faculty whose sole function it is to perceive, and judge of colours.

VERY LARGE.—One having colour very large, notices the colour of objects as soon as he does any other quality, and recollects it as long; is a natural and original colourist, and capable of painting with extraordinary skill and facility; with compar., and ideal., large or very large, is a first-rate judge and critic of colours, and has a passionate fondness for employing the pencil or brush, and is highly delighted with rich and lively colours; with caus., only full, and approbat., individ., and ideal., large, will be excessively fond of gaily coloured and gaudy articles of dress and furniture, and even run into extravagance in this respect; with very large form, and large ideal., construct., imitat., size, order, and individ., is capable of becoming a portrait painter of the first class, and, with event., and compar., also large, a historical painter; of using the brush with wonderful effect, and of transferring to canvass both the conceptions of his imagination, and real characters.

LARGE.—One having colour large, will readily remember, and be able to compare different colours, and even their various shades and tints; will often notice the colour of a person's eyes, dress, hair, &c.; manifest uncommon taste and skill in selecting, arranging, comparing, and mingling colours, and, as far as a natural talent for applying them is concerned, he will excel; with large ideal., will be highly delighted with splendid paintings both as regards their colours and the composition, or imagination and taste displayed in them, and, with large form and imitat., can easily learn to paint, and that with uncommon skill, and with very large form, size, imitat., and construct., aided by practice, may be an excellent portrait or miniature painter; and, in examining and purchasing articles of dress, furniture, &c., will have a particular reference to their colour.

FULL.—One having colour full, by considerable practice will be able to distinguish colours readily and accurately, yet this talent will be the product of Art more than of Nature, or, rather, of Nature greatly improved by culture; will notice colours that are striking, or that are very well or very ill arranged, yet will seldom pay much attention to those that are ordinary; with ideal., large, may display much taste and good judgment in mingling and arranging colours, and, with imitat., large, be able to learn to paint well, yet the mere colouring will form a less important feature in his productions; will gaze with enthusiasm upon a splendid painting, but will be more interested in the imagination and taste displayed in it, than in the mere colouring; but, with ideal., moderate, will not be at all

partial to pictures or paintings, and only an indifferent judge of colours.

MODERATE.—One having moderate colour, will not take much interest in colours, unless something special calls his attention to them, and will seldom notice or recollect them; can seldom describe persons by the colour of their eyes, dress, &c.; and can learn to select and match colours only with considerable practice and effort: with ideal, large or very large, though he may be highly delighted with splendid paintings, will generally be more gratified with some of their other qualities and beauties, than with the mere arrangement of their colours; may distinguish one colour from another, but will not be able to distinguish their nicer shades and tints.

SMALL OR VERY SMALL.—One having small colour, will very seldom notice the colour of people's eyes or hair, or of any article of their dress, and even though familiar with them, will be unable to describe them by these indications; will seldom notice, or take any interest in, colours, regarding them all as amounting to about the same thing; will find great difficulty in distinguishing their different shades, and, perhaps, between the different primary colours; occasionally mistake one for another, and be comparatively insensible to the beauty produced by the arrangement and blending of different colours.

LOCATION.—Colour is located in the third frontal convolution under the arch of the eyebrow, a little externally from the middle, and between the organs of weight and order. In ascertaining it, there is occasionally some difficulty in consequence of the thickness of the bone that covers it.

29.—ORDER.

System—sense of physical arrangements—desire to have things in their places.

“Order is Heaven's first law.” As far as our feeble powers are capable of ascertaining, the whole universe is found to be a perfect system of things. Perfection of arrangement and perfect order characterize every part of it, the most minute details not excepted. In the marshalling of “the Heavenly hosts,” and appointing to each its time and place, in limiting the growth of the various kinds of vegetation to different portions of the earth's surface, in the arrangement and structure of the constituent parts of even a flower, in the formation of every portion of the human body, the systematic order displayed is wonderful and perfect. In short throughout the whole kingdom of nature, every thing has assigned to it a particular place, and can be expelled from that place only by doing violence to the system of nature.

Can we suppose, then, that the infinitely wise Architect of the universe would institute such a harmonious and beautiful arrangement without adapting man to it by creating in him an ability both to appreciate and practice it? Indeed we are conscious of possessing, to a great extent, a delight in order, and a desire to practice it.

This, then, brings us to the inquiry whether this class of functions is exercised by a faculty devoted exclusively to this office or not. The obvious answer is that inasmuch as the other classes of the mental functions are each performed by as many separate and innate mental powers, this class is also exercised by a distinct primary faculty.

This faculty has nothing to do with the logical arrangement of ideas (if we except the physical signs employed to express them), the structure of an argument, or the taste displayed in expression; nor does it singly produce taste in dress.

VERY LARGE.—One having order very large will know just where to lay his hand, both in the dark and in the light, upon any article he wishes to use, provided no one has displaced it; when he puts off his clothes, or has done using his things, he lays them away in the particular places assigned to them; in all he does is perfectly systematic and precise, and in the matter of order, instantly notices the least disarrangement, and is annoyed beyond measure, and often rendered perfectly miserable, by confusion, disorder, &c.

One having order very large, with adhes. large, will love the company of his friends sincerely, but be so much disturbed by one thing and another about their person, their furniture, house, &c., and by the disarrangement they cause him, that he will almost dread to visit or receive a visit from them; in the selection of his friends will have a special reference to this quality in them, and be unable to endure the company of the slovenly or the negligent. With combat. and destruct. large will frequently be angry at those who leave things out of their places, and severely reprimand and even scold them, though they may be his best friends; and with ideal. large will be extremely fastidious and over-nice as to cause a great deal of trouble to those around him; and, if a woman, will scrub her finger ends off, and the nail-heads from her floor, worry her servants to death, scour the paint off the ceilings and mouldings, the silver off the door knob and knocker, the brass off the andirons, the tin from her pans, and the hoops from her churn; and will scrub and wash, wash and scrub, till she scrubs the patience out of her husband and washes the threads out of his linen.

LARGE.—One having order large, with local. large, will have a particular place for everything, and everything in its place; instead of leaving his tools, books, and papers where he has been working, he will return them to their respective places; will be systematic in his business; not only precise himself to keep things in place, but particular to have those under him do the same.

One having large order, with large combat. and destruct., will be rendered as impatient and as angry by disorder, as by almost anything else, and thus manifest much more peevishness of disposition, and appear more passionate and harsh than he otherwise would; with ideal. large, will be always cleanly and tidy, and very nice and particular about his person; greatly annoyed by a rent in his garments, or a spot upon them, or by their being soiled, not clean, or their fitting badly; by a long beard, disordered hair, or a dirty or

disordered room ; or by anything irregular, contracted, or broken, even though it may have been repaired, &c., and will often overdo to serve this faculty ; and, with ideal. very large, will even be fastidious in these respects, and take many an unnecessary step on this account ; but with ideal. only moderate, though he may be systematic, yet will be neither nice nor particular in his personal appearance ; will perhaps seem to others to have his things in utter confusion, and yet, what will appear disorder to them will be order to him ; with time large, will fill his appointments punctually, and have a time as well as a place for everything.

FULL.—One having order full, will be pleased with arrangement, and, if brought up to habits of system and order, will seem to possess a high endowment of the qualities described under order large, yet much will depend upon his education and his ideal ; will possess enough of this faculty to get along well in business, yet not enough to make him fastidious, or cause him to make any great sacrifices upon this account ; and generally preserve order, partly from an innate love of it, and partly from the necessity and utility of it.

MODERATE.—One having order moderate, though perhaps a little disturbed by disorder, will not possess enough of this faculty to prompt him to much effort in order to keep them properly arranged, will generally leave his things at loose ends ; be less systematic in his business than would be to his advantage ; may preserve something like system and arrangement in his affairs, but will do so more from necessity than the love of them ; with ideal. large, though he will be neat and nice in his person, dress, &c., will leave things where it will trouble him to find them, often forget where they are, and manifest taste and cleanliness without system or arrangement ; with self-e., combat., and destruct. large, will possess enough of this faculty to command others to preserve order, and will even scold them for allowing disorder, but will not keep things in order himself, and perhaps disarrange the things of others as well as his own.

SMALL, AND VERY SMALL.—One having order small will be apt to leave things where he happens to use them ; will operate without system, and, of course, without despatch, and thus consume much time in accomplishing but little ; but notwithstanding, will fail to amend, or to feel troubled with disorder, or to appreciate the importance of order and system ; and, with time only moderate, will seldom apportion his time to specific objects, and generally be behind-hand in fulfilling his engagements, plans, and appointments ; and will be almost insensible to the beauty and utility of systematic arrangement.

LOCATION.—Order is located under the arch of the eyebrow, at the external corner of the eye, and beneath the origin of the superciliary ridge. When it is large the external angle of the lower portion of the forehead appears projecting and full, the eyebrow, at the union of the temporal ridge, arched and elongated, and sometimes sharp ; but when it is small the external portion of the eyebrow will appear straight and shortened. The thickness of the bone at this portion, increased by the temporal ridge, causes an occasional mistake in

deciding upon the size of this organ. It is situated in the second and part of the third frontal convolutions of the brain. This faculty is divided into two parts—the inner division gives Neatness, the outer division gives System.

30.—CALCULATION.

Intuitive perception of the relations of numbers and proportions—ability to reckon figures in the head—numerical computation, numeration, mental arithmetic.

In addition to the other qualities and conditions of things which exist in nature, we naturally attach to them numerical relations, such as are denoted by numbering them with the signs one, two, three, and so on ; adding them together, as four and three make seven ; multiplying them, as four times three are twelve, &c. ; and, for the purpose of facilitating such calculations, mankind has instituted arbitrary signs, by combining which, in various ways, they are enabled to express these numbers with great accuracy and brevity. Since, then, these relations expressed by numbers, actually exist in nature, it is a fair induction to suppose, that the human mind requires a primary faculty, the sole function of which is to comprehend them, and apply them to the practical purposes of life.

That the mental faculty which perceives, comprehends, and applies these numerical principles, is intuitive, and devoted exclusively to this class of functions, is moreover evident from the fact that extraordinary calculating powers are often found to be possessed by individuals whose talents, in other respects, are quite ordinary ; whilst, on the contrary, men of extraordinary reasoning and other faculties, are frequently found to be deficient in their computing powers.

VERY LARGE.—One having calculation very large, will intuitively comprehend, and be able, at once, to solve, almost any arithmetical problem proposed ; go through with difficult and abstruse arithmetical problems with great ease and perfect correctness ; cast up accounts, even though they may consist of several columns of figures, and subtract, divide, and multiply with several figures at a time ; calculate chiefly in his head without a pen or pencil, and even without the aid of rules ; seize, by intuition, and with perfect certainty, upon his conclusions, and be impatient of the errors and dulness of those with only moderate calcul. ; with caus., compar., individ., form, size, and local., large, will be a natural mathematician of the first order, and be unrivalled for his mathematical and astronomical powers ; can solve, in his head, the most abstruse questions even in the higher branches of mathematics, and will be passionately fond of those studies ; can perform, with wonderful ease, both figuring, and the reasoning parts of these studies, and will excel both in the principles and the details of mathematical science ; be great in the demonstrations, and in the principles, involved, and, with marvel, small believe nothing which he cannot see ; with these last named organs only full, may be, like Zera Colburn, unrivalled in his calculating powers, and readily solve all the numerical questions propounded to him ; yet will be unskilled

in those branches of the mathematics which demand the higher powers of reason.

LARGE.—One having *calcu. large*, will be quick to compute figures, and be able to perform numerical and arithmetical calculations, even in his head, with accuracy, and will delight in the study of figures, and be an expert accountant.

One having *calcu. large*, with *caus. and compar. also large*, will be able to seize even the abstract relations of numbers with intuitive ease, and to solve difficult problems in his head, as well as on the slate, and will succeed well in the higher branches of arithmetic and mathematics; be quick to detect errors in the calculations of others, but seldom make them himself, and excel both in reasoning and the figuring parts of arithmetic, and be able to study with success the higher branches of mathematics; with *large order, individ., event., and imitat., added*, is capable of becoming a good accountant and book-keeper, and of casting up accounts in his head, which others would be obliged to do upon the slate; and, with *local. and construct. added*, will possess all the natural talents requisite for the study of surveying, geometry, algebra, mensuration, navigation, astronomy, &c.; will be deeply interested, and greatly delighted in studies of this description; possess a remarkable talent for prosecuting and practising them; and be a natural mathematician with *caus. only moderate, and individ., local., and form large*, though he may be good in arithmetic, and quick in figures, will be poor in the higher branches of mathematics.

FULL.—One having *full calcu.*, though he may be respectable, will not be extraordinary for his quickness and correctness in performing numerical calculations; and, though practice may make him rather expert in the ordinary routine of calculations, yet he will not succeed remarkably well out of this line; will not be able intuitively to grasp the results of complicated problems; may succeed in the pursuit of arithmetic, but will be obliged to study in order to succeed well; and, with a high degree of culture, may become expert as an arithmetician and accountant.

MODERATE.—One having *calcu. moderate*, from habit and much practice, may, perhaps, become respectable as an accountant, yet will be obliged to perform his calculations with his pen or pencil in his hand, and then make an occasional mistake; with *very large caus. and compar.*, though he may be highly delighted with the demonstrations contained in the mathematics, will be by no means partial to the figuring part, and will make his numerical calculations chiefly by the help of reason, though he can at once see the force and application of the rules, and comprehend the principles of arithmetic and of mathematical science generally, will consider figures rather a drudgery than a delight; with *large individ., form, size, local., imitat., and construct., added*, will be naturally a first rate mathematician, but a poor arithmetician; be passionately fond of the study of geometry, surveying, mensuration, navigation, astronomy, &c., in case his attention be called to them, and capable of excelling

in them, yet, in everything in figures disconnected with reason, his talents will be inferior.

SMALL, AND VERY SMALL.—One having calcu. small, will have a strong aversion to figures, succeed in them but poorly, and do that only with great labour; be slow, and often incorrect in casting up accounts. One having very small calcu. will be unable to perceive numerical relations, or even find it exceedingly difficult to perform simple arithmetical calculations.

LOCATION.—Calcu. is located externally from order, and a little lower, at the external termination of the arch of the eyes. It is situated on the lower frontal convolution. It has two divisions, the inner part gives the power of Figures; the outer part gives the power of making Estimates.

31.—LOCALITY.

Cognizance of the relative position of objects—recollection of looks of places—knowledge of the geographical position of things, the points of the compass, &c.

Location, or relative position, like form and size, enters into the constitution of things. That a material substance should exist without any location, or relative position with respect to other things, is both inconceivable and impossible. Hence the necessity of some faculty, the exclusive function of which is to perceive and apply this property to the objects of the physical world; and the same train of argument which proves that form, size, weight, or any of the other faculties, is a separate power of the mind, likewise proves that local. is also an innate, primary mental faculty.

VERY LARGE.—One having local. very large, with large form, will retain in his mind a distinct and perfect recollection of the appearance of nearly every place he has ever seen, and with large lang, give a lively and correct description of each, and, with event. also large, be excessively fond of reading travels, voyages, &c.; will have a fine taste and talent for pursuing the study of geography, geology, &c., and will be likely to break from every restraint to indulge his roving, strolling desire.

LARGE.—One having local. large, will retain for a long time, a clear and distinct impression of the looks of the places he has seen, and, with imitat., and lang also large, be able to give a correct description of them; can form correct ideas of places which he has not seen, by hearing them described; will seldom lose himself, especially if he has seen the place before, and easily retrace his steps; can calculate with uncommon accuracy, the relative positions and bearings of different places; find his way in the dark with ease is very fond of travelling, of visiting places, and of viewing natural scenery; and with acquis. only moderate, and ideal. large, will spend his money very freely for this purpose; but, with acquis. large, and ideal only full, will still seek to gratify this propensity, though at a cheaper rate; will travel in indifferent, and cheap conveyances, and take up with inferior fare: with self-e., approbat., and ideal. large, and acquis. only

moderate, will be even extravagant in his travelling expenses, and always journey in the best style he is able to reach ; with ideal., imitat., compar., and lang. large, will recollect places, and be able to give a correct and picturesque description of scenery, roads, &c. : with large inhab., will call to mind with vivid and intense feelings of delight, the mountains, hills, dales, fields, groves, streams, &c., which he was wont to gaze upon in his childhood or juvenile days, and have a strong desire to revisit them ; with event. full, will often recollect instances by remembering the place in which they transpired, and also what he has read, by calling to mind its location on the page, and will discover uncommon tact in finding particular passages ; with large individ. and form, will recollect the houses, trees, rocks, and other objects near the road which he has travelled ; with large form, size, and imitat., be able to draw, with great accuracy and skill, maps, sketches of natural scenery, &c.

FULL.—One having local. full, will be able to recollect places with considerable distinctness, yet not be remarkable for this power ; he will not distinctly recollect objects which he may pass, unless, from some cause, they particularly arrest his attention ; may notice and recollect important things, yet be apt to forget little things ; with large individ., will have a strong desire to travel, in order, chiefly, to gratify his strong propensity to examine physical objects, and partly to see places, &c.

MODERATE.—One having moderate local. will not pay particular attention to the location of objects, nor form or retain very distinct notions of the aspects of places, roads, &c., and, consequently, be often at a loss to find such places as he wishes, to go a second time to obscure places, or return by a given road. With very large inhab. and only full ideal., individ., and hope., will seldom go from home unless compelled by urgent business, and will see but little on his journey, and dread the fatigues of travelling, and long to be at his journey's end. With individ. and form only moderate, will have but a very imperfect idea of the places which he has seen, and, if living in a city, frequently pass his own door without knowing it.

SMALL, AND VERY SMALL.—One having local. small, will find it very difficult to recollect, or return to places ; often lose his way ; can become familiar with places only by seeing them many times ; consider travelling a burden rather than a pleasure ; have but little curiosity to see different places, &c. One having local. small, with form and individ. small, will seldom notice places, and then not distinctly recollect their appearance ; and fail to remember a road which he may have often travelled ; and also to find his way back, &c. One having local. very small will find it extremely difficult, if not impossible, to form any clear ideas of the relative position of objects, to keep the right road in travelling, and be greatly perplexed to find any particular spot, tree, rock, or other object, even on the second or third visit to it.

LOCATION.—Local. is located directly over size and weight, and nearly above the internal orbit of the eye. It extends diagonally in

the direction of mirth. The frontal sinus sometimes increases the apparent size of this organ ; but this subject will be more duly presented in another portion of the work. It is situated in the superior and middle frontal convolutions of the brain. It has two divisions. The lower part gives a taste for Exploration, the upper part gives a memory of Localities.

32.—EVENTUALITY.

Memory of events—power of calling to mind those circumstances, occurrences, incidents, historical facts, &c., which have previously come to the knowledge of the individual.

It has been shown that to notice the existence of material objects and their various qualities requires a set of faculties whose various functions correspond with those ascribed to individuality, form, size, and the other perceptive powers ; and that this requisition is the imperative demand of nature—which must be answered. But it is not only true that things exist, and possess various properties, but equally so that they act. If, then, the human mind requires faculties whose proper functions are to notice the existence, conditions, and properties of material substances, it follows that it also requires a faculty whose function it is to take cognizance of their various actions. In phrenological language, the faculty that performs this portion of the mental operations is called eventuality. In order successfully to apply the principle of causation, the antecedent cause and the consequent effect, must necessarily both be before the mind at the same time, otherwise a comparison of them would be impossible. Individuality notices and recollects the physical object that acts, or the procuring cause, and eventuality the consequent action, or phenomena, produced ; and then comparison and causality compare, contrast, analyze and draw deductions from, the materials thus furnished by individuality and eventuality, and this constitutes thinking or reasoning. The same principle applies to the *modus operandi* of individuality and eventuality, with benevolence, adhesiveness, and all the other mental faculties.

VERY LARGE.—One having very large event., will possess a remarkably clear, distinct, and retentive memory of events, and even of all the minute and seemingly unimportant circumstances connected with them ; seldom allow anything to escape his recollection ; be given quite too much to narration, and thus frequently weaken his arguments ; make a short story long by relating all the little particulars ; with caus. and compar. only full, will have a great fund of information, which, however, will not be well digested ; be rather a bookworm than a deep thinker ; attend much more to facts and details than to general principles ; with large individ., will see all that passes around him, and remember all he sees, and thus know a great deal, &c.

LARGE.—One having event. large, will, according to his advantages, possess a mind well stored with historical and scientific facts, and with the news of the day ; will seldom be troubled with forgetfulness,

or indistinct recollection of circumstances ; will treasure up a rich fund of anecdotes upon such subjects as are interesting to the other stronger faculties ; and with large lang. added, in relating them, will not fail to mention all the particulars ; and, with large concent., also added, will present them all in their proper order ; but, with concent. moderate, will fail to connect the several circumstances which compose a story, so as to give it unity ; with individ., lang., and compar. large, will show a marked partiality for reading and study, and have a happy faculty of communicating it to others ; with large ideal., individ., form, size, local., compar., and caus., will possess a literal passion for study, reading, the pursuit of chemistry, mineralogy, geology, geography, botany, natural history, and everything pertaining to the treasuring up of facts ; according to his advantages, will be a superior scholar ; will allow nothing to divert him from literary and scientific pursuits ; will be even enthusiastic, remarkably successful as a student ; with full concent. also added, will have a happy talent for compiling and arranging facts for investigating subjects, but with caus. only full will appear to know a great deal, yet, when held down to a close or logical process of reasoning, will betray a deficiency of mental strength and power ; with compar. large, will notice, recollect, and be able to compare the operations of his own mind ; with lang., very large, will be able to repeat conversations with great accuracy and clearness.

FULL.—One having event. full, will have a respectable memory of incidents, yet will seem to be deficient in his knowledge of those things which have not made a distinct impression ; when he has an occasion to adduce facts, will recur to them with tolerable correctness ; with caus. and compar. large, will generally be able to command and collect a sufficient amount of facts by which to illustrate his arguments, but will reason rather than narrate ; with lang. and imitat. large, will be able to relate anecdotes in a happy style, will recollect the substance and the main features of whatever has passed before his mind, &c., better than the particulars.

MODERATE.—One having event. moderate, will be less distinct and certain in his recollection of incidents and circumstances than one with large event. ; with caus. and compar. large, may recollect distinctly the points of an argument and the substance of what he hears or reads, yet will deal mainly in general principles, find considerable difficulty in summing up, and in calling to mind particular incidents, or in going into details.

SMALL, AND VERY SMALL.—One having event. small will often fail to recollect incidents and facts, and consequently to do important things which he wishes to accomplish ; will seldom, if ever, enter into the particulars, and have great difficulty and little success in attending to details. One having very small event will forget almost every incident which he has seen, heard or read of, be extremely confused in attempting to call to mind almost any occurrence, and suffer very great inconvenience from a deficiency of this organ.

LOCATION.—Event. is located about the middle of the forehead.

When the surrounding organs are large and event. only full, there will be an apparent depression just above individ., and between the two lobes of local., which will result rather from the size of the surrounding organs than from an absolute deficiency of event. In children the organ is generally large, and gives a full and spherical form to this part of the forehead, while the corresponding depression often observable in men is an evidence of a deficiency of it. The tenacious memories of children, compared with the more obscure memories and palpable forgetfulness of men, furnish both a strong proof of the truth of phrenology, and a happy illustration of the faculty in question. It is situated in the superior frontal convolution. It has two divisions—the upper part gives memory of Association, the lower part gives memory of Actions.

33.—TIME.

Cognizance of succession—that mental power which notices and recollects the lapse of time, and the relative distance of time, and order of succession in which events transpired.

The phenomena of succession, or the lapse of time, compose a part of that system of things to which man is adapted, and enter into that condition in which he is placed on earth. Day and night follow each other in quick succession, and approaching seasons tread upon the heels of their predecessors, and in their turn retire to make room for their successors. Generation after generation pass away and sleep beyond the flood. The present instantly becomes the past; and were it not for this wonderful arrangement there would be but one eternal, monotonous, now (a thing impossible and to us inconceivable) without any change or succession, either of birth or death, or days, seasons, years or ages.

The wisdom which devised this arrangement of chronological succession is too obvious to need comment; and the necessity of some faculty in man by which he is qualified to perceive this state of things, and enabled to adapt himself to it, is equally apparent. In deciding upon this point, however, we are not left to the guidance of any uncertain *à priori* inferences, but, by the unerring evidence of facts, are assured of the existence in the human mind of such a faculty as time.

Many individuals, seemingly without an effort, are able to tell the year, and even the day, of every birth, death, or particular event which has come to their knowledge; how old every person is whose age they have ever learned, what time every house in their neighbourhood or town was erected, and the exact time of the occurrence of nearly all their village affairs and business transactions. There are also hundreds of others who, without consulting the family record, could not tell either their own ages or those of their brothers and sisters, or even those of their own children. Though they might have a distinct recollection of certain occurrences they could never recollect when they took place.

Some persons can waken at any time of night which they may

choose to appoint, and also tell very nearly the hour of the day without the aid of the sun or a timepiece; and others, again, who are almost unconscious of the flight of time, even when awake. For these effects there must be some cause; and since this power of observing and recollecting the chronological relation of events, the time occupied by sounds, &c., is found to be proportionate to a certain development of the brain, the induction that time constitutes an innate and primary mental power seems to be perfectly logical.

VERY LARGE.—One having very large time, will possess a wonderfully accurate and precise memory of the time when certain things occurred, of dates, ages, business transactions, &c.; how long one thing happened before or after another; the state of the weather upon certain days, or the precise period of historical events.

LARGE.—One having time large, will notice and remember very accurately relations of time, in which certain occurrences stand with each other, or how long one thing happened before or after another, without the aid of a timepiece be able to tell very nearly what time of the day or night it is; can waken from sleep at such an hour, or perhaps minute as he may wish; will generally be in season, recollect his appointments, and if possible fulfil them; set apart certain days or periods for doing particular things, and be likely to perform them at the appointed time; be regular at his meals, and in all his business operations, &c., and excellent in chronology. One having time large, with large event., will have a distinct recollection, both of particular circumstances, and also of the chronological order in which they have occurred, and with large calcu. added, will have a correct knowledge of the chronology and dates of such events as have come to his knowledge, the ages of persons, &c.; with large lang., ideal., and compar., will pay particular attention to the rhythm and measure of poetry, and be exceedingly annoyed if either is imperfect; and with only full caus. added, will look more to the drapery of poetry than to the more enduring qualities of sense and substance, if he attempts to compose poetry, may make good rhymes, yet his productions will be ephemeral, and gaudy, rather than substantial and excellent; but with large caus., added, will excel in sentiment, measure, style, rhythm, and power of thought; with time large, will keep the beat in music, and be very fond of dancing; with imitation also large, will easily learn any particular figure, and keep the step perfectly, &c.

FULL.—One having time full, will have a respectable memory of dates, and yet with event. large, be much more correct and certain in regards to the minute particulars of the occurrence itself, than of the precise time of the occurrence; will ordinarily be punctual to his appointments and seldom discover a deficiency of this faculty, and yet seldom manifest this power in a very high degree.

MODERATE.—One having time moderate, though he may remember short intervals of time very well, will forget those that are longer; forget dates and ages, and be unable to tell with much accuracy the time of the day or month; with event. large, though he may

remember certain circumstances with perfect accuracy, will not have a positive recollection of the time when they occurred.

SMALL, AND VERY SMALL.—One having time small will find it difficult to remember the ages in his own family, or even his own age, and be frequently obliged to consult family and other records in order to ascertain these and similar points, having only a general and a very incorrect memory of dates ; can seldom tell the time of the day without the sun or a timepiece, or even the day of the month or week ; will be punctual when some other faculty quickens the action of time, yet in general will discover a marked deficiency in this respect. One with time very small will seldom, if ever, notice the chronological order of events as they pass.

LOCATION.—Time is located directly above order and colour, below mirthfulness, between locality and tune, on the middle frontal convolution. It has two divisions—the inner part gives sense of the lapse of time, and the outer part gives sense of measure in music, walking, &c.

34.—TUNE.

Sense of melody and harmony of sounds—ability to learn tunes and detect discords.

In another part of this work it has been shown that hearing cannot produce music, any more than seeing can give just conception and judgment of colours ; but that a conception of the melody arising from the succession of sounds, must depend upon another distinct faculty of the mind. That those persons who possess an equally perfect auditory and vocal apparatus differ widely in their musical talents, is proved by every votary of harmonious sounds, as well as by every common observer. That this faculty of music is innate and primary, and manifests its power in different individuals in proportion to a particular development of brain, is a fact fully established by the observations of phrenologists. They have examined the heads, busts, or portraits, of Glück, Zumsteg, Dussek, Mozart, Viotti, Rosini, Crescentini, and Catalina, Handel, and Haydn, and of many other celebrated musical performers or singers, and have found an extreme development of the organ of tune in all of them. Many children, even, in which the organ is largely developed, are able to catch and change tunes soon after they begin to talk ; and, on the other hand, adults in whom the organ is small, after the most laborious efforts under the most able instructors, are utterly unable to turn a tune, or even distinguish one tune from another.

The natural language of music is universal, or, in other words, sounds that are melodies to one nation, are measurably so to another ; which shows not only that the principles of music exist in nature, but that the human mind, in order to adapt itself to these principles, must necessarily possess an innate faculty whose proper function is to perceive and apply them ; and hence it is, that what constitutes melody and harmony of sound to the Englishman, is no less so to the Swede, to the wild rover of the desert, and to him who inhabits the

islands of the sea. Some nations, however, as well as individuals, are more musical than others, and are distinguished by a larger development of the organ of tune. In this respect, the Italians and Germans excel the Spaniards, Frenchmen, and Englishmen; and this organ is generally very large in negroes, which exactly corresponds with their wonderful musical propensity and talent.

These remarks will show the utter folly, not to say absurdity, of that modern fashionable prejudice which demands that music shall be taught young ladies indiscriminately, and without the least regard to the individual's natural talent.

VERY LARGE.—One having tune very large, will be able to learn tunes, by hearing them once or twice repeated, and will never forget them; is filled with ecstasy, or completely carried away, with good music, but cannot endure a discord, or an awkward or artificial singer or player; produces a powerful impression upon the feelings of those who listen to his performances, and literally charms them, &c.

One having tune very large, with large adhes., ideal., ven., hope, imitat., time, lang., individ., weight, and compar., will be a natural musician of the first order; be pre-eminent for his musical taste and talent; pour forth his whole soul in the most melting and voluptuous strains of melody and harmony, so as to often overcome the hearer; learn, as it were by intuition, to play upon any musical instrument; perform to admiration all kinds of music, particularly sentimental pieces, Irish airs, Scotch melodies, and other pieces of kindred sympathy and pathos, and the soul of melody.

LARGE.—One having large tune, will be able easily to catch tunes, and to strike correctly their key note; has a correct musical ear, and with a good voice, can easily become a good singer, or a good performer upon musical instruments; delights to listen to good music, and can easily detect a discord, &c., one having large tune, with large ideal., will not only be extremely fond of good music, but will impart a richness, and pathos, and melody to his musical performances which are calculated to move the heart; with large time added, will be a melodious singer, and add new charms to his music by keeping the beat correctly; but with time small, will have an excellent musical ear, accompanied with much melody and good taste, yet will fail greatly in time, and when singing in company generally sings too slowly; with combat., and destruct., large, will delight greatly in martial music, and be highly excited by the stirring notes of the fife, the drum, the bugle, &c.: with adhes., and ideal., large will be very fond of songs; with large time, and hope added, will be highly delighted with dancing tunes, and in dancing, precisely keep the step: with hope small, and ven., conscient., and adhes., large will prefer plaintive airs, minor moods, solemn devotional music; and with hope large even will still prefer solemn tunes, yet select those of a cheerful, lively air; with large lang., can easily associate tunes with the words set to them, and thus readily commit songs, hymns, &c., so as to sing them by rote. In learning tunes, and in singing them with words, the organ of lang. renders very important assistance.

The same is also true of imitat., which gives the proper expression to a musical performance, enables the performer to imitate different kinds of style, &c.

FULL.—One having tune full will be able with considerable practice to learn tunes both by note and also by the ear, may be called a good and even superior singer, yet, for any musical talent he may possess, will be indebted as much to art and science as to nature; with the aid of notes, and a good knowledge of the principles may be able to read music correctly, and even sing at first sight, almost any music presented to him, yet his musical performances will be characterised more by accuracy than melody and pathos. One having tune full with large ideal., will be highly delighted with good music, and have a correct musical ear, and impart a peculiar softness to his singing, and impart this feeling to his musical displays: with lang., moderate, will receive in learning tunes very little aid from lang., and fail somewhat in applying words to musical sounds; with compar., large, will readily decide between what tunes and words a harmony of sentiment exists; and, with large ven., added, when a hymn is given out, will be able to select the most appropriate tune, and, with imitat., also large, will sing it in such a manner as to convey the sentiments and feelings expressed in the words.

MODERATE.—One having tune moderate, will be obliged to labour hard to read music readily; be obliged to hear tunes many times repeated before he can learn them by rote, and will forget them unless he sings them frequently; may perhaps be a respectable singer, but will be indebted for this talent much more to science and application than to nature.

One having tune moderate with ideal. large, will listen with rapture to good music, yet none will please him except music of the first order; will be very unpleasantly affected by discord, and perhaps be a good judge of music, yet will not be a good or great performer himself.

SMALL, AND VERY SMALL.—One having tune small, or very small, with much effort may learn to sing and play tunes, yet will be only an automatic and mechanical musician, and will be unable to make melody, or learn tunes by the ear; with large ideal., will listen with delight to good music, and generally be insensible to the higher charms of excellent music. One having tune very small, will be unable to strike a note correctly, or even to distinguish one tune or note from another.

LOCATION.—Tune is located in adults, about three-quarters of an inch above the organ of calcu., and within the arch of the superciliary ridge, in the lower lateral or angular part of forehead. The location of tune is so much affected by the size of the surrounding organs, and its external appearance, by the temporal muscle which passes over it, that, except in the case of children, it is difficult to decide correctly upon its size. It may also be added that a good voice adds greatly to good music, and is frequently mistaken for a musical ear or talent. Others, again, in whom the organ is only moderate, are tolerable

singers, but are indebted for this talent chiefly to science and practice ; hence many correct decisions upon tune are considered erroneous.

35.—LANGUAGE.

Power of communicating ideas by means of particular signs—memory of words—recollection of arbitrary signs as expressive of ideas.

In the plenitude of His wisdom and goodness, the Great Author of our being has seen fit, in various ways, to distinguish man from "the beasts that perish"; and one of these distinguishing characteristics is most strikingly displayed in the powers of speech. Without a faculty by means of which to communicate to his fellow-men his thoughts, man would be incapable of any considerable degree of refinement, and of carrying on those vast schemes and projects by which the face of the earth is subdued and cultivated, and the beasts of the field brought under subjection to him—by which science and art flourish, commerce springs into life, and cities, kingdoms, and republic burst forth in all their magnificence and glory.

The signs of language are of two kinds, natural and artificial. The natural signs are common both to man and the lower order of animals by the operations of the instinctive principles of its nature. In brutes, these natural signs are employed, for example, in the bleating of the lamb, the neighing of a horse, and the chirping of a bird; and in man, in that expression of voice and feature which he uses in sighing, groaning, laughing, crying, and in the use of all that class of semi-articulate sounds called interjections. But the grand distinction between the faculty of language in man, and the same faculty in the brute creation, consists in the ability of the former to make use of distinct, articulate sounds, which we call speech, as signs of his ideas; whereas the ability of the latter is confined to the use of inarticulate sounds. That the power of speech in man is primitive, and depends upon a distinct faculty of the mind, is evident from the fact that it greatly differs in different individuals, and cannot therefore be the result of education alone, but must originally be possessed by them in various degrees of strength. Were it not so, each individual would display this power in proportion to his cultivation of the faculty; but such is by no means the case. Some children who have received little or no instruction learn the use and application of words with a facility and accuracy altogether wonderful; and others again, upon whom a superabundant amount of instruction has been bestowed, remain extremely deficient in this respect, and find great difficulty in commanding words enough to express their ideas with even common propriety.

We see persons, also, who have studied many languages, received all the advantages of instruction from the greatest linguists, and wasted long nights over the midnight lamp, and yet, when they come to express themselves in their mother tongue, often display a style marked with barrenness, stiffness, and impropriety; whereas others,

who have enjoyed no such advantages, are able to speak and write in a style both copious and eloquent.

Some people are able to repeat a page verbatim after having read it but two or three times over ; whilst others again cannot repeat it after having read it as many hundred times.

VERY LARGE.—One having language very large will possess remarkable copiousness of speech and a great flow of words ; talk with perfect ease and the greatest delight ; and, with secret., only moderate, and approbat., large, among his acquaintances will be, perhaps, an incessant, not to say intolerable, talker ; with concent., full, will be able and much inclined to throw out the same idea in a great many different forms of expression, frequently amounting to tautology, and not infrequently bury up his ideas in a multitude of words ; with individ., form, and local., large, will be able to commit to memory page after page, even at a second reading ; will be excessively fond of reading, and of hearing and relating anecdotes ; after listening to an interesting speech, oration, or sermon, will be able to repeat it nearly verbatim ; with large ideal., and imitat., and only full caus., added, will make a great display of eloquence and splendour in his language, and yet be destitute of real power of thought ; will be loquacious, flippant, and verbose, yet embody but little sense or argument in what he says ; with very large compar., caus., individ., event., ideal., and combat., will be able to engross the whole attention of the hearer, and by the clearness of his reasoning, combined with the superior elegance of his diction, and the frequent and well sustained bursts of his overpowering eloquence, enchain him for hours to the subject ; will be rich, copious, flowing, vehement, and energetic in his style and manner, but a much better extempore speaker than writer, because in writing he will be apt to employ too many words for his thoughts.

LARGE.—One having language large, will find it easy and natural to learn and remember words, possess in a high degree freedom, fluency, and power of expression, will fill out his sentences well, will be able to write with ease and facility, and give a copiousness to his style, and have a great desire to talk and read, as well as to hear others do so. One having lang., large, with large individ., form., local., and event., can learn verbatim with great rapidity and very little effort, will make very rapid advances as a scholar, far outstrip those who have lang., event., and individ., only moderate, and appear to understand his lessons much better than he really does, and thus gain great credit for his recitations ; with only moderate caus., added, will talk much upon subjects without instructing the hearer, or presenting many new ideas, or profound observations ; with large ideal., and compar., and full concent., added to this combination, is capable of becoming quite interesting, and even eloquent as a speaker, will be chaste and finished, if not polished and graceful, in his language and expressions, and with imitat., also large, decidedly popular as an extempore speaker ; will be appropriate and easily understood, possess extraordinary facility of expression, and, whenever he becomes

animated in speaking, will quote poetry with ease and correctness, yet will have a better command of words than of ideas ; with individ., large, will use many adjectives and qualifying phrases, and yet employ words with considerable definiteness and precision ; with large secret., cautious., approbat., conscien., and ven., may be taciturn and reserved before strangers or partial acquaintances, yet, when amongst his equals will talk very freely ; and with caut., also large, frequently hesitate in speaking, but this will arise from fear of committing himself, or of saying what he does not intend to say, rather than from a want of words ; but, with secret., large individ., combat., and destruct., will have a great command of severe epithets, and, when excited, be extremely pointed and sarcastic in his expressions, and with compar., also large, can pour out a torrent of abusive words ; with adhes., and benev., large, will have a great command of words expressive of sympathy, affection, endearment, tenderness of feeling, and with imitat., also large, will accompany his verbal communications with appropriate gesticulation, and speak through his action, the expression of his countenance, as well as by his words ; with compar., large, will have a critical knowledge of the precise meaning of words, of philology, synonyms, and be prone closely to criticise both his own expressions and those of others, and with large individ., and event., added, is capable of becoming a first-rate linguist ; with large caus., and compar., and only full ideal., will be bold, original, and powerful in his expressions, but not finished, elegant, or polished, and if large combat., destruct., and small secret., be added, will speak out his ideas in a plain, strong, blunt, and frequently uncouth style, will despise the flowers of rhetoric, and finely turned periods, and present the facts and the arguments of his subject without embellishment ; with a good education, be capable of becoming an accomplished and powerful public speaker.

FULL.—One having language full, will have a respectable command of words, yet, in order to become fluent, will require considerable excitement ; will not be barren in style or expressions, nor yet employ many new coined or redundant words ; with some effort may commit to memory, yet, unless individ., form., and local., are very large, will not be eminent for this talent. One having lang., full, with compar., and caus., large, will have a rich fund of important ideas, but they will lose some of their force when expressed, in consequence of their calling more loudly for words than can be answered by the speaker, who, unless considerably excited, will hesitate for words ; will be brief and compact in his style ; with large ideal., added, will be clear, elegant, and forcible as a writer, but, though he may get on tolerably well as a speaker, will not be very fluent, and will employ no more words than the sense demands.

MODERATE.—One having lang., moderate, will be sometimes at a loss for words to express his ideas, and particularly so for happy and appropriate words ; one having lang., moderate, with very large compar., will be very critical in the use of words, and seldom employ one which is not fully expressive of the meaning intended to be

conveyed ; with large ideal., and individ., added, may be a first-rate linguist, and a clear and elegant writer, but will not be a fluent speaker —may command words enough for the use of the pen, but not for the use of the tongue, will adopt a style more clear than copious.

SMALL, AND VERY SMALL.—One having small lang., in expressing his thoughts will employ but few words, and those of everyday use ; in speaking, will frequently hesitate for words, and possess very little variety, find extreme difficulty in calling to mind the particular words required to express his meaning ; consider talking as rather a burden than a pleasure, and consequently will say but little, and find it very difficult to commit to memory ; with combat., large, or with a nervous temperament, may speak in a rapid, though somewhat incoherent manner. With very large caus., and compar., will have many more thoughts than words, and make every word express some important idea ; can think much better than communicate ; say a great deal in a few words. One having lang. very small, will find the utmost difficulty in recollecting the arbitrary signs used to express the simplest and most common ideas ; from actual poverty of lang., will be obliged to employ words in a sense widely different from their common and legitimate signification ; cannot commit to memory, or learn to read with anything like tolerable facility, and will be scarcely able to understand others, or express himself so that they can understand him.

LOCATION.—Lang. is located upon the supraorbital plate, in the third frontal convolution, and the lower surface of the anterior lobe. When large, it presses down the upper orbit of the eye, and pushes the eye outward and downwards, giving a fulness to it, and a swollen appearance to the under eyelid. When the organ is small, the eyes will appear small and sunken, and the under eyelid small. If you draw a line from the root of the nose for an inch and a half backward to the centre of the brain it will reach the projection called the sella tertiaria or Turkish Saddle. On each side of this point, where the optic nerves enter the orbit of the eye, a convolution lies, which runs from that point transversely in front of the middle lobe, until it reaches the convolutions, which constitute the organs of order and number, and in its way it blends itself with the posterior portion of the convolution of which the organs of the other perceptive faculties are composed.

Dr. A. Flint says : “ It seems certain that in the great majority of persons, the organ, or part presiding over the faculty of articulate language is situated at or near the third frontal convolution and the Island of Reil, in the left anterior lobe of the cerebrum, and mainly in the part nourished by the middle artery. In some cases the organ seems to be located in the corresponding part of the right side.” See Combe’s “ System of Phrenology,” “ Ferrier’s Cerebral Diseases,” page 93 ; Dr. Spurzheim, in his “ Physiognomical System,” page 453. It has two divisions, verbal memory throws the eye towards the nose and gives memory of words, and verbal expression throws the eye outward, and gives ability to talk and select appropriate language.

GENUS II.—REFLECTIVE OR REASONING FACULTIES.

These faculties impart to the human mind an intellectual power of a higher order than that given by the perceptive and semi-perceptive faculties. They enable man to invent, to think and reason, to ascertain those abstract relations and bearings of things which neither observation, nor any other mental power can reach. Most of the other intellectual faculties are possessed in a greater or less degree, by some species of the lower order of animals, and some of them to a far greater extent than by man. Yet, none of these animals can invent, or to any considerable extent adapt means to ends. Neither can they improve upon their mere animal instincts for they are manifestly destitute of what, in man, is called contrivance. From generation to generation they grovel in the same beaten track, and as far as improvement is concerned, remain stationary; whilst soaring, reasoning man is always advancing, and improving upon the discoveries and inventions of his predecessors. At the present day, the sparrow builds its nest, and the beaver its hut and dam, in precisely the same manner that their progenitors did four thousand years ago, but when we compare the ten thousand improvements in manufactures, agriculture, commerce, science, and the arts, of the present English and American race, with the rude huts and implements of their Saxon forefathers, we behold the striking and wonderful effects of cultivated reason.

This subject also enables us to advance understandingly to another important characteristic of man, by showing us how it is that he becomes, not only a rational, but, likewise, a moral and accountable, being. Unaided by the reasoning faculties, conscience would be lame and blind; but, with their assistance it is enabled to lay hold of the first principles of right and justice, and to point out to man the path of rectitude and moral duty. Unaided by the reasoning faculties, the other moral faculties would also wander in obscure twilight, and often stumble upon the dark mountains of error; but, with their help, veneration is enabled successfully to study divine character, and the moral relations that exist between man and his Maker, as well as between man and his fellow-men.

Philosophers of all ages have been agreed upon the fact that man is the only animal endowed with the moral and reasoning faculties; but it has been left to phrenologists, to observe and point out the fact, that man is also the only animal that possesses a high and broad forehead, and an elevated coronal portion of the head—in which the organs of these faculties are located. And yet, without fully comprehending, or duly appreciating the importance of the fact, mankind have always been aware, as all history amply proves, that a high, bold and prominent forehead is necessary to a great and profound reasoner. That there really exists a reciprocal relation between the reasoning powers and the expansion of the upper portion of the forehead, will be made fully manifest by comparing the heads of any deep thinkers and strong and bold reasoners, with those of individuals who possess

these intellectual qualities in a lower degree—by comparing, for example, the foreheads of Franklin, Washington, Cardinal Manning, Gall, and Melancthon, with those of the New Zealander, Indian, Carib, idiot, &c., and the heads of criminals in the cuts upon the chart. Now, such coincidences as these are too striking to be the result of mere chance, and must, therefore, be produced by design; and if by design, they constitute a page in the book of nature, worthy the perusal of every student of nature.

36.—CAUSALITY.

Power of perceiving and applying the principles of causation—ability to discover, and trace out, the connection and relations existing between causes and effects; to plan, invent, and adapt means to ends; to draw conclusions from given premises; to reason—disposition to investigate, and ask, why?—key-stone of common sense.

It is an axiom in philosophy, that “every effect must have a cause;” and also, “every cause must produce an effect;” and, again, that “under similar circumstances like causes produce like effects;” and further, that “all the phenomena throughout universal nature proceed upon the principle of cause and effect, or antecedent and consequent.”

But let us enquire from what source it is that philosophers gather these maxims. That they are not the product of the observing faculties is evident from the fact that these faculties are possessed more or less by the brute creation, and yet, we know that brutes do not reason—that they are not capable of comprehending the relations of cause and effect—at any rate, beyond the narrow limits of their experience, and this can scarcely be considered as reaching the principle of causation. Hence, we infer, that man is endowed with some faculty of the mind, of which the lower order of animals is destitute, by which he is enabled to reach this principle.

That the faculty in man which regards every phenomenon or result in nature as the product of some antecedent cause is innate, and its operation, intuitive, may, moreover, be justly inferred from the fact that he is naturally prone to demand a reason for everything—to ask why it is so; and that this disposition in man is more or less strong in proportion to a certain part of the brain (causality, see cuts) is largely or otherwise developed, is equally proved by the observations of phrenologists, as well as of mankind generally: for here is one point in phrenology in which mankind, in all, ages, have believed.

That this faculty in man is innate is still further evident from the fact that this cause-seeking disposition is strikingly evinced in children. Almost as soon as they begin to make observations, they also begin to enquire why things are so,—to investigate the causes, reasons, and uses of things.

VERY LARGE.—One having caus., very large, with a large head and an active temperament, in addition to the manifestations described

under *caus.*, large, will be pre-eminent for the correctness of his judgment; the clearness, originality, and importance of his ideas; the extent of his understanding, and the power of his intellect; be distinguished for taking new views even of the most ordinary subjects, and for presenting them in a striking light; for discovering new methods of affecting certain objects; be able to calculate with certainty what effects will be produced by the application of particular means, and also the most judicious method of applying these means; clearly perceive the full force of argument; be able to explain or "clear up" abstruse points and difficult subjects; to carry the conviction to the mind by his irresistible arguments, and always to present them in a manner perfectly intelligible; will grasp as it were with a giant intellect those great and fundamental principles which enter into nature and the constitution of things; and possess extraordinary greatness of mind and vastness of comprehension.

One having *caus.*, very large, with *compar.*, large., will be extremely delighted with metaphysical and abstract studies; attempt to pry into nature and the first principles of everything; will speculate and theorize, and, with large *conscien.*, added, will excel as a metaphysician, and especially as a moral and intellectual philosopher; with large *individ.*, added, will not only display extraordinary depth and power of thought, but also be able to express and illustrate his ideas in a manner so simple and intelligible as to make himself easily and thoroughly understood even by feeble minds; if he fails in any part of his project will readily supply the deficiency by a resort to the most happy expedients, and thus generally succeed in his undertakings; never be at a loss for resources, and be wonderfully ingenious in calling them up and applying them; and possess extraordinary intellectual power and acumen.

LARGE.—One having *caus.* large, will be able intuitively to perceive and readily to apply the principles of causation; to lay good plans, and successfully reach desired ends by the application of appropriate means; will have a strong desire to ascertain the why and the wherefore of things; to investigate their nature and relations, and ascertain their origin, uses, and procuring causes; will consider facts and phenomena only as connected with their principles and causes; perceive self-evident truths, and draw inferences from them; possess an inquiring, investigating turn of mind; with proper culture of this faculty, be able to originate good ideas, and reason correctly upon the data furnished by the other faculties; by the intuitive application of the principle that like causes will always produce like effects, be able to predict what will be, from what has been; to tell wherein one result will differ from another, and, also, what will be the effect of given measures; will intuitively perceive the various bearings and the abstract relations of things; naturally possess a large endowment of sagacity, penetration, good sense, judgment, and originality; and be disposed to give and enquire, not only a reason for everything, but also a satisfactory explanation of all its phenomena.

One having *caus.* large, with the perceptive organs full or large,

will be quick to perceive the first truths of natural philosophy, to draw inferences from them, and to apply them whenever occasion demands; with compar., and conscien., large, to perceive the force of moral truths and inferences, and to admit moral axioms, and be able to reason clearly and correctly from them; with the selfish faculties strong, will be able to provide for his selfish wants, and secure selfish ends; with acquis., full, to lay excellent plans for accumulating wealth; with the perceptive organs only moderate will be more delighted in the principles and the philosophy of natural science, than with the mere facts, and seldom contemplate facts apart from the laws concerned in their production; with individ., and event., only moderate, will be guided much more by the reason of things, and by general principles, than by experience; but, with individ., and event., large or very large, will be influenced both by experiments and facts, and also by the principles involved in them; have a superior talent, not only for collecting facts, but also for drawing correct deductions from them; devise and execute with surprising sagacity and tact, and possess an excellent talent for turning things to his own advantage—for seeing just what ought to be done in order most successfully to obtain the desired end, and will possess a very large share of practical sense and sound judgment: with large compar., and only moderate perceptive faculties, will deal much more in that which is abstract and metaphysical than in facts and details, and possess much more intellect than he appears to have; be too abstract and think too deeply, to be properly appreciated, especially by those who have large perceptive, and only full reasoning, faculties; will have an excellent memory of thoughts and first principles, but forget circumstances and particulars; have a distinct recollection of inferences, yet be apt to forget the premises from which they were drawn; be able to think and reason clearly and strongly, yet in presenting his ideas, will fail to do them justice, or give them the force necessary to produce the conviction to which they are justly entitled; with the selfish faculties generally large, and the moral only moderate, will make his reason subservient to the mandates of his selfish, not to say vicious and depraved, animal desires and gratifications; with the moral and selfish organs large, will have a vigorous intellect propelled by energetic selfish passions, and modified by a strong current of moral feeling; yet his moral and religious opinions and practices will be strongly tinged with his animal feelings—his religious garments often defaced with spots and patches of selfishness and sin; and his reason turned to a good or bad account, according as his education, external circumstances, &c., excite more powerfully either one or the other class of faculties; with the moral organs large, the propensities full, but less than the moral and reasoning organs, and the perceptive full, will possess great intellectual power and superior talents, which will be called into energetic action, and urged forward by strong feelings, and directed by high tone, moral principle, to the advancement of some noble and important object; and have enough of the

propensities to impart efficiency to his intellectual and moral faculties which, however, will maintain the ascendancy; with combat., large, will warmly defend and advocate his opinions and engage in debate with spirit and delight, &c.

FULL.—One having caus., full, will have a strong desire to ascertain the reason of things, and to investigate their nature and procuring causes, yet his views of the relations of cause and effect will be less clear, and his inductions from a given amount of data less correct, than they would be if caus. were large; with proper culture will be respectable as a reasoner, yet the cast of his mind will not be strikingly original or logical, nor his judgment first-rate; with large perceptive faculties, may be qualified to do a fair business, yet will not excel in planning, or in conducting a great business, nor be distinguished for employing the best means to effect desired ends; with large imitat., individ., and approbat., and moderate self-e., added, will lack independence and originality of thought and character, adopt the views and opinions of those with whom he most associates, and thus have no marked character or plans of his own, and, with ven., and conscien., large, will not desire or hardly dare, especially in religious matters, to think or act for himself; may pass for a man of considerable talent and intellect, yet much of his knowledge will be borrowed, and his disposition and ability to apply his mind closely to an argument or process of thought, will be weak and limited, and his judgment not very profound; with compar., individ., and event., large, will not be distinguished for the superiority of his judgment, nor yet for the weakness of it; will possess considerable practical talent, and understand himself well, yet be somewhat superficial, and manifest more discrimination and tact than originality and depth, and fail to present arguments in a clear, cogent, and convincing manner, as well as to appreciate the full force of the reasonings of others.

MODERATE.—One having caus. moderate, will not be very clear or correct in apprehending the principles of causation, nor reason clearly or closely; with individ., event., and lang., large., and compar., full, may pass through the ordinary routine of life with tolerable success, yet when called upon to think or plan, or call up resources to devise means, or originate anything, will manifest weakness and inability; may learn well, and with imitat., also large, do what he sees others do, and gain something from experience; yet will be unwilling to apply his mind to any subject which requires close investigation and research, and will not be able to reason strongly or deeply, or to appreciate the arguments of those who do; and will not be at all distinguished for quickness of comprehension or depth of understanding; with the selfish faculties strong will be swayed chiefly by his animal propensities, and yet be shrewd in many things, although his shrewdness will result more from instinct than reason; with secret., large, and conscien., only full, by art and intrigue may succeed well for a while, yet it will not be difficult to penetrate his designs, and discover his intentions, and, consequently, to defeat his purposes.

SMALL AND VERY SMALL.—One having caus. small, will be decidedly deficient in discernment and understanding; fail to comprehend the reasons, principles, causes, and the general bearing of things, as well as the force of logical arguments; be injudicious in planning, and unable to see the end from the beginning, or comprehend the result of certain measures; be unable to think, and dull in comprehending a subject, even when clearly and fully explained to him; slow to draw inferences, and unskilful in adapting means to the accomplishment of desired ends; with very large individ., may have an extensive knowledge of matters and things in general, yet will not be able to invent or improve upon the inventions of others, to devise “ways and means,” and create resources. One having caus., very small, will utterly fail to appreciate or apply the principles of causation, or to comprehend the relation of cause and effect; be unable to reason or to understand the arguments or explanations of others, be they ever so clever and simple, and will be apparently destitute of the qualities ascribed to caus., large.

Of all the human faculties caus. is undoubtedly one of the most useful and important, as it gives that depth and strength and solidity to the mind so necessary to the proper guidance and direction of the other faculties, and without which man could scarcely be accounted a rational being. It is, in fact, that faculty which, above all others, so pre-eminently distinguishes man from the brute, and enables him to stand forth in majestic dignity as the lord of this lower creation. With this faculty largely developed (and aided by compar.,) man is capable of thinking, reasoning, rising, soaring,—of looking with an intelligent eye into the works of the Deity, and of penetrating the mighty mysteries of His divine government. Without it what would be man?—a helpless, unintelligent creature—a feeble, grovelling thing scarcely elevated above the meanest reptile.

LOCATION.—Caus. is located in the upper and lateral portions of the forehead, externally from compar., and gives height and breadth to the forehead, proportionate to the size of the organ. This faculty has two divisions; the outward part gives power to plan, the inner part gives power to reason.

37.—COMPARISON.

Disposition and ability to compare various things for the purpose of ascertaining their points of resemblance and of difference—power of classification—perception and application of the principles of analogy—ability to discover truths that are unknown, by discerning the resemblance to those that are already ascertained, and also error from its incongruity with truth—power of illustration—critical acumen.

On account of the resemblance which one thing, or one set of things, bears to another, most of the phenomena of the natural world are capable of being grouped into classes. The causes of these phenomena, or their relations of cause and effect, as has been observed,

are sought out by causality ; their resemblances and analogies, and their dissimilarities, are recognised by comparison. Form may compare different shapes, tune different notes, and colour contrast different shades ; but comparison can compare a colour and a shape, a note, an idea, and a substance, which cannot be done by these other faculties alone : and thus it is that comparison embraces within the legitimate sphere of its function the whole range of nature. It sometimes discerns resemblances between things apparently the most distant and unlike, and often traces out analogies between the qualities of mind and matter ; and is the grand agent in producing similes, metaphors, and allegories, parables, and fables.

As was predicted of causality, that, when furnished with correct data, it would always draw just conclusions, and teach us what is true, so may it be of comparison, that inasmuch as it is primarily adapted to take cognizance of certain resemblances and arrangements in nature, it also, when furnished with proper data, will give us the truth concerning these arrangements. In other words, the legitimate conclusions drawn by comparison in accordance with the principles of analogy, may be relied upon with as much certainty as those drawn by causality or experience. For example, there is a resemblance more or less striking in the anatomical structure of all the various orders, genera, and species of animals, and also in the structure of different individuals of the same species. Hence, comparison has a right to infer that, as far as this anatomical analogy extends, these different animals are governed by similar physiological laws. In other words, as far as analogy actually exists between any two things, we have a right to conclude that what is true of the one is equally so of the other. If, for instance, we discover an animal whose species is unknown to us, we immediately compare it with some animal of a known species which it most resembles ; and, as far as this resemblance holds good, we at once, and justly, conclude the animals are alike in their nature and habits. If the strange animal is furnished with the organs which we know belong to herbivorous animals, we conclude that it is herbivorous ; if with the organs of the carnivorous or granivorous animals, we infer that it is carnivorous or granivorous as the case may be ; if the animal is furnished with legs and feet, we conclude that its nature is to walk or run on land ; if with wings, we say it flies in the air ; if with fins, we judge it swims in the water, and so on ; and we naturally rely upon the justness of these conclusions, though drawn entirely from analogy, as confidently as we do the truths taught by the most rigid induction. Indeed, the human mind is so constituted that it cannot avoid making comparisons, and then relying upon their result.

That the principles of analogy really exist in nature is demonstrated by every day's observation and experience, and hence we infer the necessity of a primary power of the mind whose proper function it is to perceive these principles, and by their application to discover truth and detect error ; and hence we may also infer that arguments which are based upon correct analogies are strictly true. This being

the case, then, the only reason why arguments drawn from analogy are so often unsound is that the comparisons upon which they are predicted, are not in all respects just; for if the resemblance upon which the argument is founded holds good in ninety-nine points in a hundred, and differs in one, this difference, provided the analogy from which the conclusion is drawn, reaches this point, will destroy the whole force of the analogy, or as far, at least, as the argument is concerned, and, of course, render the conclusion false; but conclusions drawn from any points in which the analogy holds good, are correct, and may be relied upon. Here, then, we have arrived at the source of that great flood of sophistry and false reasoning which sweeps through the popular discourses and discussions of the day.

VERY LARGE.—One having compar., very large, will be able readily to compare, and perfectly analyse, almost any subject which may be presented to his mind; will instantly and intuitively detect the fallacy of analogical arguments, and the misapplication of words or facts; present his ideas in a manner so perfectly clear and simple, and accompanied with illustrations so copious and appropriate, that they can be fully and easily understood; with lang., and individ., large, will pour out a superabundant flood of figurative expressions; be strongly inclined to criticise everything he sees, hears, or reads; and, with moderate conscien., will be likely, by his wonderful power and copiousness and seeming appropriateness of comparison and illustration, to make the better side appear the worse, and the worse the better—to employ sophistry, put false constructions upon things and make wrong applications of them, and thus knowingly mislead the common mind, &c.

The influence of compar., very large, acting in continuation with the other organs, has been described under the other organs respectively. It may also be added, that the combinations and descriptions given as applicable to compar., large, modified by an increase of the influence of compar., will apply to this organ very large.

LARGE.—One having compar., large, will readily discover analogies, resemblances, differences, &c., and be able and disposed to classify those thoughts, phenomena, and things of which the other faculties have taken cognizance, possess a happy talent for generalizing, illustrating, and reasoning from similar cases; frequently employ figurative expressions; readily discover the point and the application of arguments; make nice discriminations; possess a criticising, comparing turn of mind, and readily detect fallacies in arguments, and inaccuracies, and improprieties in the use of words, &c. The objects compared by this faculty are determined, in part, by its combinations. For example, one having compar., large, with full event., and individ., will have a happy talent, and a passionate fondness for comparing different phenomena, and classes of phenomena in the natural world, as well as various historical accounts, scientific facts, and experiments, &c., and be quick to discern those resemblances and differences which obtain between them, and also between the various sciences themselves; with a view to make himself easily understood, will be

strongly prone to illustrate his ideas by a reference to some fact or phenomenon with which the auditor is supposed to be familiar ; with form, size, and local., added, will be very skilful in comparing those things which come under the cognizance of these faculties respectively, as well as drawing illustrations from them ; with ven., and conscient., large, will draw religious instruction from natural objects, and apply the principles and phenomena of natural science, and of the physical world generally, to the investigation of moral and religious subjects ; compare spiritual things with temporal, and temporal with spiritual, and be predisposed to receive and convey religious instruction by means of parables, allegories, &c., and in reasoning upon moral subjects, make a great many nice distinctions, &c. ; with ideal., and individ., large, will make many elegant and elevated comparisons, employ many metaphors, similes, and other figures which will glow with the fervour, and be enlivened by the brilliancy of a lively imagination, and serve the purpose of argument and ornament united ; yet with only full caus., added, there will be very little reason or sound logic in his metaphors and illustrations ; with caus., large, in investigating causes will be greatly assisted and often led to his conclusions, by the light of comparison ; in thinking and reasoning upon subjects, and especially in deciding upon the force of arguments, will employ his caus., as much as his compar., and probably more, yet, in communicating his ideas, will manifest more compar., than caus., and illustrate them copiously and forcibly ; with concent. moderate, will frequently employ mixed metaphors, and seldom sustain, or carry out his comparisons ; with ideal., only moderate, will still employ metaphors, similes, and copious illustrations, but they will be argumentative, rather than ornamental ; and, though they may be clear and in point, they will not be glowing or elevated in character, nor always in good taste ; with secret., small, and lang. and combat., full, will be so much inclined to criticise the expressions of others, as often to get their ill-will, yet, to exercise his critical acumen, will be so natural to him, that he will find it difficult to avoid it ; with ideal., imitat., form, size, colour, order, local., event., and lang., large, and caus., only full, will have a popular and decidedly practical talent, which will appear to be much greater than it really is, but his judgment will be much more the result of experience and observation, than of reflection ; will have a superior natural tact and talent for doing business, and getting along well in the world ; acquire knowledge very easily, retain it for a long time, and also apply it to a very good advantage ; speak, and, perhaps, write well upon subjects which require no depth of thought ; be likely to pass for a person of superior mental powers, yet he will not often bear sounding, or reason closely or profoundly, nor take original or comprehensive views of subjects ; but with caus., large, will be able to combine uncommon theoretical with extraordinary practical talents ; according to his advantage, both in reasoning and in accomplishing his purpose ; will be naturally both learned and profound, and capable of excelling in the natural, metaphysical

and demonstrative sciences ; be pre-eminently talented, and calculated both to devise and execute, and thus to conduct a great business ; and, with combat., firm., hope, and self-e., large, be abundantly able to rise far above the common level of mankind, and to turn his hand successfully to almost any undertaking ; and will add to superior natural talents, great energy and perseverance.

FULL.—One having full compar., will be respected for his discrimination, and ability to compare, analyze, and illustrate things, yet will not be particularly distinguished for this power ; frequently resort to illustrations, yet they will not manifest the quality of versatility, nor be always in point ; not at once discover whether a comparison is just and appropriate, and, though he may be able to trace out plain and striking analogies, will not so readily discover the more obscure and subtle resemblances, analogies, differences, &c., with caus., large, will have good ideas, but they will often be less applicable to the subject, and more imperfectly illustrated than is desirable ; with the perceptive faculties generally strong, will not discover any marked deficit in this particular, nor any peculiar talent for comparison, &c.

MODERATE.—One having compar., moderate, may be able to discern the plainer and more obvious resemblances and differences which exist in the phenomena of nature, but will fail to discover the more obscure points, and nicer shades of resemblance and difference ; may perceive the force of comparisons and illustrations presented by others, yet will not be happy in discovering them himself, nor readily perceive the application of arguments, nor give point to his own. With full caus., will make many sensible remarks, yet they will frequently lack point, and be inapplicable to the subject in hand : with lang. full, will talk much, but not be able to write with perspicuity, nor to use words with propriety and accuracy : with individ., and event., large, will have an excellent memory of facts, but instead of arranging and classifying same, he will be likely to present them in a confused state, and, as it were, *en masse* : will not make nice distinctions between the various passions and other mental operations, and fail to make critical discriminations in matters and things generally, or to adduce many appropriate illustrations.

SMALL AND VERY SMALL.—One having compar., small, will be dull and slow in perceiving the force of comparisons and analogies, and possess but little discernment or discrimination, and be unable successfully to compare, classify, arrange, illustrate, or generalize ; be almost destitute of critical acumen ; and fail to perceive analogies and differences, even when they are pointed out to him.

LOCATION.—Compar., is located in the middle and upper portion of the forehead, between the two lobes of caus., with event., below, and human nature above it. Its shape resembles an inverted cone. It is situated in the brain in the superior frontal convolutions under the frontal bone.

C.—HUMAN NATURE. *Definition and Location.*

Discernment of Character ; perception of motives ; intuition ; sagacity ; reading men instinctively from their looks, conversation, manners, walk, and other kindred signs of character. The power to discern motives, character, and qualities ; also to predict and foresee, and to say and do the right thing at the right time and in the right way ; suspicion ; keen criticism of character.

The great rise of Shakespeare's forehead, from human n., up to the hair, shews how enormously this organ was developed in his head. Accordingly, few men on earth ever possessed the power it confers in a more remarkable degree. Man was made both to manifest his own mentality, and also to take cognizance of the character of others. But for such manifestations and cognizance, no mental operations could ever have been expressed, or interchange of ideas effected ; nor could have anyone known the least thing of any of his fellow-men. This manifestation is affected in part by language, yet without natural language, verbal language could never have been devised ; natural lang., being the tool with which verbal lang., was built. An intimate relation exists between the mentality, the physiology, and especially the physiognomy, by which we look angry, pleased, benignant, and whatever else we feel. Nor can we help it. To this natural language spoken by all human beings in all ages, and even by brutes, this faculty of human nature is adapted. The latter reads the former, and thus gains a vast amount of much needed information concerning our fellow-men, even when they are only casually seen, and which can be obtained from no other quarter. Indeed this manifestation of character by mankind and the institution of this faculty of human n., in man, actually compel us to form some idea of the characters of all we meet, and, if duly cultivated, would enable us to read our fellow-men as plainly and completely as we read print, so as infallibly to detect the cunning and the unsafe ; discover talents and their various kinds, as well as goodness, and all the other characteristics of our fellow-men.

Natural language, moreover, like everything else, has its science, and therefore embodies as much certainty as mathematics. Its grand basis is that universal law that shape is an organization, and organization as character. The walk, gesticulation, manners, dance, laugh, tones of all men, all they say and do, are full of character. These indices of the mentality human nature discerns, and from them forms its opinions of the character and talents. We little realize how much concerning our fellow-men this faculty is perpetually telling, and how, almost infinitely more, it is capable of disclosing if duly cultivated and assisted by the other faculties. All human beings carry charts of their mentality and character at their mast heads, legible, even in detail, by all who know how to read them, which, however, few more than begin to do. Nor is any other species of knowledge more delightful or profitable, because it teaches human nature that highest department of nature. Nor is any other science equally vast or complex, because man is the epitome of creation, and

performs most of the functions of universal nature. Nor can any other be turned to as good a practical account, because it tells us whom to trust and distrust, and reveals mental and moral beauties and excellence surpassing all other forms of terrestrial beauty. Nor will any teach us more Divinity, because in studying "The image of God," we, of course, study God himself. In short to know human nature is the climax of all knowledge ; all of which it is the province of this faculty, combined with individuality and comparison, to teach. Hence the incalculable importance of its cultivation. No element of our nature should be more assiduously improved, because none confers a capability more useful and delightful. To effect this culture, note all that everyone you meet says it does. Nor notice merely, but also scan. Trace every word, every manifestation of character, up to that fountain from which it gushed. Ask yourself what prompted this motion, that expression, and yonder move on the checker board of life ? look through conduct to motive. Ferret out disposition and character wherever you go. Form your judgment of men, and then enquire of yourself from what in them you deduced your conclusions ? Note and spell out all the little things said and acted. Here especially, "Straws show which way the wind blows." Little things will often put you on the track of the entire character, and tell the hidden story effectually, because done unconsciously, whereas more important acts are guarded.

VERY LARGE.—One having human n., very large, delights in studying character, and comparing the shades of difference, which are perceptible in mankind. It is a storehouse for impressions made, relating to the workings of the mind. Other faculties collect interesting information bearing upon the beauty of the landscape, architecture, or engineering works, but this faculty takes full cognizance of the beauty of character, and the various manifestations of mind. Some men are noted for their judgment of materials and others for their criticism.

Human n., when very large, forms a correct judgment as to the character of all it meets and especially of the opposite sex, at the first glance, and as if by intuition, may always trust first impressions ; is a natural physiognomist ; and with agreeableness large, knows just when and how to take men ; and with large secretiveness and moderate conscientiousness, is oily and palavering, and flatters his victim ; with comparison and organic quality large, dearly loves the study of human nature, practically and theoretically, and therefore of mental philosophy and phrenology. When very large leads to suspiciousness.

LARGE.—Reads men intuitively from their looks, conversation, and other kindred signs of character ; with individuality and comparison large, notices all the little things they do, and forms a correct estimate from them, and should follow first impressions respecting persons ; with full secretiveness added, knows just how to take men and possesses much power over mind ; with mirthfulness and ideality

large, sees all the faults of people, and makes much fun over them ; with comparison large, has a talent for metaphysics, &c.

FULL.—Reads character quite well from the face and external signs, yet is sometimes mistaken ; may generally follow first impressions safely ; loves to study character ; with ideality and adhesiveness large, appreciates the excellencies of friends, and with parental love large, of children ; with combativeness and conscientiousness very large, sees all the faults of people ; and with only average adhesiveness, forms new friendships, in consequence of detecting so many blemishes in character, &c.

MODERATE.—A person with moderate, has fair talents for reading character, yet not extra, and should cultivate it.

SMALL.—Fails somewhat in reading character ; occasionally form wrong conclusions concerning people ; should be more suspicious, watch people closely, especially those minor signs of character ; makes ill-timed remarks and modes of addressing people, and often says and does things which have a different effect from that intended.

VERY SMALL.—Is easily imposed upon by others ; with large conscientiousness and small secretiveness, thinks everybody tells the truth ; are too confiding, and fails sadly in knowing where and how to take things ; knows almost nothing about human nature, and must scan closely all the actions of men, with a view to ascertain their motives and mainsprings of action ; look with a sharp eye at man, woman, and child, as if it were possible to read them through ; note particularly the expression of the eye, and imbibe what it signifies ; drink in the general looks, attitude, natural language, and manifestation of the man, and yield yourself naturally to the impressions made on you, that is, study human nature both as a philosophy and as a sentiment, or as if being impressed thereby. Especially study phrenology, for no study of human nature at all compares with it ; and be more suspicious, and avoid placing indiscriminate confidence in appearances.

LOCATION.—This faculty has two divisions. The lower portion gives Intuition ; the upper portion gives Foresight. It is located between comparison and benev., about where the hair generally begins to appear. It extends upward as if a part of comparison. In the brain, it is situated in the superior frontal convolution under the frontal bone.

D.—AGREEABLENESS.

Pleasantness, blandness, youthfulness ; ability to interest and entertain others ; smoothness of manner ; power to say and do severe things in an acceptable way ; pliability of disposition ; suavity.

Agreeableness seems to work with all the faculties, and will serve to lubricate them and make their actions acceptable after human nature has taught us how the person being treated ought to be dealt with, and how to say disagreeable truths without giving offence, and make the language and conduct welcome to others. Agreeableness

tends to put honey into the voice, and a wavy ease into the gestures and the bow, and the possession of it is a fortune to a man who has a good general organization, for he can occupy places of difficulty where most men are too tart and curt to be employed, and he will make himself so useful in the business that he will seem to be indispensable. Such an element of the mind cannot be properly expressed by any other faculty or combination of faculties, although



EMPRESS AUGUSTA.

approbativeness, and imitation, benevolence, and friendship, come the nearest to its expression. Some people are so bland and polite that they compliment and criticise at the same time, and leave no sting of bitterness behind. Other people with the same desire to do good through their remarks, express the same truism, but offend, and fail to reach the conscience of their friends or enemies. Manner is often quite as important as matter. Men will often swallow bitter doses of truth, if expressed in a sweet acceptable manner. Even nauseating pills can be sugared over so as to be eagerly and freely taken, which would be unceremoniously rejected,

unless rendered thus palatable by words and looks of honeyed import.

A law of mind as palpable and important as this should be practised by all, and especially by those who have any wholesome moral medicines they would administer to individuals or communities. In other words, all should "choose out acceptable words," and use no other. To public speakers this agreeableness is of the utmost importance. It may be so used as to carry an audience by storm, and render most obnoxious truths inoffensive, if not even popular. Especially should this important means of success and happiness be encouraged in the young. For this, mothers have every facility and should lose no opportunity of doing.

VERY LARGE.—One having agree., very large, will be particularly winning and fascinating; talk with ease to their greatest enemy; with lang., large, and with combativeness moderate, will bear no grudge, and show suavity of manner towards everyone; with large approbateness, will be affected, and pile on the agony, "blarney," and compliment people too much.

LARGE.—One having agree., large, will have a pleasing, persuasive, conciliatory mode of addressing people, and of saying things; with adhesiveness and benevolence large, are generally liked; with comparison and human nature large, say unacceptable things in an acceptable manner, and sugar over expressions and actions; can say and do pungent, severe things in so pleasant a manner as not to give offence; easily wins the confidence and goodwill of all, enemies included; so says and does things that they take; makes few enemies, and gets along smoothly and pleasantly among men.

FULL.—One having agreeableness full will be pleasing and persuasive in manner, and with ideality large, polite, and agreeable, except when the repelling faculties are strongly excited; with small secretiveness, and strong combativeness and activity, are generally pleasant, but when angry are sharp and blunt; with large benevolence, adhesiveness, and mirthfulness, are excellent company.

AVERAGE OR MODERATE.—Have a good share of pleasantness in conversation and appearance, except when the selfish faculties are excited, but are then repulsive. Are rather deficient in the pleasant and the persuasive, and should by all means cultivate this faculty by smoothing over all said and done.

SMALL AND VERY SMALL.—Say even pleasant things very unpleasantly, and fail sadly in winning the good graces of people; are almost totally deficient in this faculty, and should try to feel agreeable and express those feelings in as pleasant and bland a manner as possible, study and practice politeness as both an art and a science, compliment what in others you can find worthy, and render yourself just as agreeable to those around you as lies in your power.

LOCATION.—Agreeableness is located between imitation and causality, on each side of human nature, above the line that commonly divides the forehead from the top of the head under the frontal bone, and in the second or middle frontal convolution. It

has two divisions ; the lower or outer part gives youthfulness, the upper or inner part gives blandness.

REPOSE.

After having defined and located the various faculties of the mind that have as yet been discovered by Gall, Spurzheim, Combe, Broca, and others, there seemed yet another unlocated. Some faculties seem to sleep and lie dormant, while others seem to collect all the nervous vitality that is not used by the inactive ones, but no faculty of the mind has the power of quieting all the organs of the brain with the exception of the one called by myself *Repose*. It may be contended that the lymphatic temperament will do this, for it is the inactive condition of body that predisposes those persons who possess it to sleep, but if we were to recognise the elements of *Repose*, as only possible to emanate from those persons who possess that temperament, how could we account for the fact that persons who have the other temperaments also express the necessity for considerable *Repose*. When my attention was first drawn to the fact that a certain portion of the brain was largely developed in persons who required a certain amount of regular sleep, and those persons were deficient in that same portion of brain, who could knock about, be robbed of rest, and snatch it on the wing, I concluded there was some ground for my surmise, and I subsequently tested it in every examination I made.

VERY LARGE.—When the faculty of repose is very large it disposes a person to take an extra amount of sleep. Such a person cannot do his work if robbed of his rest ; he could not sit up night after night even under excitement. The faculty, when very large in children, can easily be influenced by a magnetic person passing his hand over this part of the head.

LARGE.—When this faculty of repose is large a person will be dull of intellect if robbed of sleep ; with large repose and large *dest.*, a person will use up the energy and force of the mind and will feel to need considerable sleep to re-energise him ; with the perceptive group large, will be fond of observing and examining objects of scientific interest, but will not allow such research to interfere with the usual hours of sleep ; with the reflective group large will delight in philosophical subjects, but if the latter are carried on beyond the time when rest is generally taken, will fall asleep when reading or thinking.

FULL.—One having the faculty of repose full, will require a fair amount of sleep, but will not be so disturbed in the work of the day if robbed of part of a night's sleep ; will enjoy his rest, but be able to take it at intervals.

MODERATE OR AVERAGE.—One having the faculty of repose moderate, will find it difficult to sleep consecutively for more than a few hours at a time ; will be restless and uneasy in sleep, and quickly wake at any noise ; with time large, can wake at any hour desired

with clockwork regularity ; such persons can always be depended upon to rise at a certain hour.

SMALL AND VERY SMALL.—One having the faculty of repose small, will find it difficult to take sufficient sleep ; will be very wakeful, and will often resort to artificial means to obtain rest ; will be able to sit up far into the night to complete work that could not be accomplished in the day without apparent exhaustion, provided he has a healthy constitution. When the faculty is very small, the person does not take sleep as an enjoyment, and never feels the inconvenience of any loss of rest, can with large vitat., combat., and firmness endure great fatigue, exposure, hardship, and anxiety, without complaining. Nurses and soldiers show little of this faculty ; Napoleon is a good example of a very small development of repose. When very small a person shows how little sleep can be taken without becoming drowsy.

LOCATION.—The faculty of repose is located below caut., and friend., and above secretive., and combat., about an inch above the lambdoidal suture, and under the parietal bone ; it is an inch and a half above vitat., at the junction of the parietal, temporal, and occipital convolutions.

The class of functions performed by the reflective faculties is of a far higher order than any other, and also, when fairly developed and furnished with correct data, if allowed to operate in an unperverted and unbiased manner, they will always form correct conclusions, and furnish us with the truth. But the great misfortune to mankind is that these faculties are seldom allowed to assert their own proper prerogative, and sway that influence over human actions and human conduct, for which they were originally designed. Hence it is that we so much more frequently see men guided by feeling, by passion, or by prejudice, than by reason.

This great and deplorable evil generally arises either from a neglect to cultivate the reasoning faculties, or from a perversion of them. It cannot be denied that the animal and selfish passions in man frequently occupy the greater portion of the brain ; but yet on a close examination, it will generally be found that the moral and intellectual faculties, if properly cultivated, are sufficiently powerful to keep in check, and to control the feelings and the passions. At present, however, we have to consider the neglect and perversion of the reflective faculties only.

As society is now constituted, even in what is called civilized and Christian communities, men are often taught to fight, to covet, to cheat, lie, and scandalize ; but how rarely are they taught to think ! In proof of this we have only to look abroad upon the face of society. How often do we see our beautiful system of religion debased and degraded, and made subservient to the vilest and most selfish purposes ; her sacred vestments tattered and torn by sectarian strife and party discord ; her holy altars polluted by base hypocrisy and sordid iniquity ; her sublime doctrines perverted, and her righteous laws trampled under foot ? How often do we see the unprincipled pretender gaining his selfish objects by practising upon the ignorance

and credulity of his fellow-men—the ambitious, rising to high places of power and profit by making use of the basest duplicity and the most heartless intrigue—by fostering the pride, flattering the vanity, pampering the luxury, and gratifying the selfish passions of those around him? Now, it is evident that if men were taught to think—if their reasoning faculties were properly cultivated and trained to perform their legitimate functions with energy, these things would not, these things could not, take place; because, in the first place, aided by the moral organs, they would restrain the sinful passions and desires, and the unhallowed ambition of the designing; and, secondly, so enlighten the minds of the common people as to prevent their being thus deceived and imposed upon.

But the vices and follies of mankind grow out of the perversion of the reasoning faculties more frequently, perhaps, than out of their neglect; and when this is the case, their tendency is to make man worse even than the brute, for they are then under the dominion of the selfish passions, and are rendered almost wholly subservient to the gratification of their wants; they are then actively employed in searching for new objects upon which the indulgence of the passions may be expended, and new excuses for such indulgence they are energetic in seeking out, and presenting artificial, improper, and unnecessary stimuli to the selfish propensities of which the brute can never form any conception, and, of course, upon which it can never exert or debase its mental functions.

Again, mankind are not only not taught to think, but they are frequently mis-taught to think; that is, they are often taught to think in a particular way—taught to believe certain doctrines, and to disbelieve others—taught to believe whether reason approves or disapproves; and all this is brought about by a kind of ratiocinative legerdemain, or by causing the eye of reason to look at all objects through the dim spectacles of prejudice. This point may be illustrated by a reference to children. Before their reasoning faculties have become perverted, they frequently reason more clearly and accurately upon some subjects than their tutors or their parents; for, in the simplicity of their honest hearts, they deduce from the premises presented to their minds, the conclusions which naturally flow from them. Hence many would do well to take the hint, lay aside their bigotry and their prejudices, bow their stubborn pride, and, in reasoning, adopt the simplicity of the child.

OBJECTIONS TO PHRENOLOGY.*

FROM the earliest ages every new science, system of philosophy, and invention, have had to contend with the opposition of those who have ignored their truths, without being sufficiently acquainted with their claims for consideration.

Greece, at one time, had different schools of philosophy, the disciples of which contended with each other as to the importance of the various tenets they believed, while the people discarded them as a whole, fearing that they infringed upon their divine rights.

Pythagoras was expelled from Athens. Anaxagorus was imprisoned. Democritus was considered insane because he attempted to discover by *post-mortem* examinations the causes of insanity. Socrates was condemned to drink hemlock. Galileo was imprisoned on account of his peculiar opinions in astronomy. Linnæus and Buffon were called infidels. The works of Descartes were burned by the University of Paris; and Locke was denounced as a fatalist.

It is not surprising that phrenology has had to contend with opposition, or that many refuse to examine its claims, because they do not wish to be convinced of the truth of a new science. If the opponents of phrenology would adopt the course of Dr. Vimont, of Paris, who endeavoured to gather all possible data, in order to disprove the science, I should not fear for it in the least; as, like the candid doctor, they would very soon perceive that the testimony of comparative anatomy is so strong in favour of the science that they would be obliged to admit its truth.

There are two great classes of objections brought against phrenology, viz., the

MORAL OR RELIGIOUS, AND THE ANATOMICAL OR PHYSIOLOGICAL.

The first class declares that phrenology leads to fatalism, materialism, infidelity; that it destroys accountability, opposes the doctrines of "change of heart," and "growth in grace."

The anatomical objections are, that bony processes are frequently found in the skull; that there is a frontal sinus; that the skull is not uniformly of the same degree of thickness; that the external of the brain does not harmonize with the external of the skull; that great men have not always large heads; that bad men have not always bad heads; that the skull does not change in the same proportion, or degree, as the character is modified by education.

These objections will be candidly examined; and I bespeak a careful consideration of their refutation.

* Which have been clearly demonstrated on public platforms by L. N. Fowler.

One of the most important objections brought against phrenology is, that it leads to

FATALISM ;

that a man with a certain form of head is not accountable, because he is compelled by his organization to do certain things, and cannot act freely. It is not the phrenologist who says this, unless he is already an infidel, and has espoused phrenology in order to find a support for his infidelity, in the same way that a man with preconceived ideas of religion will read the Bible, and afterward exultingly declare that his peculiar opinions are to be found in the Sacred Book. Phrenology teaches most distinctly the doctrines of a necessity for growth, improvement, and advancement ; that the mind is feeble in the organization of the child ; but that it develops, expands, and unfolds, as it is trained and educated. If fated, we are so by a higher power, by our Creator, and consequently have no occasion to complain.

Phrenology explains the nature of the organization ; but it does not make the brain, or teach that a person must pursue a certain course. If, for example, a boy steals, and his mother brings him to me, and I say to her, "Guard the mind of the child for his acquisitiveness is very large, and if it become perverted in action, he will covet that which does not belong to him," I do not say to her, "Your boy must or will steal ;" but explain that phrenology recognises an organ—the perversion of which leads to stealing—which is prominently developed in the brain of the boy, and that she must teach him to control that tendency of his mind. Phrenology does not put the tendency there, and it is just as much the duty of the chaplain of a prison to explain why one prisoner has committed the crime of murder, while his neighbour in the next cell has been a burglar. He will answer in a wholesale way, "that it is depravity that makes men go astray." I would ask why all men are not tempted by depravity to be equally wicked ? He will reply, "The grace of God has restrained them." I would ask, "Why is not the grace of God sufficient to restrain all men, equally under similar circumstances ?" In this way we might continue our investigations until we should become lost in the mysticisms of metaphysics and theology, or "reasoning in a circle," arrive at the point from which we started : alas for the deplorable fact ! we are all so limited in mental power, that we are unable to elucidate many truths of which we have a faint perception.

The advantage of phrenology to the mother of the boy that steals is, that when she knows his tendencies, she will teach him to restrain those faculties that are naturally too strong in development : hence, phrenology is of great benefit rather than the opposite.

It is a fact that we are fated physiologically to have a certain colour of eyes and hair ; peculiar forms of ears, noses, &c. Physiology recognizes that the stomach is principally concerned with digestion ; that the lungs are connected with breathing, and the heart with the circulation of the blood. So phrenology declares that there is **one**

power of the mind that enables us to think ; another gives to us the emotions of love ; another is connected with devotion, and so on, through the long catalogue of mental operations. The charge of fatalism is generally brought against phrenology by those who preach predestination, or that men are fore-ordained to go to heaven or hell. I am acquainted with clergymen who preach strong predestination doctrines, and at the same time oppose phrenology most strenuously, because they have declared that it led to fatalism. It is a fact that men differ in mental and physical peculiarities ; that some are strong, while others are weak, organically ; that some are long-lived, while others die prematurely ; that some are strong-minded, others are naturally weak in mental power ; some can resist temptation, others find more difficulty to control their propensities. These are *facts*, without reference to phrenology ; and it is a strange thing that the objector calls upon the phrenologist to *account* for these facts. They are in our organization, and anterior to every system of mental philosophy.

If man were perfect, there would be no occasion for him to change ; but the Creator has not fated him to commence his existence as a perfect being. He is in a constant state of progression ; beginning as a child, he grows into manhood. His mind, as well as his body, is constantly developing ; and he goes from one degree to another, improving as long as he lives. The differences in the human race arise from the fact, that one has a better organization than another ; more native power and ability, and is more susceptible of receiving an education. Why this difference ? Some say, the Creator makes it. The children of two parents inclined to insanity are liable to become insane. The children of consumptive parents frequently die before the mother. Does God make the child insane or consumptive ? as much as He makes human beings imperfect in any way. If one child is better organized than another there is a cause for it. There can be no fatality in the matter ; because the result has arisen from superior parentage, and the obedience of the laws of hereditary descent. If you wish good fruit from the trees planted in your garden, you prune, nourish, and graft good fruit into the branches. Let the trees grow wild in the woods, and you will pluck fruit not fit to be eaten. The same is true with regard to the development of the body and the mind. It is a fact that those parents who understand and obey the laws of life bear more perfect children than those who neglect or infringe those laws. It is unwise for anyone to say that the Creator makes idiots. We might, with greater truth and propriety, infer that they are the result of certain mental or physical conditions of the parents, which have affected the minds or constitutions of the children. Those who have badly-formed heads, owe their malformations to the peculiarities of their parents. If an individual possess a very small development of the moral brain, and a great preponderance of the selfish and animal propensities, it does not necessarily follow that the individual must be bad, or that the Creator intended that he should be so. But if the Creator specially designed him to have such

an organization, he ought to obey its dictates, and to fulfil the destiny which was marked out for him.

Phrenology explains more clearly than any system of theology or mental philosophy why it is that man, being born with an imperfect organization, with the propensities to steal, and to commit crimes of various kinds, is not fated to lead a wicked life ; of course I except idiots, who have not generally the control either of the mental or physical forces of their being. It also gives explicit directions, so that the normal powers may be developed harmoniously.

Phrenology does not teach that a man has a bad head, and hence must be bad ; but that sometimes the various faculties may be too strongly developed, so that there is a want of harmony or balance of the powers ; consequently, there is in such cases, inconsistency in mental action. It also declares that all the primitive powers of the mind are good, were given to us for a legitimate purpose, and that the vices we see in society comes from a perversion of the faculties. When alimentiveness is perverted, it leads to gluttony and intemperance ; but no normal power is given for this excess. When acquisitiveness is perverted, it leads to stealing, but there is no organ for theft. If there was a faculty given for that purpose, phrenology would not be blameable ; neither would the man be responsible for the exercise of the faculty. But the smallest child that has been taught the difference between right and wrong, knows that he should not take that which does not belong to him. Every man with a fair amount of mentality is conscious that he is doing wrong when he steals, and thus acts contrary to his convictions of right and wrong. When he eats the food that is prepared for him, he does not feel guilt and condemnation. When we honestly earn money, we are not self-condemned for so doing ; for it is the legitimate action of acquisitiveness. Some look at this whole subject in a superficial manner, and reason, that because some persons steal, there must be an organ to incline them to do so ; and they hence conclude that such have no responsibility in the matter. Many of these tendencies are transmitted hereditarily ; and where families have certain predilections, the children frequently inherit the same. There is one kind of fatalism that is affixed to every created thing, viz. : all species of animals, and all the human races, produce after their kind ; lions produce lions ; the Chinese always produce Chinese children. The leopard never becomes the tiger ; neither does the Indian ever become the Anglo-Saxon ; but, as we have observed that the mind changes and progresses, we positively declare that this charge of fatalism is unfounded.

Another objection that is often seriously raised against phrenology is that it destroys

ACCOUNTABILITY,

so that a person, with a bad organization, will feel that he is not responsible for his bad conduct. Some are not a law unto themselves. Others can resist temptations better than their neighbours. Those who have large firmness, causality, veneration, conscientiousness,

and secretiveness are not as liable to say or do indiscreet things as those who have these faculties smaller in development ; just as a ship at sea under heavy sails, without sufficient ballast, is more liable to capsize when a squall of wind comes, than a ship well balanced.

We must recognize these natural differences in human beings, which every one must admit, and we shall find that the individual is accountable in proportion as he possesses the capacity to understand the claims of truth. No rational being will say or believe that the Creator holds the human race equally responsible ; that when the native of the Fiji Islands is called upon to give an account of his stewardship, he will be considered as morally accountable as the Caucasian, who has a more perfect organization, a better moral brain, and balance of mind. He is accountable only for the power he possesses. Some have but one talent, while others have five ; certainly the latter are more responsible than the former. Phrenology explains this difference in organization and recognizes a difference in responsibility, but makes neither the one nor the other. As man is not perfect, he has not the same degree of guilt when he does wrong as he would have if endowed with a more perfect organization. If we admitted fatality, man, being imperfect, would be compelled to remain so ; but I believe that his work in this world is to endeavour to become as perfect as possible, that as long as life lasts he must relax no efforts to improve, restrain, and balance his powers of mind.

Man has yet to learn more fully his real duties and relations to his Creator, to comprehend that he was sent into the world with an infantile mind and body, which are to be developed, trained, and educated in order that he may fulfil all the designs of his existence.

The element of mind in the organization, at first feeble, is capable of becoming enlarged and perfected until it is increased to a mighty power.

No one who carefully studies human nature will doubt the depravity of the race, the "total depravity" if that pleases better ; but how many persons quibble and contend about the signification of terms and phrases, when in reality they entertain the same opinions, but differ in the form of expression ! If I should say that phrenology taught that

" In Adam's fall
We sinned all ; "

and attempted to make no explanation of the manner in which sin was transmitted from parent to child, the majority of religious objectors might be pleased. The most devout clergyman, however, is not satisfied to read Bible doctrines to his congregation ; but he enlarges and amplifies these simple and beautiful truths, seeking aid from commentaries and making the most learned researches in order to give lengthy discourses from the pulpit, when the whole moral law is comprehended in "love to God and love to man."

Why, then, may not the scientific man or the mental philosopher attempt to harmonize the teachings of science and those of the Bible and explain from his stand-point the physical, mental, moral, and

spiritual relations of man, as well as the theologian who professes only to have the Bible for his guide? Why should they be denounced as infidels by one who does not know their private sentiments on religious matters?

The answer to this subject of unaccountability can be embodied in one sentence; that in proportion as we have capacity, natural qualifications, opportunities for education and improvement, are we accountable. This is simply a reiteration of Bible doctrine. That an individual who is born where he receives no religious instruction, has no Bible to read, hears no sermons or prayers, has only the instincts of his moral brain to stimulate him to action without the circumstances and surroundings which would favour a high degree of morality, when everything has a tendency to discourage rather than encourage his great progress, is not as accountable as the one who is born in the midst of Sunday instructions, Bibles, Churches, with every opportunity for improvement, even though both have similar organizations.

Another objection is, that phrenology leads to

MATERIALISM.

This is a great bugbear, and is brought forward on every occasion when the claims of phrenology are presented. By materialism, the objector means that mind and matter are identical; that the brain and the mind are synonymous terms; that as the brain in childhood is a weak and limited power, so is the mind; that when the brain is defective there is a corresponding imbecility of mind; that they expand together, and when one decays the other is lost.

Phrenology teaches that mind and matter are distinct; but that there is no manifestation of the mind except through the organism, and we have no acquaintance with mind unless we see it developed through a living being. When the child is dead, reason tells us that its mind is gone. The brain is matter formed of the food that we eat, and sustained in the same way as the body. After the formation of the body, we read "that God breathed into it the breath of life," and endowed it with a living soul. When the body dies, and has no further use for the mind or spirit, the latter goes back to the source from whence it came.

The mind has its existence, its attributes, its individuality; it is not flesh and blood, but an ethereal or subtile essence pervading the brain, and the more organized the brain is, the more perfect is the development of the mind.

There is a vast difference between a rock and electricity, yet both exist. A rock is hard, substantial, has its locality, can be seen and handled, while electricity is a fluid that passes rapidly and is so volatile that you cannot grasp it. How much more difficult it is to comprehend and analyze the mind than electricity! Materialism cannot be charged against phrenology any more than against every other system of mental philosophy that makes mind depend upon matter for its manifestation; whether the mental philosopher locates

mind in the brain as a whole, or in part of it, as in the pineal gland, that system leads to materialism if phrenology does.

The only difference between phrenology and the old systems of mental philosophy is, that while the latter endeavour to prove that the brain as a whole is the organ of mental manifestations, phrenology teaches that certain nerves of the brain are the organs of certain powers of the mind, and those nerves were made for the express purpose of manifesting the mind, as much so as the optic nerve was made for vision, and the olfactory for discerning different odours. But we hear no objector denounce the systems of Stewart and Brown because they lead to materialism, though every system of mental philosophy is founded on the idea that the mind depends on the brain. In spite of many declarations to the contrary, some persist in saying that phrenology leads to infidelity. For every person made an infidel by studying phrenology, I can point out a man made an infidel by reading the Bible. Some, as I have before remarked, have a certain kind of belief, and read the Bible with a fixed purpose to find in it arguments to prove their own sentiments. In the same way an infidel may suppose that phrenology supports his infidelity. The fact is, his mind was fixed before he studied the science.

Phrenology expands and liberalizes the mind. Phrenology does not teach sectarianism, but it distinctly points out a power of the mind which leads man to feel his dependence upon a higher source, to worship and conform to what he conceives to be a higher authority; also other moral faculties which give sense of obligation and of justice, a consciousness of immortality, of spiritual existence, and feelings of charity, sympathy, and kindness.

Some men do not grow spiritually. They think that if they are converted, join the church, become rigid sectarians, they have done their whole duty. At the commencement of their Christian life they are full of zeal and the spirit of prayer for all mankind; long to have the world know all they have enjoyed; but in a short time their ardour and enthusiasm have cooled; they have pinned their faith on creed, doctrine, and the declarations of the pulpit, until they have quite forgotten the first liberty that they felt at their conversion. I have not a word to say against the church organization, or religious influences; in fact, were the inhabitants of the whole world gathered into Christian folds, they would be more restrained from committing overt acts of vice and wickedness than now. Some do not understand the difference between religion and Christianity. While phrenology does not profess to expound the dogmatic tenets of the day, yet it says nothing against the doctrines of Christ, nor does it oppose Christianity. It, in fact, proclaims that love to God and love to man are the highest prerogatives of a human being. It says nothing against any particular form of worship, belief, or recognition of the Deity; but with a spirit of charity, it indicates that some persons are so constituted that they require a special creed, and can lead a more consistent life by joining a particular religious organization, while others can maintain the

principles of Christianity without so much observance of form and ceremony. The teachings of the New Testament and phrenology are, in many respects, identical; and whoever says the converse of this, does not understand the application of either, or has a settled belief which he persistently affirms.

Two persons cannot see the attributes of God exactly alike, unless they have similar minds, have been surrounded by the same influences from childhood, and have had the same general religious instruction. Phrenology explains why the Bible is interpreted so differently by different persons. One who has large destructiveness and conscientiousness, with less benevolence and adhesiveness, will read the Bible very attentively, and will mark every passage that says that "God is angry with the wicked every day." He ejaculates, "That is right; man is a sinner, and ought to be dealt with according to his iniquity." Again, he reads that God punishes the wicked for ever and for ever. "Nothing more than he deserves!" he will exclaim. I examined a man who had a similar organization, and told him "that he would be impressed by such doctrines." At the close of the examination he pulled out of his pocket a newspaper, filled with passages that he had culled from the Bible, every one of which tended to prove the eternal damnation of sinners. If a man have small destructiveness and conscientiousness, with large benevolence and adhesiveness, he reads such sentences as, "that God would have all men come unto Him and be saved;" "that God is our Father, and Christ is our Saviour." Every paragraph that speaks of the goodness of God, and His desire that none should be lost, is marked. These men read and interpret the Bible according to their peculiar organizations; and it is not surprising that there are 1,100 different creeds in the world, because there is such a great diversity of mind.

Men look at subjects through different-coloured glasses. To one, all the rays are reflected through red lenses, while another sees all nature with green glasses, and so on. Phrenology shows to us the colours of the glasses through which we see objects, and informs us why some clergymen always preach the law, while others declare the gospel; why some are such inconsistent Christians, while others manifest uniformity of conduct, irrespective of circumstances, or surroundings. Phrenology shows that there can be philosophy as well as emotion in religion. In former ages religion was shrouded in mystery; but at the present time, the race has greatly emerged from the superstitions of the past; and we now hear lucid explanations of the moral duties of man from the pulpit.

The objector asks again, how phrenology can account for or explain the doctrine of

"A CHANGE OF HEART"

as taught by Christianity and as experienced by many persons. By "change of heart" is meant that a man may be very wicked, a great sinner one day, but on the next is very penitent and disposed to turn completely from his wicked courses to a life

of piety. The objector asks, Do the organs of the brain change as suddenly, and is the organization different after the conversion, and if not, of what use is phrenology? I would emphatically say that there is no sudden change in the phrenological development. There is neither a power added nor any taken away; no creation or destruction of a primitive element of mind. The converted man has the same colour of eyes, shape of nose and mouth as before. He exhibits the same peculiarities of disposition; but he is differently guided, is actuated by different motives, is living for a different purpose, and hence pursues a different course in life. An idiot never meets with such a change as this, because his moral and intellectual nature cannot receive moral impressions. If the ship has lost its rudder, it may be fit for the voyage in other respects, but it is not safe among the rocks; so if a child is demented to such a degree, that it has no power to think, reason, or feel the force of moral truths, and is not susceptible of moral culture, though it may be healthy and vigorous physically, yet it will always lack power to guide itself, and be at the mercy of others. Such should be carefully protected by those who are able to control themselves.

When a man experiences what is called "a spiritual birth," he has the same faculties after the change as before. As he yields to his moral feelings and endeavours to guide his passions, the former become more active and vigorous, and the latter less prominent in a vicious sense. The change implies the better guidance or use of the powers that he has; but how often is his life a struggle, and how many exclaim, "When I would do good, evil is present with me!" "The spirit is willing, but the flesh is weak." What do these expressions mean? Simply that St. Paul was the same man organically when he arrived at Damascus as when he left Jerusalem. He started to destroy and put into prison those who believed in Jesus Christ, and returned a convert to the same faith that he previously denounced. He declared, "that he was honest in all that he did," and supposed at one time that he was zealously performing his duty when he was persecuting the Christians. He was as energetic after his conversion as before, had just as much courage, learning, talent, and brilliancy; but a great change came to him—and he worshipped God with as much earnestness and devotedness of purpose, as if his past life had been spent in His service; and yet his future life was a constant warfare. The "change" in St. Paul consisted in the direction of his mind; but he was annoyed by the same besetting sins after as before his conversion. And it was a long time before he could bring his passions into subjection to his moral nature. I appeal to Christians who have met with this change of heart, and ask them, if they can, at once, root out of their minds the propensities that have been stumbling-blocks in their way from childhood, and if they ever attain to their standard of perfection in this world? If this were ever the case, if their strong predilections to go astray, if the elements of depravity were instantaneously and for ever obliterated, we might expect that there would be a great change in the phrenological organs. But the

destructiveness and combativeness that at one time were manifested in strife and contention, when the purpose of life is changed, are still active organs, but are exhibited in a good cause. The man who cursed and swore in vehement manner, before his conversion, prays as vehemently after his conversion, because it is his nature to do everything earnestly.

Some persons have no enthusiasm, and as Christians are cold, formal, and lukewarm. If "change of heart" made men perfect, there would be no need for ministers to preach and pray continually for Christians as well as sinners. We know that one mind influences another; that frequently a good man has the power to persuade his neighbour to change his entire course; that an affectionate wife has sometimes a wonderful influence over a dissipated husband.

If it be possible for a human being to exercise a wonderful power over another, it is certainly possible for there to be an intimate relationship between man and his Maker, through the influences of the Spirit to such a degree, that a man will be quickened to perceive Divine truths that had never before touched or affected him, will feel their importance, and will be so much impressed, that he believes his eternal happiness or misery depends upon his yielding implicit obedience to their dictates. We see daily such remarkable instances of an entire renovation of purpose, that we are forced to believe fully, in a "change of heart," and yet, as I have before remarked, this change, though radical, only affects the *motives* of conduct; but there is neither a creation nor annihilation of faculties.

Intimately connected with the doctrine of "change of heart" there is another favourite tenet called

"GROWTH IN GRACE,"

and the objector asks, how can we explain this phrenologically?

"To grow in grace" consists first in overcoming the besetting sins of which we are conscious, and secondly, in making positive progress in our advancement. The mind develops more and more in a moral and spiritual direction, by becoming less subject to the influences and appetites of the body. The person, who "grows in grace" becomes more pure and elevated, labours to do more good, to secure the happiness of the greatest number, to set a better example to his neighbours, to extend the mantle of charity over the frailties of his fellow-beings, to enlarge his sphere of usefulness to improve the human race, and to have a noble conception of the attributes of the Deity. When the higher faculties of the mind are able to control the propensities, then we may be assured that we are "growing in grace." The child cries because it desires to eat, drink, and have playthings. But the child grows and develops, and its desires increase. It not only in a few years wants physical gratifications for its body, but it desires knowledge. As the reasoning powers expand, the child inquires not only who gave to him his body, brain, and soul, but who is God? where does He live? who is the father of God? and it is evident that there is no bound or limit

to the metaphysical queries of an investigating mind. We are conscious of this intellectual growth of the child as he emerges from childhood into manhood. "Growth in grace" is a similar process, only that it is spiritual in its nature. The mind grows in grace in proportion as a man strives to live a life preparatory for eternity. We have our besetting sins, and these are peculiar to the individual. Some persons have an appetite which controls them; others have to contend with a strong will, pride, vanity, &c. While we continue to have tendencies of mind that lead us downward, we lack balance of power and that harmony of development which produces a beautiful consistency of conduct. In proportion as the intellect and moral brain have the ascendancy, in that same proportion do we grow. Phrenology distinctly teaches this doctrine. A clergyman would tell a querulous brother in the church, that in order to perfect himself in the Christian graces, he must cease from quarrelling, and regard the rights of his neighbour as his own. Phrenology, using a little different phraseology, instead of giving general direction, would say that an excessive development of destructiveness and combativeness induced the man to fight and contend; that he must repress the perverted action of these executive organs, stimulate benevolence and the other moral faculties. One of the leading principles of phrenology is, that the organs increase in size and activity by cultivation, and diminish, as the muscle of the arm, by a want of action.

If a man should be too censorious and fault-finding, phrenology would tell him that if he would "grow in grace" he must become more charitable and exercise his rigid conscientiousness by noticing his own shortcomings without complaining of the derelictions of his neighbours, that he must cultivate sympathy for all mankind.

Phrenology, rightly understood, instead of being in opposition to, is in favour of Christianity; in fact, it is the handmaid of religion, and though some affirm that many good people have lived and died without believing it, that clergymen have been successful in their ministrations without embracing its doctrines, yet the same thing may be said with regard to the whole range of science and literature, the arts and improvements.

Every candid mind who will examine my lecture on the "Proofs of Phrenology" ought to be convinced that this science is worthy of their consideration. It seems almost unnecessary to notice the objections brought against it by opponents; but there are very many good people, especially among professors of religion, who have heard their ministers denounce the science, affirming that its tendencies were bad, and as they have faith in their spiritual guides they have been precluded from examining the subject for themselves. These charges, which have been uttered from the days of Dr. Gall to the present time, can be so fully met and answered, that I have felt it due to the science to present the objections in the present form.

The second class of objections brought against phrenology are the anatomical objections. These are maintained by physicians, many of

whom are unacquainted with the nomenclature of the science, but they are governed by a superficial knowledge of its claims. They may be thoroughly versed in their own sciences, and hence sometimes feel that they have a special prerogative to denounce any subject which may seem to be an encroachment on their theories. If an objection is once started, it may be refuted again and again; still many prefer to believe the objection, rather than admit the refutation.

Sir William Hamilton wrote a work on "Mental Philosophy" forty years ago, when phrenology was in its infancy. Like the dawning of any new science, there was much connected with it, that a further investigation has improved or expunged. Frequently, when an inventor brings out a new patent, after a few years he modifies his machinery, or gets it into better working order; so with phrenology. In its early days, Dr. Gall called one organ theft, and another murder. He thereby recognised only one condition of the faculty thus named; but at the present day, these manifestations are considered to be the perversion of faculties that were given for our own good. Sir William Hamilton boldly declared that there was a

FRONTAL SINUS,

and that it was so large, that if phrenology were correct, it could not be made practical; for from six to twelve phrenological organs were covered by this bony protuberance. There is a frontal sinus, or an opening between the external and internal tables of the skull over the orbits of the eyes; but it is never seen in children, and it is prominent only in those persons who have a strongly-marked osseous system, a heavy base to the brain, large hands and joints. A skilful phrenologist can generally judge when it is developed, by an observation upon the condition of the general system, as accurately as the physician can decide upon the state of the stomach of a patient. We rarely see it in the skull of a woman, unless she is very masculine in organization. Neither does it cover as many organs as Sir William affirms. When it does exist, we regard it as the exception, rather than the rule.

A person who has a clear, sharp, shrill voice, that can be easily heard and distinctly understood, has but little of the frontal sinus; and, so far as my observations upon thousands of heads have gone, I have usually found that those men who have a heavy frontal sinus, have manifested the perceptive faculties in their character, and hence I conclude that it is a portion of the brain that has protruded the skull in the direction of the sinus. Beside, it only covers a few of the perceptive faculties at the most, and it does seem strange that a professor of mental philosophy should attempt to overthrow a science by such a feeble objection.

Some anti-phrenologists affirm, that while one skull is only $\frac{1}{8}$ of an inch in thickness, another may be $\frac{1}{2}$ or $\frac{3}{4}$ of an inch in thickness. This fact, that every anatomist understands, is readily perceived by the skilful phrenologist.

If Cuvier could, by seeing one bone of an animal, tell the species and genera to which it belonged, it certainly is not presumption for a person who has made a critical examination of thousands of living heads, and also of large collections of skulls during the period of fifty years, to affirm that he can, with accuracy, judge of the thickness or thinness of the skull, and hence decide upon the activity or non-activity of the brain. Let a person speak, and if his skull is thin, there will be a perceptible vibration in the coronal part of the brain, and the converse is equally true. Beside, as, in the animal kingdom, there is harmony in the frame-work of the animal, so there is the same degree of harmony in that of man; and when the other parts of the osseous system, as the hands, &c., are delicate in structure, we find the skull is generally thin.

The exception to this—and exceptions prove the rule—may be found in the skulls of the insane. Insanity has defied the power of the metaphysician more than almost any other mental condition; but, I have repeatedly gone through an insane asylum, and told the idiosyncrasy of the different patients by the aid of phrenology; still, there may be special cases that would puzzle the most profound to decipher.

Many persons are objectors to phrenology because it does not give them a perfect organization. They might equally object to the Bible, that says the human race is imperfect. Dr. Sewall, of Washington, D.C., is a case in point. He had proclaimed his great and unequivocal interest and belief in phrenology; but had a phrenological examination, when he was told that he was wanting in conscientiousness, veneration, and had inordinate self-esteem. He was much chagrined in consequence of perceiving that he was not perfect; afterward, having a personal spite or pique against Dr. Caldwell, an eminent anatomist, and professor of a medical college at St. Louis, who was a prominent advocate of the science, he openly said that he would leave no means untried to make phrenology ridiculous and unpopular. He, therefore, ransacked anatomy, physiology, and his own imagination to find some plausible objections to the science; and published a small book on the subject, which has been quoted by those who have not had the patience, or the mental capacity to examine for themselves.

Another objection is, that the external of the brain and the external of the skull do not harmonize; that the convolutions of the brain make an impression on the internal surface of the skull, when there is no similar outward manifestation of that development; therefore, the external of the skull does not show the form of the brain. Some suppose that the phrenologist looks for "little bumps," in order to find the developments of the mind. But it is the general form of the head that gives the true index to the character. Is the head large or small, narrow or broad, high or low? Is the preponderance of the brain in the base, or in the coronal region? These are the queries that the phrenologist first solves. He is not guided by the little ridges on the outside of the skull, but takes the form and shape of the whole head

into account. I would ask, if the brain does not give shape to the skull, by what power does it become of varied proportions and conformations? If you doubt that heads differ in size, the hatter or the milliner would soon settle that difficulty.

By placing a lighted candle in the skull of known individuals, I have always found that the thinnest parts of the skull were directly over the organs of the brain which had been most vigorously exercised.

Some will say

THAT GREAT MEN HAVE NOT ALWAYS GREAT HEADS.

This may be true in certain respects; but very few men are great or distinguished in all the sciences. Some have special "hobbies," and become distinguished in special departments of science or literature, but have those phrenological organs which are adapted to the very callings and professions they have chosen. There is a world-wide difference between an universal genius and a person who may be clever in a few things. But show me a man who is truly great, endowed with a strong and comprehensive mind, who exerts an extensive influence in society, and I will predict that he has either a head 23 inches in circumference, or one prominently developed in the coronal region. There is never mental power without a brain of good size; but sometimes it preponderates in height rather than in breadth. Then, adds the objector, how can any one make out a mathematical deduction, when he has to ascertain so many things, and to judge in what direction the brain is developed? I have only one reply to make to such a query, so often asked; that it is in this power of judgment that we find the art of phrenology; an amateur artist may know, that by combining certain colours, he can produce a specified colour; but it takes the practised artist to put the paint on to the canvas, even after it is carefully mingled.

Another objection is, that all bad men have not bad heads. Persons frequently cite the case of "Eugene Aram," who was executed at York. To a superficial observer his head does not look like a bad one; but a side view of the head shows that he was deficient in conscientiousness. Eugene Aram was not really a hardened criminal, but was very clever, intellectual, and sustained a fair reputation for honesty for many years. Temptation came and he yielded to it. The surrounding circumstances of his life were quite unfavourable: he had an immoral wife, with whom he disagreed, and as his home was not a happy one, he spent his evenings in bad company which had its influences upon him. His temperament was ardent and social, his brain was unevenly balanced, and he did not show the consistent life that a man similarly organized would have done, provided he had been restrained by pleasant home associations. Still, if his brain had been more harmoniously developed, he would have overcome and resisted the temptation to go astray. We do not fully understand who are really bad and who are not, but I have

yet to see a hardened convict who has a good moral brain and elevated organization. Sometimes men murder from the love of money, when acquisitiveness is perverted, as in the case of Dr. Webster, a professor of chemistry in Harvard University; but his brain was unevenly balanced, and he lacked conscientiousness, the rudder of the whole brain. A man is not born to be a murderer, or a thief, but some are naturally and organically so weak in moral power that society ought to be protected from their violence, as much as a community would desire to be protected against the rapacity of a lion or tiger.

Another objection is, that phrenology flatters, and gives a man too good a character. It is not flattery on the part of the phrenologist who ascribes to a man certain powers of mind that he has not as yet exhibited; for very few human beings are ever developed to the fullest extent of their capacity. Almost every individual has latent powers, and when phrenology points these out, the person may feel that he has not evinced as much mentality as has been given to him. If I should ask the persons I meet, are you doing as well, or as much as you can, every voice would be in the negative. Phrenology tells what can be attained, as well as what has been done by the individual, and herein is it of great utility; for it encourages all to cultivate their natural gifts.

Does the skull really change after maturity? asks another objector, who has just begun to examine phrenology, or at least to find some objection to it. The skull does not change materially after maturity, and yet maturity sometimes *never* comes. Some are old at twenty-five years of age, and others are young at fifty or sixty. Sometimes a person may cultivate his mind after the skull becomes ossified at thirty or forty years of age, and in such cases, the fullest extent of the faculty may not be evident; yet there will be to the end of life a sharpness or pointedness to an organ that is much exercised, and the brain will be more fully developed in that part, when the circumference of the skull may not materially change; therefore, this objection is in reality no impediment, though it would require considerable practice to judge correctly in such cases.

As to the anatomy of the brain, several standard anatomists have declared that the dissections of Dr. Gall and Dr. Spurzheim have thrown as much, if not more, light on the mental capacities as the ordinary method of examining it.

So far as bony excrescences are concerned, they seldom or never come on both hemispheres of the skull, and can easily be discerned by the phrenologist.

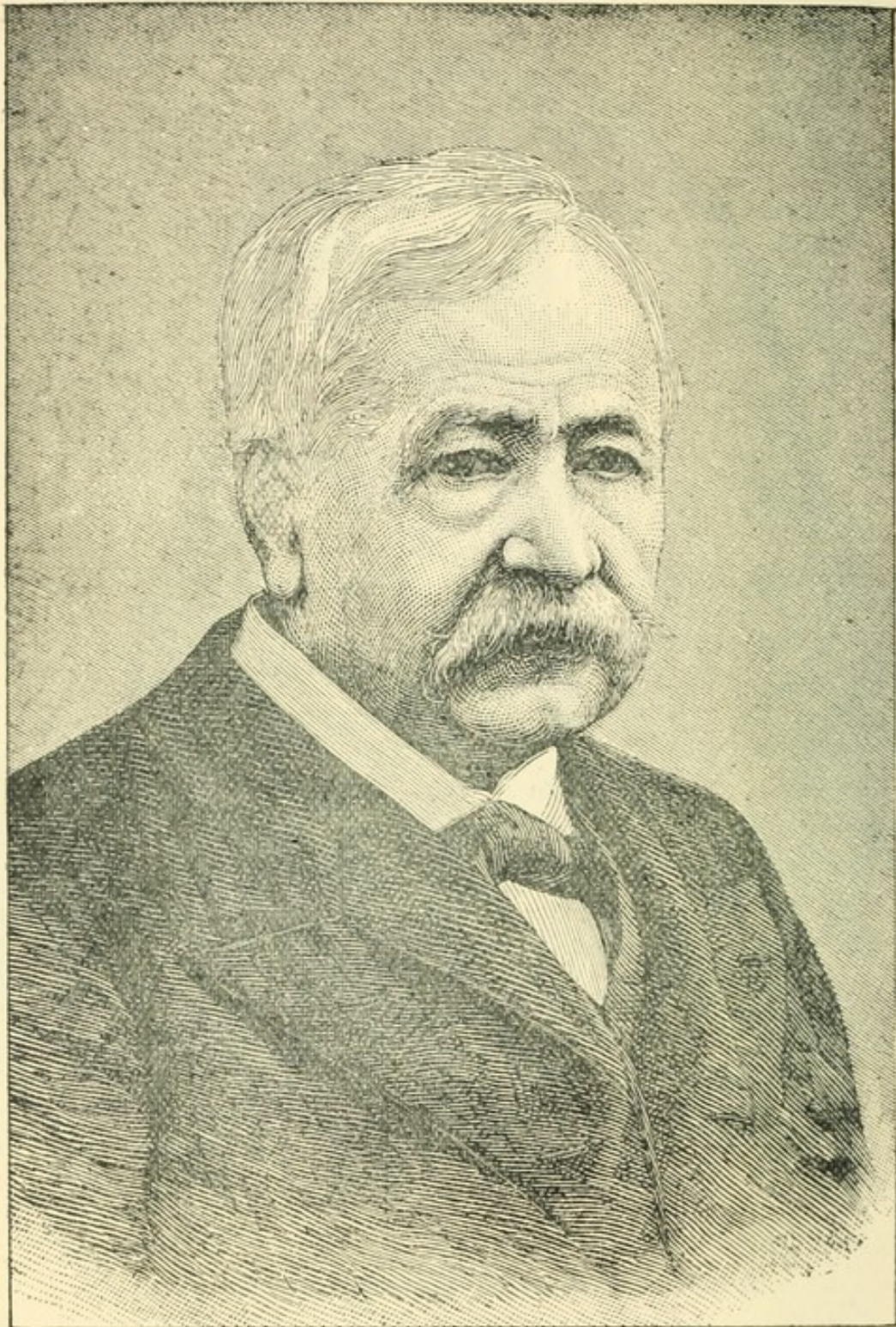
With regard to external injuries to the skull, they generally produce cavities rather than prominences, which a novice of a phrenologist could detect; and even though some of the brain may be lost, in consequence of the injury, there is the same probability that the brain grows again, as the bone and muscle sometimes grow, after they have been impaired or destroyed by an injury. Hence we need not be

astonished that a person retains activity of the mental powers after injuries on the brain.

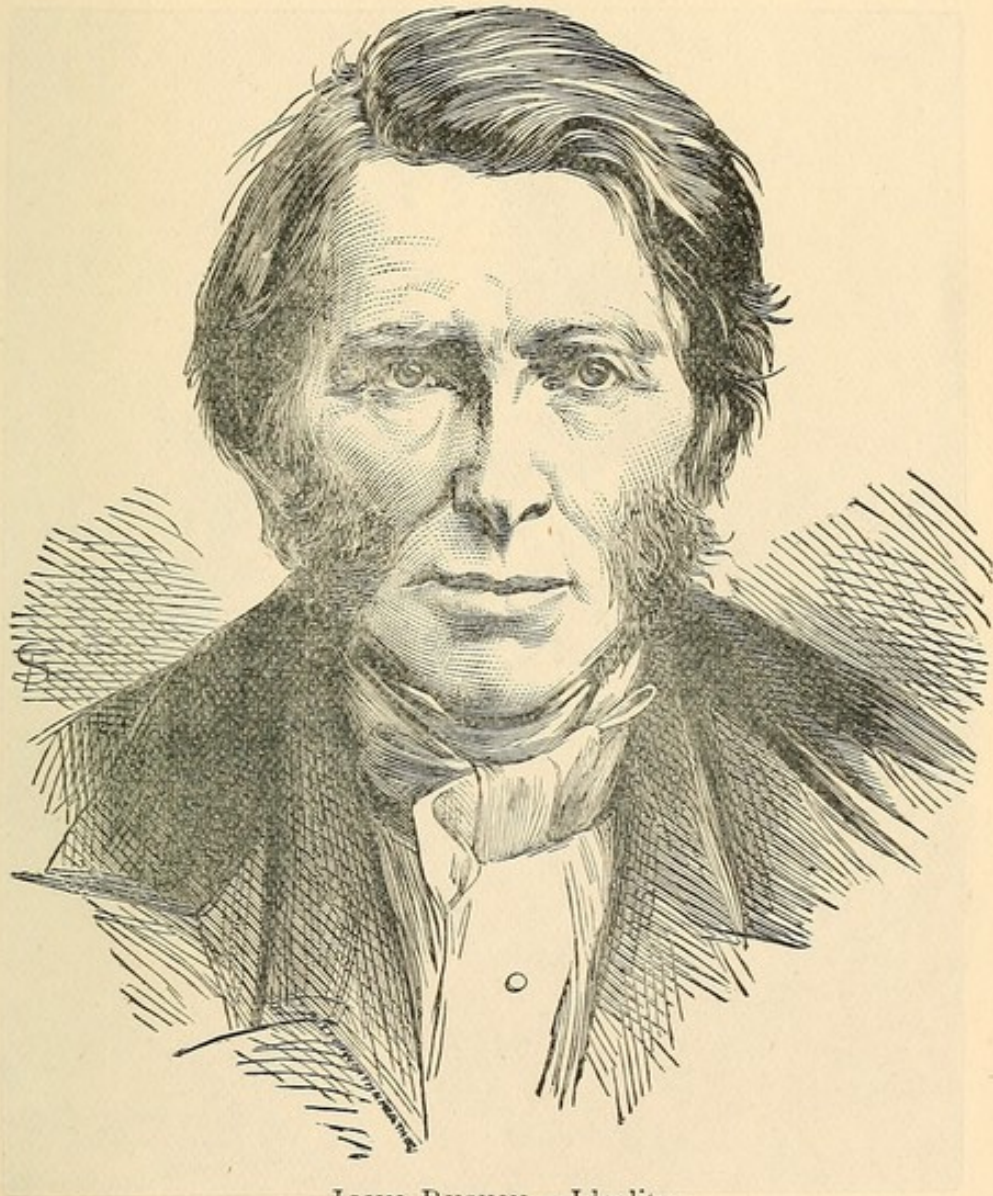
I am certain that phrenology will extend its valuable doctrines and applications to the every-day affairs of life in spite of all objections brought against its tenets, and that candid persons, not influenced by prejudice or ignorance, must acknowledge its truth.



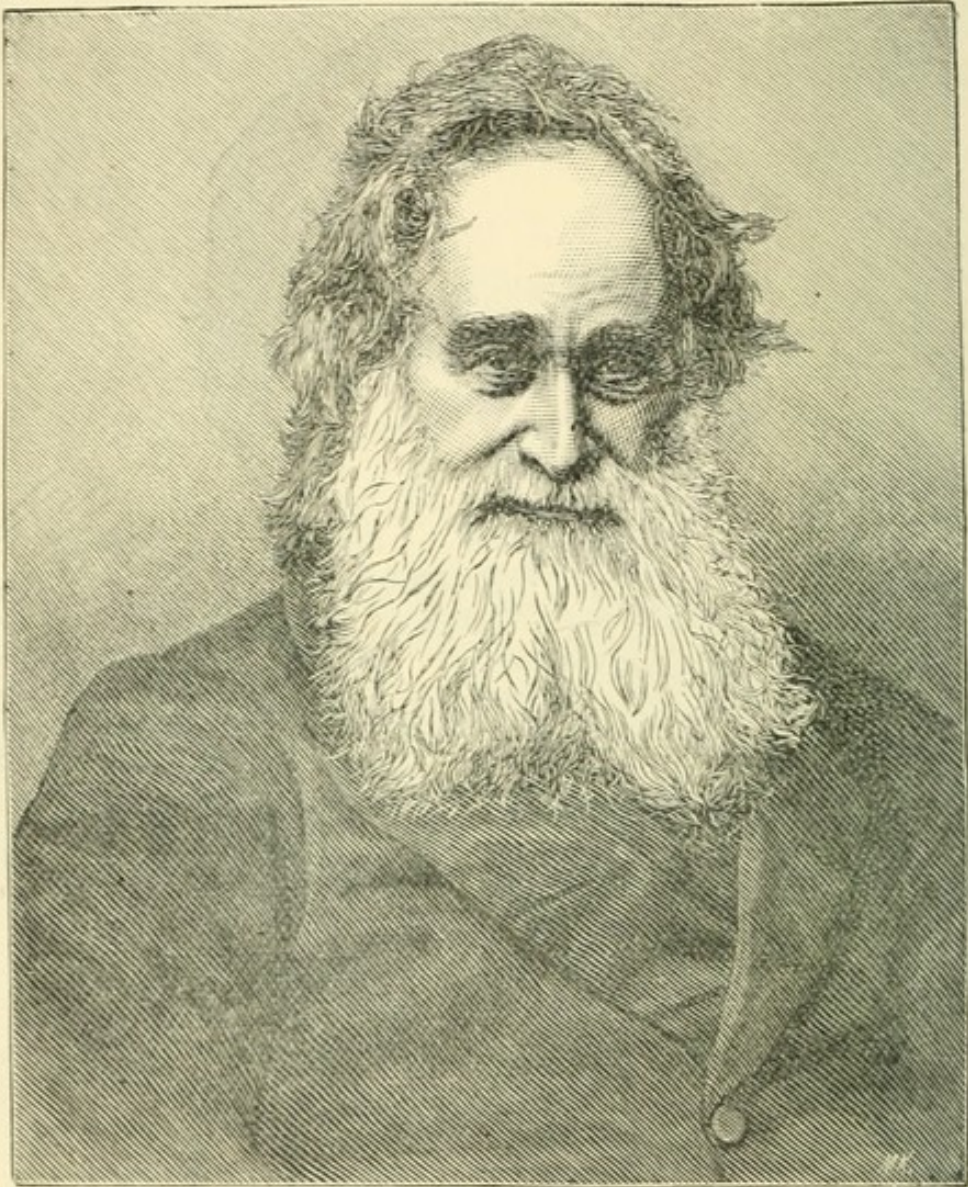
BARONESS BURDETT-COUTTS.—Philoprogenitiveness.



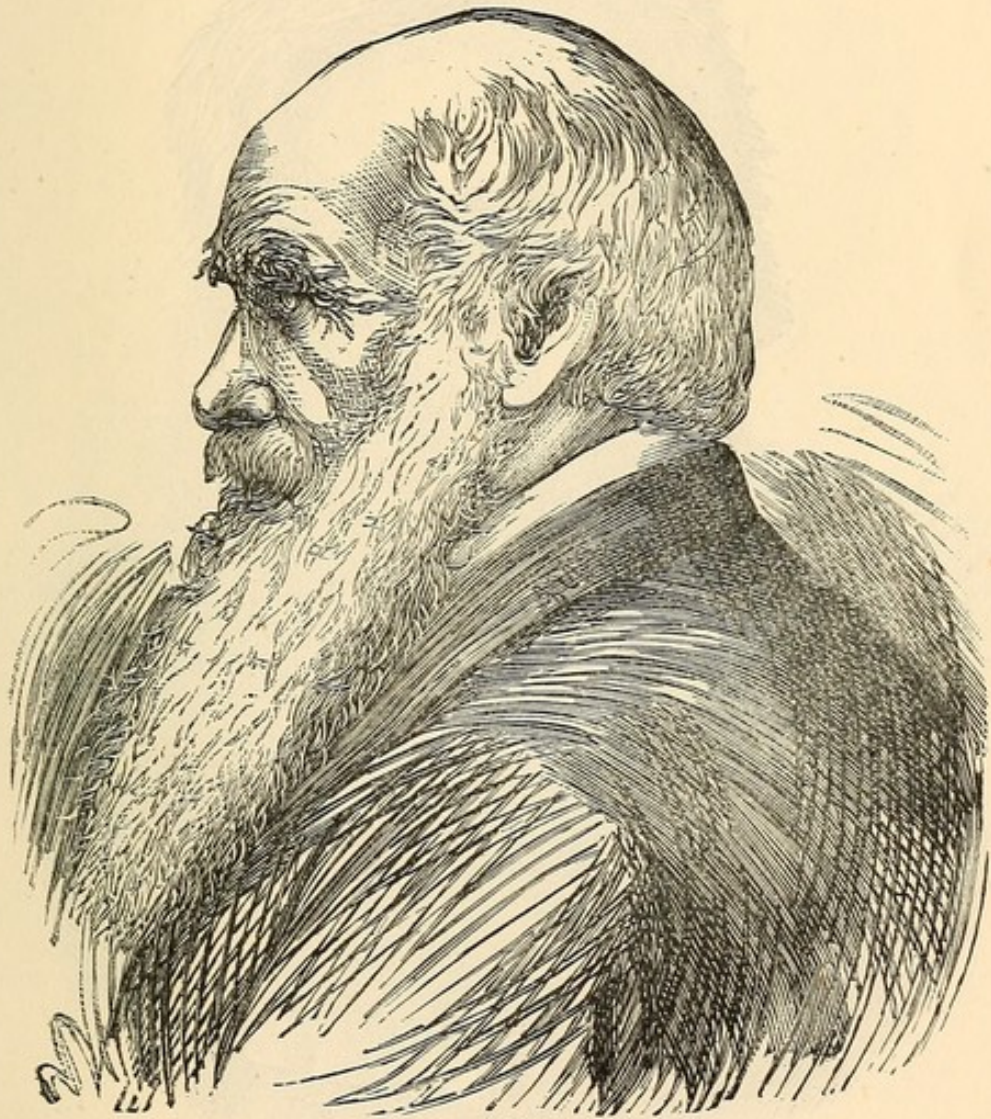
M. DE LESSEPS.—Size.



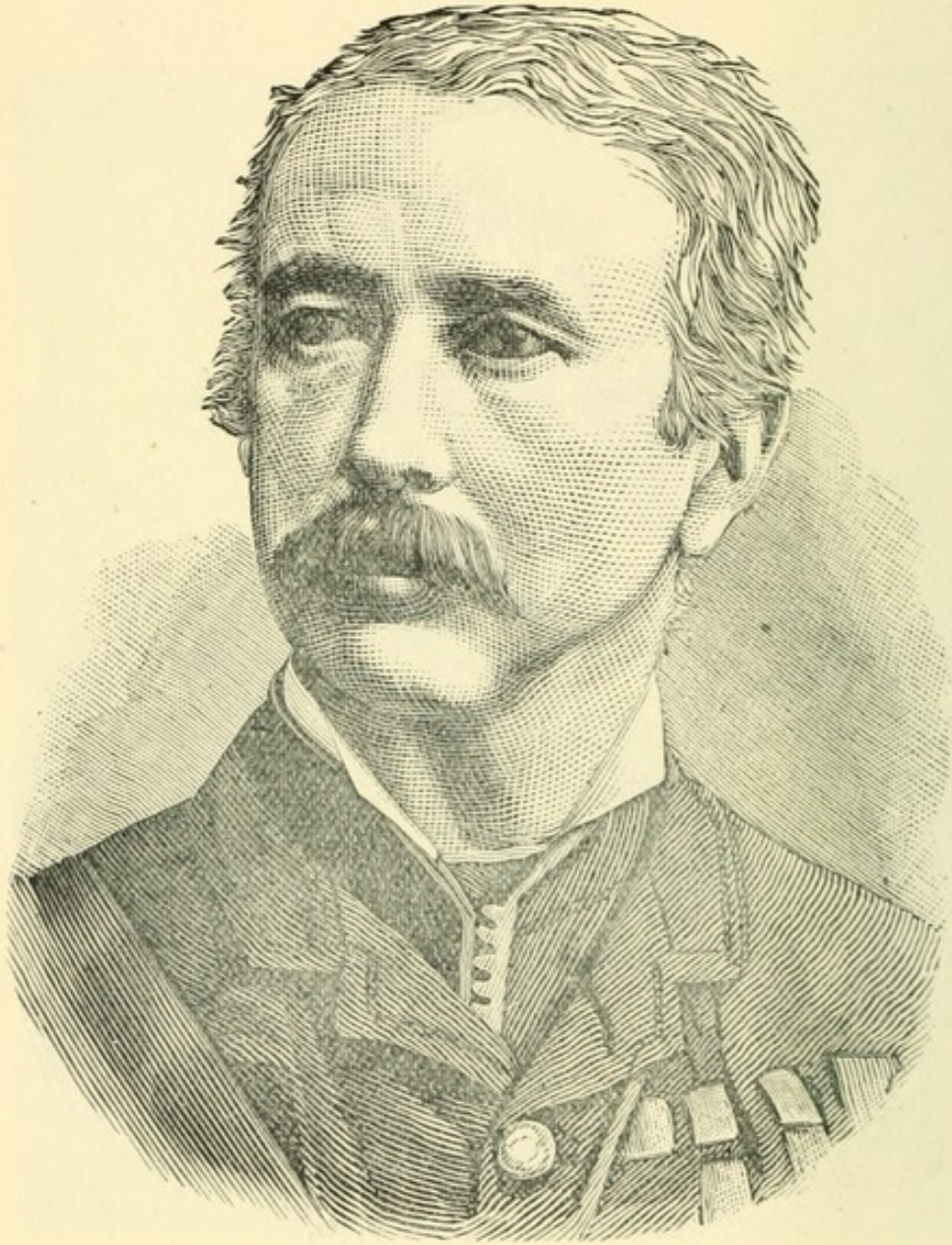
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ROBERT MOFFAT.—Time.



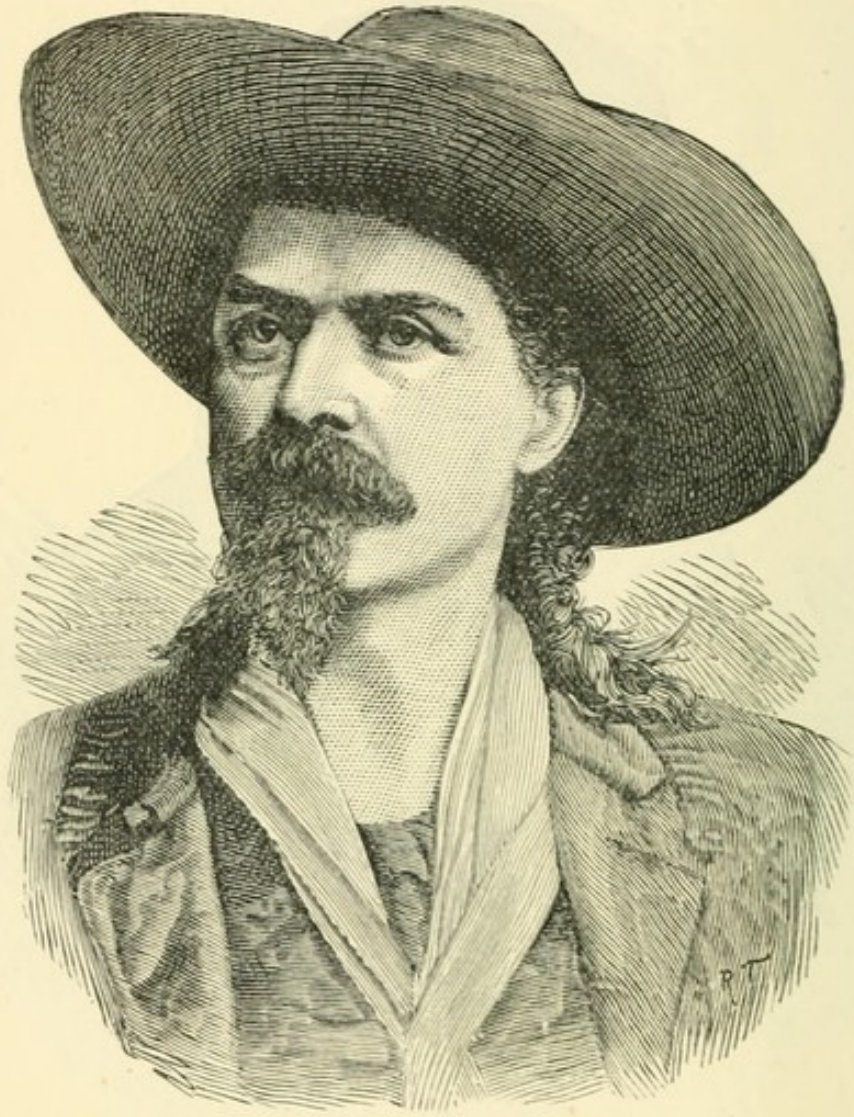
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VISCOUNT WOLSELEY.—Locality.



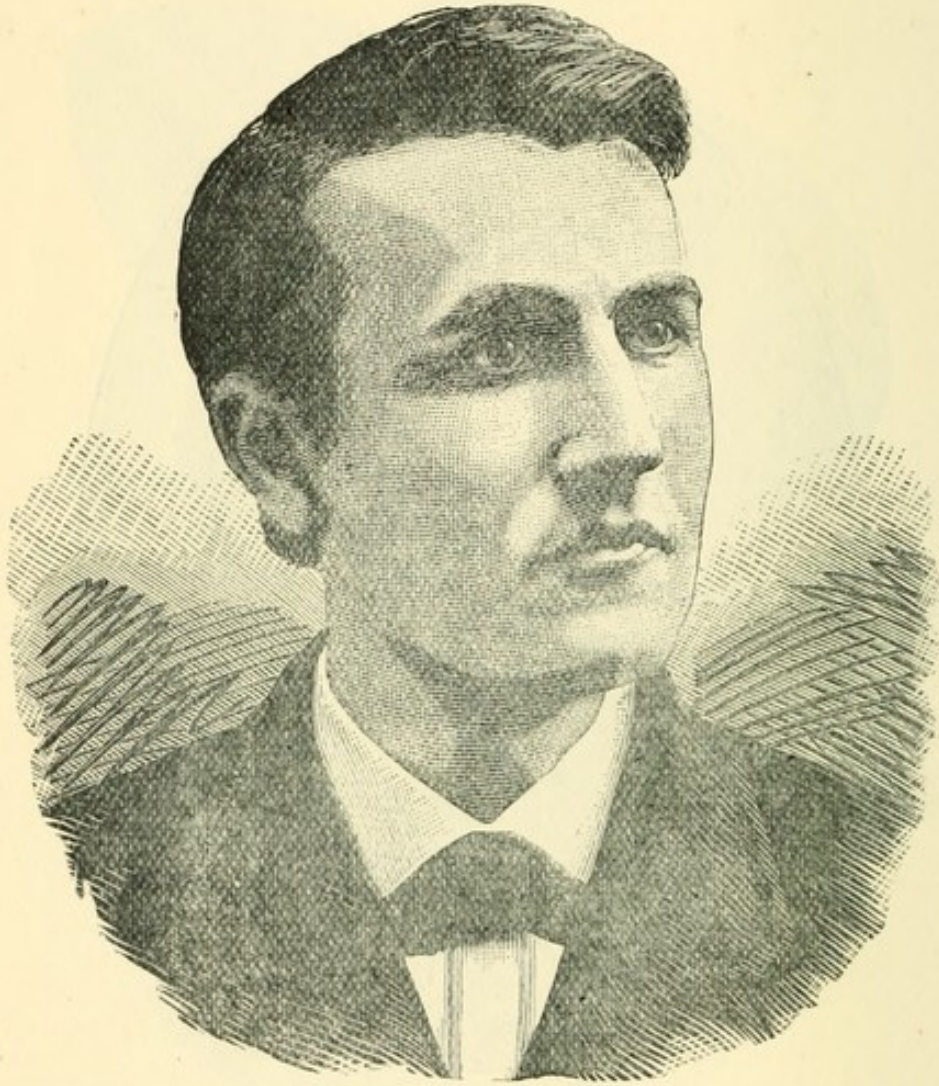
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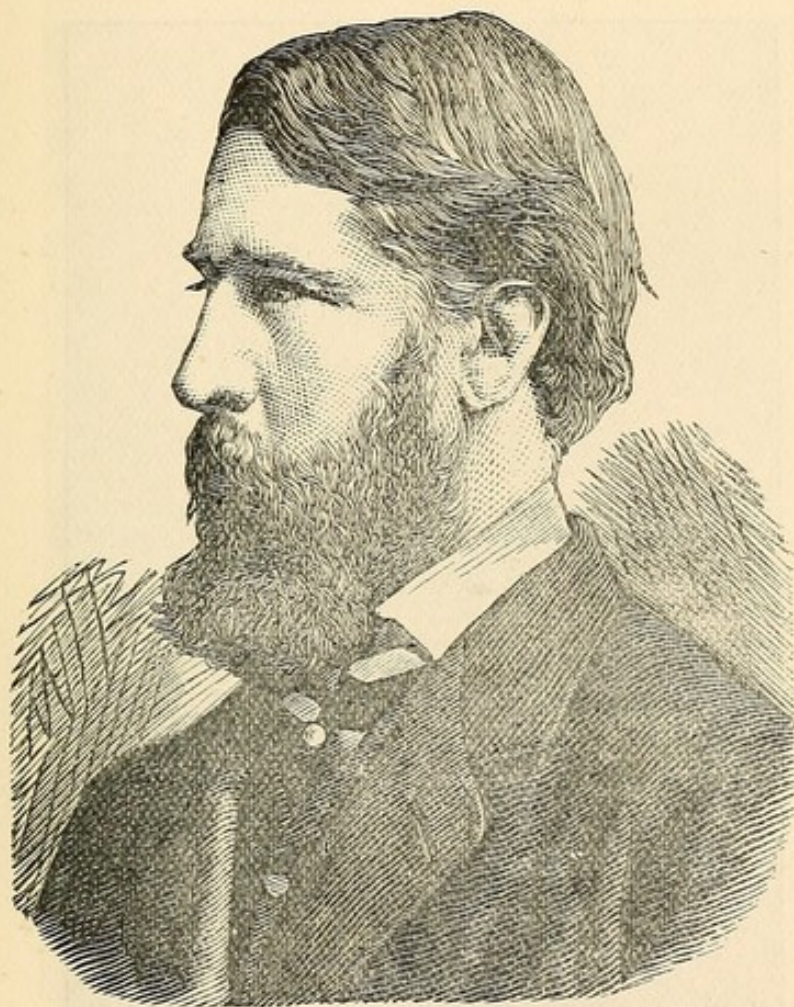
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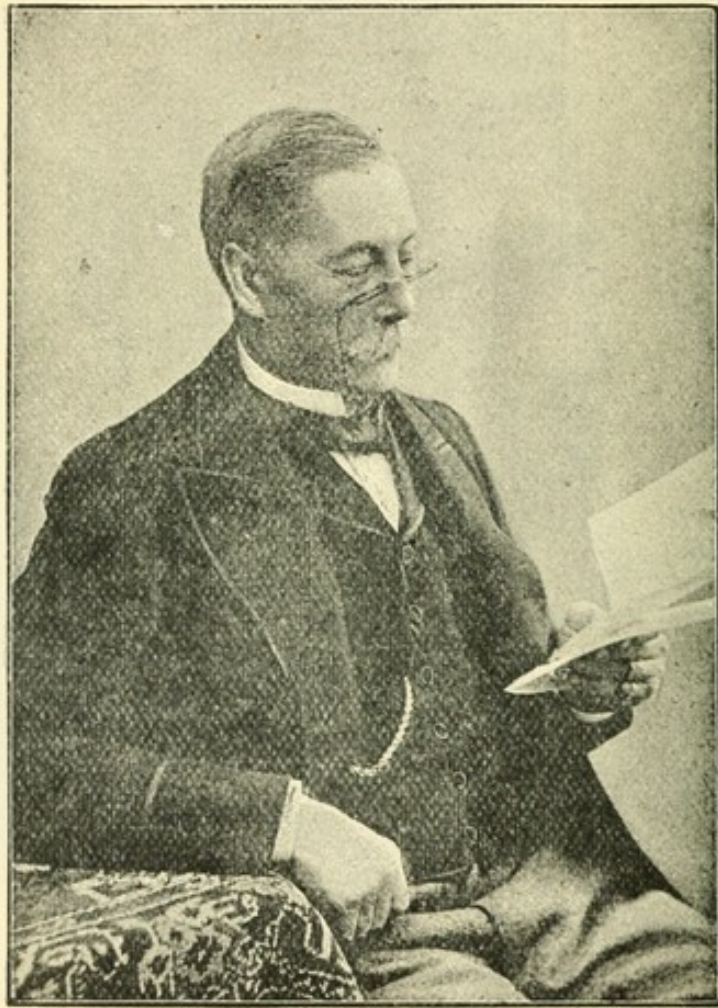
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T. A. EDISON.—Constructiveness.



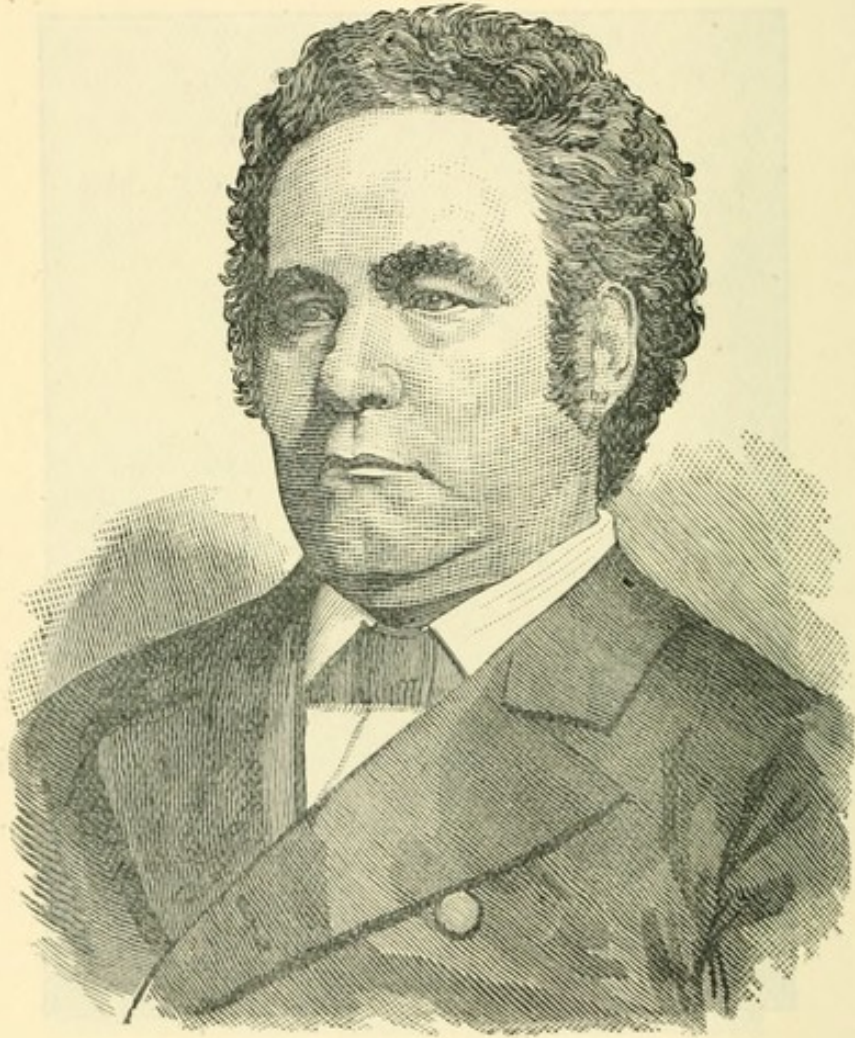
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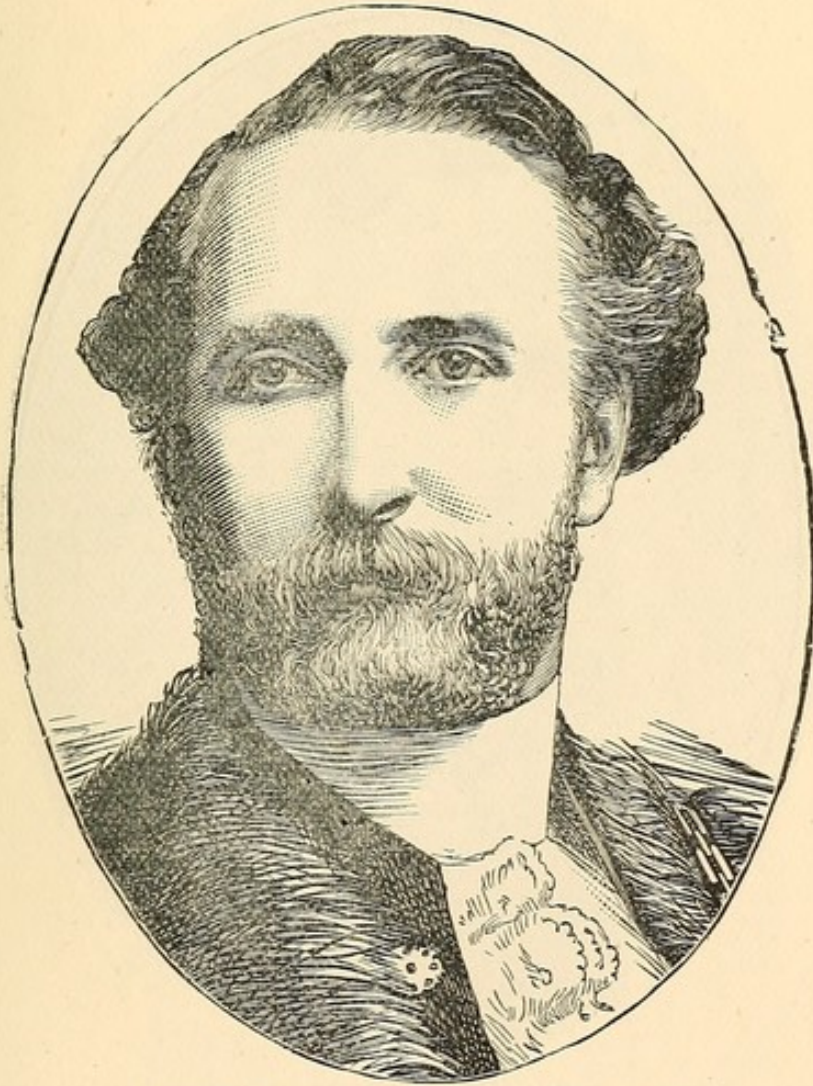
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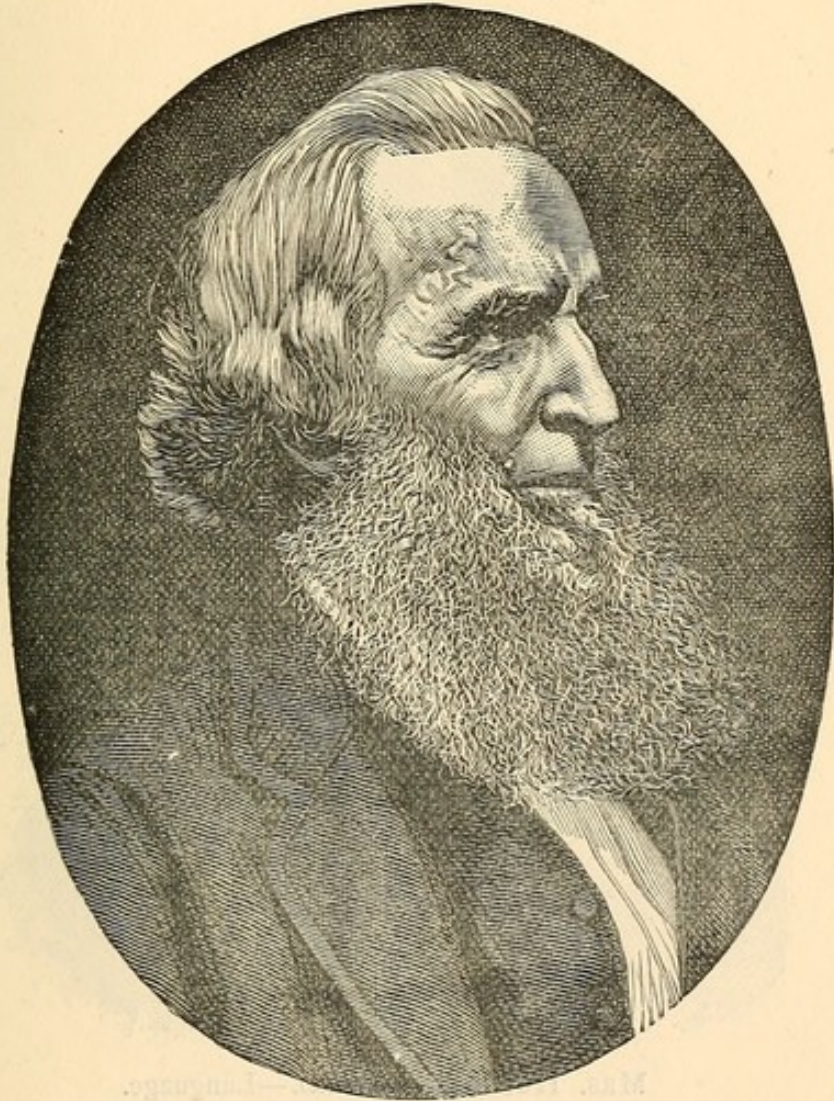
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ALDERMAN WHITEHEAD.—Eventuality.



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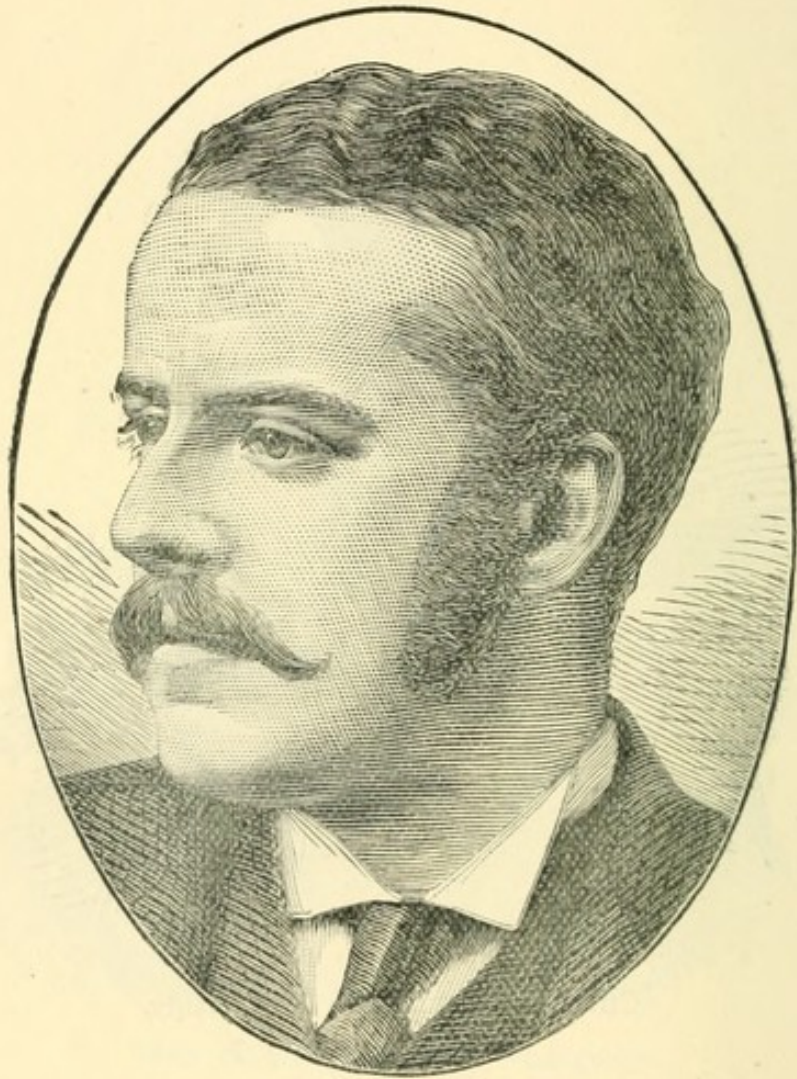
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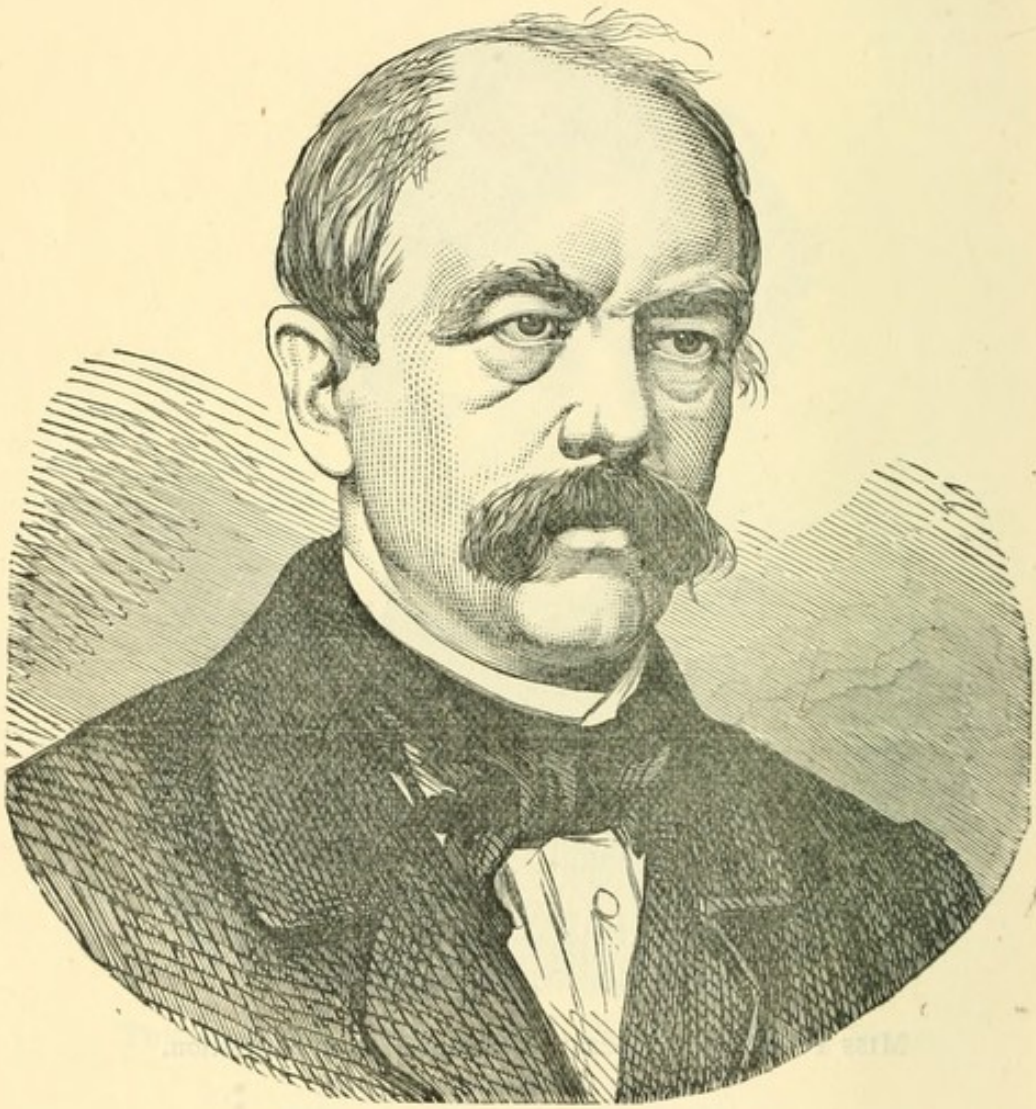
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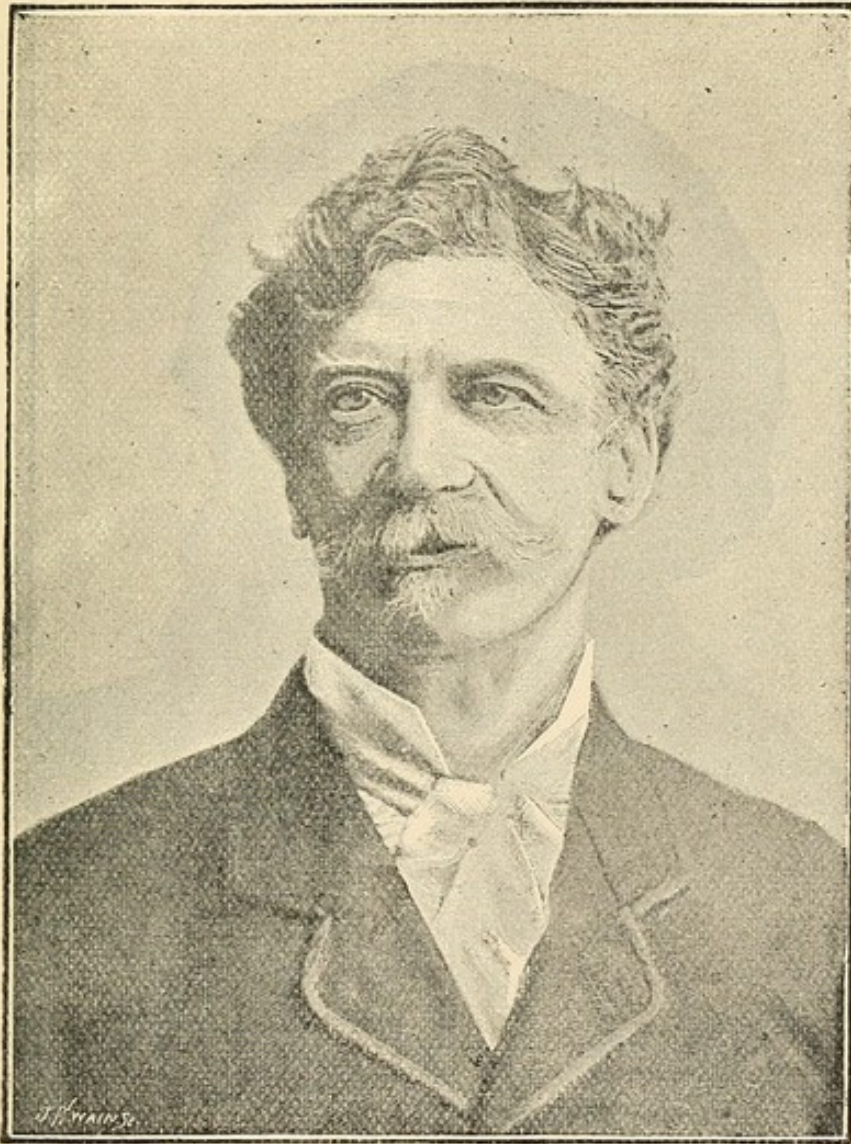
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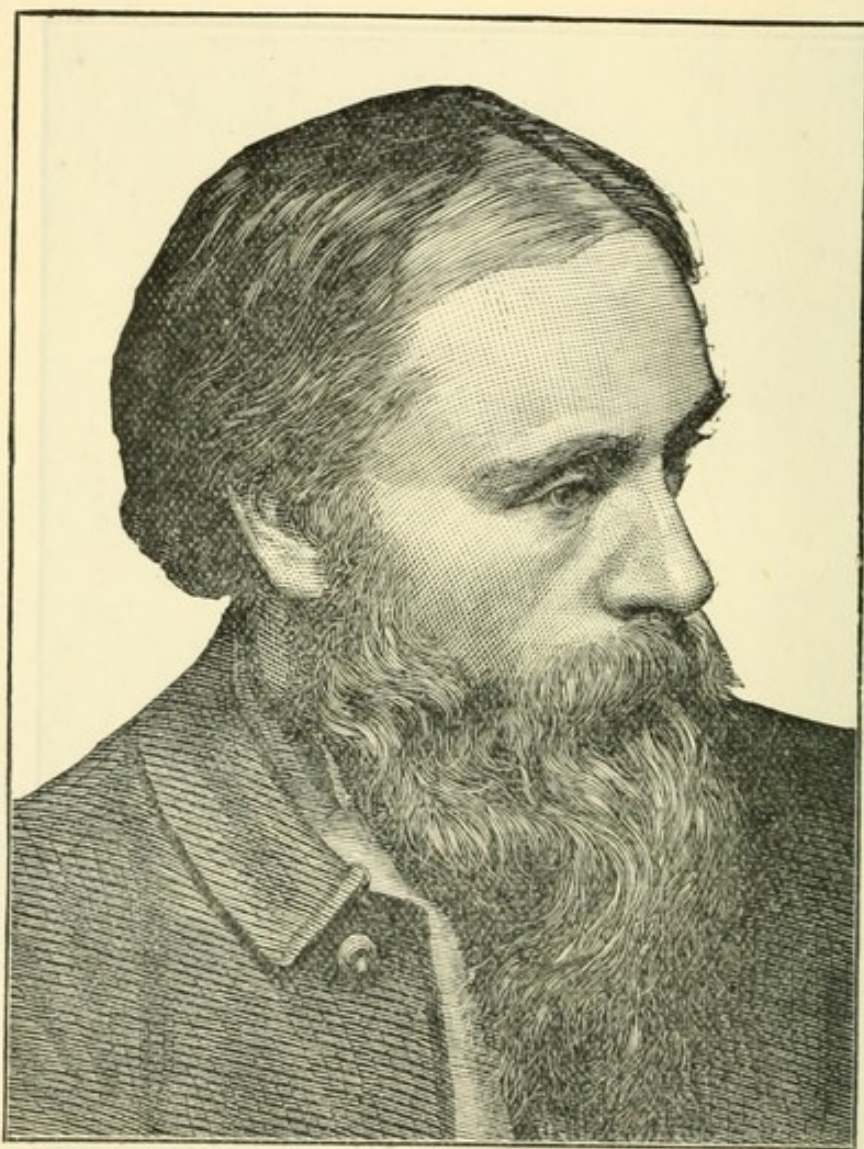
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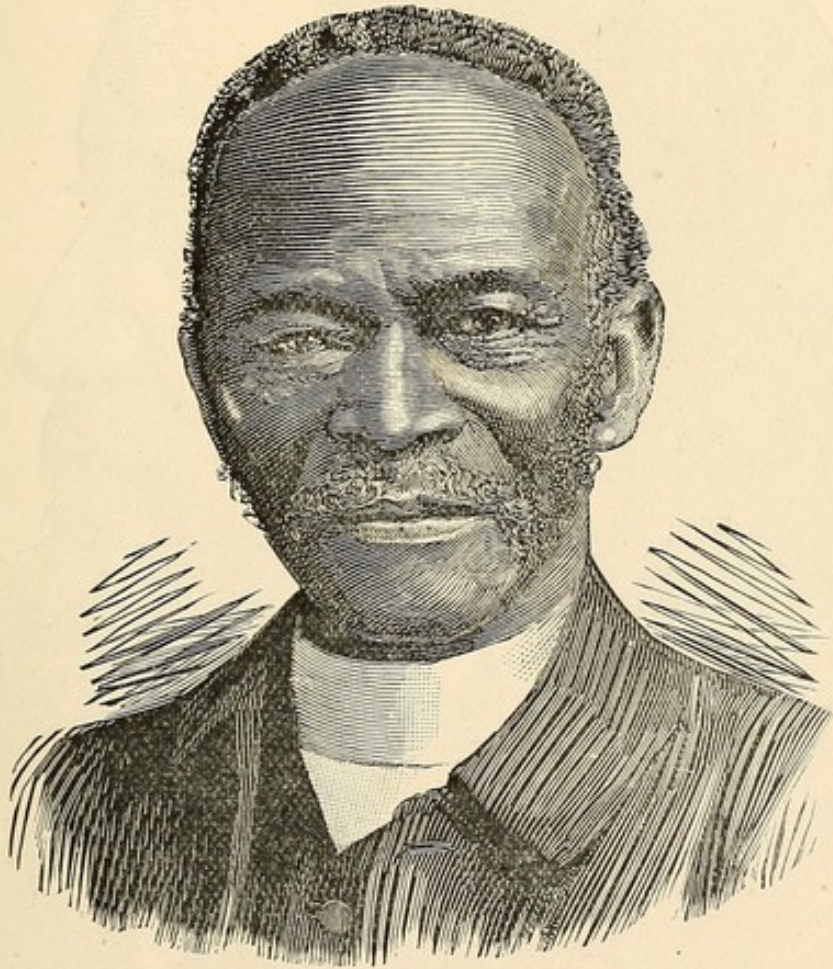
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E. BURNE-JONES, A.R.A.—Colour.

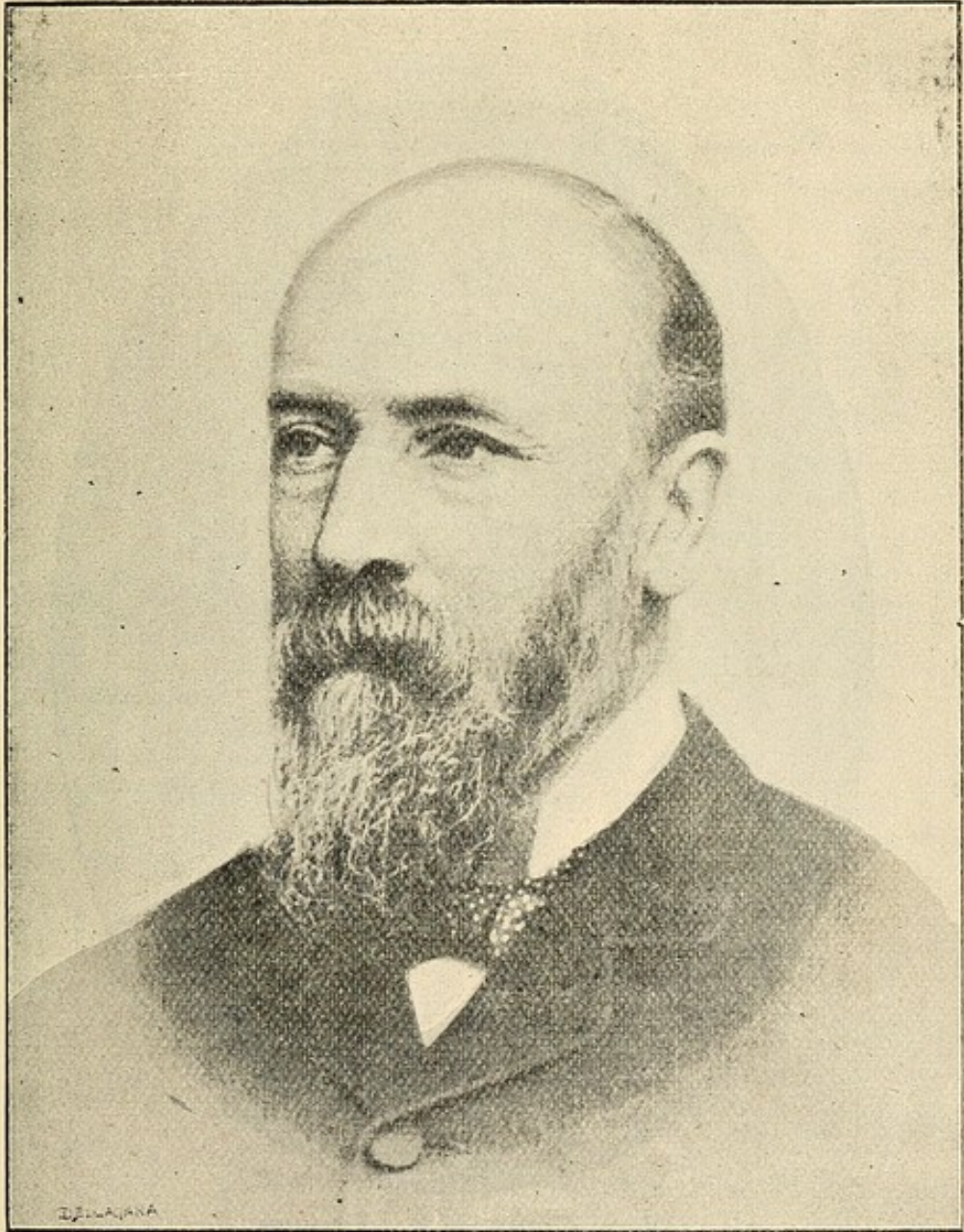


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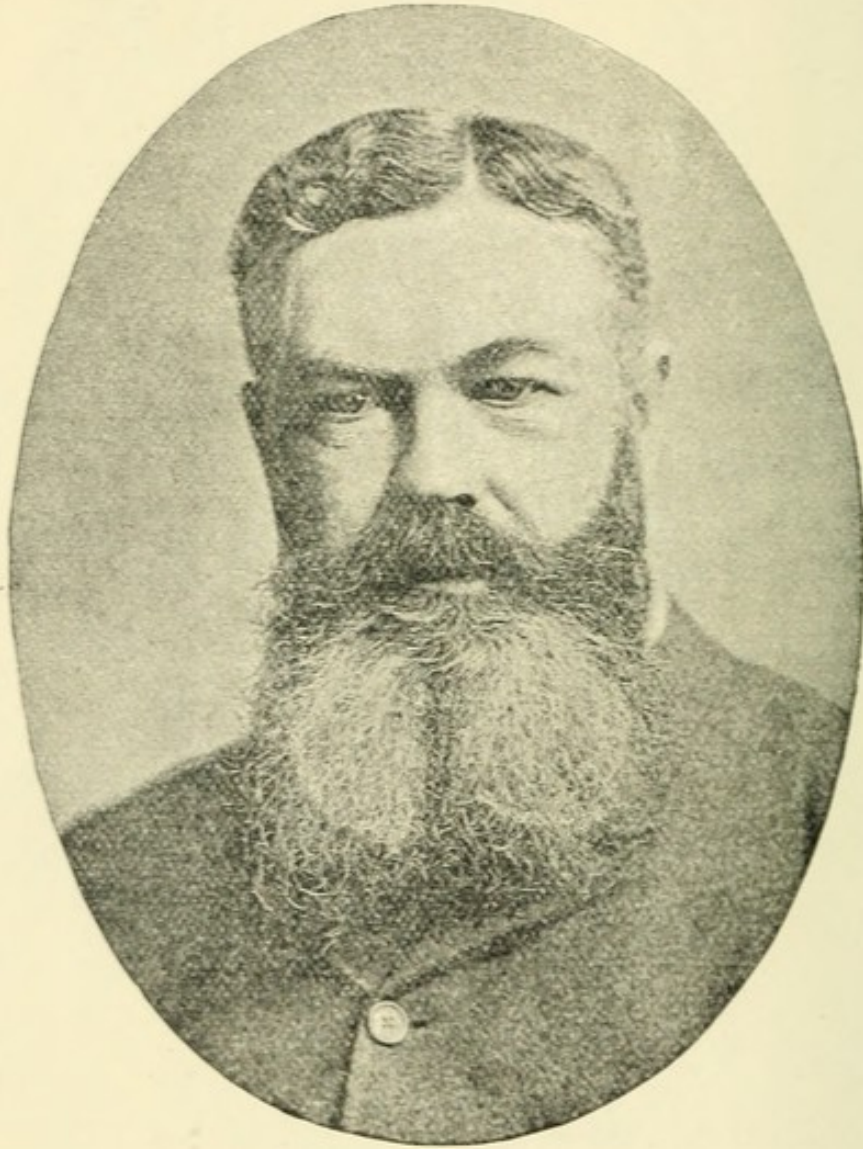
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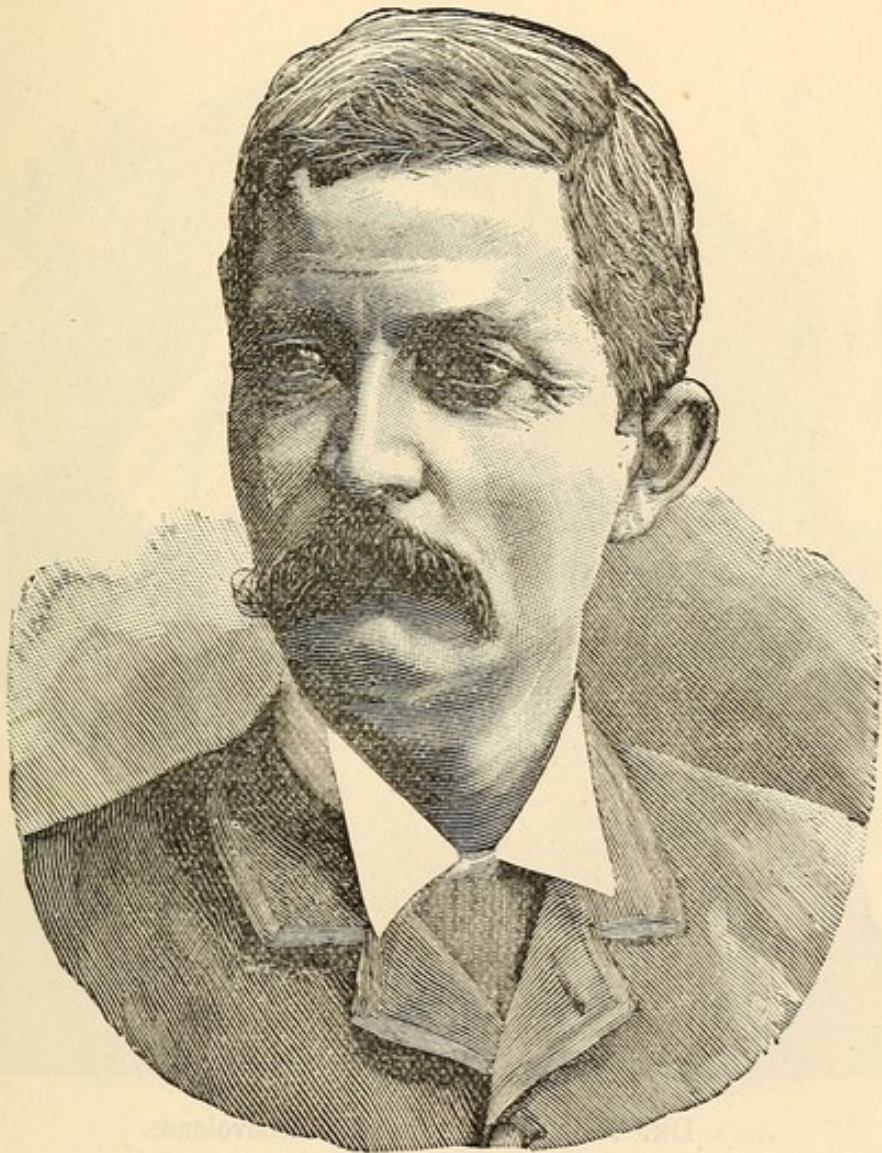
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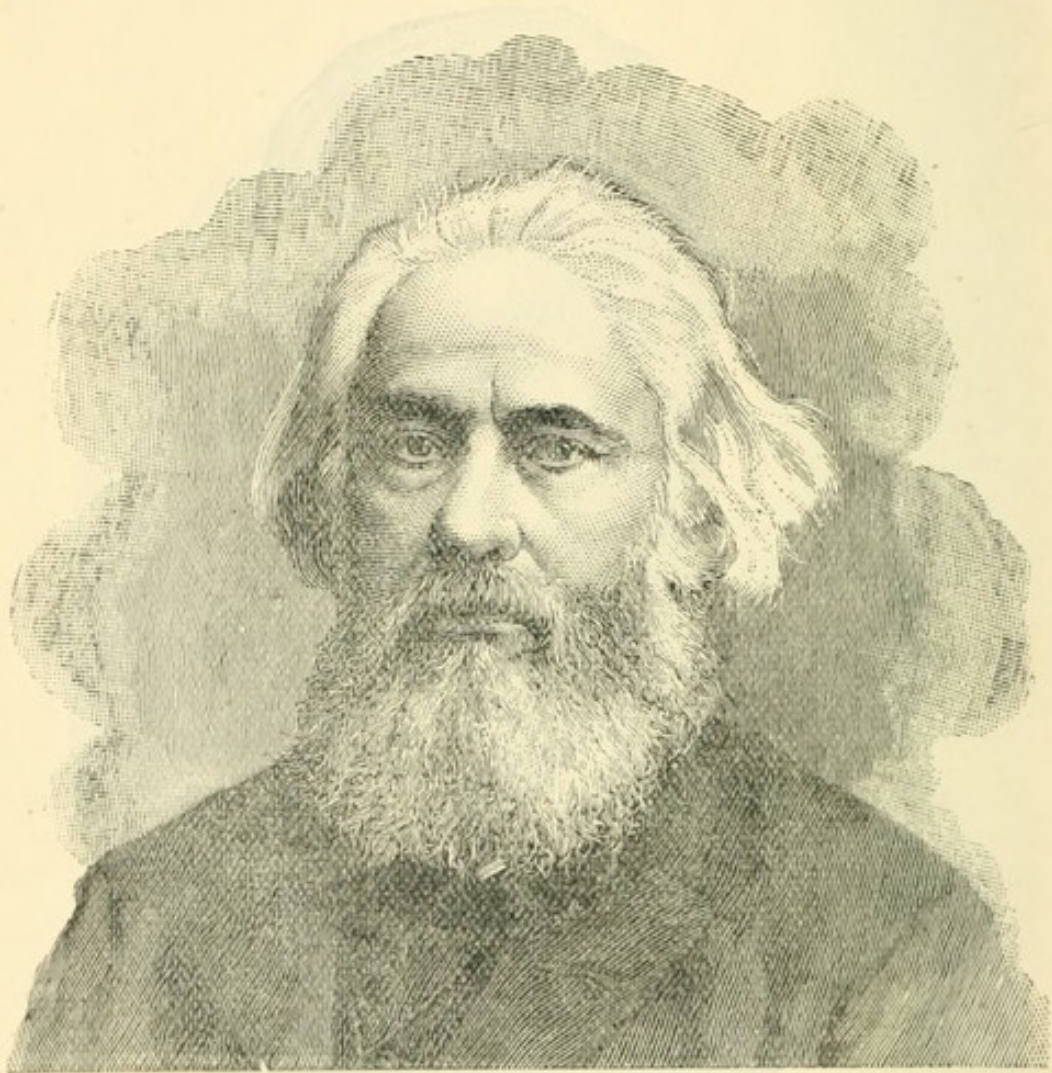
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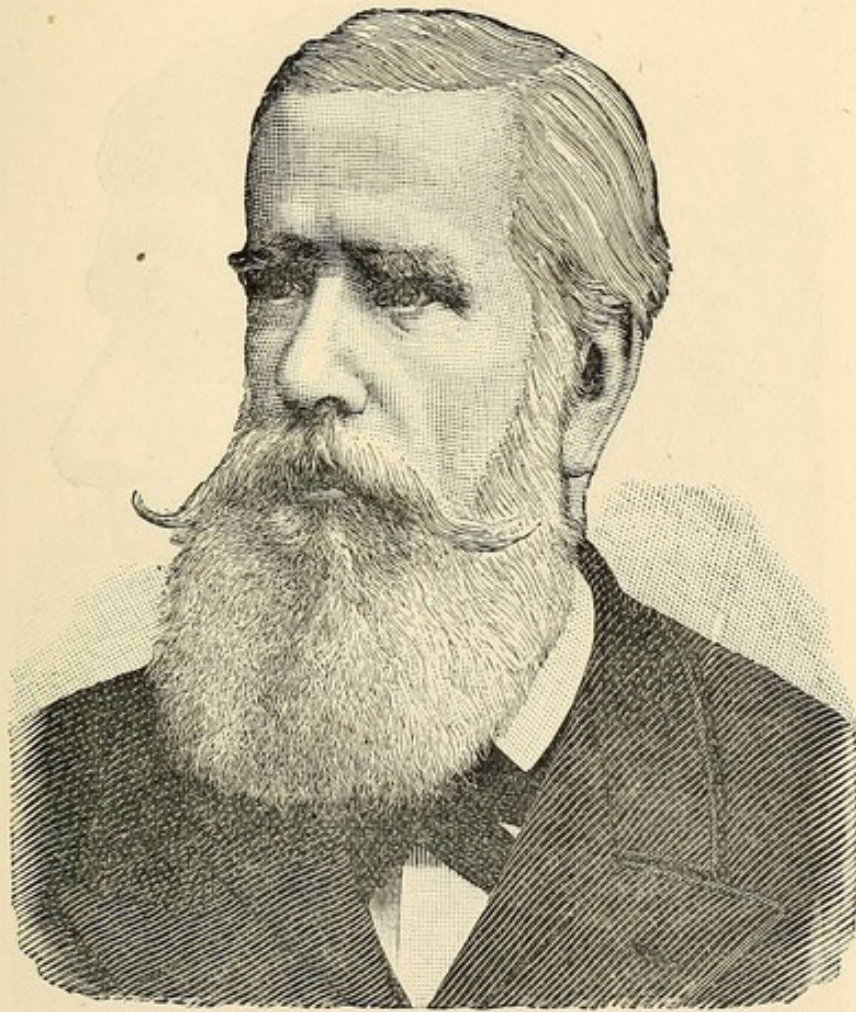
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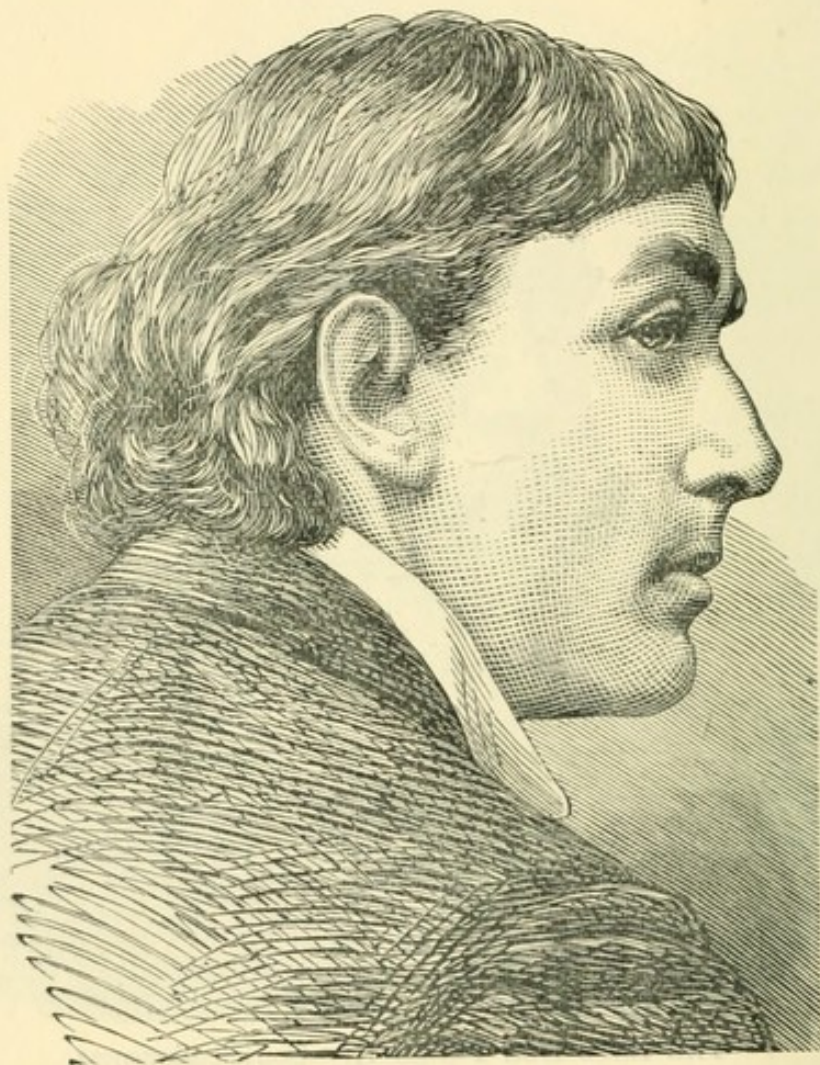
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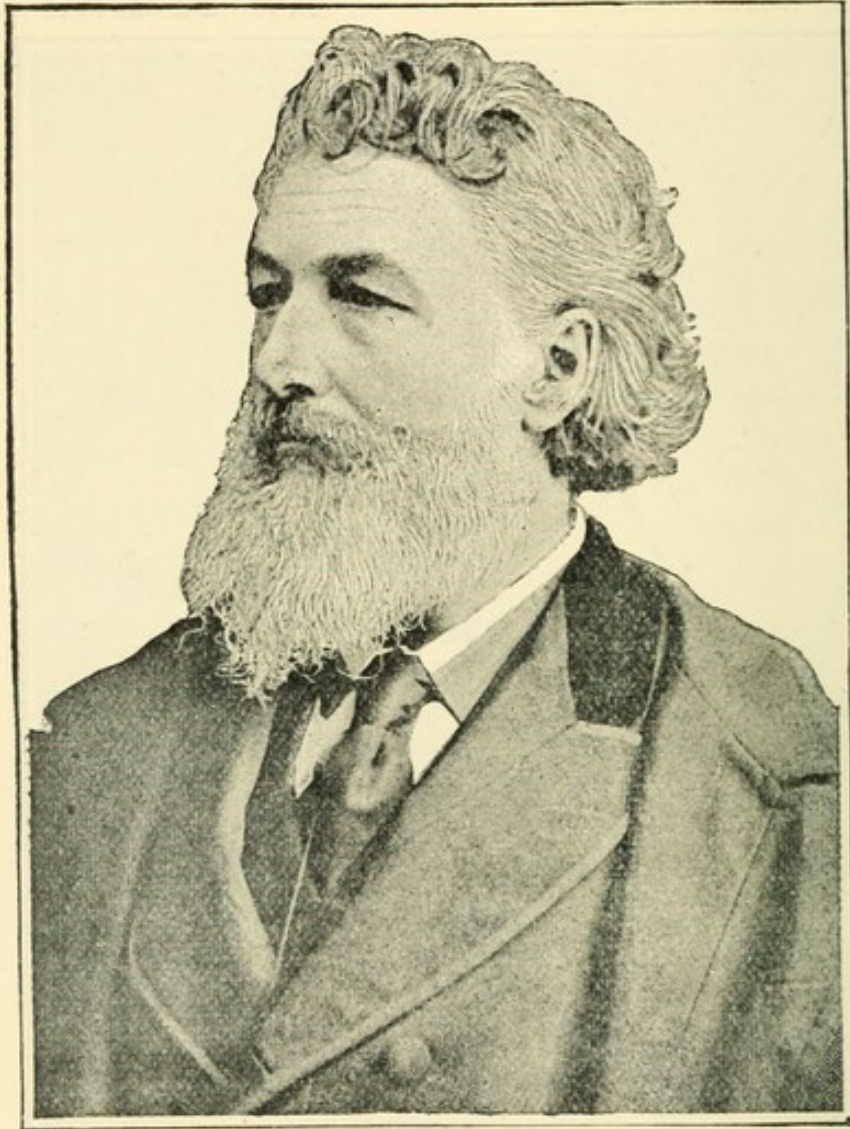
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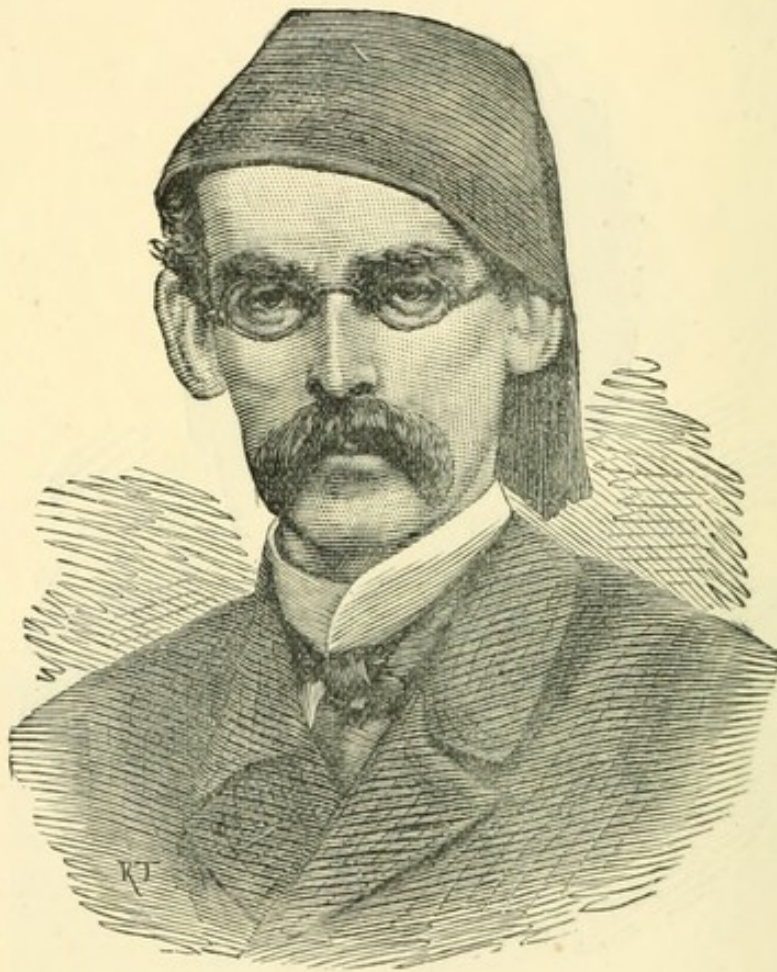
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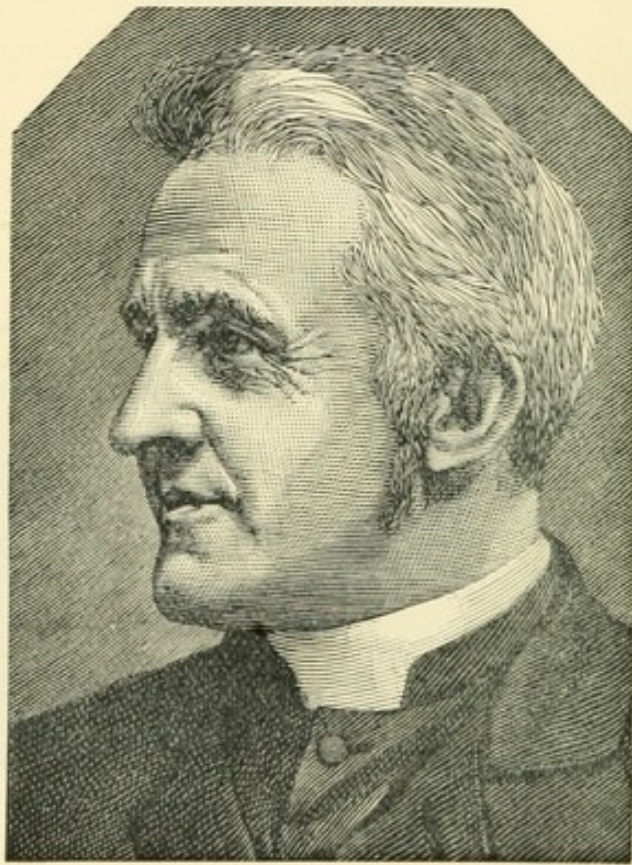
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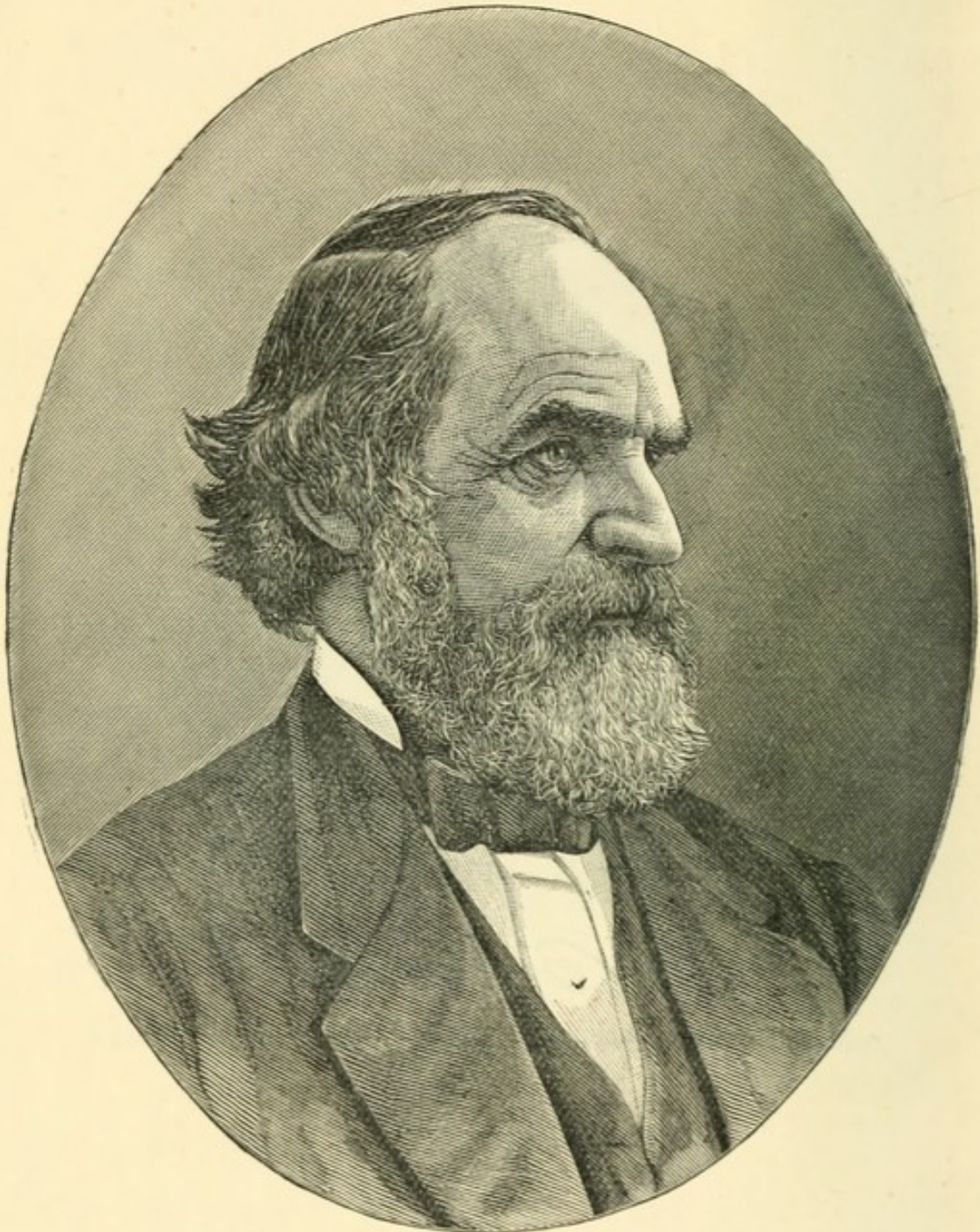


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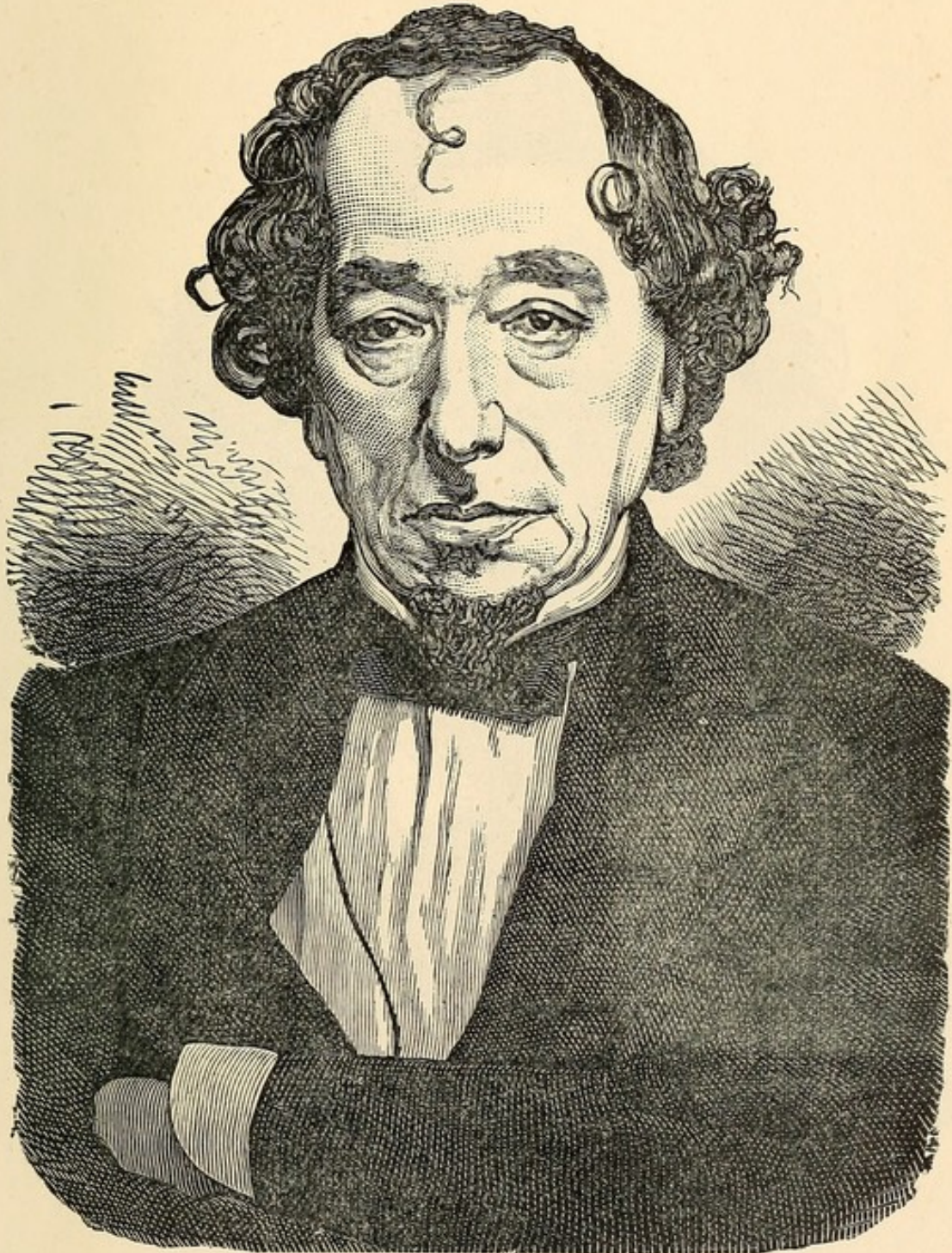
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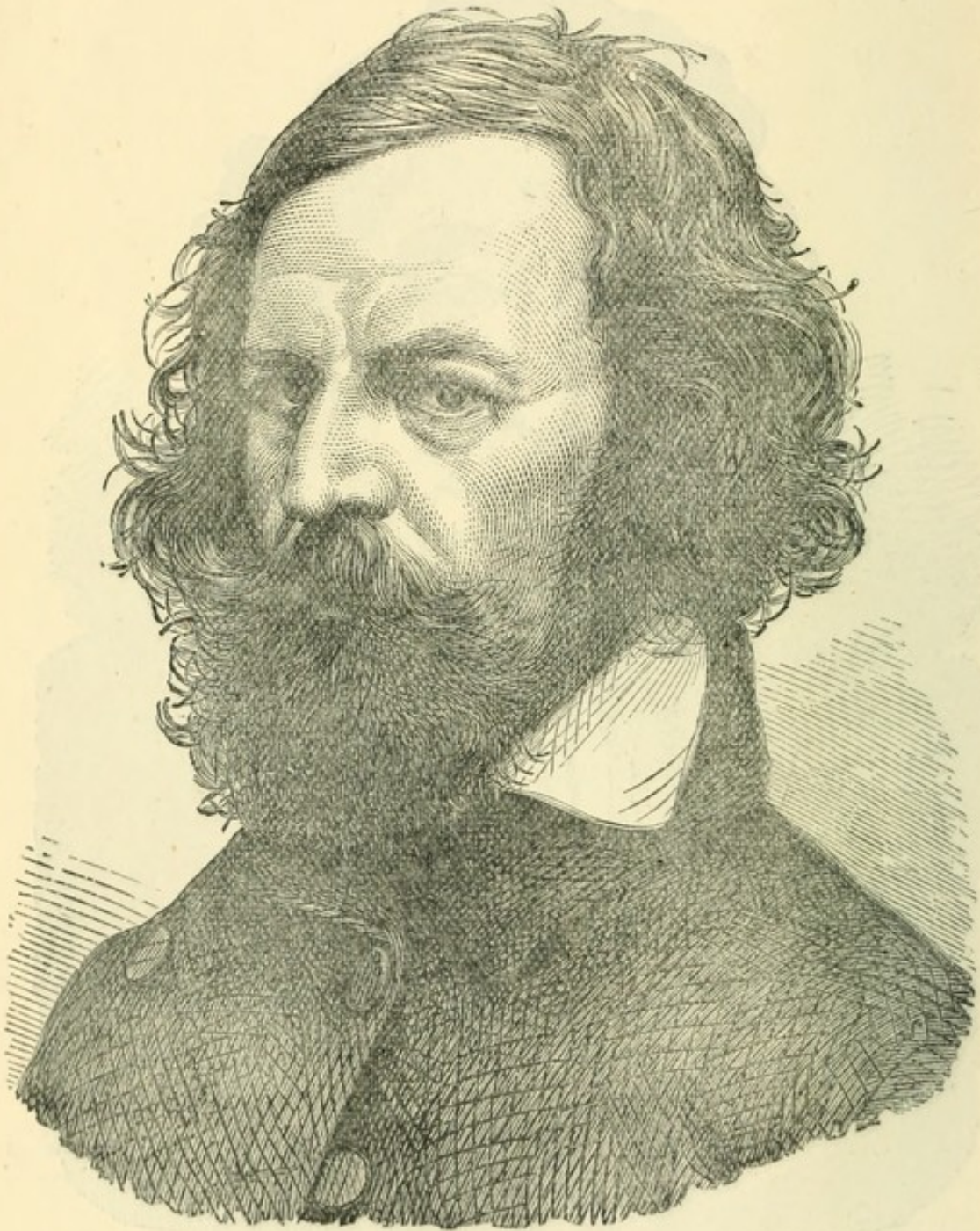
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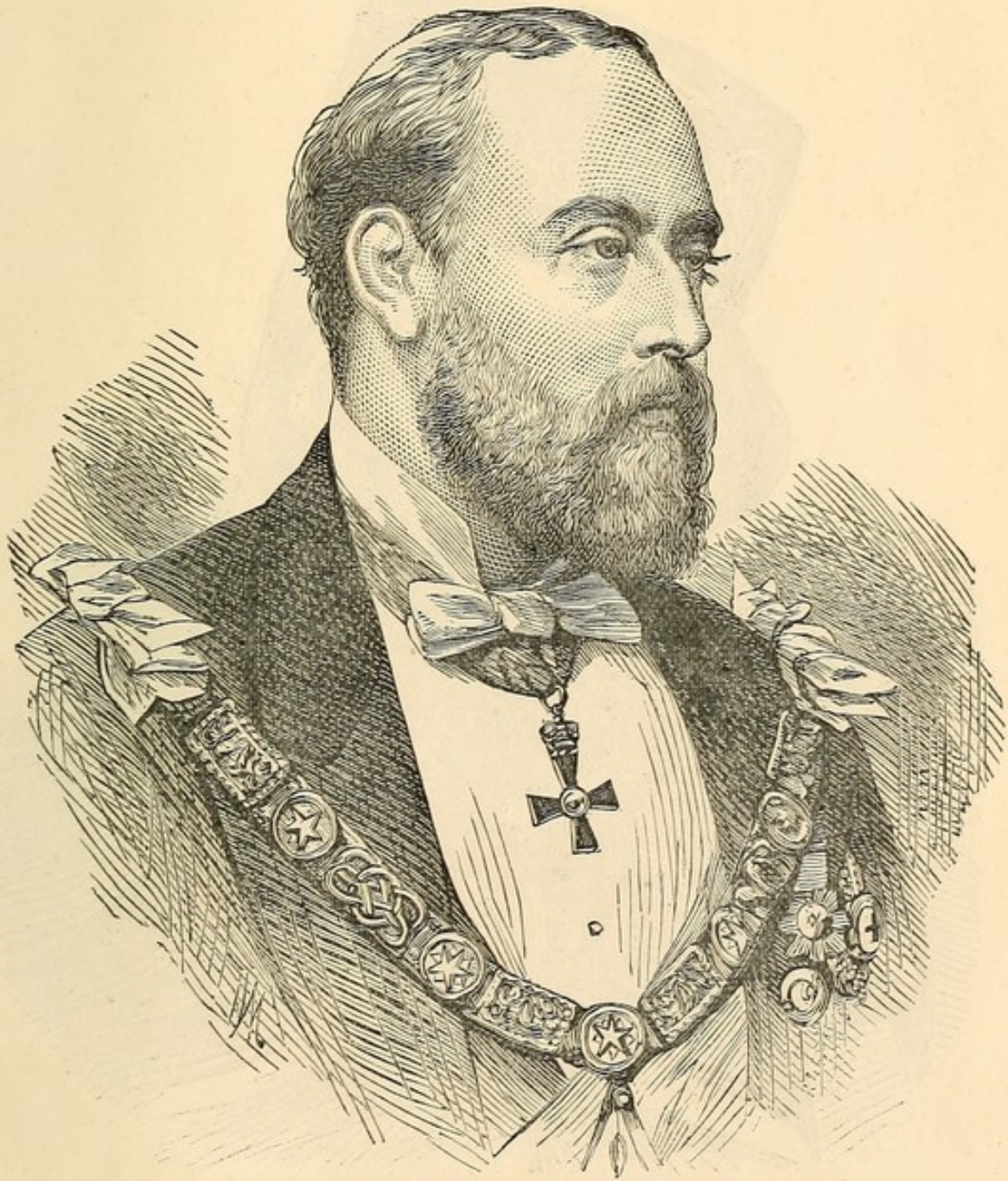
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